

~~FRANCIS~~
frances
CORVET

CERTAIN
SERMONS
OR
HOMILIES

Appointed to be Read in
CHURCHES,
IN THE
Time of Queen ELIZABETH of famous memory:

AND

*Now thought fit to be Reprinted by Authority from the
KINGS most Excellent Majesty.*



LONDON,
Printed by T. R. for Samuel Mearne Stationer to the Kings most Excellent Majesty, and for Robert Pawlet. MDCLXXVI.

CUM PRIVILEGIO.



THE
P R E F A C E,

As it was Published

In the Year 1562.



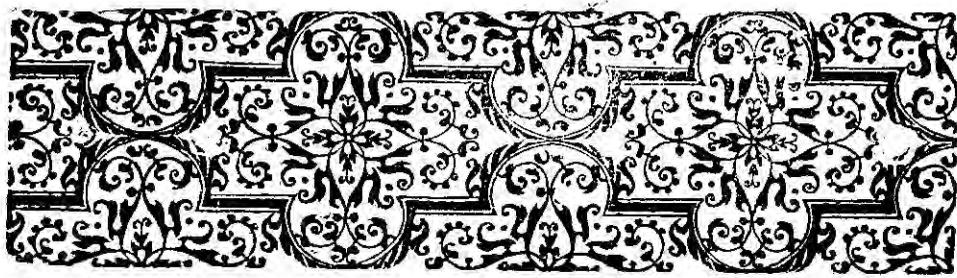
Onsidering how necessary it is, that the Word of God, which is the only food of the Soul, and that most excellent Light that we must walk by, in this our most dangerous Pilgrimage, should at all convenient times be preached unto the People, that thereby they may both learn their duty towards God, their Prince, and their Neighbours, according to the mind of the Holy Ghost, expressed in the Scriptures: And also to avoid the manifold enormities which heretofore by false Doctrine have crept into the Church of God: and how that all they which are appointed Ministers, have not the

The P R E F A C E.

gift of Preaching sufficiently to instruct the People, which is committed unto them, whereof great inconveniencies might rise, and ignorance still be maintained, if some honest remedy be not speedily found and provided. The Queens most Excellent Majesty, tendering the Souls-health of her loving Subjects, and the quieting of their Consciences, in the chief and principal points of Christian Religion, and willing also by the true setting forth, and pure declaring of Gods Word, which is the principal guide and leader unto all godliness and vertue, to expel and drive away as well all corrupt, vicious, and ungodly living, as also erroneous and poysoned Doctrines, tending to Superstition and Idolatry: Hath by the Advice of her most Honorable Counsellors, for her discharge in this behalf, caused a Book of *Homilies*, which heretofore was set forth by her most loving Brother, a Prince of most worthy memory, *Edward the Sixth*, to be Printed anew, wherein are contained certain wholesome and godly Exhortations, to move the people to honour and worship Almighty God, and diligently to serve him, every one according to their degree, state and vocation. All which *Homilies*, Her Majesty commandeth, and straightly chargeth all Parsons, Vicars, Curates, and all others having Spiritual cure, every Sunday and Holy-day in the year, at the ministring of the holy Communion, or if there be no Communion ministred that day, yet after the Gospel and Creed, in such order and place as is appointed in the Book of Common Prayers, to read and declare to their Parishioners plainly and distinctly one of the said *Homilies*, in such order as they stand in the Book, except there be a Sermon, according

The P R E F A C E.

according as it is enjoyned in the Book of her Highness Injunctions, and then for that cause only, and for none other, the reading of the said *Homily* to be deferred unto the next Sunday, or Holy day following. And when the foresaid Book of *Homilies* is read over, her Majesties pleasure is, that the same be repeated and read again, in such like sort as was before prescribed. Furthermore, her Highness commandeth, that notwithstanding this order, the said Ecclesiastical persons shall read her Majesties Injunctions, at such times, and in such order, as is in the Book thereof appointed. And that the Lords Prayer, the Articles of the Faith, and the Ten Commandments, be openly read unto the People, as in the said Injunctions is specified, that all her People, of what degree or condition soever they be, may learn how to invoke and call upon the Name of God, and know what duty they owe both to God and man: so that they may pray, believe, and work according to knowledge, while they shall live here, and after this life be with him that with his blood hath bought us all. To whom with the Father and the Holy Ghost, be all honour and glory for ever. A M E N.



A
T A B L E
O F T H E
S E R M O N S

Contained in this present Volume.

- | | | |
|-------|--|--------|
| I. |  Fruitful Exhortation to the reading of Holy Scripture. | Page 1 |
| II. | Of the misery of all Mankind. | 6 |
| III. | Of the Salvation of all Mankind. | 12 |
| IV. | Of the true and lively Faith. | 19 |
| V. | Of Good Works. | 27 |
| VI. | Of Christian Love and Charity. | 36 |
| VII. | Against Swearing and Perjury. | 41 |
| VIII. | Of the Declining from God. | 46 |
| IX. | An Exhortation against the Fear of Death. | 53 |
| X. | An Exhortation to Obedience. | 62 |
| XI. | Against Whoredom and Adultery. | 70 |
| XII. | Against Strife and Contention. | 80 |



A Fruitful EXHORTATION

TO THE

Reading and knowledge of holy Scripture.



Unto a Christian there can be nothing either more necessary or profitable, than the knowledge of holy Scripture, for *The praise of as much as in it is contained Gods holy Scripture true word, setting forth his glory, and mans duty.* And there is no truth *The perfection of holy doctrine necessary for our justification and everlasting salvation, but that Scripture is (or may be) drawn out of that fountain and Well of truth.* Therefore as *The knowledge of holy Scripture is necessary.* many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture, without the which, they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that are drie, and meat to them that be hungry: so is the reading, hearing, searching, and studying of holy Scripture. to them that be desirous to know God or themselves, or to do his will. And their stomacks only do loath and abhor the heavenly knowledge and food of Gods word, that be so drowned in worldly vanities, that they neither labour God, nor any godliness: for that is the cause why they desire such vanities, rather than the true knowledge of God, as they that are sick of an ague, whatsoever they eat and drink (though it be never so pleasant) yet it is as bitter to them as wormwood, not for the bitterness of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth: even so is the sweetness of Gods word bitter, not of it self, but only unto them that have their minds corrupted with long custome of sin and love of this world. Therefore forsaking the corrupt judgment of fleshly men, which care not but for their carcasses: let us reverently hear and read holy Scripture, which is the food of the soul. Let us diligently search for the Well of Life in the

The I. part of the Exhortation

Matth. 4.

books of the New and Old Testament, and not run to the stinking puddles of mens traditions (devised by mens imagination) for our justification and salvation. For in holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at Gods hands at length. In these Books we shall find the Father from whom, the Son by whom, and the holy Ghost, in whom, all things have their being and keeping up, and these three persons to be but one God, and one substance. In these books we may learn to know our selves, how vile and miserable we be, and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these Books to know Gods will and pleasure, as much as (for this present time) is convenient for us to know. And (as the great Clerk and godly Preacher Saint John Chrysostome saith) whatsoever is required to salvation of man, is fully contained in the Scripture of God. He that is ignorant, may there learn and have knowledge. He that is hard hearted, and an obstinate sinner, shall there find everlasting torments (prepared of Gods justice) to make him afraid, and to mollifie or soften him. He that is oppressed with misery in this world, shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death, shall find there medicine wherby he may be restored again unto health. If it shall require to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any vertue, to give good counsel, to comfort or to exhort, or to do any other thing requisite for our salvation, all those things (saith Saint Chrysostome) we may learn plentifully of the Scripture. There is (saith Fulgentius) abundantly enough, both for men to eat, and children to suck. There is, whatsoever is meet for all ages, and for all degrees and sorts of men. These Books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls, the hearing and keeping of it makes us blessed, sanctifieth us, and maketh us holy, it turneth our souls, it is a light lantern to our feet, it is a sure, steadfast, and everlasting instrument of salvation, it giveth wisdom to the humble and lowly hearts, it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent jewel or treasure, than any gold or pretious stone, it is more sweet than hony, or hony combe, it is called the best part, which Mary did choose, for it hath in it everlasting comfort. The words of holy Scripture be called words of everlasting life: for they be Gods instruments, ordained for the same purpose. They have power to turn through Gods promise, and they be effectual through Gods assistance, and (being received in a faithful heart) they have ever an heavenly spiritual working in them: they are lively, quick, and mighty in operation, and sharper than any two edged sword, and entrench through, even unto the dividing asunder of the soul and the spirit, of the joynts and the marrow, Christ calleth him a wise builder, that buildeth upon his word, upon his sure and substantial foundation. By this word of God, we shall be judged: for the word that I speak (saith Christ) it is, that shall judg in the last day. He that keepeth the word of Christ, is promised the love and favour of God, and that he shall be the dwelling place or temple of the blessed

Trinitie

The holy Scripture is a sufficient doctrine for our salvation. What things we may learn in the holy Scripture.

Holy Scripture ministereth sufficient doctrine for all degrees and ages.

Matth. 4.

Luke. 3.

John 17.

Psal. 19.

What commodities and profits, the knowledge of holy Scripture bringeth,

Luke 10.

John 6.

Heb. 4.

Matth. 7.

John 12.

John 14.

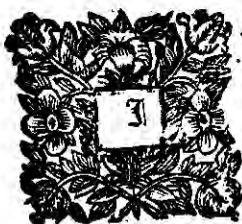
Trinity, This word, whoſoever is diligent to read, and in his heart to print that he readeth, the great affection to the tranſitory things of this world, ſhould be miniſhed in him, and the great deſire of heavenly things (that be therein promiſed of God) ſhall increaſe in him. And there is nothing that ſo much ſtrengtheneth our faith and truſt in God, that ſo much keepeth up innocency and pureneſs of the heart, and alſo of outward godly life and converſation, as continual reading and recording of Gods word. For that thing, which (by continual uſe of reading of holy Scripture, and diligent ſearching of the ſame) is deeply printed and graven in the heart, at length turneth almoſt into nature. And moreover, the effect and vertue of Gods word is, to illuminate the ignorant, and to give more light unto them, that faithfully and diligently read it, to comfort their hearts, and to encourage them to perform that, which of God is commanded. It teacheth patience in all adverſity, in proſperity humbleneſs: what honour is due unto God, what mercy and charity to our neighbor. It giveth good counſel in all doubtful things. It ſheweth of whom we ſhall look for ayd and help in all perils, and that God is the onely giver of victory, in all battels and temptations of our enemies, bodily and ghottly. And in reading of Gods word, he not alwayes, moſt profiteth that is moſt ready in turning of the book, or in ſaying of it without the book, but he that is moſt turned into it, that is, moſt inſpired with the holy Goſt, moſt in his heart and liſe altered and changed into that thing that he readeth: he that is dayly leſs and leſs proud, leſs wrathful, leſs covetous, and leſs deſirous of worldly and vain pleaſures: he that dayly (forſaking his old vicious life) increaſeth in vertue more and more. And to be ſhort, there is nothing that more maintayneth godlineſs of the mind, and driveth away ungodlineſs, than doth the continual reading or hearing of Gods word, if it be joyned with a godly mind, and a good affection to know and follow Gods will. For without a ſingle eye, pure intent, and good mind nothing is allowed for good beſore God. And on the other ſide, nothing more darkeneth Chriſt, and the glozy of God, nor bringeth in more blindneſs, and all kinds of vices, than doth the ignorance of Gods word.

1 Reg. 14.
2 Par. 20.
1 Cor. 15.
1 John 5.

*Who profit
moſt in read-
ing Gods
word.*

Eſa. 5.
Matth. 22.
1 Cor. 14.
*What dif-
commodities
the ignorance
of Gods
word bring-
eth,*

The ſecond part of the Sermon of the knowledg of holy Scripture.



In the firſt part of this Sermon, which exhorteth to the knowledg of holy Scripture, was declared wherefore the knowledg of the ſame is neceſſary and profitable to all men, and that by the true knowledg and underſtanding of Scripture, the moſt neceſſary points of our duty towards God and our neighbours are alſo known. Now as concerning the ſame matter, you ſhall hear what followeth. If we profeſs Chriſt, why be we not aſhamed to be ignorant in his doctrine? Seeing that every man is aſhamed to be ignorant

*Gods word
excellerh all
sciences.*

ignorant in that learning which he professeth. That man is ashamed to be called a Philosopher, which readeth not the books of Philosophy, and to be called a Lawyer, an Astronomer, or Physician, that is ignorant in the books of Law, Astronomy, and Physick. How can any man then say that he professeth Christ and his religion, if he will not apply himself (as far forth as he can or may conveniently) to read and hear, and so to know the books of Christs Gospel and doctrine? Although other sciences be good, and to be learned, yet no man can deny, but this is the chief, and passeth all other incomparably. What excuse shall we therefore make (at the last day before Christ) that delight to read or hear mens phantasies and inventions, more than his most holy Gospel? And will find no time to do that which chiefly (above all things) we should do, and will rather read other things than that, for the which we ought rather to leave reading of all other things. Let us therefore apply our selves, as far forth as we can have time and leasure, to know Gods word, by diligent hearing and reading thereof, as many as profess

*Vain excuses
disswading
from the
knowledge of
Gods word.
The first.
The second.*

God, and have faith and trust in him. But they that have no good affection to Gods word (to colour this their fault) alledge commonly two vain and feyned excuses. Some go about to excuse them by their own feallness and fearfulness, saying that they dare not read holy Scripture, lest through their ignorance, they should fall into any error. Others pretend that the difficulty to understand it, and the hardness thereof is so great, that it is meet to be read only of Clerks and learned men. As touching the first: Ignorance of Gods word, is the

Matth. 22.

cause of all error, as Christ himself affirmed to the Sadduces, saying that they erred, because they knew not the Scripture. How should they then eschew error, that will be still ignorant? And how should they come out of ignorance, that will not read nor hear that thing which should give them knowledge? He that now hath most knowledg, was at the first ignorant, yet he forbare not to read, for fear he should fall into error: but he diligently read, lest he should remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing most necessary for you) lest you fall into error, by the same reason you may then lye still, and never go, lest (if you go) you fall into the mire: nor eat any good meat, lest you take a surfet, nor sow your corn, nor labour in your occupation, nor use your merchandise, for fear you lose your seed, your labour, your stock, and so by that reason, it should be best for you to lye idly, and never to take in hand to do any manner of good thing, lest peradventure some evil thing may chance thereof. And if you be afraid to fall into error, by reading of holy Scripture: I shall

*How most
commodiously
and without
all peril the
holy Scrip-
ture is to be
read.*

show you how you may read it without danger of error. Read it humbly with a meek and lowly heart, to the intent you may glorifie God, and not your self, with the knowledge of it: and read it not without daily praying to God, that he would direct your reading to good effect: and take upon you to expound it no further, than you can plainly understand it. For (as St. Augustine saith) the knowledg of holy Scripture, is a great, large, and a high place, but the door is very low, so that the high and arrogant man cannot run in: but he must stoop low, and humble himself, that shall enter into it. Presumption and arrogancy is the mother of all error: and humility endeth to fear no error. For humility will only search to know the truth, it will search, and will bring together one place with another, and where it cannot find out the meaning, it will pray,

it

it will ask of others that know, and will not presumptuously and rashly define any thing, which it knoweth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger of error. And if he be ignorant, he ought the more to read and to search holy Scripture, to bring him out of ignorance. I say not nay, but a man may prosper with only hearing, but he may much more prosper, with both hearing and reading. This have I said, as touching the fear to read, through ignorance of the person. And concerning the hardness of Scripture, he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest, untill he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and easie for every man to use, and to walk in: as also of high hills and mountains, which few men can climb unto. And whosoever giveth his mind to holy Scriptures, with diligent study and burning desire, it cannot be (saith Saint Chrysostome) that he should be left without help. For either God Almighty will send him some godly doctor, to teach him, as he did to instruct the Eunuch, a noble man of Ethiopie, and Treasurer unto Queen Candace, who having affection to read the Scripture (although he understood it not) yet for the desire that he had unto Gods word, God sent his Apostle Philip to declare unto him the true sense of the Scripture that he read, or else, if we lack a learned man to instruct and teach us, yet God himself from above, will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And in another place Chrysostome saith, that mans humane and worldly wisdom or science, needeth not to the understanding of Scripture, but the revelation of the holy Ghost who inspireth the true meaning unto them, that with humility and diligence do search therefore. He that asketh shall have, and he that seeketh shall find, and he that knocketh, shall have the doore opened. If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of other, and so by still knocking (at the last) the doore shall be opened (as St. Augustine saith.) Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self same thing in other places, is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things in the Scripture that be plain to understand, and necessary for salvation, every mans duty is to learn them, to print them in memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, untill such time as it shall please God to open those things unto him. In the mean season, if he lack either aptness or opportunity, God will not impute it to his folly: but yet it behoveth not, that such as be apt, should set aside reading, because some other be unapt to read: nevertheless, for the hardness of such places the reading of the whole ought not to be set apart. And briefly to conclude, (as St. Augustine saith) by the Scripture, all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of Gods word, but such as either be so ignorant, that they know not how wholesome a thing it is: or else be so sick, that they hate the most comfortable medicine that should heal them: or so ungodly, that

Scripture in some places is easie, and in some places hard to be understood.

God leaveth no man untaught, that hath good will to know his word.

How the knowledge of the Scripture may be attained unto. Math. 7.

A good rule for the understanding of Scripture.

No man is excepted from the knowledge of Gods will.

What person would have ignorance to continue.

that they would with the people still to continue in blindness and ignorance of God.

*The holy
Scripture is
one of Gods
chief bene-
fits.*

*The right
reading, use,
and fruitful
studying in
holy Scrip-
ture.*

Psal. 50.

Thus we have briefly touched some part of the commodities of Gods holy word, which is one of Gods chief and principal benefits given and declared to mankind here in earth. Let us thank God heartily, for this his great and special gift, beneficial labour, and fatherly providence. Let us be glad to receive this precious gift of our heavenly Father. Let us hear, read, and know these holy rules, injunctions, and statutes of our Christian religion, and upon that we have made profession to God at our baptism. Let us with fear and reverence lay up (in the chest of our hearts) these necessary and fruitful lessons. Let us night and day muse, and have meditation and contemplation in them. Let us ruminare, and (as it were) chew the cud, that we may have the sweet joyce, spiritual effect, marrow, hony, kernel, taste, comfort and consolation of them. Let us stay, quiet, and certifie our consciences, with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God (the only author of these heavenly studies) that we may speak, think, believe, live and depart hence, according to the wholesome doctrine, and verities of them. And by that means, in this world we shall have Gods defence, favour, and grace, with the unspeakable solace of peace, and quietness of conscience; and after this miserable life we shall enjoy the endless bliss and glory of heaven: which he grant us all that died for us all, Jesus Christ, to whom with the father and the holy Ghost, be all honour and glory, both now and everlastingly.

A

S E R M O N

O F T H E

Misery of all mankind, and of his condemnation to death everlasting, by his own sin.



THE Holy Ghost, in writing the holy Scripture, is in nothing more diligent than to pull down mans vain glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first Father Adam. And therefore we read in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable vertue of humility, how to know our selves, and to remember what we be of our selves. In the book of Genesis, Almighty God giveth

of the misery of Man.

7

showeth us all a title and name in our great grandfather Adam, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whether we shall, saying thus, In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground, for out of it wast thou taken, in as much as thou art dust, into dust shalt thou be turned again. Here (as it were in a glass) we may learn to know our selves to be but ground, earth, and ashes, and that to earth and ashes we shall return.

Also, the holy Patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom and Gomorre. And we read that Judith, Esther, Job, Jeremy, with other holy men and women in the old Testament, did use sackcloth, and to cast dust and ashes upon their heads, when they bewayled their sinful living. They called and cried to God, for help and mercy, with such a ceremony of sackcloth, dust, and ashes, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, and how well they remembered their name and title aforesaid, their vile, corrupt, frail nature, dust, earth, and ashes. The book of Wisdom also willing to pull down our proud stomachs, moveth us diligently to remember our mortal and earthly generation, which we have all of him that was first made: and that all men, as well kings as subjects, come into this world, and go out of the same in like sort: that is, as of our selves, full miserable, as we may daily see. And Almighty God commanded his Prophet Esay to make a Proclamation, and cry to the whole world: and Esay asking, what shall I cry? The Lord answered, Cry, that all flesh is grass, and that all the glory thereof, is but as the flower of the field, when the grass is withered the flower falleth away, when the wind of the Lord bloweth upon it. The people surely is grass, the which dyeth up, and the flower fadeth away. And the holy man Job, having in himself great experience of the miserable and sinful estate of man, doth open the same to the world in these words; Man (saith he) that is born of a woman, living but a short time, is full of manifold miseries, he springeth up like a flower, and fadeth again, vanisheth away as it were a shadow, and never continueth in one state. And dost thou judge it meet (O Lord) to open thine eyes upon such a one, and to bring him to judgment with thee? who can make him clean, that is conceived of an unclean seed, and all men of their evilness, and natural proneness, be so universally given to sin, that (as the Scripture saith) God repented that ever he made man. And by sin his indignation was so much provoked against the world, that he drowned all the world with Noes flood (except Noe himself, and his little household.) It is not without great cause, that the Scripture of God doth so many times call all men here in this world by this word, earth, O thou earth, earth, earth, saith Jeremy, hear the word of the Lord. This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, sheweth what we be in deed, by whatsoever other style, title, or dignity, men do call us. Thus he plainly named us, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth us forth, speaking by his faithful Apostle Saint Paul, All men, Jews and Gentiles, are under sin, there is none righteous, no not one: there is none that understandeth

Jud. 3. & 9.
Job. 13.
Jer. 6. & 25.

Sapi. 7.

Esay 40.

Job 14.

Gen. 7.

Jer. 22.

and yet

standeth, there is none that seeketh after God, they are gone out of the way, they are all unprofitable, there is none that doth good, no not one: their throat is an open sepulchre, with their tongues they have used craft and deceit, the poyson of serpents is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and wretchedness are in their wayes, and the way of peace haue they not known: there is no fear of God before their eyes. And in another place, Saint Paul writeth thus, God hath wrapped all nations in unbelief, that he might have mercy on all. The Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ, should be given unto them that believe. Saint Paul in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born: saying also that we cannot think a good thought of our selves, much less can we say well, or do well of our selves. And the Wise man saith in the book of Proverbs. The just man falleth seven times a day. The most tried and approved man Job, feared all his works. Saint John the Baptist being sanctified in his mothers womb, and praised before he was born, being called an Angel, and great before the Lord, filled even from the birth with the holy Ghost, the preparer of the way for our Saviour Christ, and commended of our Saviour Christ to be more than a Prophet, and the greatest that ever was born of a woman: yet he plainly granteth, that he had need to be washed of Christ, he worthily extolleth and glorifieth his Lord and master Christ, and humbleth himself as unworthy to unbuckle his shoes, and giveth all honour and glory to God. So doth Saint Paul both oft and evidently confess himself, that he was of himself, ever giuing (as a most faithful servant) all praise to his master and Saviour. So doth blessed Saint John the Evangelist, in the name of himself, and of all other holy men (be they never so just) make this open confession: If we say we have no sin, we deceive our selves, and the truth is not in us: If we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: If we say we have not sinned, we make him a liar, and his word is not in us. Wherefore the Wise man in the book called Ecclesiastes, maketh this true and general confession, There is not one just man upon the earth, that doth good, and sinneth not. And David is ashamed of his sin, but not to confess his sin. How oft, how earnestly, and lamentably doth he desire Gods great mercy for his great offences, and that God should not enter into judgment with him? And again, how well weigheth this holy man his sins, which he confesseth, that they be so many in number, and so hid, and hard to understand, that it is in a manner impossible to know, utter or number them? Wherefore, he having a true, earnest, and deep contemplation and consideration of his sins, and yet not coming to the bottom of them, he maketh supplication to God to forgive him his privy, secret, hid sins: the knowledge of which we cannot attain unto. He weigheth rightly his sins from the original root and spring-head, perceiving inclinations, provocations, stirrings, stings, buds, branches, dregs; infections, taints, feelings, and scents of them to continue in him still. Wherefore he saith, Mark, and behold, I was conceived in sins: He saith not sin, but in the plural number, sins, for as much as out of one (as a fountain) spring all the rest. Our Saviour Christ saith, There is none good but God: and that we

Rom. 11.

Gal. 3.

Ephes. 2.

Prov. 24.

Luke 1.

Matth. 3.

1 John 1,
and 2.

Eccles. 7.

Psal. 51.

Xsal. 1 51.

Psal. 19.

Psal. 51.

Mark 10.

of the misery of Man.

9

we can do nothing that is good without him, nor can any man come to the Father but by him. He commandeth us also to say, that we be unprofitable servants, when we have done all that we can do. He preferreth the penitent Publican before the proud, holy, and glorious Pharisee. He calleth himself a Physician, but not to them that be whole, but to them that be sick, and have need of his salve for their sores. He teacheth us in our prayers to acknowledge our selves sinners, and to ask righteousness, and deliverance from all evils, at our heavenly Fathers hand. He declareth that the sins of our own hearts do defile our own selves. He teacheth that an evil word or thought deserbeth condemnation, affirming that we shall give account for every idle word. He saith, He came not to save, but the sheep that were utterly lost and cast away. Therefore few of the proud, just, learned, wise, perfect, and holy Pharisees were saved by him, because they justified themselves by their counterfeit holiness before men. Wherefore (good people) let us beware of such hypocrite, vain glory, and justifying of our selves.

Luke 18.

John 15.

Luke 17.

Luke 18.

Matth. 9.

Matth. 12.

Matth. 15.

The Second Part of the Sermon of the misery of Man.



As much as the true knowledge of our selves is very necessary to come to the right knowledge of God; ye have heard in the last reading, how humbly all godly men alwaies have thought of themselves; and so to think and judge of themselves, are taught of God their Creator, by his Holy Word. For of our selves we be Crabtrees, that can bring forth no Apples. We be of our selves of such earth, as can bring forth but weeds, nettles, bryambles, byers, cockle and darnel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God, and therefore these vertues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge our selves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble our selves heartily, and cry to God for mercy. Let us all confess with mouth and heart that we be full of imperfections: Let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. For truly there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the Devil, the World, and the Flesh imperfectly: Let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our best works. Let none of us be ashamed to say with the holy Saint Peter,

Gal. 5.

Luke 5. I am a sinful man. Let us say with the Holy Prophet David, We have
 Psal. 106. sinned with our fathers, we have done amiss and dealt wickedly. Let us
 Luke 15. all make open confession with the Prodigal son, to our Father, and say
 with him, We have sinned against heaven, and before thee (O Father) we
 Baruch 2. are not worthy to be called thy sons. Let us all say with holy Baruch, O
 Lord our God, to us is worthily ascribed shame and confusion, and to thee
 Dan. 9. righteousness: We have sinned, we have done wickedly, we have behaved
 our selves ungodly in all thy righteousness. Let us all say with the holy
 Prophet Daniel, O Lord, righteousness belongeth to thee, unto us be-
 longeth confusion, We have sinned, we have been naughty, we have of-
 fended, we have fled from thee, we have gone back from all thy precepts
 and judgments. So we learn of all good men in holy Scriptures, to hum-
 ble our selves, and to exalt, extol, praise, magnifie, and glorifie God.
 Thus we have heard how evil we be of our selves, how of our selves,
 and by our selves, we have no goodness, help nor salvation, but contrari-
 wise, sin, damnation, and death everlasting: which if we deeply weigh
 and consider, we shall the better understand the great mercy of God,
 and how our salvation cometh only by Christ. For in our selves (as of
 2 Cor. 3. our selves) we find nothing, whereby we may be delivered from this mi-
 serable captivity, into the which we were cast, through the envy of the
 Psal. 50. Devil, by breaking Gods Commandment in our first Parent Adam.
 Ephes. 2. We are all become unclean, but we all are not able to cleanse our selves,
 1 Pet. 2. nor to make one another of us clean. We are by nature the children of
 Gods wrath, but we are not able to make our selves the children and
 inheritours of Gods glory. We are sheep that run astray, but we
 cannot of our own power come again to the sheepfold, so great is our
 imperfection and weakness. In our selves therefore may we not glory,
 which (of our selves) are nothing but sinful: neither may we joyce
 in any works that we do, all which be so imperfect and impure, that they
 are not able to stand before the righteous Judgment Seat of God, as
 Psal. 143. the Holy Prophet David saith, Enter not into judgment with thy Ser-
 vant (O Lord): for no man that liveth shall be found righteous in thy
 sight. To God therefore must we flee, or else shall we never find peace, rest
 and quietness of conscience in our hearts. For he is the father of mercies,
 and God of all consolation. He is the Lord, with whom is plenteous
 2 Cor. 1. redemption: He is the God which of his own mercy saveth us, and set-
 Psal. 130. teth out his charity and exceeding love towards us, in that of his own
 voluntary goodness, when we were perishing, he saved us, and provided
 an everlasting Kingdom for us. And all these heavenly treasures are
 given us, not for our own deserts, merits, or good deeds (which of our
 selves we have none) but of his meer mercy freely. And for whose
 sake? Truly for Jesus Christs sake, that pure and undefiled Lamb of
 God. He is that dearly beloved Son, for whose sake God is fully pa-
 cified, satisfied, and set at one with man. He is the Lamb of God,
 John 1. which taketh away the sins of the World, of whom only it may be truly
 1 Pet. 2. spoken, that he did all things well, and in his mouth was found no craft
 nor subtilty. None but he alone may say, The Prince of the World
 John. came, and in me he hath nothing. And he alone may also say, Which of
 John 8. you shall reprove me of any fault? He is the high and everlasting Priest,
 Heb. 7. which hath offered himself once for all upon the Altar of the Cross, and
 1 John 2. with that one Oblation hath made perfect for evermore them that are
 sanctified. He is the alone mediatur between God and Man, which
 paid

paid our ransom to God with his own blood, and with that hath he cleansed us all from sin. He is the Physician which healeth all our diseases. He is that Saviour which saveth his people from all their sins: Matth. 1.
 To be short, he is that flowing and most plenteous fountain, of whose fulness all we have received. For in him alone are all the treasures of the wisdom and knowledge of God hidden. And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the soul. O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Iesu our Lord and Saviour! What thanks worthy and sufficient can we give to him? Let us all with one accord burst out with joyful voice, ever praising and magnifying this Lord of mercy, for his tender kindness shewed unto us in his dearly beloved Son Iesus Christ our Lord.

Hitherto have we heard what we are of our selves; very sinful, wretched, and damnable. Again, we have heard how that of our selves, and by our selves, we are not able either to think a good thought, or work a good deed, so that we can find in our selves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the tender kindness and great mercy of God the Father towards us, and how beneficial he is to us for Christs sake, without our merits or deserts, even of his own meer mercy and tender goodness. Now, how these exceeding great mercies of God, set abroad in Christ Iesu for us, be obtained, and how we be delivered from the captivity of sin, death, and hell, shall more at large (with Gods help) be declared in the next Sermon. In the mean season, yea, and at all times, let us learn to know our selves, our frailty and weakness, without any cracking or boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of our selves cometh all evil and damnation: so likewise of him cometh all goodness and salvation, as God himself saith by the Prophet Osee, Osee 13.
 Israel, thy destruction cometh of thy self, but in me only is thy help and comfort. If we thus humbly submit our selves in the sight of God, we may be sure that in the time of his visitation, he will lift us up into the Kingdom of his dearly beloved Son Christ Iesu our Lord; to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. Amen.

A
S E R M O N
O F T H E

Salvation of Mankind, by only Christ our Saviour,
from sin and death everlasting.



Because all men be sinners and offenders against God, and breakers of his Law and Commandments, therefore can no man by his own acts, works, and deeds (seem they never so good) be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness or justification, to be received at Gods own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification or righteousness, which we so receive of Gods mercy and Christs merits, embraced by faith, is taken, accepted and allowed of God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God, how that (all the World being wrapped in sin by breaking of the Law) God sent his only Son our Saviour Christ into this World, to fulfil the Law for us, and by shedding of his most precious blood, to make a Sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same.

*The efficacy
of Christs
Passion and
Oblation.*

Insomuch that Infants being baptized, and dying in their infancy, are by this Sacrifice washed from their sins, brought to Gods favour, and made his Children and Inheritors of his Kingdom of Heaven. And they which in act or deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this Sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification or righteousness which S. Paul speaketh of, when he saith, No man is justified by the works of the Law, but freely by Faith in Jesus Christ. And again he saith, We believe in Jesu Christ, that we be justified freely by the faith of Christ, and not by the works of the Law, because that no man shall be justified by the works of the Law. And although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. But here may mans reason be astonished, reasoning after this fashion. If a ransom be paid for our redemption, then is it not given us freely. For a Prisoner that paid his ransom, is not let go freely; for if he go freely, then he goeth without ransom: for what is it else to go freely, than to be set at liberty without paying of ransom?

Gal. 2.

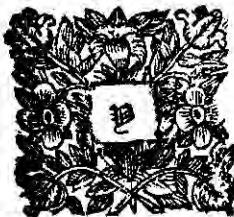
Objection.

ransom? This reason is satisfied by the great wisdom of God in this *Answer.* mystery of our Redemption, who hath so tempered his Justice and Mercy together, that he would neither by his Justice condemn us unto the everlasting captivity of the Devil, and his prison of Hell, remediless for ever without mercy, nor by his Mercy deliver us clearly, without justice, or payment of a just ransom: but with his endless mercy he joyned his most upright and equal justice. His great mercy he shewed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it lay not in us to do that, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesu Christ, who besides this ransom, fulfilled the Law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our Redemption. And of this justice and mercy of God knitt together, speaketh S. Paul in the third Chap. to the Romans, All have offend- *Rom. 3.* ed, and have need of the glory of God, but are justified freely by his grace, by redemption which is in Jesu Christ, whom God hath sent forth to us for a reconciler and peace-maker, through faith in his blood, to shew his righteousness. And in the tenth Chap. Christ is the end of the *Rom. 10.* law unto righteousness, to every man that believeth. And in the 8. Chap. *Rom. 8.* That which was impossible by the Law, inasmuch as it was weak by the flesh, God sending his own Son, in the similitude of sinful flesh, by sin damned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit. In these *Three things* foresaid places, the Apostle toucheth specially three things, which must *must go toge-* go together in our justification. Upon Gods part, his great mercy *gether in our* and grace: upon Christs part, justice, that is, the satisfaction of Gods *justification.* justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part true and lively faith in the merits of Jesu Christ, which yet is not ours, but by Gods working in us: so that in our justification, there is not only Gods mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore S. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not mans only work, without God: and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joyned with faith in every man that is justified, but it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justifie not all together: Nor the faith also doth not shut out the justice of our good works, necessarily to be done afterwards of duty towards God (for we are most bounden to serve God, in doing good deeds, command: d by him in his Holy Scripture, all the daies of our life): But it excludeth them, so that we may not do them to this intent to be made good by doing of them. For all the good works that we can do be imperfect, and therefore not able to deserve our justification: but our justification doth come freely by the mee- *How it is to* *be understood* *that Faith* *justifieth* *without* *Works.* *mercy*

The Second Part of the Sermon

mercy of God, and of so great and free mercy, that whereas all the World was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious Jewels of Christs body and blood, whereby our ransom might be fully paid, the Law fulfilled, and his Justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the Law, forasmuch as that which their Infirmitie lacked, Christs Justice hath supplied.

The Second Part of the Sermon of Salvation.



Pe have heard of whom all men ought to seek their justification and righteousness, and how also this righteousness cometh unto men by Christs death and merits: ye heard also how that three things are required to the obtaining of our righteousness, that is, Gods mercy, Christs Justice, and a true and lively faith, out of the which faith spring good

works. Also before was declared at large, that no man can be justified by his own good works, that no man fulfilleth the Law, according to the full request of the Law.

Gal. 2.

And **S. Paul** in his Epistle to the Galathians proveth the same, saying thus; If there had been any Law given which could have justified, verily righteousness should have been by the Law. And again he saith, If righteousness be by the Law, then Christ dyed in vain. And again he saith, You that are justified by the Law, are fallen away from Grace.

Ephes. 2.

And furthermore, he writeth to the Ephesians on this wise, By grace are ye saved through Faith, and that not of your selves, for it is the gift of God, and not of works, lest any man should glory. And to be short, the sum of all Pauls disputation is this; that if justice come of works, then it cometh not of grace: and if it come of grace, then it cometh not of works. And to this end tend all the Prophets, as **S. Peter** saith in

Acts 10.

the tenth of the Acts. Of Christ all the Prophets (saith **S. Peter**) do witness, that through his Name, all they that believe in him, shall receive the remission of sins. And after this wise to be justified only by this true and lively Faith in Christ, speak all the old and ancient Authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil and Ambrose. **Saint Hilary** saith these words plainly in the ninth Canon upon Matthew, Faith only justifieth. And **Saint Basil**, a Greek Author, writeth thus, This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only Faith in Christ. And Paul (saith he) doth glory in the contempt of his own righteousness, and that he looketh for the righteousness of God by Faith.

Faith only
justifieth, is
the Doctrine
of old Do-
ctors.

Phillip. 3.

These be the very words of **Saint Basil**. And **Saint Ambrose**, a Latin Author, saith these words, This is the Ordinance of God, that

that they which belteve in Christ should be saved without Works, by Faith only, freely receiving remission of their sins. Consider diligently these words, without Works by Faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say, That freely without Works, by Faith only, we obtain remission of our sins? These and other like sentences, that we be justified by Faith only, freely, and without Works, we do read oft times in the best and most ancient Writers. As, beside Hilary, Basil, and Saint Ambrose before rehearsed, we read the same in Origen, Saint Chrysostom, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Procius, Bernardus, Anselme, and many other Authors, Greek and Latin. Nevertheless, this sentence, that we be justified by Faith only, is not so meant of them, that the said justifying Faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. Nor when they say, *Faith alone, how it is to be understood.* That we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts at-
 terward: Neither do they mean so to be justified without good Works, that we should do no good Works at all, like as shall be more exprest at large hereafter. But this saying, That we be justified by Faith only, freely and without Works, is spoken for to take away clearly all merit of our Works, as being unable to deserve our justification at Gods hands, and thereby most plainly to exprest the weakness of man, and the goodness of God, the great infirmity of our selves, and the might and power of God, the imperfection of our own Works, and the most abundant grace of our Saviour Christ, and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding. This Faith the holy Scripture teacheth us, this is the strong Rock and Foundation of Christian Religion, this Doctrine all old and ancient Authors of Christs Church do approve, this Doctrine advanceth and letteth forth the true glory of Christ, and beateth down the vain glory of man, this whosoever denieth, is not to be accounted for a Christian man, nor for a letter forth of Christs glory, but for an adversary to Christ and his Gospel, and for a letter forth of mens vain glory. And although this Doctrine be never so true (as it is most true indeed) that we be justified freely without all merit of our own good Works (as Saint Paul doth exprest it) and freely by this lively and perfect Faith in Christ only (as the ancient Authors use to speak it) yet this true Doctrine must be also truly understood and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the World, the Flesh and the Devil. And because no man should err by mistaking of this Doctrine, I shall plainly and shortly so declare the right understanding of the same, that no man shall justly think that he may thereby take any occasion of carnal liberty, to follow the desires of the Flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used. *What they be that impugn the Doctrine of Faith only justifieth.*

First, you shall understand, that in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of Man, but of God, for man cannot make himself righteous by his own Works, neither in part, nor in the whole, for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm that a man might
A declaration of this doctrine of Faith without Works justifieth.

*Justification
is the office of
God only.*

might by his own works, take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him: not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour and Justifier, Jesus Christ: so that the true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us (for that were to count our selves to be justified by some act or vertue that is within our selves) but the true understanding and meaning thereof is, that although we hear Gods word and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto: yet we must renounce the merit of all our said vertues, of faith, hope, charity, and all other vertues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification, and therefore we must trust only in Gods mercy, and that sacrifice which our High Priest and Saviour Christ Jesus the Son of God once offered for us upon the Cross, to obtain thereby Gods grace and remission, as well of our Original sin in Baptism, as of all Actual sin committed by us after our Baptism, if we truly repent and turn unfeignedly to him again. So that as S. John Baptist, although he were never so vertuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, Behold, yonder is the Lamb of God, which taketh away the sins of the World: even so, as great and as godly a vertue as the lively Faith is, yet it putteth us from it self, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ (as it were) saith unto us thus, It is not I that take away your sins, but it is Christ only, and to him only I send you for that purpose, forsaking therein all your good vertues, words, thoughts and works, and only putting your trust in Christ.

John 1.

The Third Part of the Sermon of Salvation.



L hath been manifestly declared unto you, that no man can fulfil the Law of God, and therefore by the Law all men are condemned: whereupon it followeth necessarily, that some other thing should be required for our salvation than the Law: and that is, a true and a lively faith in Christ: bringing forth good works, and a life according to Gods commandments. And also you heard the ancient Authors mind of this saying, Faith in Christ only justifieth man, so plainly declared, that you see, that the very true meaning of this proposition or saying, We be justified by faith in Christ only, (according to the meaning of the old ancient

ancient Authors) is this: We put our faith in Christ, that we be justified by him only, that we be justified by Gods free mercy, and the merits of our Saviour Christ only, and by no vertue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same: Christ himself only being the cause meritorious thereof.

Here you perceiue many words to be used to avoid contention in words with them that delight to brawle about words, and also to shew the true meaning to avoid evil talking and misunderstanding, and yet peradventure all will not serue with them that be contentious: but contenters will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the lesse to be passed upon, so that the rest may profit, which will be more desirous to know the truth, than (when it is plain enough) to contend about it, and with contentious and captious cavillation, to obscure and darken it. Truth it is, that our own works do not iustifie us, to speak properly of our justification, (that is to say) our works do not merit or deserve remission of our sins, and make us of unjust, just before God: but God of his own mercy, through the only merits and deservings of his Son Iesus Christ doth iustifie us. Nevertheless, because faith doth directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of Gods mercy, and of the remission of our sins, (which thing none other of our vertues or works properly doth) therefore Scripture useth to say, that faith without works doth iustifie. And forasmuch that it is all one sentence in effect, to say, faith without works, and only faith doth iustifie us, therefore the old ancient Fathers of the Church from time to time, have uttered our justification with this speech, Only faith iustificieth us: meaning no other thing than Saint Paul meant, when he said, Faith without works iustificieth us. And because all this was brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any vertue that we have within us, or of any work that cometh from us: therefore in that respect of merit and deserving, we forsake (as it were) altogether again, faith, works, and all other vertues. For our own imperfection is so great, through the corruption of Original sin, that all is imperfect that is within us, faith, charity, hope, deare, thoughts, words and works, and therefore not apt to merit and deserve any part of our justification for us. And this form of speaking use we, in the humbling of our selves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, through true and lively faith. Now you shall hear the office and duty of a Christian man unto God, what we ought on our part to render unto God again for his great mercy and goodness. Our office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do, to the glory of God, and profit of our Neighbours: much lesse is it our office, after that we be once made Christs members, to live contrary to the same, making our selves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we

They that preach faith only iustificieth, do not teach carnal liberty, or that we should do no good works.

The Third part of the Sermon

*The Devils
have faith,
but not the
true faith.*

*What is the
true and ju-
stifying
Faith.*

*They that
continue in
evil living,
have not
true faith.*

Pfal. 25.

know that we do serbe the World and the Devil, and not God. For that faith which bringeth forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead, devilish, counterfeit and feigned faith, as Saint Paul and Saint James call it. For even the Devils know and believe that Christ was born of a virgin, that he fasted forty daies and forty nights without meat and drink, that he wrought all kind of miracles, declaring himself very God: They believe also, that Christ for our sakes suffered a most painful death, to redeem from everlasting death, and that he rose again from death the third day: They believe that he ascended into Heaven, and he sitteth on the right hand of the Father, and at the last end of this world shall come again, and judge both the quick and the dead. These articles of our Faith the Devils believe, and so they believe all things that be written in the new and old Testament, to be true: and yet for all this faith, they be but Devils, remaining still in their damnable estate, lacking the very true Christian Faith. For the right and true Christian faith is, not only to believe that holy Scripture, and all the foresaid articles of our Faith are true, but also to have a sure trust and confidence in Gods merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his Commandments. And this true Christian faith, neither any Devil hath nor yet any Man, which in the outward profession of his mouth, and in his outward receiving of the Sacraments, in coming to the Church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ, his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the Kingdom of Heaven by Christ, when he liveth ungodly, and denyeth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the Kingdom of God. They know that God hateth unrighteousness, that he will destroy all those that speak untruly, that those which have done good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life, and those that have done evil, shall come into the resurrection of judgment: very well they know also, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation, wrath, and affliction, &c. Therefore to conclude, considering the infinite benefits of God, shewed and given unto us, mercifully without our deserts, who hath not only created us of nothing; and from a piece of vile clay, of his infinite goodness, hath exalted us (as touching our soul) unto his own similitude and likeness: but also whereas we were condemned to Hell, and death everlasting, hath given his own natural Son, being God eternal, immortal, and equal unto himself, in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most shameful and painful death for our offences, to the intent to justify us, and to restore us to life everlasting: so making us also his dear children, brethren unto his only son our Saviour Christ, and inheritours for ever with him of his eternal Kingdom of Heaven.

These

These great and merciful benefits of God (if they be well considered) do neither minister unto us occasion to be idle, and to live without doing any good works, neither yet stir us up by any means to do evil things: but contrariwise, if we be not desperate persons, and our hearts harder than stones, they move us to render our selves unto God wholly, with all our will, hearts, might, and power, to serve him in all good deeds, obeying his Commandments during our lives, to seek in all things his glory and honour, not our sensual pleasures and vain glory, evermore dreading willingly to offend such a merciful God and loving Redeemer, in word, thought, or deed. And the said benefits of God deeply considered, move us for his sake also to be ever ready to give our selves to our neighbours, and as much as lieth in us, to study with all our endeavour, to do good to every man. These be the fruits of true faith, to do good as much as lieth in us to every man, and above all things, and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption: to whom be ever glory, praise, and honour, world without end. Amen.

A SHORT
DECLARATION
OF THE
True, Lively, and Christian Faith.



Let the first coming unto God (good Christian Faith: people) is through Faith, whereby (as it is declared in the last Sermon) we be justified before God. And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that Faith is taken in the Scripture two manner of waies. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful. *A dead Faith.* And this faith, by the holy Apostle Saint James, is compared to the faith of Devils, which believe God to be true *James 2.* and just, and tremble for fear, yet they do nothing well, but all evil. And such a manner of faith have wicked and naughty Christian people, which confess God (as S. Paul saith) in their mouths, but deny him in their deeds, being abominable, and without the right faith, *Titus 6.* and to all good works reproveable. And this faith is a persuasion and belief in mans heart, whereby he knoweth that there is a God, and agreeth unto all truths of Gods most holy Word, contained in the holy Scripture. So that it consisteth only in believing in the Word of God, that it is true. And this is not properly called Faith. But as he

The First part of the Sermon

that readeth Cæsars Commentaries, believing the same to be true, hath thereby a knowledge of Cæsars life and notable acts, because he believeth the History of Cæsar: yet it is not properly said that he believeth in Cæsar, of whom he looketh for no help nor benefit. Even so, he that believeth that all that is spoken of God in the Bible is true, and yet liveth so ungodlily, that he cannot look to enjoy the promises and benefits of God: although it may be said, that such a man hath a faith and belief to the words of God, yet it is not properly said that he believeth in God, or hath such a faith and trust in God, whereby he may surely look for grace, mercy, and everlasting life at Gods hand, but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a Book, intituled to be of Didymus Alexandrinus, Forasmuch as faith without works is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantial faith which saveth sinners. Another faith there is in Scripture, which is not (as the foresaid faith) idle, unfruitful, and dead, but worketh by charity (as S. Paul declareth, Gal. 5.) Which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the Articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at Gods hand: and that although we, through infirmity or temptation of our ghostly enemy, do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Sons sake our Saviour Jesus Christ, and will make us inheritours with him of his everlasting Kingdom, and that in the mean time until that Kingdom come, he will be our protectour and defender in all perils and dangers, whatsoever do chance: and that though sometime he doth send us sharp adversity, yet that evermore he will be a loving Father unto us, correcting us for our sin, but not withdrawing his mercy finally from us, if we trust in him, and commit our selves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession only, but it liveth, and stirreth inwardly in the heart. And this faith is not without hope and trust in God, nor without the love of God and of our Neighbours, nor without the fear of God, nor without the desire to hear Gods word, and to follow the same in eschewing evil, and doing gladly all good works.

A lively Faith.

Heb. 12.

This faith (as S. Paul describeth it) is the sure ground and foundation of the benefits which we ought to look for, and trust to receive of God; a certificate and sure looking for them, although they yet sensibly appear not unto us. And after he saith, He that cometh to God, must believe, both that he is; and that he is a merciful rewarder of well doers. And nothing commendeth good men unto God, so much as this assured faith and trust in him. Of this faith, three things are specially to be noted.

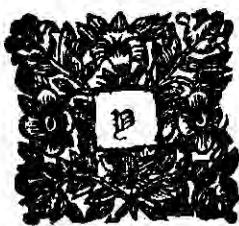
The things are to be noted of Faith.

First, that this faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Second, that without it, can no good works be done, that shall be acceptable and pleasant to God. Third, what manner of good works they be, that this faith doth bring forth.

For the first, that as the light cannot be hid, but will shew forth it self *Faith is full* at one place or other: So a true faith cannot be kept secret, but when oc- *of good* casion is offered, it will break out, and shew it self by good works. *works.* And as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion: even so the soul that hath a lively faith in it, will be doing alway some good work, which shall declare that it is living, and will not be unoccupied. Therefore when men hear in the Scriptures so high commendations of faith, that it maketh us to please God, to live with God, and to be the children of God: if then they phantasie that they be set at liberty from doing all good works, and may live as they list, they trifle with God and deceive themselves. And it is a manifest token, that they be far from having the true and lively faith, and also far from knowledge, what true faith meaneth. For the very sure and lively Christian faith is, not only to believe all things of God which are contained in holy Scripture, but also is an earnest trust and confidence in God, that he doth regard us, and that he is careful over us, as the Father is over the Child whom he doth love, and that he will be merciful unto us for his only Sons sake, and that we have our Saviour Christ our perpetual Advocate, and Priest, in whose only merits, oblation, and suffering, we do trust that our offences be continually washed and purged, whensoever we (repenting truly) do return to him with our whole heart, stedfastly determining with our selves, through his grace, to obey and serve him in keeping his Commandments, and never to turn back again to sin. Such is the true Faith that the Scripture doth so much commend, the which when it seeth and considereth what God hath done for us, is also moved through continual assistance of the Spirit of God, to serve and please him, to keep his favour, to fear his displeasure, to continue his obedient Children, shewing thankfulness again by observing or keeping his Commandments, and that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward, considering how clearly, without deserving, we have received his mercy and pardon freely.

This true faith will shew forth it self, and cannot long be idle: For as it is written, The just man doth live by his faith. He never sleepeth *Abac. 2.* nor is idle, when he would wake, and be well occupied. And God by his Prophet Jeremy saith, that he is a happy and blessed man, which *Jer. 17.* hath faith and confidence in God. For he is like a tree set by the water side, and spreadeth his roots abroad towards the moisture, and feareth not heat when it cometh, his leaf will be green, and will not cease to bring forth his fruit: even so, faithful men (putting away all fear of adversity) will shew forth the fruit of their good works, as occasion is offered to do them.

The Second Part of the Sermon of Faith.



F have heard in the first part of this Sermon, that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively that worketh by charity. The first to be unprofitable, the second, necessary for the obtaining of our salvation: the which faith hath charity alwaies joynd unto it, and is fruitful, and bringeth forth all good works. Now as con-

Eccl. 31.

*Libro de fide
& operibus.
cap. 2. Ser-
mo de lege
& fide.*

Heb. 11.

Gen. 4.

Gen. 6.

Eccl. 44.

Gen. 11.

Gen. 22.

Eccl. 13.

Exod. 2.

cerning the same matter, you shall hear what followeth. The wise man faith, he that believeth in God will hearken unto his Commandments. For if we do not shew our selves faithful in our conversation, the faith which we pretend to have, is but a feigned faith: because the true Christian faith is manifestly shewed by good living, and not by words only, as S. Augustine saith, Good living cannot be separated from true faith, which worketh by love. And S. Chrysostome saith, Faith of it self is full of good works: as soon as a man doth believe, he shall be garnished with them. How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God, than of another, S. Paul teacheth at large in the eleventh Chapter to the Hebrewes, saying, That faith made the oblation of Abel, better than the oblation of Cain. This made Noah to build the Ark. This made Abraham to forsake his Country and all his Friends, and go into a far Country, there to dwell among strangers. So did also Isaac and Jacob, depending or hanging only on the help and trust that they had in God, And when they came to the Country which God promised them, they would build no Cities, Towns, nor Houses, but lived like strangers in Tents, that might every day be removed. Their trust was so much in God, that they set but little by any worldly thing, for that God had prepared for them better dwelling places in Heaven of his own foundation and building. This faith made Abraham ready at Gods Commandment, to offer his own Son and Heir Isaac, whom he loved so well, and by whom he was promised to have innumerable issue, among the which, one should be born, in whom all Nations should be blessed, trusting so much in God, that though he were slain, yet that God was able by his omnipotent power to raise him from death, and perform his promise: He mistrusted not the promise of God, although unto his reason every thing seemed contrary. He believed verily that God would not forsake him in dearth and famine that was in the country. And in all other dangers that he was brought unto, he trusted ever that God should be his God, and his Protector and Defender, whatsoever he saw to the contrary. This faith wrought so in the heart of Moses, that he refused to be taken for King Pharaoh his daughters Son, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and sorrow, than with naughty men, in sin to live pleasantly for a time. By faith he cared not for the threatening of King Pharaoh: for his trust was so in God, that he passed not of the felicity of this world, but looked for the reward to come in Heaven, setting his heart upon the invisible God, as it had seen him ever present

sent befoze his eyes. By faith, the childzen of Israel passed through the *Exod. 14.*
 red Sea. By faith, the walls of Jerico fell down without stroke, and *Josh. 6.*
 many other wonderful miracles have been wrought. In all good men
 that heretofore have been, faith hath brought forth their good works,
 and obtained the promises of God. Faith hath stopped the Lyons *Dan. 6.*
 mouth: faith hath quenched the force of fire: faith hath escaped the *Dan. 3.*
 swords edges: faith hath given weak men strength, victory in battel,
 overthrown the armies of Infidels, raised the dead to life: faith hath *Heb. 11.*
 made good men to take adversity in good part, some have been mocked
 and whipped, bound and cast in prison, some have lost all their goods, and
 lived in great poverty, some have wandered in mountains, hills and wil-
 dernesses, some have been racked, some slain, some stoned, some sawen,
 some rent in pieces, some beheaded, some burnt without mercy, and
 would not be deliuered, because they looked to rise again to a better state.

All these Fathers, Martyrs, and other holy men, (whom Saint Paul
 spoke of) had their faith surely fixed in God, when all the World was
 against them. They did not only know God to be the Lord, Maker,
 and Governour of all men in the World: but also they had a special
 confidence and trust, that he was and would be their God, their comfort-
 er, aider, helper, maintainer and defender. This is the Christian faith
 which these holy men had, and we also ought to have. And although
 they were not named Christian men, yet was it a Christian faith that
 they had, for they looked for all benefits of God the Father, through
 the merits of his Son Iesu Christ, as we now do. This difference
 is between them and us, that they looked when Christ should come, and
 we be in the time when he is come. Therefore saith Saint Augustine, *In John's*
 The time is altered and changed, but not the faith. For we have both one *tract. 45.*
 faith in one Christ. The same Holy Ghost also that we have, had they,
 saith S. Paul. For as the Holy Ghost doth teach us to trust in God, *1 Cor. 4.*
 and to call upon him as our Father: so did he teach them to say, as it is
 written, Thou Lord art our Father and Redeemer, and thy Name is *Isai. 43.*
 without beginning, and everlasting. God gave them then grace to be
 his childzen, as he doth us now. But now by the coming of our Sa-
 viour Christ, we have received more abundantly the Spirit of God in
 our hearts, whereby we may conceive a greater faith, and a surer trust
 than many of them had. But in effect they and we be all one: we have
 the same faith that they had in God, and they the same that we have.
 And Saint Paul so much extolleth their faith, because we should not less
 but rather more, give our selves wholly unto Christ, both in profession
 and living, now when Christ is come, than the old Fathers did befoze his
 coming. And by all the declaration of S. Paul, it is evident that the
 true, lively, and Christian faith, is no dead, vain, or unfruitful thing,
 but a thing of perfect vertue, of wonderful operation or working, and
 strength, bringing forth all good motions and good works.

All holy Scripture agreeably beareth witness, that a true lively faith
 in Christ, doth bring forth good works: and therefore every man must
 examine and try himself diligently, to know whether he have the
 same true lively faith in his heart unfeignedly, or not, which he shall
 know by the fruits thereof. Many that professed the faith of Christ were
 in this error, that they thought they knew God, and believed in
 him, when in their life they declared the contrary: which error Saint
 John in his first Epistle confuting, writeth in this wise, Hereby we are *1 John 2.*
 certified

certified that we know God if we observe his Commandments. He that saith he knoweth God, and obserueth not his Commandments, is a lyar, and the truth is not in him. And again he saith, Whosoever sinneth doth not see God, nor know him: let no man deceive you, welbeloued childzen. And moreover he saith, Hereby we know that we be of the truth, and so we shall perswade our hearts before him. For if our own hearts reprove us, God is aboue our hearts, and knoweth all things. Welbeloued, if our hearts reprove us not, then haue we confidence in God, and shall haue of him whatsoeuer we ask, because we keep his Commandments, and do those things that please him.

1 John 3. And yet further he saith, Every man that believeth that Iesus is Christ, is born of God, and we know that whosoever is born of God doth not sin: but he that is begotten of God, purgeth himself, and the Devil doth not touch him. And finally he concludeth, and sheweth the cause why he wrote this Epistle, saying, For this cause haue I thus written unto you, that you may know that you haue everlasting life, which do believe in the Son of God. And in his third Epistle, he confirmeth the whole matter of faith and works in few words, saying, He that doth well, is of God, and he that doth evil, knoweth not God. And as S. John saith, That as the lively knowledge and faith of God bringeth forth good works: so saith he likewise of hope and charity, that they cannot stand with evil living. Of hope he writteth thus, We know that when God shall appear, we shall be like unto him, for we shall see him, even as he is: and whosoever hath this hope in him, doth purifie himself, like as God is pure. And of Charity he saith these words, He that doth keep Gods Word and Commandment, in him is truly the perfect love of God. And again he saith, This is the love of God, that we should keep his Commandments. And S. John wrote not this, as a subtil saying, devised of his own phantasie, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infallible verity, who in many places doth most clearly affirm, that faith, hope and charity, cannot consist or stand without good and godly works. Of Faith, he saith, He that believeth in the Son hath everlasting life: but he that believeth not in the Son, shall not see that life, but the wrath of God remaineth upon him. And the same he confirmeth with a double oath, saying, Verily, verily I say unto you, He that believeth in me hath everlasting life. Nowe soasmuch as he that believeth in Christ hath everlasting life: it must needs consequently follow, that he that hath this faith, must haue also good works, and be studious to observe Gods Commandments obediently. For to them that haue evil works, and lead their life in disobedience and transgression, or breaking of Gods Commandments, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himself saith, They that do well, shall go into life eternal, but they that do evil, shall go into everlasting fire. And again he saith, I am the first letter and the last, the beginning and the ending: to him that is athirst, I will give of the well of the water of life freely: he that hath the victorie shall haue all things, and I will be his God, and he shall be my Son: but they that be fearful, mistrusting God, and lacking faith, they that be cursed people, and murderers, and fornicators and soycerers, and all lyars, shall haue their portion in the lake that burneth with fire and brimstone, which is the second death. And as

1 John 3.
1 John 3.
1 John 5.
1 John 5.
3 John.
1 John 3.
1 John 2.
1 John 5.
1 John 5.
John 3.
John 6.
Matth. 25.
Apoc. 21.

Christ

Christ undoubtedly affirmeth, that true faith bringeth forth good works, so doth he say likewise of Charity. Whosoever hath my Commandments and keepeth them, that is he that loveth me. And after he saith, He that loveth me, will keep my word, and he that loveth me not, keepeth not my words. And as the love of God is tryed by good works, so is the fear of God also, as the wise man saith, The dread of God putteth away sin. And also he saith, He that feareth God, will do good works.

*Charity
bringeth
forth good
works.*

John 14.

Eccles. 1.

Eccles. 19.

The Third Part of the Sermon of Faith.



Ye have heard in the second part of this Sermon, that no man should think that he hath that lively faith which Scripture commandeth, when he liveth not obediently to Gods laws, for all good works spring out of that faith: And also it hath been declared unto you by examples, that faith maketh men stedfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall hear what followeth. A man may soon deceive himself, and think in his own phantasie that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing less. For the tryal of all these things is a very godly and christian life. He that seeleth his heart set to seek Gods honour, and studieth to know the will and Commandments of God, and to frame himself thereunto, and leadeth not his life after the desire of his own flesh, to serve the devil by sin, but setteth his mind to serve God for his own sake, and for his sake also to love all his Neighbours, whether they be friends or adversaries, doing good to every man (as opportunity serveth) and willingly hurting no man: such a man may well rejoyce in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith, a stedfast hope, a true and unfeigned love, and fear of God. But he that casteth away the yoke of Gods Commandments from his neck, and giveth himself to live without true repentance, after his own sensual mind and pleasure, not regarding to know Gods word, and much less to live according thereunto: such a man clearly deceiveth himself, and seeth not his own heart, if he thinketh that he either knoweth God, loveth him, feareth him, or trusteth in him. Some peradventure phantasie in themselves, that they belong to God, although they live in sin, and so they come to the Church, and shew themselves as Gods dear Children. But *S. John* saith plainly, *If* 1 John 1. we say that we have any company with God, and walk in darknes, we do lye. Others do vainly think that they know and love God, although they pass not of the Commandments. But *S. John* saith clearly, He that saith I know God, and keepeth not his Commandments, he is a liar. Some failly perswade themselves, that they love God, when they hate their Neighbours. But *S. John* saith manifestly, *If* any man say I love God, and yet hateth his Brother, he is a liar. He that saith that he is in the light, and hateth his brother, he is still in darknes. He that loveth his brother, dwelleth in the light, but he

1 John 3.

he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth: For darkness hath blinded his eyes. And moreover he saith, Hereby we manifestly know the Children of God from the Children of the Devil. He that doth not righteously, is not the child of God, nor he that hateth his brother. Deceive not your selves therefore, thinking that you have faith in God, or that you love God, or do trust in him, or do fear him, when you live in sin: for then your ungodly and sinful life declareth the contrary, whatsoever you say or think. It pertaineth to a Christian man to have this true Christian faith, and to try himself whether he hath it or no, and to know what belongeth to it, and how it doth work in him. It is not the World that we can trust to, the World and all that is therein, is but vanity. It is God that must be our defence and protection against all temptation of wickedness and sin, errors, superstition, idolatry, and all evil. If all the World were on our side, and God against us, what could the World avail us? Therefore let us set our whole faith and trust in God, and neither the World, the Devil, nor all the power of them shall prevail against us. Let us therefore (good Christian people) try and examine our faith, what it is: let us not flatter our selves, but look upon our works, and so judge of our faith what it is. Christ himself speaketh of this matter, and saith, The tree is known by the fruit. Therefore let us do good Works, and thereby declare our faith to be the lively Christian faith. Let us by such virtues as ought to spring out of faith, shew our election to be sure and stable, as S. Peter teacheth, Endeavour your selves to make your calling and election certain by good Works. And also he saith, Minister or declare in your faith virtue, in virtue knowledge, in knowledge temperance, in temperance patience, in patience godliness, in godliness brotherly charity, in brotherly charity love: so shall we shew indeed that we have the very lively Christian faith, and may so both certify our conscience the better that we be in the right faith, and also by these means confirm other men. If these fruits do not follow, we do but mock with God, deceive our selves, and also other men. Well may we bear the name of Christian men, but we do lack the true faith that doth belong thereunto: for the true faith doth ever bring forth good works, as S. James saith: Shew me thy faith by thy deeds. Thy deeds and works must be an open testimonial of thy faith: otherwise thy faith (being without good works) is but the Devils faith, the faith of the wicked, a phantasie of faith, and not a true Christian faith. And like as the Devils and evil people be nothing the better for their counterfeit faith, but it is unto them the more cause of damnation: so they that be Christians and have received knowledge of God and of Christs merits, and yet of a set purpose do live idly, without good works, thinking the name of a naked faith to be either sufficient for them, or else setting their minds upon vain pleasures of this World, do live in sin without repentance, not uttering the fruits that do belong to such an high profession; upon such presumptuous persons and wilful sinners, must needs remain the great vengeance of God, and eternal punishment in hell, prepared for the unjust and wicked livers. Therefore as you profess the name of Christ (good Christian people) let no such phantasie and imagination of faith at any time beguile you: but be sure of your faith, try it by your living, look upon the fruits that come of it, mark the increase of love and charity by it towards God and your

Luke 6.

2 Pet. 1.

James 2.

your neighbour. And so shall you perceiue it to be a true liuely faith. If you feel and perceiue such a faith in you, reioyce in it: and be diligent to maintain it, and keep it still in you, let it be dailie increasing, and more and more by well working, and so shall you be sure that you shall please God by this faith, and at the length (as other faithful men have done before) so shall you (when his will is) come to him, and receiue the end and final reward of your faith (as S. Peter nameth it) the salvation of your souls: the which God grant us, that hath promised the same unto his faithful, to whom be all honour and glory, world without end. Amen. 1 Pet. 1.

A
S E R M O N
Of Good Works annexed unto Faith.



In the last Sermon was declared unto you, what the liuely and true faith of a Christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good works, as occasion serbeth.

Now by Gods grace shall be declared *No good works can be done without faith.* the second thing that before was noted of faith, that without it can no good work be done, accepted and pleasant unto God. *John 15.* For as a branch cannot bear fruit of it self,

(saith our Saviour Christ) except it abide in the Vine: so cannot you except you abide in me. I am the Vine, and you be the branches, he that abideth in me, and I in him, he bringeth forth much fruit: for without me, you can do nothing. And S. Paul propheth that the Eunuch had faith, because he pleased God. For without faith (saith he) it is not possible to please God. *Heb. 11.* And again to the Romans he saith, whatsoever *Rom. 14.* work is done without faith, it is sin. Faith giveth life to the soul, and they be as much dead to God that lack faith, as they be to the World, whose bodies lack souls. Without faith all that is done of us, is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted, is but a dead representation of the thing it self, and is without life, or any manner of moving: so be the works of all unfaithful persons before God. They do appear to be liuely works, and indeed they be but dead, not abailing to the everlasting life. They be but shadows and shews of liuely and good things, and not good and liuely things indeed. For true faith doth give life to the works, and out of such faith come good works, that be very good works indeed, and without faith, no work is good before God, as saith S. Augustine. We must set no good works before faith. *In p̄fat. Psal. 31.* nor think that before faith a man may do any good works: for such works, although they seem unto men to be praise worthy, yet indeed they be but vain, and not allowed before God. They be as the course of

an Hoyle that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith he) reckon upon his good works before his faith: Whereas faith was not, good works were not. The intent (saith he) maketh good works, but faith must guide and order the intent of man. And Christ saith, If thine eye be naught, thy whole body is full of darkness. The eye doth signifie the intent (saith S. Augustine) wherewith a man doth a thing. So that he which doth not his good works with a godly intent, and a true faith, that worketh by love, the whole body beside (that is to say) all the whole number of his works, is dark, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If a heathen man cloath the naked, feed the hungry, and do such other like works; yet because he doth them not in faith, for the honour and love of God, they be but dead, vain, and fruitless works to him. Faith it is that doth commend the work to God: for (as S. Augustine saith) whether thou wilt or no, that work that cometh not of faith, is naught: where the faith of Christ is not the foundation, there is no good work, what building soever we make. There is one work, in the which be all good works, that is, faith, which worketh by charity: if thou have it, thou hast the ground of all good works. For the vertues of strength, wisdom, temperance and justice, be all referred unto this same faith. Without this faith we have not them, but only the names and shadows of them (as S. Augustine saith) All the life of them that lack the true faith, is sin, and nothing is good without him that is the Author of goodness: where he is not, there is but feigned vertue, although it be in the best works. And S. Augustine, declaring this verse of the Psalm, The turtle hath found a nest where she may keep her young birds, saith, that Jews, Hereticks, and Pagans do good works, they clothe the naked, feed the poor, and do other good works of mercy: but because they be not done in the true faith, therefore the birds be lost. But if they remain in faith, then faith is the nest and safegard of their birds, that is to say, safegard of their good works, that the reward of them be not utterly lost. And this matter (which Saint Augustine at large in many books disputeth) Saint Ambrose concludeth in few words, saying, He that by nature would withstand vice, either by natural will, or reason, he doth in vain garnish the time of this life and attaineth not the very true vertues: for without the worshipping of the true God, that which seemeth to be vertue, is vice. And yet most plainly to this purpose writeth Saint Chrysostome in this wise, you shall find many which have not the true faith, that be not of the flock of Christ, and yet (as it appeareth, they flourish in good works of mercy: you shall find them full of pity, compassion, and given to justice, and yet for all that they have no fruit of their works, because the chief work lacketh. For when the Jews asked of Christ what they should do to work good works: he answered, This is the work of God, to believe in him whom he sent: so that he called faith the work of God. And as soon as a man hath faith, anon he shall flourish in good works: for faith of it self is full of good works, and nothing is good without faith. And for a similitude, he saith, that they which glister and shine in good works without faith in God, be like dead men, which have goodly and precious tombs, and yet it avalleth them nothing. Faith may not be naked without good works,

for

Matth. 6. in
pref. Psal.
31.

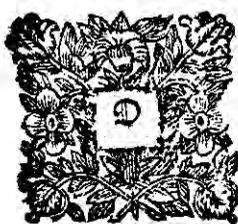
De vocatione
gentium lib.
cap. 3.

In sermone
de fide, lege,
& spiritu
sancto.

John 6.

for then it is no true faith: and when it is adjoyued to works, yet it is above the works. For as men that be very men indeed, first have life, and after be nourished: so must our faith in Christ go before, and after be nourished with good works. And life may be without nourishment, but nourishment cannot be without life. A man must needs be nourished by good works, but first he must have faith. He that doth good deeds, yet without faith, he hath no life. I can shew a man that by faith without works lived, and came to heaven: but without faith, never man had life. The thief that was hanged, when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again that he lacked time to do good works, for else he would have done them: truth it is, and I will not contend therein, but this I will surely affirm, that faith only saved him. If he had lived, and not regarded faith and the works thereof, he should have lost his salvation again. But this is the effect that I say, that faith by it self saved him, but works by themselves never justified any man. Here ye have heard the mind of Saint Chrysostome, whereby you may perceiue, that neither faith is without works (having opportunity thereto) nor works can aball to everlasting life, without faith.

The Second Part of the Sermon of Good Works.



If three things which were in the former Sermon especially noted of lively faith, to be declared unto you. The first was, that faith is never idle, without good works when occasion serbeth. The second, *What works they are that spring out of faith.* that good works acceptable to God, cannot be done without faith. Now to go forward to the third part, that is, *What manner of works they be which spring out of true faith, and lead faithful men unto everlasting life.* This cannot be known so well, as by our Saviour Christ himself, who was asked of a certain great man the same question, *What works shall I do (said a Prince) to come to everlasting life? To whom Jesus answered, If thou wilt come to everlasting life, keep the Commandments.* But the Prince not satisfied herewith, asked farther, *Which Commandments? The Scribes and Pharisees had made so many of their own laws and traditions, to bring men to Heaven, besides Gods Commandments, that this man was in doubt whether he should come to Heaven by those laws and traditions, or by the law of God, and therefore he asked Christ which Commandments he meant. Whereunto Christ made him a plain answer, rehearsing the Commandments of God, saying, Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, Honour thy father and thy mother, and love thy neighbour as thy self.* *Matth. 19.* By which words Christ declared that the laws of God be the very way that doth lead to everlasting life, and not the traditions and laws of men. *Matth. 19.* So that this is to be taken for a most true lesson taught by Christs own mouth, that the works of the moral Commandments of God be the very true works of faith, which lead to the blessed life to come. *The works that lead to heaven, be works of Gods Commandments.* But the blindness

Man from his first falling from Gods Commandments hath ever been ready to do the like, and doth devise works of his own phantasie to please God withal.

The devices and idolatry of the Gentiles.

The devices and idolatries of the Israelites.

Exod. 32.

blindness and malice of man, even from the beginning, hath ever been ready to fall from Gods Commandments. As Adam the first man, having but one Commandment, that he should not eat of the fruit forbidden; notwithstanding Gods Commandment, he gave credit unto the woman, seduced by the subtil persuasion of the Serpent, and so followed his own will, and left Gods Commandment: And ever since that time all that came of him, have been so blinded through original sin, that they have been ever ready to fall from God and his law, and to invent a new way unto salvation by works of their own device, so much, that almost all the World, forsaking the true honour of the only eternal living God, wandered about their own phantasies, worshipping, some the Sun, the Moon, the Stars, some Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied, worshipping divers kinds of Beasts, Birds, Fish, Fowl, and Serpents, every Country, Town, and House in a manner being divided, and setting up Images of such things as they liked, and worshipping the same. Such was the rudeness of the people, after they fell to their own phantasies, and left the eternal living God and his Commandments, that they devised innumerable Images and Gods. In which error and blindness they did remain, until such time as Almighty God, pitying the blindness of man, sent his true Prophet Moses into the World, to reprove and rebuke this extreame madness, and to teach the People to know the only living God, and his true honour and worship. But the corrupt inclination of man, was so much given to follow his own phantasie, and (as you would say) to favour his own bird that he brought up himself, that all the admonitions, exhortations, benefits, and threatenings of God, could not keep him from such his inventions. For notwithstanding all the benefits of God shewed unto the people of Israel, yet when Moses went up into the Mountain to speak with Almighty God, he had tarried there but a few days, when the people began to invent new gods. And as it came into their heads, they made a calf of gold, and kneeled down, and worshipped it. And after that they followed the Moabites, and worshipped Beelphegor the Moabites god. Read the book of Judges, the book of the Kings, and the Prophets, and there you shall find how unstedfast the people were, how full of inventions, and more ready to run after their own phantasies, than Gods most holy Commandments. There shall you read of Baal, Moloch, Chamos, Melchom, Baalpeor, Astaroth, Bell, the Dragon, Priapus, the brasen Serpent, the twelve Signs, and many other, unto whose Images the people with great devotion invented Pilgrimages, precious decking and censing them, kneeling down, and offering to them, thinking that an high merit before God, and to be esteemed above the Precepts and Commandments of God. And where at that time God commanded no Sacrifice to be made but in Jerusalem only; they did clean contrary, making Altars and Sacrifices every where, in Hills, in Woods, and in Houses, not regarding Gods Commandments, but esteeming their own phantasies and devotions to be better than they. And the error hereof was so spread abroad, that not only the unlearned people, but also the Priests and Teachers of the people, partly by vain glory and covetousness were corrupted, and partly by ignorance blindly deceived with the same abominations. So much, that King Achab having but only Helias a true teacher and minister of God, there

there were eight hundred and fifty Priests, that persuaded him to honour Baal, and to sacrifice in the woods or groves. And so continued that horrible error, until the three noble Kings, as Josaphat, Ezechias, and Josias, Gods chosen Ministers, destroyed the same clearly, and brought again the people from such their feigned inventions, unto the very Commandments of God: for the which thing their immortal reward and glory, doth, and shall remain with God for ever. And beside the foresaid inventions, the inclination of man to have his own holy devotions, devised new sects and religions, called Pharisees, Sadducees, and Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance and goodly glittering of the works) but in very deed all tending to idolatry, superstition, and hypocrisie: their hearts within being full of malice, pride, covetousness, and all wickedness. Against which sects, and their pretended holiness Christ cried out more vehemently, than he did against any other persons, saying, and often rehearsing these words, *Woe be to you Scribes and Pharisees, ye Hypocrites, for you make clean the vessel without, but within ye be full of ravine and filthiness: thou blind Pharisee and Hypocrite, first make the inward part clean. For notwithstanding all the goodly traditions and outward shews of good works, devised of their own imagination, whereby they appeared to the World most religious and holy of all men, yet Christ (who saw their hearts) knew that they were inwardly in the sight of God, most unholy, most abominable, and farthest from God of all men. Therefore said he unto them, Hypocrites, the Prophet Isaiah spake full truly of you, when he said, This people honour me with their lips, but their heart is far from me. They worship me in vain that teach Doctrines and Commandments of men: for you leave the Commandments of God, to keep your own traditions.*

Religions and Sects among the Jews.

Matth. 23.

Matth. 23. Isai. 19.

And though Christ said, They worship God in vain that teach doctrines and commandments of men; yet he meant not thereby to overthrow all mens commandments, for he himself was ever obedient to the Princes and their Laws, made for good order and governance of the People, but he reproveth the laws and traditions made by the Scribes and Pharisees; which were not made only for good order of the people, (as the civil laws were) but they were set up so high, that they were made to be right and pure worshipping of God, as they had been equal with Gods Laws, or above them: for many of Gods Laws could not be kept, but were faine to give place unto them. This arrogancy God detested, that man should so advance his Laws, to make them equal with Gods Laws, wherein the true honouring and right worshipping of God standeth, and to make his Laws for them to be left off. God hath appointed his Laws, whereby his pleasure is to be honoured. His pleasure is also, that all mens Laws, not being contrary unto his Laws, shall be obeyed and kept, as good and necessary for every Commonweal, but not as things wherein principally his honour resteth: and all Civil and mans Laws, either be, or should be made, to bring men the better to keep Gods Laws, that consequently, or followingly, God should be the better honoured by them. Howbeit, the Scribes and Pharisees were not content that their Laws should be no higher esteemed than other positive and Civil Laws, nor would they have them called by the name of other temporal Laws, but called

Mans laws must be observed and kept, but not as Gods Laws.

Holy traditions were esteemed as Gods Laws. Called them holy and godly traditions, and would have them esteemed not only for a right and true worshipping of God (as Gods Laws be indeed) but also for the most high honouring of God, to the which the Commandments of God should give place. And for this cause did Christ so vehemently speak against them, saying, Your traditions which men esteem so high, be abomination before God. For commonly of such traditions, followeth the transgression or breaking of Gods Commandments, and a more devotion in keeping of such things, and a greater conscience in breaking of them, than of the Commandments of God. As the Scribes and Pharisees so superstitiously, and scrupulously kept the Sabbath that they were offended with Christ, because he healed sick men, and with his Apostles, because they being soze a hungry, gathered the ears of Cozn to eat upon that day, and because his Disciples washed not their hands, so often as the traditions required: the Scribes and Pharisees quarrelled with Christ, saying, Why do thy disciples break the traditions of the Seigniours? But Christ laid to their charge, that they for to keep their own traditions, did teach men to break the very Commandments of God. For they taught the people such a devotion, that they offered their goods into the treasure house of the Temple, under the pretence of Gods honour, leaving their Fathers and Mothers (to whom they were chiefly bound) unholpen, and so they brake the Commandments of God, to keep their own traditions. They esteemed more an Oath made by the Gold or Oblation in the Temple, than an Oath made in the Name of God himself, or of the Temple. They were more studious to pay their tithes of small things, than to do the greater things commanded of God, as works of mercy, or to do justice, or to deal sincerely, uprightly and faithfully with God and Man. These (saith Christ) ought to be done, and the other not left undone. And to be short, they were of so blind judgment, that they stumbled at a straw, and leaped over a block. They would (as it were) nicely take a fly out of their cup, and drink down a whole Camel. And therefore Christ called them blind guides, warning his Disciples from time to time to eschew their Doctrine. For although they seemed to the World to be most perfect men, both in living and teaching, yet was their life but hypocrisie, and their doctrine but sowze leaven, mingled with superstition, idolatry, and overthwart judgment, setting up the traditions and ordinances of man, instead of Gods Commandments.

Holiness of mans device, is commonly occasion that God is offended.
Matth. 12.

Matth. 15.

Matth. 23.

The Second Part of the Sermon of Good Works.



What all men might rightly judge of good Works, it hath been declared in the second part of this Sermon, what kind of good Works they be that God would have his people to walk in, namely such as he hath commanded in his holy Scripture, and not such Works as men have studied out of their own brain, of a blind zeal and devotion, without the Word of God: And by mistaking the nature of good Works, man hath most highly displeased God, and hath gone from

from his will and Commandments. So that thus you have heard how much the world from the beginning until Christs time, was ever ready to fall from the Commandments of God, and to seek other means to honour and serve him, after a devotion found out of their own heads: and how they did set up their own traditions, as high as above Gods Commandments, which hath happened also in our times (the more it is to be lamented) no less than it did among the Jews, and that by the corruption or at least by the negligence of them that chiefly ought to have preserved the pure and heavenly doctrine left by Christ. What man having any judgment or learning, joynd with a true zeal unto God, doth not see, and lament, to have entred into Christs religion, such false doctrine, superstition, idolatry, hypocrisie, and other enormities and abuses, so as by little and little, thzough the slowe leaven thereof, the sweet bread of Gods holy word hath been much hindzed and layed apart? Neither had the Jews in their most blindness, so many Pilgrimages unto Images, nor used so much kneeling, kissing, and censing of them, as hath been used in our time. *Sects and feigned religions were neither the fortieth* *Sects and religions amongst Christian men* *abused, than of late daies they have been among us. Which sects and religions had so many hypocritical and feigned works in their state of religion (as they arrogantly named it) that their lamps (as they said) ran alwaies over, able to satisfie, not only for their own sins, but also for all other their benefactors, bzothers, and sisters of religion, as most ungoddly & craftily they had perswaded the multitude of ignozant people: keeping in divers places (as it were) marts or markets of merits, being full of their holy reliques, images, shrines, and works of overflowing abundance ready to be sold. And all things which they had were called holy, holy cowls, holy girdles, holy pardons, beads, holy shoos, holy rules, and all full of holiness. And what thing can be more foolish, more superstitious, or ungodly, than that men, women, and childzen, should wear a Friers coat, to deliver them from agues, or pestilence? or when they die, or when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superstition, although (thanks be to God) it hath been little used in this Realm, yet in divers other Realms it hath been, and yet is used among many, both learned and unlearned. But to pass over the the innumerable superstitiousness that hath been in strange apparel, in silence, in Dormitory, in Cloyster, in Chapter, in choice of meats and drinks, and in such like things, let us consider what enormities and abuses have been in the thzee chief pzincipal points, which they called the thzee essentials, or thzee chief foundations of religion, that is to say, obedience, chastity, and wilful poverty.*

First, under pretence or colour of obedience to their Father in religion (which obedience they made themselves) they were made free by their rule and Canons, from the obedience of their natural father & mother, and from the obedience of Emperoz and King, and all tempozal power whom of very duty by Gods laws they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honesty to pass over in silence, and let the world iudge of that which is well known, than with unchaste words, by expzessing of their unchaste life, to offend chaste and godly ears. And as for their wilful poverty, it was such, that when in possessions, jewels, plate, and riches, they were equal or

The three chief vows of Religion.

aboue Merchants, Gentlemen, Barons, Earls, and Dukes: yet by this subtil sophistical term, Proprium in commune, that is to say, Proper in common, they mocked the world, perswading, that notwithstanding all their possessions and riches, yet they kept their vow, and were in wilful poberty. But for all their riches, they might never help father or mother, nor other that were indeed very needy and pooz, without the licence of their father Abbot, Prior, or Warden, and yet they might take of every man, but they might not give ought to any man, no not to them whom the laws of God bound them to help. And so thzough their tradittions and rules, the laws of God could bear no rule with them. And therefore of them might be most truly said, that which Christ spake unto the

Matth. 15. Pharisees, You break the Commandments of God by your tradittions: you honour God with your lips, but your hearts be far from him. And the longer prayers they used by day and by night, under pretence or colour of such holiness, to get the favour of widows, and other simple folks that they might sing Trentalles and Service for their Husbands and Friends, and admit or receive them into their prayers: the more truly is verified of them the saying of Christ, Wo be unto you Scribes and

Matth. 23. Pharisees, Hypocrites, for you devour widows houses, under colour of long prayers, therefore your damnation shall be the greater. Wo be to you Scribes and Pharisees, Hypocrites, for you go about by sea and by land to make more Novices, and new Brethren, and when they be let in, or received of your sect, you make them the childezen of hell, worse than your selves be. Honour be to God, who did put light in the heart of his faithful and true minister, of most famous memory, K. Henry the eight, and gave him the knowledge of his word, and an earnest affection to seek his glory, and to put away all such superstitious and pharisaical sects by Antichrist invented, and set up against the true word of God, and glory of his most blessed Name, as he gave the like spirit unto the most noble and famous Princes, Josaphat, Josias, and Ezechias. God grant all us the Kings Highness faithful and true Subjects, to feed of the sweet and savory bread of Gods own word, and (as Christ commanded) to eschew all our Pharisaical and Papisical leaven of mans feigned Religion. Which, although it were before God most abominable, and contrary to Gods Commandments and Christs pure Religion, yet it was praised to be a most godly life, and highest state of perfection: as though a man might be more godly, and more perfect by keeping the rules, tradittions, and professions of men, than by keeping the holy Commandments of God. And byiesly to pass over the ungodly and counterfeit religion, let us rehearse some other kinds of Papisical superstitions and abuses, as of Beads, of Lady Psalters, and Rosaries, of fifteen Des, of S. Bernards verses, of S. Agathes letters, of Purgatory, of Masses satisfactory, of Stations and Jubilees, of feigned Reliques, or hallowed Beads, Bells, Bread, Water, Psalms, Candles, Fire, and such other: of superstitious fastings, of fraternities or brotherhoods, of pardons, with such like merchandise, which were so esteemed and abused to the great prejudice of Gods glory and Commandments, that they were made most high and most holy things, whereby to attain to the everlasting life, or remission of sin: yea, also vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and conceits of Rome, were in such wise advanced, that nothing was thought comparable in authority, wisdom, learning, and godliness unto them. So that the laws of Rome (as they said) were

Other devices and superstitions.

Decrees and Decretals.

to

to be receiued of all men, as the four Evangelists, to the which all laws of Princes must give place. And the laws of God also partly were lett off, and less esteemed, that the said laws, decrees and councils, with their traditions and ceremonies, might be more duly kept, and had in greater reverence. Thus was the people through ignorance so blinded, with the godly shew and appearance of those things, that they thought the keeping of them to be more holiness, a more perfect service and honouring of God, and more pleasing to God, than the keeping of Gods Commandments. Such hath been the corrupt inclination of man, ever superstitiously giben to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out Gods holy Commandments, and to keep them. And furthermore, to take Gods Commandments for mens Commandments, and mens Commandments for Gods Commandments, yea, and for the highest and most perfect and holiest of all Gods Commandments: And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would know, and durst affirm the truth, to separate or sever Gods Commandments from the Commandments of men. Whereupon did grow much errour, superstition, idolatry, vain religion, overthwart judgment, great contention, with all ungodly living.

Wherefore, as you have any zeal to the right and pure honouring of God, as you have any regard to your own souls, and to the life that is to come, which is both without pain, and without end, apply your selves chiefly aboue all things, to read and hear Gods word, mark diligently therein what his will is you shall do, and with all your endeavour apply your selves to follow the same. First you must have an assured faith in God, and give your selves wholly unto him, love him in prosperity and aduersity, and dread to offend him evermore. Then for his sake love all men, friends and foes, because they be his creation & image, and redeemed by Christ, as ye are. Cast in your minds how you may do good unto all men, unto your powers, and hurt no man. Obey all your superiours and governours, serue your Masters faithfully and diligently, as well in their absence, as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by Gods Commandments. Disobey not your Fathers and Mothers, but honour them, help them, and please them to your power. Oppress not, kill not, beat not, neither slander, nor hate any man: but love all men, speak well of all men, help and succour every man, as you may, yea, even your enemies that hate you, that speak evil of you, and that do hurt you. Take no mans goods, nor covet your neighbours goods wrongfully, but content your selves with that which ye get truly, and also bestow your own goods charitably, as need and case requireth. Flee all idolatry, witchcraft, and perjury, commit no manner of adultery, fornication, or other unchastness, in will, nor in deed, with any other mans wife, widow or maid, or otherwise. And travelling continually (during this life) thus in keeping the Commandments of God (wherein standeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and path way unto heaven) you shall not fail, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God for ever: to whom be praise, honour and empery, for ever and ever. Amen.

An exhortation to the keeping of Gods Commandments.

A brief rehearsal of Gods Commandments.

D. 100. W.

A
S E R M O N
O F

Christian Love and Charity.



If all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of, and daily called upon, than charity: as well for that all manner of works of righteousness be contained in it, as also that the decay thereof is the ruin or fall of the world, the banishment of vertue, and the cause of all vice. And forsomuch as almost every man maketh and frameth to himself charity after his own appetite, and how detestable soever his life be,

both unto God and Man, yet he perswadeth himself still that he hath charity: therefore you shall hear now a true and plain description or setting forth of charity, not of mens imagination, but of the very words and example of our Saviour Jesus Christ. In which description or setting forth, every man (as it were in a glass) may consider himself, and see plainly without error, whether he be in the true charity, or not.

*What Charity is.
The love of God.*

Matth. 10.

The love of thy neighbor.

Charity is, to love God with all our heart, all our soul, and all our powers and strength. With all our heart: That is to say, that our heart, mind, and study be set to believe his word, to trust in him, and to love him above all other things that we love best in Heaven or in Earth. With all our life: that is to say, that our chief joy and delight be set upon him and his honour, and our whole life given unto the service of him above all things, with him to live and die, and to forsake all other things, rather than him. For he that loveth his father and mother, son or daughter, house or land, more than me (saith Christ) is not worthy to have me. With all our power: that is to say, that with our hands and feet, with our eyes and ears, our mouths and tongues, and with all our parts and powers, both of body and soul, we should be given to the keeping and fulfilling of his Commandments. This is the first and principal part of charity, but it is not the whole: for charity is also to love every man, good and evil, friend and foe, and whatsoever cause be given to the contrary, yet nevertheless to bear good will and heart unto every man, to use our selves well unto them, as well in words and countenances, as in all other outward acts and deeds: for so Christ himself taught,

taught, and so also he performed indeed. Of the love of God he taught in this wise unto a Doctor of the Law, that asked him which was the great and chief Commandment in the Law. Love the Lord God (said Christ) with all thy heart, with all thy soul, and with all thy mind. And of the love, that we ought to have among our selves each to other, he teacheth us thus, You have heard it taught in times past. Thou shalt love thy friend, and hate thy foe: But I tell you, love your enemies, speak well of them that defame and speak evil of you, do well to them that hate you, pray for them that vex and persecute you, that you may be the children of your father that is in Heaven. For he maketh his Sun to rise both upon the evil and good, and sendeth rain to the just and unjust. For if you love them that love you, what reward shall you have? Do not the Publicans likewise? And if you speak well only of them that be your brethren and dear beloved friends, what great matter is that? Do not the Heathen the same also? These be the very words of our Saviour Christ himself, touching the love of our neighbour. And forasmuch as the Pharisees (with their most pestilent traditions, and false interpretations and glosses) had corrupted, and almost clearly stopped up this pure Well of Gods lively word, teaching that this love and charity pertained only to a mans friends, and that it was sufficient for a man to love them which do love him, and hate his foes: therefore Christ opened this Well again, purged it and scoured it by giving unto his godly law of charity a true and clear interpretation, which is this: That we ought to love every man, both friend and foe, adding thereto what commodity we shall have thereby, and what incommodity by doing the contrary. What thing can we wish so good for us, as the eternal heavenly father, to reckon, and take us for his children? And this shall we be sure of (saith Christ) if we love every man without exception. And if we do otherwise (saith he) we be no better than the Pharisees, Publicans and Heathen, and shall have our reward with them, that is, to be shut out from the number of Gods chosen children, and from his everlasting inheritance in Heaven.

Thus of true charity, Christ taught that every man is bound to love God above all things, and to love every man, friend and foe. And this likewise he did use himself, exhorting his adversaries, rebuking the faults of his adversaries, and when he could not amend them, yet he prayed for them. First he loved God his Father above all things, so much that he sought not his own glory and will, but the glory and will of his Father. I seek not (said he) mine own will, but the will of him that sent me. Noz refused he to die, to satisfie his Fathers will, saying, If it may be, let this cup of death pass from me: if not, thy will be done, and not mine. He loved not only his friends, but also his enemies, which (in their hearts) bore exceeding great hatred against him, and with their tongues spake all evil of him, and in their acts and deeds pursued him with all their might and power, even unto death, yet all this notwithstanding, he withdrew not his favour from them, but still loved them, preached unto them of love, rebuked their false doctrine, their wicked living, and did good unto them, patiently taking whatsoever they spake or did against him. When they gave him evil words, he gave none evil again. When they did strike him, he did not smite them again: and when he suffered death, he did not stay them, noz threaten them, but prayed for them, and did put all things to his fathers

Fathers will. And as a sheep that is led unto the shambles to be slain, and as a lamb that is shorn of his fleece, maketh no noise nor resistance, even so he went to his death, without any repugnance, or opening of his mouth to say any evil. Thus have I set forth unto you what charity is, as well by the doctrine, as by the example of Christ himself, whereby also every man may without error know himself, what state and condition he standeth in, whether he be in charity (and so the child of the father in heaven) or not. For although almost every man persuadeth himself to be in charity, yet let him examine none other man, but his own heart, his life and conversation, and he shall not be deceived, but truly discern and judge whether he be in perfect charity or not. For he that followeth not his own appetite and will, but giveth himself earnestly to God, to do all his will and commandments, he may be sure that he loveth God above all things, and else surely he loveth him not, whatsoever he pretend: as Christ said, If ye love me keep my Commandments. For he that knoweth my Commandments, and keepeth them, he it is (saith Christ) that loveth me. And again he saith, He that loveth me, will keep my word, and my Father will love him, and we will both come to him, and dwell with him: and he that loveth me not, will not keep my words. And likewise he that beareth a good heart and mind, and useth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is sure that Almighty God taketh him for his dear beloved son, as S. John saith, Hereby manifestly are known the children of God, from the children of the Devil: for whosoever doth not love his brother, belongeth not unto God.

John 14.

1 John 3.

The Second Part of the Sermon of Charity.



WE have heard a plain and fruitful setting forth of charity, and how profitable and necessary a thing charity is: How charity stretcheth it self both to God and Man, friend and foe, and that by the doctrine and example of Christ: and also who may certifie himself whether he be in perfect charity, or not. Now as concerning the same matter, it fol-

Against carnal men that will not forgive their enemies.

loweth. The perverse nature of man, corrupt with sin, and destitute of Gods word and grace, thinketh it against all reason, that a man should love his enemy, and hath many persuasions which bring him to the contrary. Against all which reasons, we ought as well to set the teaching, as the living of our Saviour Christ, who loving us (when we were his enemies) doth teach us to love our enemies. He did patiently take for us many reproaches, suffered beating, and most cruel death. Therefore we be no members of him, if we will not follow him. Christ (saith Saint Peter) suffered for us, leaving an example that we should follow him.

1 Pet. 2.

Furthermore, we must consider, that to love our friends, is no more but that which thieves, adulterers, homicides, and all wicked persons do: in so much that Jews, Turks, Infidels, and all brute beasts, do love

love them that be their friends, of whom they have their living, or any other benefits. But to love enemies, is the proper condition of them that be the children of God, the disciples and followers of Christ. Notwithstanding, mans froward and corrupt nature weigheth over deeply many times, the offence and displeasure done unto him by enemies, and thinketh it a burden intolerable, to be bound to love them that hate him. But the burden should be easie enough, if (on the other side) every man would consider, what displeasure he hath done to his enemy again, and what pleasure he hath received of his enemy. And if we find no equal or even recompence, neither in receiving pleasures of our enemy, nor in requiting displeasures unto him again: then let us ponder the displeasures which we have done unto Almighty God, how often and how grievously we have offended him, whereof if we will have of God forgiveness, there is none other remedy, but to forgive the offences done unto us, which be very small, in comparison of our offences done against God. And if we consider that he which hath offended us, deserveth not to be forgiven of us, let us consider again, that we much less deserve to be forgiven of God. And although our enemy deserve not to be forgiven for his own sake, yet we ought to forgive him for Gods love, considering how great and many benefits we have received of him, without our deserts, and that Christ hath deserved of us, that for his sake we should forgive them their trespasses committed against us. But here may rise a necessary question to be dissolved. *A Question.* If charity require to think, speak, and do well unto every man, both good and evil: how can Magistrates execute Justice upon Malefactors or evil doers with charity? How can they cast evil men in prison, take away their goods, and sometimes their lives, according to laws, if charity will not suffer them so to do? Hereunto is a plain and a brief answer, *Answer.* That plagues and punishments be not evil of themselves, if they be well taken of the harmfuls. And to an evil man they are both good and necessary, and may be executed according to charity, and with charity should be executed. For declaration whereof, you shall understand that charity hath two offices, the one contrary to the other, and yet both necessary to be used upon men of contrary sort and disposition. *Charity hath two offices.* The one office of charity is, to cherish good and harmless men, not to oppress them with false accusations, but to encourage them with rewards to do well, and to continue in well doing, defending them with the sword from their adversaries: as the office of Bishops and Pastors is, to praise good men for well doing, that they may continue therein, and to rebuke and correct by the word of God, the offences and crimes of all evil disposed persons. The other office of charity is, to rebuke, correct, and punish vice, without regard of persons, and is to be used against them only that be evil men, and malefactors or evil doers. And that it is as well the office of charity to rebuke, punish, and correct them that be evil, as it is to cherish and reward them that be good and harmless. Saint Paul declareth (writing to the Romans) saying, *Rom. 13.* That the high powers are ordained of God, not to be dreadful to them that do well, but unto malefactors, to draw the sword to take vengeance of him that committeth the sin. And S. Paul biddeth Timothy stoutly and earnestly to rebuke sin by the word of God. *1 Tim. 1.* So that both offices should be diligently executed, to fight against the Kingdom of the Devil, the Preacher with the Word, and the Governours with the Sword. Else they neither

The Second Part of the Sermon

ther love God, nor them whom they govern, if (for lack of correction) they wilfully suffer God to be offended, and them whom they govern, to perish. For as every loving father correcteth his natural son when he doth amiss, or else he loveth him not: so all Governours of Realms, Countries, Towns, and Houses, should lovingly correct them which be Offenders under their governance, and cherish them which live innocently, if they have any respect either unto God and their Office, or love unto them of whom they have governance. And such rebukes and punishments of them that offend, must be done in due time, lest by delay, the offenders fall headlong into all manner of mischief, and not only be evil themselves, but also do hurt unto many men, drawing others by their evil example, to sin and outrage after them. As one thief may both rob many men, and also make many thieves: and one seditious person may allure many, and annoy a whole Town or Country. And such evil persons that be so great offenders to God and the Commonwealth, charity requireth to be cut from the body of the Commonwealth, lest they corrupt other good and honest persons: like as a good Surgion cutteth away a rotten and festered member, for love he hath to the whole body, lest it infect other members adjoining unto it. Thus it is declared unto you what true Charity or Christian love is, so plainly, that no man need to be deceived. Which love, whatsoever keepeth, not only towards God (whom he is bound to love above all things) but also toward his Neighbour, as well friend as foe, it shall surely keep him from all offence of God, and just offence of man. Therefore bear well away this one short lesson, That by true Christian charity, God ought to be loved, good, and evil, friend and foe, and to all such, we ought (as we may) to do good: those that be good, of love to encourage and cherish, because they be good: and those that be evil, of love to procure and seek their correction and due punishment, that they may thereby either be brought to goodness, or at the least that God and the Commonwealth may be less hurt and offended. And if we thus direct our life, by Christian love and charity, then Christ doth promise and assure us that he loveth us, that we be the children of our heavenly Father, reconciled to his favour, very members of Christ, and that after this short time of this present and mortal life, we shall have with him everlasting life in his everlasting Kingdom of Heaven. Therefore to him, with the Father and the holy Ghost, be all honour and glory, now and for ever. Amen.

A S E R M O N

A G A I N S T

Swearing and Perjury.



Almighty God, to the intent his most holy Name should be had in honour, and evermore be magnified of the people, commandeth that no man should take his Name vainly in his mouth, threatening punishment unto him that unreverently abuseth it by swearing, forswearing, and blasphemy. To the intent therefore that this Commandment may be the better known and kept, it shall be declared unto you, both how it is lawful for Christian people to swear, and also

How and in what causes it is lawful to swear.

what peril and danger it is vainly to swear, or to be forsworn. First, when Judges require Oaths of the people for declaration or opening of the truth, or for execution of justice, this manner of swearing is lawful. Also when men make faithful promises, with calling to witness of the Name of God, to keep covenants, honest promises, statutes, laws and good customs, as Christian Princes do in their conclusions of peace, for conservation of Commonwealths, and private persons promise their fidelity in Matrimony, or one to another in honesty and true friendship: and all men when they do swear to keep common laws, and local statutes, and good customs, for due order to be had and continued among men, when Subjects do swear to be true and faithful to their King and Sovereign Lord, and when Judges, Magistrates, and Officers swear truly to execute their Offices, and when a man would affirm the truth in setting forth Gods glory (for the salvation of the people) in open preaching of the Gospel, or in giving of good counsel privately for their souls health: all these manners of swearing, for causes necessary and honest, be lawful. But when men do swear of custom, in reasoning, buying and selling, or other daily communications (as many be common and great swearers) such kind of swearing is ungodly, unlawful, and forbidden by the Commandment of God. For such swearing is nothing else, but taking of Gods holy Name in vain. And here is to be noted, that lawful swearing is not forbidden, but commanded by Almighty God. For we have examples of Christ and godly men, in holy Scripture, that did swear themselves, and required Oaths of others likewise, and Gods Commandment is, Thou shalt dread thy Lord God, and shalt swear by his Name. And Almighty God by his Prophet David saith, All men shall be praised that swear by him.

Deut. 6:

Psa. 62:

John 3.
2 Cor. 1.
Gen. 24.

Gen. 21.

Thus did our Saviour Christ swear divers times, saying, Verily, verily. And S. Paul sweareth thus, I call God to witness. And Abraham (waxing old) required an Oath of his servant, that he should procure a wife for his son Isaac, which should come of his own kindred: and the servant did swear that he would perform his Masters will. Abraham also being required, did swear unto Abimelech the King of Geraris, that he should not hurt him, nor his posterity, and likewise did Abimelech swear unto Abraham. And David did swear to be and continue a faithful friend to Jonathan, and Jonathan did swear to become a faithful friend unto David.

Heb. 6.

Jer. 4-

Also God once commanded, that if a thing were laid to pledge to any man, or left with him to keep, if the same thing were stolen, or lost, that the keeper thereof should be sworn before Judges, that he did not convey it away, nor used any deceit in causing the same to be conveyed away, by his consent or knowledge. And Saint Paul saith, That in all matters of controverſie between two persons, whereas one saith, Yea, and the other, Nay, so as no due proof can be had of the truth, the end of every such controverſie must be an Oath ministered by a Judge. And moreover, God by the Prophet Jeremy saith, Thou shalt swear, the Lord liveth, in truth, in judgment, in righteousness. So that whosoever sweareth when he is required of a Judge, let him be sure in his conscience that his Oath have three conditions, and he shall never need to be afraid of perjury.

What conditions an Oath ought to have.
The second.

The third.

Why we be willed in Scripture to swear by the Name of God.

Isai. 42.

Commodities had by lawful Oaths made and observed.

First, he that sweareth may swear truly, that is, he must (setting a part all favour and affection to the parties) have the truth only before his eyes, and for love thereof, say and speak that which he knoweth to be truth, and no further. The second is, he that taketh an Oath, must do it with judgment, not rashly and unadvisedly, but soberly, considering what an Oath is. The third is, he that sweareth, must swear in righteousness: that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteousness of the matter or cause: all profit, disprofit, all love and favour unto the person for friendship or kindred laid apart. Thus an Oath (if it have with it these three conditions) is a part of Gods glory, which we are bound by his Commandments to give unto him. For he willeth that we shall swear only by his name, not that he hath pleasure in Oaths, but like as he commanded the Jews to offer Sacrifices unto him, not for any delight that he had in them, but to keep the Jews from committing Idolatry: so he commanding us to swear by his holy name, doth not teach us that he delighteth in swearing, but he thereby forbiddeth all men to give his glory to any creature in heaven, earth, or water. Hitherto you see, that Oaths lawful are commanded of God, used of Patriarchs and Prophets, of Christ himself, and of his Apostle Paul. Therefore Christian people must think lawful Oaths, both godly and necessary. For by lawful promise and covenants confirmed by Oaths, Princes and their Countries are confirmed in common tranquillity and peace. By holy promises with calling the name of God to witness, we be made lively members of Christ, when we profess his Religion receiving the Sacrament of Baptism. By like holy promise the Sacrament of Matrimony knitteth Man and Wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen. By lawful Oaths, which Kings, Princes, Judges,

Judges and Magistrates do swear, common laws are kept inviolate, Justice is indifferently ministred, harmless persons, fatherless children, widows and poor men are defended from murderers, oppressors, and thieves, that they suffer no wrong, nor take any harm. By lawful Oaths, mutual society, amity, and good order is kept continually in all Communalities, as Boroughs, Cities, Towns, and Villages. And by lawful Oaths malefactors are searched out, wrong doers are punished, and they which sustain wrong, are restored to their right. Therefore lawful swearing cannot be evil, which bringeth unto us so many goodly, good, and necessary commodities. Wherefore when Christ so earnestly forbad swearing, it may not be understood, as though he did forbid all manner of Oaths: but he forbideth all vain swearing and forswearing both by God, and by his Creatures, as the common use of swearing in buying, selling, and in our daily communication, to the intent every Christian mans word should be as well regarded in such matters, as if he should confirm his communication with an Oath. For every Christian mans word (saith S. Hierom) should be so true, that it should be regarded as an Oath. And Chrysostom witnessing the same, saith, It is not convenient to swear: for what need we to swear, when it is not lawful for one of us to make a lie unto another? Peradventure some will say, I am compelled to swear, for else men that do commune with me, or do buy and sell with me will not believe me. To this answereth S. Chrysostom, that he that thus saith, sheweth himself to be an unjust and a deceitful person. For if he were a trusty man, and his deeds taken to agree with his words, he should not need to swear at all. For he that useth truth and plainness in his bargaining and communication, he shall have no need by such vain swearing, to bring himself in credence with his neighbours, nor will his neighbours mistrust his sayings. And if this credence be so much lost indeed, that he thinketh no man will believe him without he swear, then he may well think his credence is clean gone. For truth it is (as Theophylactus writeth) that no man is less trusted, than he that useth much to swear. And Almighty God by the Wise man saith, That man which sweareth much shall be full of sin, and the scourge of God shall not depart from his house. Eccl. 33.

But here some men will say, for excusing of their many Oaths in their daily talk: Why should I not swear, when I swear truly? To such men it may be said, that though they swear truly, yet in swearing often unadvisedly, for trifles, without necessity, and when they should not swear, they be not without fault, but do take Gods most holy name in vain. Much more ungodly and unwise men are they, that abuse Gods most holy name, not only in buying and selling of small things daily in all places, but also in eating, drinking, playing, communing and reasoning. As if none of these things might be done, except in doing of them the most holy name of God be commonly used and abused, vainly and unreverently talked of, sworn by, and forsworn, to the breaking of Gods Commandment, and procurement of his indignation. Another Objection.

An Answer.

The Second Part of the Sermon of Swearing.



Ye have been taught in the first part of this Sermon against swearing and perjury, what great danger it is to use the name of God in vain. And that all kind of swearing is not unlawful, neither against Gods Commandment, and that there be three things required in a lawful Oath. First, that it be made for the maintenance of the truth. Secondly, that it be made with judgment, not rashly

and unadvisedly. Thirdly, for the zeal and love of Justice. Ye heard also what commodities come of lawful Oaths, and what danger cometh of rash and unlawful Oaths. Now as concerning the rest of the same matter, you shall understand, that as well they use the name of God in vain, that by an Oath make unlawful promises of good and honest things, and perform them not: as they which do promise evil and unlawful things, and do perform the same. Of such men that regard not their godly promises bound by an Oath, but wittingly and wilfully break them, we do read in holy Scripture two notable punishments. First, Joshua and the people of Israel made a league and faithful promise of perpetual amity and friendship with the Gibeonites: notwithstanding afterwards in the daies of wicked Saul, many of these Gibeonites were murdered, contrary to the said faithful promise made. Wherewith Almighty God was sore displeased that he sent an universal hunger upon the whole Country, which continued by the space of three years. And God would not withdraw his punishment, until the said offence was revenged by the death of seven sons, or next kinsmen of King Saul. And whereas Zedechias King of Hierusalem, had promised fidelity to the King of Chaldea, afterward when Zedechias, contrary to his Oath and Allegiance, did rebel against King Nebuchodonosor: this Heathen King by Gods permission and sufferance, invading the Land of Jury, and besieging the City of Hierusalem, compelled the said King Zedechias to flee, and in fleeing took him prisoner, slew his sons before his face, and put out both his eyes; and binding him with chains, led him prisoner miserably into Babylon.

*Lawful
Oaths and
Promises
would be
better re-
garded.
Joth. 9.*

2 Kings 24.

Chap. 25.

*Unlawful
Oaths and
Promises are
not to be
kept.
Matth. 14.*

Acts 23.

Judges 11.

Thus doth God shew plainly how much he abhorreth breakers of honest Promises bound by an Oath made in his Name. And of them that make wicked Promises by an Oath, and will perform the same, we have example in the Scriptures, chiefly of Herod, of the wicked Jews, and of Jephtha. Herod promised by an Oath unto the Damocel which danced before him, to give unto her whatsoever she would ask: when she was instructed before of her wicked mother to ask the head of Saint John Baptist. Herod as he took a wicked Oath, so he more wickedly performed the same, and cruelly slew the most holy Prophet. Likewise did the malicious Jews make an Oath, cursing themselves if they did either eat or drink, until they had slain Saint Paul. And Jephtha when God had given to him victory of the children of Ammon, promised (of a foolish devotion) unto God, to offer for a Sacrifice unto him, that person which of his own house should first meet with him after

after his return home. By force of which fond and unadvised Oath, he did slay his own and only daughter, which came out of his house with mirth and joy to welcome him home. Thus the promise which he made (most foolishly) to God, against Gods everlasting will, and the law of nature, most cruelly he performed, so committing against God a double offence. Therefore, whosoever maketh any promise, binding himself thereunto by an Oath: let him foresee that the thing which he promiseth, be good and honest, and not against the Commandment of God, and that it be in his own power to perform it justly. And such good promises must all men keep evermore assuredly. But if a man at any time shall, either of ignorance, or of malice, promise and swear to do any thing which is either against the law of Almighty God, or not in his power to perform: let him take it for an unlawful and ungodly Oath.

Now something to speak of perjury, to the intent you should know *Against how great and grievous an offence against God this wilful perjury is, Perjury.* I will shew you what it is to take an Oath before a Judge upon a book. First, when they laying their hands upon the Gospel book, do swear *An Oath before a Judge.* truly to enquire, and to make a true presentment of things wherewith they be charged, and not to let from saying the truth, and doing truly for favour, love, dread, or malice of any person, as God may help them, and the holy contents of that book: They must consider, that in that book is contained Gods everlasting truth, his most holy and eternal word, whereby we have forgiveness of our sins, and be made inheritors of Heaven, to live for ever with Gods Angels and Saints, in joy and gladness. In the Gospel book are contained also Gods terrible threats to obstinate sinners, that will not amend their lives, nor believe the truth of Gods holy word, and the everlasting pain prepared in Hell for Idolaters, Hypocrites, for false and vain swearers, for perjured men, for false witness bearers, for false condemners of innocent and guiltless men, and for them which for favour, hide the crimes of evil doers, that they should not be punished. So that whosoever wilfully forswear themselves upon Christs holy Evangelie they utterly forsake Gods mercy, goodness, and truth, the merits of our Saviour Christs nativity, life, passion, death, resurrection and ascension, they refuse the forgiveness of sins, promised to all penitent sinners, the joyes of Heaven, the company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the Gospel. And they, so being forsworn upon the Gospel, do betake themselves to the Devils service, the Master of all lies, falsehood, deceit and perjury, provoking the great indignation and curse of God against them in this life, and the terrible wrath and judgment of our Saviour Christ, at the great day of the last Judgment, when he shall justly judge both the quick and the dead, according to their works. For whosoever forsaketh the truth, for love or displeasure of any man, or for lucre and profit to himself, doth forsake Christ, and with Judas betray him. And although such perjured mens falsehood be now kept secret, yet it shall be opened at the last day, when the secrets of all mens hearts shall be manifest to all the world. And then the truth shall appear, and accuse them: and their own conscience, with all the blessed company of Heaven, shall bear witness truly against them. And Christ the righteous Judge shall then *Though Perjury do escape here unspied and unpunished, it shall not do so ever: justly*

Malac. 3.

justly condemn them to everlasting shame and death. This sin of perjury, Almighty God by the Prophet Malachy doth threaten to punish sore, saying unto the Jews, I will come to you in judgment, and I will be a swift witness and a sharp Judge upon Sorcerers, adulterers, and perjured persons. Which thing to the Prophet Zachary God declareth in a vision, wherein the Prophet saw a book fleeing, which was twenty cubits long, and ten cubits broad, God saying then unto him, this is the curse that shall go forth upon the face of the Earth, for falsehood, false swearing, and perjury. And this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remain in the midst of his house, consume him, and the timber and stones of his house. Thus you see how much God doth hate perjury, and what punishment God hath prepared for false swearers and perjured persons.

Thus you have heard, how and in what causes it is lawful for a Christian man to swear: Ye have heard what properties and conditions a lawful Oath must have, and also how such lawful Oaths are both godly and necessary to be observed: Ye have heard, that it is not lawful to swear vainly (that is) other waies than in such causes, and after such sort as is declared. And finally, ye have heard how damnable a thing it is, either to forswear our selves, or to keep an unlawful, and an unadvised Oath. Wherefore let us earnestly call for grace, that all vain swearing and perjury let apart, we may only use such Oaths as be lawful and godly, and that we may truly without all fraud keep the same, according to Gods will and pleasure. To whom, with the Son, and the holy Ghost, be all honour and glory. Amen.

A
S E R M O N
H O W

Dangerous a thing it is to fall from GOD.

Ecc. 10.



Osee 5.

If our going from God, the Wise man saith, that pride was the first beginning: for by it mans heart was turned from God his Maker. For pride (saith he) is the fountain of all sin: he that hath it shall be full of curings, and at the end it shall overthrow him. And as by pride and sin we go from God, so shall God and all goodness with him go from us. And the Prophet Osee doth plainly affirm, that they which go away still from God by vicious living, and yet would go about to pacifie him otherwise by sacrifice, and entertain him thereby, they labour in vain. For, notwithstanding

notwithstanding all their sacrifice, yet he goeth still away from them. For so much (saith the Prophet) as they do not apply their minds to return to God, although they go about with whole flocks and herds to seek the Lord, yet they shall not find him: for he is gone away from them. But as touching our turning to God, or from God, you shall understand, that it may be done divers wayes. Sometimes directly by Idolatry, as Israel and Judah then did: sometimes men go from God by lack of Faith, and mistrusting of God, whereof Isaiah speaketh in this wise, *Who to them that go down into Egypt to seek for help, trusting in Horses, and having confidence in the number of Chariots, and puissance or power of Horsemen. They have no confidence in the holy God of Israel, nor seek for the Lord. But what followeth? The Lord shall let his hand fall upon them, and down shall come both the helper, and he that is holpen: they shall be destroyed altogether. Sometimes men go from God by the neglecting of his Commandments concerning their Neighbours, which command them to express hearty love towards every man, as Zachary said unto the people in Gods behalf. Give true judgment, shew mercy and compassion every one to his brother, imagine no deceit towards widows, or children fatherless and motherless, towards strangers, or the poor, let no man forge evil in his heart against his brother. But these things they passed not off, they turned their backs, and went their way, they stopped their ears that they might not hear, they hardened their hearts as an Adamant stone, that they might not listen to the Law, and the words that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord shewed his great indignation upon them. It came to pass (saith the Prophet) even as I told them: as they would not hear, so when they cried, they were not heard, but were scattered into all Kingdoms which they never knew, and their land was made desolate. And to be short, all they that may not abide the word of God, but following the persuasions and stubbornness of their own hearts, go backward and not forward (as it is said in Jeremy) They go and turn away from God. Infomuch that Origen saith, He that with mind, with study, with deeds, with thought and care, applyeth and giveth himself to Gods Word, and thinketh upon his Laws day and night, giveth himself wholly to God, and in his Precepts and Commandments is exercised: this is he that is turned to God. And on the other part he saith, Whosoever is occupied with Fables and Tales, when the Word of God is rehearsed, he is turned from God. Whosoever in time of reading Gods Word, is careful in his mind of worldly business, of money, or of lucre, he is turned from God. Whosoever is intangled with the cares of possessions, filled with covetousness of riches, whosoever studieth for the glory and honour of this World, he is turned from God. So that after his mind, whosoever hath not a special mind to that thing that is commanded or taught of God, he that doth not listen unto it, embrace, and imprint it in his heart, to the intent that he may duly fashion his life thereafter, he is plainly turned from God, although he do other things of his own devotion and mind, which to him seem better, and more to Gods honour. Which thing to be true, we be taught and admonished in the holy Scripture by the example of King Saul, who being commanded of God by Samuel, that he should kill all the Amalekites, and destroy*

Isai. 31.

Zach. 7.

Jer. 7.

Jer. 7.

1 Kings 15.
them

The First Part of the Sermon

them clearly with their goods and cattel: yet he, being moved partly with pity, and partly (as he thought) with devotion unto God, saved Agag the King, and all the chief of their cattel, therewith to make Sacrifice unto God. Wherewithal God being displeased highly, said unto the Prophet Samuel, I repent that ever I made Saul King, for he hath forsaken me, and not followed my words, and so he commanded Samuel to shew him, and when Samuel asked wherefoze (contrary to Gods word) he had saved the cattel, he excused the matter, partly, by fear, saying, he durst do no other, for that the people would have it so, partly, for that they were goodly beasts, he thought God would be content, seeing it was done of a good intent and devotion, to honour God with the Sacrifice of them.

But Samuel reproving all such intents and devotions (seem they never so much to Gods honour, if they stand not with his word, whereby we may be assured of his pleasure) said in this wise, Would God have Sacrifices and Offerings: Or rather that his word should be obeyed? To obey him, is better than Offerings, and to listen to him is better than to offer the fat of Rams: yea, to repugn against his voice is as evil as the sin of soothsaying: and not to agree to it is like abominable Idolatry. And now forasmuch as thou hast cast away the word of the Lord, he hath cast away thee, that thou shouldest not be King.

*The turning
of God from
man.*

By all these examples of holy Scripture, we may know, that as we forsake God, so shall he ever forsake us. And what miserable state doth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatenings of God. And although he consider not all the said misery to the uttermost, being so great that it passeth any mans capacity in this life sufficiently to consider the same: yet he shall soon perceve so much thereof, that if his heart be not more than stony, or harder than the Adamant, he shall fear, tremble, and quake, to call the same to his remembrance. First, the displeasure of God towards us is commonly expressed in the Scripture by these two things: by shewing his fearful countenance upon us, and by turning his face, or hiding it from us. By shewing his dreadful countenance, is signified his great wrath: but by turning his face, or hiding thereof, is many times more signified, that is to say, that he clearly forsaketh us, and giveth us over. The which significations be taken of the properties of mens manners. For men towards them whom they favour, commonly bear a good, a chearful, and a loving countenance: so that by the face or countenance of a man, it doth commonly appear what will or mind he beareth towards other. So when God doth shew his dreadful countenance towards us, that is to say, doth send dreadful plagues of Sword, Famine, or Pestilence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his Word, the right Doctrine of Christ, his gracious assistance and aid (which is ever joynd to his Word) and leaveth us to our own wit, our own will and strength: he declareth then, that he beginneth to forsake us. For whereas God hath shewed to all them that truly believe his Gospel, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to his Image, be made partakers of the heavenly light, and of his holy Spirit, and be fashioned to him in all goodness requisite to the Children of God: so, if they after do neglect the same, if they be unthankful unto him, if they

order

order not their liues according to his example and doctrine, and to the setting forth of his glory, he will take away from them his Kingdom, his holy Word, whereby he should reign in them, because they bring not forth the fruit thereof that he looketh for. Nevertheless, he is so merciful, and of so long sufferance, that he doth not shew upon us that great wrath suddainly. But when we begin to shrink from his Word, not belieing it, or not expressing it in our liuings: first he doth send his Messengers, the true Preachers of his Word, to admonish and warn us of our duty: that as he for his part, for the great love he bare unto us, delivered his own Son to suffer death, that we by his death might be delivered from death, and be restozed to the life everlasting, evermore to dwell with him, and to be partakers and inheritors with him of his everlasting Glory and Kingdom of Heauen: so again, that we for our parts should walk in a godly life, as becometh his children to do. And if this will not serue, but still we remain disobedient to his Word and Will, not knowing him, not lobing him, not fearing him, not putting our whole trust and confidence in him: and on the other side, to our Neighbours behauing our selues uncharitably, by disdain, enuy, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, swearing, or other like detestable works, and ungodly behauiour, then Hebr. 3. he threatneth us by terrible comminations, Psal. 15. swearing in great anger, 1 Cor. 6. that whosoever doth these works, shall never enter into his rest, which is the Kingdom of Heauen.

The Second Part of the Sermon of Falling
from G O D.



In the former part of this Sermon ye haue learned how many manners of wates men fall from God: some by Idolatry, some for lack of Faith, some by neglecting of their Neighbours, some by not hearing of Gods Word, some by the pleasure they take in the vanities of Worldly things. Ye haue also learned in what misery that man is, which is gone from God: and how that God yet of his infinite goodness to call again man from that his misery, useth first gentle admonitions by his Preachers, after he layeth on terrible threatnings. Now if this gentle monition and threatning together do not serue, then God will shew his terrible countenance upon us, he will pour intolerable plagues upon our heads, and after he will take away from us all his aid and assistance, wherewith befoze he did defend us from all such manner of calamity. As the Evangelical Prophet Isaiah agreeing with Christs parable doth teach Isai. 5. us, saying, That God had made a goodly Vineyard for his beloved Children, he hedged it, he walled it round about, he planted it with chosen Vines, and made a Turret in the midst thereof, and therein also a Wine-press. And when he looked that it should bring him forth good Grapes, it brought forth wild Grapes: and after it followeth, Matth. 21. Now shall I shew you (saith God) what I will do with my Vineyard: I will pluck down the hedges, that it may perish: I will break down the walls

The Second part of the Sermon

walls that it may be trodden under foot : I will let it lie waste, it shall not be cut, it shall not be digged, but byers and thorns shall overgrow it, and I shall command the clouds that they shall no more rain upon it.

By these threathnings we are monished and warned, that if we which are the chosen vineyard of God, bring not forth good grapes, that is to say, good works that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to call upon us for them, but rather bring forth wild grapes, that is to say, sowre works, unlabory, and unfruitful : then will he pluck away all defence, and suffer grievous plagues of famine, battel, dearth, and death, to light upon us. Finally, if these serbe not, he will let us lie waste, he will give us over, he will turn away from us, he will dig and delve no more about us, he will let us alone, and suffer us to bring forth even such fruit as we will, to bring forth byambles, byers and thorns, all naughtiness, all vice, and that so abundantly, that they shall clean overgrow us, choak, strangle, and utterly destroy us. But they that in this World live not after God, but after their own carnal liberty, perceive not this great wrath of God towards them, that he will not dig, nor delve any more about them, that he doth let them alone even to themselves. But they take this for a great benefit of God, to have all their own liberty : and so they live, as if carnal liberty were the true liberty of the Gospel. But God forbid (good people) that ever we should desire such liberty. For although God suffer sometimes the wicked to have their pleasure in this world, yet the end of ungodly living is at length endless destruction. The murmuring Israelites had that they longed for, they had Quails enough, yea, till they were weary of them. But what was the end thereof? Their sweet meat had sowre sauce : even while the meat was in their mouths, the plague of God lighted upon them, and suddainly they died. So, if we live ungodly, and God suffereth us to follow our own wills, to have our own delights and pleasures, and correcteth us not with some plague : it is no doubt but he is almost utterly displeas'd with us. And although he be long ere he strike, yet many times when he striketh such persons, he striketh them at once for ever. So that when he doth not strike us, when he ceaseth to afflict us, to punish or beat us, and suffereth us to run headlong into all ungodliness and pleasures of this world that we delight in, without punishment and adversity, it is a dreadful token that he loveth us no longer, that he careth no longer for us, but hath given us over to our own selves. As long as a man doth prune his Vines, doth dig at the roots, and doth lay fresh earth to them, he hath a mind to them, he perceiveth some token of fruitfulness that may be recovered in them, but when he will bestow no more such cost and labour about them, then it is a sign that he thinketh they will never be good. And the father, as long as he loveth his child, he looketh angerly, he correcteth him when he doth amils : but when that serveth not, and upon that he ceaseth from correction of him, and suffereth him to do what he list himself, it is a sign that he intendeth to disinherit him, and to call him away for ever. So surely nothing should pierce our heart so sore, and put us in such horrible fear, as when we know in our conscience, that we have grievously offended God, and do so continue, and that yet he striketh not, but quietly suffereth us in the naughtiness that we have
delight

Numb. 11.

delight in. Then specially it is time to cry, and to cry again, as David did, Cast me not away from thy face, and take not away thy holy Spirit from me. Psal. 51. Lord turn not away thy face from me, cast not thy Servant away in displeasure. Hide not thy face from me, lest I be like unto them that go down to Hell. The which lamentable Prayers of him, as they do certifie us what horrible danger they be in, from whom God turneth his face (for the time, and as long as he so doth:) so should they move and stir us to cry upon God with all our heart, that we may not be brought into that state, which doubtless is so sorrowful, so miserable, and so dreadful, as no tongue can sufficiently expresse, nor any heart can think. For what deadly grief may a man suppose it is to be under the wrath of God, to be forsaken of him, to have his Holy Spirit, the author of all goodness, to be taken from him, to be brought to so vile a condition, that he shall be left meet for no better purpose, than to be for ever condemned in Hell? For not only such places of David do shew, that upon the turning of Gods face from any persons, they shall be left bare from all goodness, and far from hope of remedy: but also the place rehearsed last before, of Isaiah, doth mean the same, which sheweth, that God at length doth so forsake his unfruitful Vineyard, that he will not only suffer it to bring forth weeds, byers, and thorns, but also further to punish the unfruitfulness of it. He saith he will not cut it, he will not delve it, and he will command the Clouds that they shall not rain upon it: whereby is signified the teaching of his Holy Word, which Saint Paul, after a like manner, expresse by planting and watering, meaning that he will take that away from them, so that they shall be no longer of his Kingdom, they shall be no longer governed by his Holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they shall be deprived of the Heavenly Light, and Life which they had in Christ, whilst they abode in him: they shall be (as they were once) as men without God in this World, or rather in worse taking. And to be short, they shall be given into the power of the Devil, which beareth the rule in all them that be cast away from God, as he did in Saul and Judas, and generally in all such, as work after their own wills, the Children of mistrust and unbelief. 1 Kings 15. Let us beware therefore (good Christian people) lest that we rejecting or casting away Gods Word (by the which we obtain and retain true Faith in God) be not at length cast off so far, that we become as the Children of unbelief, which be of two sorts, far diverse, yea, almost clean contrary, and yet both be very far from returning to God; the one sort, only weighing their sinful and detestable living, with the right judgment and straitness of Gods Righteousness, be so without counsel, and be so comfortless (as they all must needs be from whom the Spirit of Counsel and Comfort is gone) that they will not be persuaded in their hearts, but that either God cannot, or else that he will not take them again to his favour and mercy. The other, hearing the loving and large promises of Gods mercy, and so not conceiving a right Faith thereof, make those Promises larger than ever God did, trusting, that although they continue in their sinful and detestable living never so long, yet that God at the end of their life, will shew his mercy upon them, and that then they will return. And both these two sorts of men be in a damnable state, and

Ezek. 18.
and 33.

*Against de-
speration.*

Ezek. 3.

*Against pre-
sumption.*

1 Theff. 5.

Osee 14.

yet nevertheless, God (who willet not the death of the wicked) hath shewed means, whereby both the same (if they take heed in season) may escape. The first, as they do dread Gods rightful justice in punishing sinners (whereby they should be dismayed, and should despair indeed, as touching any hope that may be in themselves) so if they would constantly or stedfastly believe, that Gods mercy is the remedy appointed against such despair and distrust, not only for them, but generally for all that be sorry and truly repentant, and will therewithal stick to Gods mercy, they may be sure they shall obtain mercy, and enter into the port or haven of safeguard, into the which whosoever doth come, be they before time never so wicked, they shall be out of danger of everlasting damnation, as God by Ezekiel saith, what time soever a sinner doth return, and take earnest and true repentance, I will forget all his wickedness. The other, as they be ready to believe Gods promises, so they should be as ready to believe the threatenings of God: as well they should believe the Law, as the Gospel: as well that there is an Hell and everlasting fire, as that there is an Heaven, and everlasting Joy: as well they should believe damnation to be threatened to the wicked and evil doers, as salvation to be promised to the faithful in word and works: as well they should believe God to be true in the one, as in the other. And the sinners that continue in their wicked living, ought to think, that the promises of Gods mercy, and the Gospel, pertain not unto them being in that state, but only the Law, and those Scriptures which contain the wrath and indignation of God, and his threatenings, which should certify them, that as they do over-boldly presume of Gods mercy, and live dissolutely: so doth God still more and more withdraw his mercy from them, and he is so provoked thereby to wrath at length, that he destroyeth such presumers many times suddainly. For of such S. Paul said thus, When they shall say it is peace, there is no danger, then shall suddain destruction come upon them. Let us beware therefore of such naughty boldness to sin. For God, which hath promised his mercy to them that be truly repentant (although it be at the later end) hath not promised to the presumptuous sinner, either that he shall have long life, or that he shall have true repentance at the last end. But for that purpose hath he made every mans death uncertain, that he should not put his hope in the end, and in the mean season (to Gods high displeasure) live ungoddily. Therefore, let us follow the counsel of the Wise man, let us make no tarrying to turn unto the Lord: let us not put off from day to day, for suddainly shall his wrath come, and in time of vengeance he will destroy the wicked. Let us therefore turn betimes, and when we turn let us pray to God, as Osee teacheth, saying, Forgive all our sins, receive us graciously. And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy Names sake, for his promise sake, for his truth and mercies sake, promised to all faithful believers in Jesus Christ his only natural Son: to whom, the only Saviour of the World, with the Father and the Holy Ghost, be all honour, glory, and power, world without end. Amen.

A N EXHORTATION

A G A I N S T

The Fear of Death.



It is not to be marvelled that worldly men do fear to die. For death depriveth them of all worldly honors, riches, and possessions, in the fruition whereof, the worldly man counteth himself happy, so long as he may enjoy them at his own pleasure, and otherwise, if he be disposed of the same, without hope of recovery, then he can no otherwise think of himself, but that he is unhappy, because he hath lost his worldly joy and pleasure. Alas, thinketh this carnal man,

shall I now depart for ever from all my honours, all my treasure, from my Country, friends, riches, possessions, and worldly pleasures, which are my joy and hearts delight? Alas, that ever that day should come, when all these I must bid farewell at once, and never enjoy any of them after. Wherefore it is not without great cause spoken of the Wise man, *O death, how bitter and lowze is the remembrance of thee* Eccles 41. to a man that liveth in peace and prosperity in his substance, to a man living at ease, leading his life after his own mind without trouble, and is therewithal well pampered and fed? There be other men, whom this world doth not so greatly laugh upon, but rather vex and oppress with poverty, sickness, or some other adversity, yet they do fear death, partly because the flesh abhorreth naturally its own sorrowful dissolution, which death doth threaten to them, and partly by reason of sicknesses and painful diseases, which be most strong pangs and agonies in the flesh, and use commonly to come to sick men before death, or at the least accompany death, whensoever it cometh.

Although these two causes seem great and weighty to a worldly man, whereupon he is moved to fear death, yet there is another cause much greater than any of these afore rehearsed, for which indeed he hath just cause to fear death, and that is the state and condition whereunto at the last end death bringeth all them that have their hearts fixed upon this World, without repentance and amendment. This state and condition is called the second death, which unto all such shall ensue after this bodily death. And this is that death which indeed ought to be dreaded and feared: for it is an everlasting loss without remedy of the grace and favour of God, and of everlasting joy, pleasure, and felicity.

And

The First part of the Sermon

Luke 16.

And it is not only the loss for ever of all these eternal pleasures, but also it is the condemnation both of body and soul (without either appellation, or hope of redemption) unto everlasting pains in Hell. Unto this state death sent the unmerciful and ungodly rich man (that Luke speaketh of in his Gospel) who living in all wealth and pleasure in this world, and cherishing himself daily with dainty fare, and gorgeous apparel, despised poor Lazarus that lay pitiful at his gate, miserably plagued and full of sores, and also grievously pined with hunger. Both these two were arrested by death, which sent Lazarus the poor miserable man by Angels anon unto Abrahams bosom, a place of rest, pleasure, and consolation: but the unmerciful rich man descended down into Hell, and being in torments, he cryed for comfort, complaining of the intolerable pain that he suffered in that flame of fire, but it was too late. So unto this place bodily death sendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their Neighbours, so dying without repentance and hope of Gods mercy. Wherefore it is no marvel, that the worldly man feareth death, for he hath much more cause so to do, than he himself doth consider. Thus we see three causes why worldly men fear death. One, because they shall lose thereby their worldly honours, riches, possessions, and all their hearts desires: Another, because of the painful diseases, and bitter pangs, which commonly men suffer, either before, or at the time of death: but the chief cause above all other, is the dread of the miserable state of eternal damnation both of body and soul, which they fear shall follow, after their departing from the worldly pleasures of this present life.

The first.

Second.

Third.

Heb. 10.

1 Cor. 3.

For these causes be all mortal men (which be given to the love of this world) both in fear, and state of death, through sin (as the holy Apostle saith) so long as they live here in this world: But (everlasting thanks be to Almighty God for ever) there is never a one of all these causes, no nor yet them altogether, that can make a true Christian man afraid to die (who is the very member of Christ, the Temple of the holy Ghost, the Son of God, and the very Inheritour of the everlasting Kingdom of Heaven:) but plainly contrary, he conceiveth great and many causes undoubtedly grounded upon the infallible and everlasting truth of the Word of God, which moveth him not only to put away the fear of bodily death, but also for the manifold benefits and singular commodities which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all pains, cares, and sorrows, miseries, and wretchedness of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great, that neither tongue is able to express, neither eye to see, nor ear to hear them; no, nor any earthly mans heart to conceive them. So exceeding great benefits they be, which God our heavenly Father by his mere mercy, and for the love of his Son Jesus Christ, hath laid up in store, and prepared for them that humbly submit themselves to Gods will, and evermore unfeignedly love him from the bottom of their hearts. And we ought to believe that death being slain by Christ, cannot keep any man that stedfastly trusteth in Christ, under his perpetual tyranny and subjection: but that he shall rise from death again unto glory at the last day, appointed by Almighty God, like as Christ our

to fulfill his
 will, and die for
 the sins of mankind

our head did rise again, according to Gods appointment, the third day. For S. Augustine saith, The head going before, the members trust to follow and come after. And S. Paul saith, If Christ be risen from the dead, we shall rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleep, wherein mans senses be (as it were) taken from him for a season, and yet when he awaketh, he is more fresh then he was when he went to bed. So, although we have our souls separated from our bodies for a season, yet at the general Resurrection we shall be more fresh, beautiful, and perfect than we be now. For now we be mortal, then shall we be immortal: now infected with divers infirmities, then clearly void of all mortal infirmities: now we be subject to all carnal desires, then we shall be all Spiritual, desiring nothing but Gods glory, and things eternal. Thus is this bodily death a dooz or entring unto life, and therefore not so much dreadful (if it be rightly considered) as it is comfortable, not a mischief, but a remedy for all mischief, no enemy, but a friend, not a cruel tyrant, but a gentle guide leading us not to mortality, but to immortality, not to sorrow and pain, but to joy and pleasure, and that to endure for ever, let be thankfully taken and accepted as Gods Messenger, and patiently born of us for Christs love, that suffered most painful death for our love, to redeem us from death eternal. Accordingly hereunto S. Paul saith, Our life is hid with Christ in God: but when our life shall appear, then shall we also appear with him in glory. Why then shall we fear to die, considering the manifold and comfortable promises of the Gospel, and of holy Scriptures? God the Father hath given us everlasting life (saith S. John) and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life. And this I write (saith S. John) to you that believe in the Name of the Son of God, that you may know that you have everlasting life, and that you do believe upon the Name of the Son of God. And our Saviour Christ saith, He that believeth in me hath life everlasting, and I will raise him from death to life at the last day: S. Paul also saith, that Christ is ordained and made of God our righteousness, or holiness and redemption, to the intent that he which will glory should glory in the Lord. S. Paul did contemn and set little by all other things, esteeming them as dung, which before he had in very great price, that he might be found in Christ, to have everlasting life, true holiness, righteousness, and redemption. Finally, S. Paul maketh a plain argument in this wise, If our heavenly Father would not spare his own natural Son, but did give him to death for us: how can it be, that with him he should not give us all things? Therefore if we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire, as victory over death, sin, and hell: we have the favour of God, peace with him, holiness, wisdom, justice, power, life, and redemption, we have by him perpetual health, wealth, joy, and bliss everlasting.

only.

Col. 3.

1 John 5.

1 John 5.

1 John 5.

1 Cor. 1.

Phil. 3.

Rom. 8.

The Second Part of the Sermon against the
Fear of Death.



at least w. ground
I hath been heretofore shewed you, that there be three causes wherefore men do commonly fear death. First, the sorrowful departing from worldly goods and pleasures. The second, the fear of the pangs and pains that come with death. The last and principal cause is, the horrible fear of extreame misery, and perpetual damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselves by true Faith, perfect Charity, and sure hope of the endless joy and bliss everlasting.

God's and
 All those therefore have great cause to be full of joy that be joynd to Christ with true Faith, stedfast Hope, and perfect Charity, and not to fear death nor everlasting damnation. For death cannot deprive them of Jesus Christ, nor can any sin condemn them that are graced surely in him, which is their only joy, treasure, and life. Let us repent our sins, amend our lives, trust in his mercy and satisfaction, and death can neither take him from us, nor us from him. For then (as S. Paul saith) whether we live or die, we be the Lords own. And again he saith, Christ did die, and rose again, because he should be Lord both of the dead and quick. Then if we be the Lords own when we be dead, it must needs follow that such temporal death, not only cannot harm us, but also that it shall be much to our profit, and joyne us unto God more perfectly. And thereof the Christian heart may surely be certified by the infallible or undeceivable truth of holy Scripture. It is God (saith S. Paul) which hath prepared us unto immortality, and the same is he which hath given us an earnest of the Spirit. Therefore let us be always of good comfort, for we know that so long as we be in the body, we be (as it were) far from God in a strange Country, subject to many perils, walking without perfect sight and knowledge of Almighty God, only seeing him by Faith in holy Scriptures. But we have a courage and desire rather to be at home with God and our Saviour Christ, far from the body, where we may behold his Godhead as he is, face to face, to our everlasting comfort. These be S. Pauls words in effect, whereby we may perceiue, that the life in this world is resembled and likened to a Pilgrimage in a strange Country, far from God; and that death, delivering us from our bodies, doth send us strait home into our own Country, and maketh us to dwell presently with God for ever, in everlasting rest and quietness: So that to die is no loss, but profit and winning to all true Christian people. What loss the thief that hanged on the Cross with Christ, by his bodily death? yea, how much did he gain by it? Did not our Saviour say unto him, This day thou shalt be with me in Paradise? And Lazarus that pitiful person, that lay before the rich mans gate, pained with sores, and pined with hunger, did not death highly profit and promote him, which by the ministry of Angels sent him unto Abrahams bosome, a place of rest, joy, and heavenly consolation?

Let

Cor. 2. 5.

Luke 16.

Let us think none other (good Christian people) but Christ hath prepared and made ready before, the same joy and felicity for us, that he prepared for Lazarus and the thief. Wherefore, let us stick unto his salvation, and gracious redemption, and believe his word, serve him from our hearts, love and obey him, and whatsoever we have done heretofore contrary to his most holy will, now let us repent in time, and hereafter study to correct our life: and doubt not, but we shall find him as merciful unto us, as he was either to Lazarus, or to the thief, whose examples are written in holy Scripture for the comfort of them that be sinners, and subject to sorrows, miseries, and calamities in this world, that they should not despair in Gods mercy, but ever trust thereby to have forgiveness of their sins, and life everlasting, as Lazarus and the thief had. Thus I trust every Christian man perceiveth by the infallible or undecivable word of God, that bodily death cannot harm nor hinder them that truly believe in Christ, but contrarily shall profit and promote the Christian souls, which being truly penitent for their offences, depart hence in perfect Charity, and in sure trust, that God is merciful to them, forgiving their sins, for the merits of Jesus Christ his only natural Son.

The second cause why some do fear death, is sore sickness and grievous pains, which partly come before death, and partly accompany or come with death, whensoever it cometh. This fear is the fear of the frail flesh, and a natural passion belonging unto the nature of a mortal man. But true faith in Gods promises, and regard of the pains and pangs which Christ upon the Cross suffered for us miserable sinners, with consideration of the joy and everlasting life to come in Heaven, will mitigate and assuage more those pains, and moderate or bring into a mean this fear, that it shall never be able to overthrow the hearty desire and gladness, that the Christian soul hath to be separated from this corrupt body, that it may come to the gracious presence of our Saviour Jesus Christ. If we believe steadfastly the word of God, we shall perceive that such bodily sickness, pangs of death, or whatsoever dolorous pangs we suffer, either before, or with death, be nothing else in Christian men, but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try and declare the Faith of his patient Children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shall be openly shewed to be the Judge of all the World, or else to chastise and amend in them whatsoever offendeth his Fatherly and gracious goodness, lest they should perish everlastingly. And this his correcting rod is common to all men that be truly his. Therefore let us cast away the burden of sin that lieth too heavy on our necks, and return unto God by true penance and amendment of our lives, let us with patience run this course that is appointed, suffering (for his sake that dyed for our salvation) all sorrows and pangs of death, and death it self joyfully, when God sendeth it to us, having our eyes fixed and set fast ever upon the Head and Captain of our Faith, Jesus Christ: who (considering the joy that he should come unto) cared neither for the shame nor pain of death, but willingly conforming and framing his will to his Fathers will, most patiently suffered the most shameful and painful death of the Cross, being innocent and harmless. And now therefore he is exalted in Heaven, and everlastingly sitteth on the right hand of the throne of God the Father.

The second cause why some do fear Death.

Phil. 2.

The Second part of the Sermon

Heb. 12.

Let us call to our remembrance therefore the life and joyes of Heaven, that are kept for all them that patiently do suffer here with Christ, and consider that Christ suffered all his painful passion by sinners, and for sinners: and then we shall with patience, and the more easily, suffer such sorrows and pains, when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he doth correct, and beateth every one whom he taketh to be his Child. What Child is that (saith S. Paul) whom the Father loveth, and doth not chastise? If ye be without Gods correction (which all his welbeloved and true Children have) then be you but Bastards, smally regarded of God, and not his true Children.

Therefore seeing that when we have on Earth our carnal Fathers to be our correctors, we do fear them, and reverently take their correction: shall we not much more be in subjection to God our Spiritual Father, by whom we shall have everlasting life? And our carnal Fathers sometimes correct us even as it pleaseth them, without cause: but this Father justly correcteth us, either for our sin, to the intent we should amend, or for our commodity and wealth, to make us thereby partakers of his holiness. Furthermore, All correction which God sendeth us in this present time, seemeth to have no joy and comfort, but sorrow and pain; yet it bringeth with it a taste of Gods mercy and goodness, towards them that be so corrected, and a sure hope of Gods everlasting consolation in Heaven. If then these sorrows, diseases, and sicknesses, and also death it self be nothing else but our heavenly Fathers rod, whereby he certifieth us of his love and gracious favour, whereby he tryeth and purifieth us, whereby he giveth unto us holiness, and certifieth us that we be his Children, and he our merciful Father: shall not we then with all humility, as obedient and loving Children, joyfully kiss our heavenly Fathers rod, and ever say in our heart, with our Saviour Jesus Christ, Father, if this anguish and sorrow which I feel, and death which I see approach, may not pass, but that thy will is that I must suffer them, Thy will be done.

The Third Part of the Sermon against the Fear of Death.



In this Sermon against the fear of Death, two causes were declared, which commonly move worldly men to be in much fear to die, and yet the same do nothing trouble the faithful and good livers when Death cometh, but rather give them occasion greatly to rejoyce, considering that they shall be delivered from the sorrow and misery of this World, and be brought to the great joy and felicity of the life to

*The third
cause why
Death is so
be feared.*

come. Now the third and special cause why Death indeed is to be feared, is the miserable state of the worldly and ungodly people after their death: but this is no cause at all, why the godly and faithful people should fear death, but rather contrariwise, their godly conversation in this life, and belief in Christ, cleaving continually to his mercies, should

should make them to long soze after that life, that remaineth for them undoubtedly after this bodily death. Of this immortal state (after this transitory life) where we shall live evermore in the presence of God, in joy, and rest, after victoꝝ oꝝer all sickness, sorrows, sin, and death: there be many plain places of holy Scripture, which confirm the weak conscience against the fear of all such dolours, sicknesses, sin, and bodily death, to assuage such trembling and ungodly fear, and to encourage us with comfort and hope of a blessed state after this life. Saint Paul wisheth unto the Ephesians, that God the Father of Gloꝝy would give unto them the spirit of Wisdom and Revelation, that the eyes of their hearts might give light to know him, and to perceiue how great things he had called them unto, and how rich an Inheritance he hath prepared after this life for them that pertain unto him. And S. Paul himself declareth the desire of his heart, which was to be dissolved and loosed from his body, and to be with Christ, which (as he said) was much better for him, although to them it was more necessary that he should live, which he refused not for their sakes. Even like as S. Martin said, Good Lord, if I be necessary for thy people to do good unto them, I will refuse no labour: but else for mine own self, I beseech thee to take my soul.

Now the holy Fathers of the Old Law, and all faithful and righteous men, which departed before our Saviour Christs Ascension into Heaven, did by death depart from troubles unto rest, from the hands of their enemies, into the hands of God, from sorrows and sicknesses, unto joyfull refreshing in Abrahams bosom, a place of all comfort and consolation, as the Scriptures do plainly by manifest words testifye. The Book of Wisdom saith, That the righteous mens souls be in the hand of God, and no torment shall touch them. They seemed to the eyes of foolish men to die, and their death was counted miserable, and their departing out of this World wretched, but they be in rest. And another place saith, That the righteous shall live for ever, and their reward is with the Lord, and their minds be with God, who is above all: therefore they shall receive a glorious Kingdom, and a beautiful Crown at the Lords hand. And in another place the same Book saith, The righteous, though he be prevented with suddain death, nevertheless he shall be there where he shall be refreshed. Of Abrahams bosom, Christs words be so plain, that a Christian man needeth no more proof of it. Now then, if this were the state of the holy Fathers and righteous men, before the coming of our Saviour, and before he was glorified: how much more then ought all we to have a steadfast faith, and a sure hope of this blessed state and condition, after our death? seeing that our Saviour now hath performed the whole work of our Redemption, and is gloriously ascended into Heaven, to prepare our dwelling places with him, and said unto his Father, Father, I will that where I am, my Servants shall be with me. And we know, that whatsoever Christ will, his Father will the same, wherefore it cannot be, but if we be his faithful Servants, our Souls shall be with him, after our departure out of this present life. Saint Stephen when he was stoned to death, even in the midst of his torments, what was his mind most upon? when he was full of the Holy Ghost (saith holy Scripture) having his eyes lifted up into Heaven, he saw the gloꝝy of God, and Jesus standing on the right hand of God. The which truth, after he had confessed boldly before the enemies of Christ, they

John 6.

drew him out of the City, and there they stoned him, who cryed unto God, saying, Lord Iesu Christ, take my Spirit. And doth not our Saviour say plainly in Saint Johns Gospel, Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into judgment, but shall pass from death to life? Shall we not then think that death to be precious, by the which we pass unto life?

Psal. 116.

Therefore it is a true saying of the Prophet, The death of the holy and righteous men, is precious in the Lords sight. Holy Simeon, after that he had his hearts desire in seeing our Saviour, that he ever longed for in his life, he embraced, and took him in his arms, and said, Now Lord, let me depart in peace, for mine eyes have beholden that Saviour which thou hast prepared for all Nations.

Luke 2.

It is truth therefore, that the death of the Righteous is called peace,

Psal. 111.

and the benefit of the Lord, as the Church saith, in the name of the righteous departed out of this World: My soul turn thee to thy rest, for the Lord hath been good to thee, and rewarded thee. And we see by holy Scripture, and other ancient Histories of Martyrs, that the holy, faithful, and righteous, ever since Christs Ascension, or going up, in their death did not doubt, but that they went to Christ in Spirit, which is our life, health, wealth, and salvation. John in his holy Revelation, saw an hundred forty and four thousand Virgins and Innocents, of whom he said, These follow the Lamb Iesu Christ wheresoever he goeth. And shortly after in the same place he saith, I heard a voice from Heaven, saying unto me. Write, happy and blessed are the dead which die in the Lord: from henceforth (surely saith the Spirit) they shall rest from their pains and labours, for their works do follow them: so that then they shall reap with joy and comfort, that which they sowed with labours and pains.

Apoc. 14.

They that sowe in the Spirit, of the Spirit shall reap everlasting life. Let us therefore never be weary of well doing, for when the time of reaping or reward cometh, we shall reap without any weariness everlasting joy. Therefore while we have time (as Saint Paul exhorteth us) let us do good to all men, and not lay up our treasure in earth, where rust and moths corrupt it, which rust (as Saint James saith) shall bear witness against us at the great day, condemn us, and shall (like most burning fire) torment our flesh. Let us beware therefore (as we tender our own wealth) that we be not in the number of those miserable, covetous, and wretched men, which Saint James biddeth mourn and lament for their greedy gathering and ungodly keeping of goods. Let us be wise in time, and learn to follow the wise example of the wicked Steward. Let us so wisely order our goods and possessions, committed unto us here by God for a season, that we may truly hear and obey this Commandment of our Saviour Christ: I say unto you (saith he) make you friends of the wicked Mammon, that they may receive you into everlasting tabernacles or dwellings. Riches be called wicked, because the World abuseth them unto all wickedness, which are otherwise the good gifts of God, and the instruments whereby Gods servants do truly serve him in using of the same. He commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich men that have no need thereof, but to make them friends of poor and miserable men,

Gal. 6.

Matth. 6.

James 5.

Luke 16.

unto

unto whom, whatsoever they give, Christ taketh it as given to himself. And to these friends Christ in the Gospel giveth so great honour and preheminance, that he saith, They shall receive them that do good unto them into everlasting houses: not that men shall be our rewarders for our well doing, but that Christ will reward us, and take it to be done unto himself, whatsoever is done to such friends.

Thus making poor wretches our friends, we make our Saviour Christ our friend, whose members they are: whose misery as he taketh for his own misery, so their relief, succour, and help, he taketh for his succour, relief, and help, and will as much thank us and reward us for our goodness shewed to them, as if he himself had received like benefit at our hands, as he witnesseth in the Gospel, saying, *Matth. 25.* Whatsoever ye have done to any of these simple persons, which do believe in me, that have ye done to my self. Therefore let us diligently foresee, that our faith and hope which we have conceived in Almighty God, and in our Saviour Christ wax not faint, and that the love which we bear in hand to bear to him, wax not cold: but let us study daily and diligently to shew our selves to be the true honourers and lovers of God, by keeping of his Commandments, by doing of good deeds unto our needy neighbours, relieving by all means that we can, their poverty with our abundance and plenty, their ignorance with our wisdom and learning, and comfort their weakness with our strength and authority, calling all men back from evil doing by godly counsel and good example, persevering still in well doing, so long as we live: so shall we not need to fear death for any of those three causes afoze mentioned, nor yet for any other cause that can be imagined: but contrarily, considering the manifold sicknesses, troubles, and sorrows of this present life, the dangers of this perillous pilgrimage, and the great encumbrance which our spirit hath by this sinful flesh and frail body subject to death: considering also the manifold sorrows and dangerous deceits of this world on every side, the intolerable pride, covetousness, and lechery, in time of prosperitie, the impatient murmuring of them that be worldly, in time of adversity, which cease not to withdraw and pluck us from God our Saviour Christ, from our life, wealth, or everlasting joy and salvation: considering also the innumerable assaults of our Ghostly enemy the Devil, with all his fiery darts of ambition, pride, lechery, vain glory, envy, malice, detraction, or backbitting, with other his innumerable deceits, engines, and snares, whereby he goeth busily about to catch all men under his dominion, ever like a roaring Lion, by all means searching whom he may devour. The faithful Christian man which considereth all these miseries, perils, and incommodities (whereunto he is subject so long as he here liveth upon earth) and on the other part considereth that blessed and comfortable state of the heavenly life to come, and the sweet condition of them that depart in the Lord, how they are delivered from the continual encumbrances of their mortal and sinful body, from all the malice, crafts, and deceits of this world, from all the assaults of their Ghostly Enemy the Devil, to live in peace, rest, and endless quietness, to live in the fellowship of innumerable Angels, and with the congregation of perfect and just men, as Patriarchs, Prophets, Martyrs, and Confessors, and finally unto the presence of Almighty God, and our Saviour Jesus Christ. Be that doth consider all these things, and believeth them assuredly, as they are to be believed, even from the bottom of his

The First Part of the Sermon

Phil. 1.

his heart, being established in God in this true Faith, having a quiet conscience in Christ, a firm hope, and assured trust in Gods mercy, through the merits of Jesu Christ to obtain this quietness, rest, and everlasting joy, shall not only be without fear of bodily death, when it cometh, but certainly (as S. Paul did) so shall he gladly (according to Gods will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of evil, and live ever to Gods pleasure, in perfect obedience of his will, with our Saviour Jesus Christ, to whose gracious presence the Lord of his infinite mercy and grace bring us, to reign with him in life everlasting: to whom with our heavenly Father, and the Holy Ghost, be glory in worlds without end. Amen.

A N
E X H O R T A T I O N
C O N C E R N I N G
G o o d O r d e r , a n d O b e d i e n c e t o R u l e r s a n d
M a g i s t r a t e s .



Almighty God hath created and appointed all things in Heaven, Earth, and Waters, in a most excellent and perfect order. In Heaven he hath appointed distinct and several orders and states of Archangels and Angels. In Earth he hath assigned and appointed Kings, Princes, with other governours under them, in all good and necessary order. The Water above is kept, and raineth down in due time and season. The Sun, Moon, Stars, Rainbow, Thunder, Lightning, Clouds, and all Birds of the air, do keep their order. The Earth, Trees, Seeds, Plants, Herbs, Corn, Grass, and all manner of Beasts, keep themselves in order: all the parts of the whole year, as Winter, Summer, Months, Nights and Days, continue in their order: all kinds of fishes in the Sea, Rivers and Waters, with all Fountains, Springs, yea, the Seas themselves keep their comely course and order: and man himself also hath all his parts both within and without, as soul, heart, mind, memory, understanding, reason, speech, with all and singular corporal members of his body in a profitable, necessary, and pleasant order: every degree of people in their vocation, calling, & office, hath appointed to them their duty and order: some are in high degree, some in low, some Kings and Princes, some inferiours and subjects. Priests and Lay-men, masters and servants, fathers and children, husbands and wives, rich and poor, and every one have need of other, so that in all things is to be lauded and praised the goodly order of God, without the which no House, no City, no Commonwealth can continue and endure, or last.

For

For where there is no right order, there reigneth all abuse, carnal liberty, enormity, sin, and Babylonical confusion. Take away Kings, Princes, Rulers, Magistrates, Judges, and such estates of Gods order, no man shall ride or go by the High way unrobbed, no man shall sleep in his own house or bed unkilld, no man shall keep his Wife, Childzen, and Possessions in quietness, all things shall be common, and there must needs follow all mischief and utter destruction both of Souls, Bodies, Goods, and Commonwealths. But blessed be God that we in this Realm of England, feel not the horrible calamities, miseries, and wretchedness, which all they undoubtedly feel and suffer, that lack this godly order: and praised be God that we know the great excellent benefit of God shewed towards us in this behalf. God hath sent us his high gift, our most dear Sovereign Lord King CHARLES, with a godly, wise, and honourable Council, with other Superiours and Inferiours, in a beautiful order, and godly. Wherefore, let us Subjects do our bounden duties, giving hearty thanks to God, and praying for the preservation of this godly order. Let us all obey, even from the bottom of our hearts, all their godly Proceedings, Laws, Statutes, Proclamations, and Injunctions, with all other godly Orders. Let us consider the Scriptures of the Holy Ghost, which perswade and command us all obediently to be subject, first and chiefly to the Kings Majesty, Supreme Governour over all, and next to his honourable Council, and to all other Noble men, Magistrates and Officers, which by Gods goodness be placed and ordered. For Almighty God is the only Author and Provider for this fore-named State and Order, as it is written of God in the Book of the Proverbs: *Through me Kings do reign, through me Counsellors make just Laws, through me do Princes bear rule, and all Judges of the Earth execute Judgment, I am loving to them that love me.* Here let us mark well, and remember that the high power and authority of Kings, with their making of Laws, Judgments and Offices, are the Ordinances not of Man, but of God: and therefore is this word (through me) so many times repeated. Here is also well to be considered and remembred, that this good Order is appointed by Gods wisdom, favour, and love, especially for them that love God, and therefore he saith, *I love them that love me.* Also in the Book of Wisdom we may evidently learn, that a Kings power, authority, and strength, is a great benefit of God, given of his great mercy, to the comfort of our great misery. For thus we read there spoken to Kings, *Hear O ye Kings, and understand, learn ye that be Judges of the ends of the Earth, give ear ye that rule the multitudes: for the power given you of the Lord, and the strength from the Highest.* Let us learn also here by the infallible and undeceivable Word of God, That Kings and other Supreme and higher Officers, are ordained of God, who is most high: and therefore they are here taught diligently to apply and give themselves to knowledge and wisdom, necessary for the ordering of Gods people to their governance committed, or whom to govern they are charged of God. And they be here also taught by Almighty God that they should acknowledge themselves to have all their power and strength not from Rome, but immediately of God most High. We read in the Book of Deuteronomy, that all punishment pertaineth to God, by this sentence, *vengeance*

Prov. 8.

Wisd. 6.

Deut. 33.

Rom. 13.

Vengeance is mine, and I will reward. But this Sentence we must understand to pertain also unto the Magistrates which do exercise Gods room in Judgment, and punishing by good and godly Laws here on Earth. And the places of Scripture which seem to remove from among all Christian men, judgment, punishment, or killing, ought to be understood, that no man (of his own private authority) may be Judge over others, may punish, or may kill. But we must refer all judgment to God, to Kings and Rulers, Judges under them, which be Gods Officers to execute Justice, and by plain words of Scripture, have their authority and use of the Sword granted from God, as we are taught by Saint Paul, that dear and chosen Apostle of our Saviour Christ, whom we ought diligently to obey, even as we would obey our Saviour Christ if he were present. Thus Saint Paul writeth to the Romans, Let every Soul submit himself unto the authority of the Higher Powers, for there is no Power but of God. The Powers that be, be ordained of God. Whosoever therefore withstandeth the Power, withstandeth the Ordinance of God: but they that resist, or are against it, shall receive to themselves damnation. For Rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of that Power? Do well then, and so shalt thou be praised of the same, for he is the Minister of God, for thy wealth. But and if thou do that which is evil, then fear, for he beareth not the Sword for nought, for he is the Minister of God, to take vengeance on him that doth evil. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience, and even for this cause pay ye tribute, for they are Gods Ministers, serving for the same purpose.

Here let us learn of Saint Paul the chosen Vessel of God, that all persons having souls (he excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophet, saith S. Chrysostom) do owe of bounden duty, and even in conscience, obedience, submission, and subjection to the higher Powers which be set in authority by God, forasmuch as they be Gods Lieutenants, Gods Presidents, Gods Officers, Gods Commissioners, Gods Judges, ordained of God himself, of whom only they have all their power, and all their authority. And the same S. Paul threatneth no less pain than everlasting damnation to all disobedient persons, to all resisters against this general and common Authority, forasmuch as they resist not man, but God, not mans device and invention, but Gods wisdom, Gods order, power, and authority.

The Second Part of the Sermon of Obedience.

As much as God hath created and disposed all things in a comely order, we have been taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all Commonwealths, to observe and keep a due order, and to be obedient to the Powers, their Ordinances, and Laws, and that all Rulers are appointed of God, for a goodly order to be kept in the World: and also how the Magistrates ought to learn how to rule and govern according to Gods Laws
and

and that all Subjects are bound to obey them as Gods Ministers, yea, although they be evil, not only for fear, but also for Conscience sake. And here (good people) let us all mark diligently, that it is not lawful for Inferiours and Subjects, in any case to resist and stand against the Superior Powers: for Saint Paul's words be plain, and whosoever withstandeth, shall get to themselves damnation: for whosoever withstandeth, withstandeth the ordinance of God. Our Saviour Christ himself, and his Apostles, received many and divers injuries of the unfaithful and wicked men in authority: yet we never read, that they, or any of them, caused any sedition or rebellion against authority. We read oft, that they patiently suffered all troubles, verasions, slanders, pangs, and pains, and death it self obediently without tumult or resistance. They committed their cause to him that judgeth righteously, and prayed for their enemies heartily and earnestly. They knew that the authority of the powers, was Gods ordinance, and therefore both in their words and deeds, they taught ever obedience to it, and never taught nor did the contrary. The wicked Judge Pilate, said to Christ, Knowest thou not that I have power to crucifie thee, and have power also to loose thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above, whereby Christ taught us plainly, that even the wicked Rulers have their power and authority from God, and therefore it is not lawful for their Subjects to withstand them, although they abuse their power: much less then is it lawful for Subjects, to withstand their godly and Christian Princes, which do not abuse their authority, but use the same to Gods glory, and to the profit and commodity of Gods people. The holy Apostle Peter commandeth servants to be obedient to their Masters, not only if they be good and gentle, 1 Pet. 2. but also if they be evil and froward: affirming that the vocation and calling of Gods people is to be patient, and of the suffering side. And there he bringeth in the patience of our Saviour Christ, to perswade obedience to Governours, yea, although they be wicked and wrong doers. But let us now hear S. Peter himself speak, for his words certifie best our conscience. Thus he uttereth them in his first Epistle, 1 Pet. 3. obey your Masters with fear, not only if they be good and gentle, but also if they be froward. For it is thankworthy, if a man for conscience toward God, endureth grief, and suffer wrong undeserved: for what praise is it, when ye be beaten for your faults, if ye take it patiently? but when ye do well, if you then suffer wrong, and take it patiently, then is there cause to have thank of God, for hereunto verily were ye called: for so did Christ suffer for us, leaving us an example, that we should follow his steps. All these be the very words of S. Peter. Holy David also teacheth us a good lesson in this behalf, who was many times most cruelly and wrongfully persecuted of King Saul, and many times also put in jeopardy and danger of his life by King Saul and his people, yet he neither withstood, neither used any force or violence against King Saul his mortal and deadly enemy, but did ever to his liege Lord and Master King Saul, most true, most diligent, and most faithful service. Inasmuch that when the Lord God had given King Saul into Davids hands in his own Cave, he would not hurt him, when he might without all bodily peril easily have slain him, no, he would not suffer any of his Servants once to lay their hand upon King Saul, but prayed to God in this wise, Lord keep me from doing that thing unto my Master, the Lords anointed,

ted, keep me that I lay not my hand upon him, seeing he is the anointed of the Lord: for as truly as the Lord liveth (except the Lord smite him, or except his day come, or that he go down to war, and perish in battel) the Lord be mercifull unto me, that I lay not my hand upon the Lords anointed. And that David might have killed his enemy King Saul, it is evidently proved in the first book of the Kings, both by the cutting off the lap of Sauls garment, and also by plain confession of King Saul. Also another time, as is mentioned in the same book, when the most unmercifull and most unkind King Saul did persecute poor David, God did again give King Saul into Davids hands, by casting of king Saul and his whole Army into a dead sleep, so that David, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his spear stuck in the ground at his head: then said Abisai unto David, God hath delivered thine enemy into thine hands at this time, now therefore let me smite him once with my spear to the earth, and I will not smite him again the second time: meaning thereby to have killed him with one stroke, and to have made him sure for ever. And David answered and said to Abisai, Destroy him not, for who can lay his hands on the Lords anointed, and be guiltless? And David said furthermore, As sure as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend or go down into battel, and there perish, the Lord keep me from laying my hands upon the Lords anointed. But take thou now the spear that is at his head, and the cruse of water, and let us go: and so he did. Here is evidently proved that we may not withstand, nor in any wise hurt an anointed King, which is Gods Lieutenant, Vicegerent, and highest Minister in that Country where he is King. But peradventure some here would say, that David in his own defence might have killed king Saul lawfully, and with a safe conscience. But holy David did know that he might in no wise withstand, hurt, or kill his Sovereign Lord and King: he did know that he was but king Sauls subject, though he were in great favour with God, and his enemy king Saul out of Gods favour. Therefore though he were never so much provoked, yet he refused utterly to hurt the Lords anointed. He durst not for offending God and his own conscience (although he had occasion and opportunity) once lay his hands upon Gods high Officer the King, whom he did know to be a person reserved and kept (for his office sake) only to Gods punishment and judgment, therefore he prayeth so oft, and so earnestly, that he lay not his hands upon the Lords anointed. And by these two examples, Holy David (being named in Scripture a man after Gods own heart) giveth a general rule and lesson to all subjects in the world, not to withstand their Liege Lord and King, not to take a sword by their private authority against their king, Gods anointed, who only beareth the Sword by Gods authority for the maintenance of the good, and for the punishment of the evil, who only by Gods Law hath the use of the sword at his command, and also hath all power, jurisdiction, regiment, correction and punishment, as supreme Governour of all his Realms and Dominions, and that even by the authority of God, and by Gods Ordinances. Yet another notable story and doctrine is in the second book of the Kings, that maketh also for this purpose. When an Amalekite, by king Sauls own consent and commandment, had killed king Saul, he went to David, supposing to have had great thanks for his message that he had killed Davids

An Objection.

An Answer.

Psal. 88.

2 Kings 1.

deadly

deadly enemy, and therefore he made great haste to tell to David the chance, bringing with him King Sauls Crown that was upon his head, and his bracelet that was upon his arm, to perswade his tidings to be true. But godly David was so far from rejoycing at this news, that immediately and forthwith he rent his cloaths off his back, he mourned and wept, and said to the messenger, How is it that thou wast not afraid to lay thy hands on the Lords anointed to destroy him? And by and by David made one of his Servants to kill the messenger, saying, Thy blood be on thine own head, for thine own mouth hath testified and witnessed against thee, granting that thou hast slain the Lords anointed. These examples being so manifest and evident, it is an intolerable ignorance, madness, and wickedness for Subjects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most dear and most dread Sovereign Lord and King, ordained and appointed of Gods goodness for their commodity, peace, and quietness. Yet let us believe undoubtedly (good Christian people), that we may not obey Kings, Magistrates, or any other (though they be our own fathers) if they would command us to do any thing contrary to Gods Commandments. In such a case we ought to say with the Apostle, We must rather obey God than man. But nevertheless Acts 7. in that case we may not in any wise withstand violently, or rebel against Rulers, or make any Insurrection, Sedition, or Tumults, either by force of Arms (or otherwise) against the anointed of the Lord or any of his officers: but we must in such case patiently suffer all wrongs, and injuries, referring the Judgment of our cause only to God. Let us fear the terrible punishment of Almighty God against Traytors and rebellious persons, by the example of Corah, Dathan, and Abiram, which he repugned and grudged against Gods Magistrates and Officers, and therefore the Earth opened and swallowed them up alive. Others for their wicked murmuring and rebellion, were by a suddain fire sent of God, utterly consumed. Others for their froward behaviour to their Rulers and Governours, Gods Ministers, were suddainly stricken with a foul leprosie. Others were stinged to death, with wonderful strange fiery Serpents. Others were sore plagued, so that there were killed in one day, the number of fourteen thousand and seven hundred, for rebellion against them whom God had appointed to be in authority. Absolom also rebelling against his Father King David, was 2 Kings 18. punished with a strange and notable death.

The Third Part of the Sermon of Obedience.



E have heard before in this Sermon of good order and obedience, manifestly proved both by the Scriptures and examples, that all Subjects are bound to obey their Magistrates, and for no cause to resist, or withstand, or rebel, or make any sedition against them, yea, although they be wicked men. And let no man think that he can escape unpunished, that committeth Treason, Conspiracy, or rebellion against his Sovereign Lord the King, though he commit the same never so secretly, either in

thought, word, or deed, never so privily, in his privy chamber by himself, or openly communicating, and consulting with others. For treason will not be hid, treason will be out at length: God will have that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principal judge, and anointed on earth. The violence and injury that is committed against authority, is committed against God, the Common-weal and the whole Realm, which God will have known, and condignly or worthily punished one way or other. For it is notably written of the Wise man in Scripture, in the book called Ecclesiastes: *With the King no evil in thy thought, nor speak no hurt of him in thy privy chamber: for the bird of the air shall betray thy voice, and with her feathers shall betray thy words.* These lessons and examples are written for our learning. Therefore let us all fear the most detestable vice of rebellion, ever knowing and remembering that he that resisteth or withstandeth common authority, resisteth or withstandeth God and his Ordinance, as it may be proved by many other places of holy Scripture. And here let us take heed that we understand not these or such other like places (which so straitly command obedience to Superiours, and so straitly punished rebellion, and disobedience to the same) to be meant in any condition of the pretended or coloured power of the Bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, is to extol and set forth Gods true Ordinance, and the authority of Gods anointed Kings, and of their Officers appointed under them. And concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceive how false, feigned, and forged it is, not only in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Saviour Christ and S. Peter teach most earnestly and agreeably obedience to Kings, as to the chief and supreme Rulers in this world, next under God: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens and charges of the Commonwealth, and obedience toward their Prince, most clearly against Christs doctrine and S. Peters. He ought therefore rather to be called Antichrist, and the successor of the Scribes and Pharisees, than Christs Vicar, or S. Peters successor: seeing that not only in this point, but also in other weighty matters of Christian Religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both S. Peter, and against our Saviour Christ, who not only taught obedience to Kings, but also practised obedience in their conversation and living: for we read that they both paid tribute to the King: And also we read that the holy Virgin Mary, mother to our Saviour Christ, and Joseph, who was taken for his father, at the Emperors commandment, went to the City of David, named Bethlehem, to be taxed among other, and to declare their obedience to the Magistrates, for Gods Ordinances sake. And here let us not forget the blessed Virgin Marias obedience: for although she was highly in Gods favour, and Christs natural mother, and was also great with child at the same time, and so nigh her travail, that she was delibred in her journey, yet she gladly without any excuse or grudging (for conscience sake) did take that cold and foul winter journey, being in the mean season so poor, that she lay in a stable, and there

Ecclef. 10.

Matth. 17.

Luke 2.

there she was delibered of Christ. And according to the same, so how
 S. Peter agreeth, writing by expresse words in his first Epistle: Submit ^{1 Pet. 2.}
 your selves, and be subject (saith he) unto Kings, as unto the chief heads,
 and unto rulers, as unto them that are sent of him for the punishment of
 evil doers, and for the praise of them that do well, for so is the will of
 God. I need not to expound these words, they be so plain of themselves.
 S. Peter doth not say, Submit your selves unto me, as supreme Head of
 the Church: neither saith he, Submit your selves from time to time to my
 successors in Rome: but he saith, Submit your selves unto your King,
 your supreme Head, and unto those that he appointeth in authority un-
 der him, for that you shall so shew your obedience, it is the will of God,
 God will that you be in subjection to your Head and King. This is
 Gods Ordinance, Gods Commandment, and Gods holy will, that the
 whole body of every Realm, and all the members and parts of the
 same shall be subject to their Head, their King, and that (as S. Peter ^{1 Pet. 2.}
 writeth) for the Lords sake: and (as S. Paul writeth) for conscience sake, ^{Rom. 13.}
 and not for fear only. Thus we learn by the word of God, to yield to
 our King that is due to our King: that is, honour, obedience, payments
 of due taxes, customs, tributes, subsidies, love and fear. Thus we know
 partly our bounden duties to common authority, now let us learn to ^{Matth. 22.}
 accomplish the same. And let us most instantly and heartily pray to God, ^{Rom. 13.}
 the only Author of all authority, for all them that be in authority, ac-
 cording as S. Paul willeth, writing thus to Timothy in his first Epistle: ^{1 Tim. 2.}
 I exhort therefore, that above all things, prayers, supplications, inter-
 cessions, and giving of thanks be done for all men; for Kings, and for
 all that be in authority, that we may live a quiet and a peaceable life,
 with all godliness and honesty: for that is good and accepted, or allow-
 able in the sight of God our Saviour. Here S. Paul maketh an earnest
 and an especial exhortation, concerning giving of thanks, and prayer for
 Kings and Rulers, saying, Above all things, as he might say, in any wise
 principally and chiefly, let prayer be made for Kings. Let us heartily
 thank God for his great and excellent benefit and providence concern-
 ing the state of Kings. Let us pray for them, that they may have
 Gods favour, and Gods protection. Let us pray that they may ever
 in all things have God before their eyes. Let us pray that they may
 have wisdom, strength, justice, clemency, and zeal to Gods glory, to
 Gods verity, to Christian souls, and to the Commonwealth. Let us
 pray that they may rightly use their sword and authority, for the main-
 tainance and defence of the Catholick faith contained in holy Scripture,
 and of their good and honest Subjects, for the fear and punishment of
 the evil and vicious people. Let us pray that they may most faithfully
 follow the Kings and Captains in the Bible, David, Ezekias, Josias, and
 Moses, with such other. And let us pray for our selves, that we may live
 godly in holy and Christian conversation: so shall we have God on our
 side, and then let us not fear what man can do against us: so we shall live
 in true obedience, both to our most merciful King in Heaven, and to our
 most Christian King on Earth: so shall we please God, and have the ex-
 ceeding benefit, peace of conscience, rest and quietness here in this world,
 & after this life we shall enjoy a better life, rest, peace, & the ever lasting
 bliss of Heaven, which he grant us all, that was obedient for us all, even
 to the death of the Cross, Jesus Christ: to whom with the Father, and
 the Holy Ghost, be all honour and glory, both now and ever. Amen.

A
S E R M O N

A G A I N S T

Whoredom and Uncleaness.



Although there want not (good Christian people) great swarms of vices worthy to be rebuked (unto such decay is true Godliness and vertuous living now come :) yet above other vices, the outrageous seas of Adultery (or breaking of wedlock) whoredom, fornication and uncleaness, have not only burst in, but also overflowed almost the whole world, unto the great dishonour of God, the exceeding infamy of the Name of Christ, the notable decay of true Religion, and the

utter destruction of the publick wealth; and that so abundantly, that through the customable use thereof, this vice is grown into such an height, that in a manner among many, it is counted no sin at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but winked at: not punished, but laughed at. Wherefore it is necessary at this present, to treat of the sin of whoredom and fornication, declaring unto you the greatness of this sin, and how odious, hateful, and abominable it is, and hath always been reputed before God and all good men, and how grievously it hath been punished both by the Law of God, and the Laws of divers Princes. Again, to shew you certain remedies, whereby ye may (through the grace of God) eschew this most detestable sin of whoredom and fornication, and lead your lives in all honesty and cleanness, and that ye may perceive that fornication and whoredom are (in the sight of God) most abominable sins, ye shall call to remembrance this Commandment of God, Thou shalt not commit Adultery: by the which word, Adultery, although it be properly understood of the unlawful commixtion or joyning together of a married man with any woman beside his wife, or of a wife with any man beside her husband: yet thereby is signified also all unlawful use of those parts, which be ordained for generation. And this one Commandment (forbidding Adultery) doth sufficiently paint and set out before our eyes the greatness of this sin of whoredom, and manifestly declareth how greatly it ought to be abhorred of all honest and faithful persons. And that none of us all shall think himself excepted from this Commandment, whether we be old or young, married, or unmarried, man or woman, hear what God the Father saith by his most excellent Prophet Moses: There shall be no whore among the daughters of Israel, nor no whoremonger among the sons of Israel.

Exod. 20.

Deut. 23.

Here

of Whoredom.

71

Here is whoredom, fornication, and all other uncleannesse forbidden to all kinds of people, all degrees, and all ages without exception. And that we shall not doubt, but that this precept or Commandment pertaineth to us indeed, hear what Christ (the perfect teacher of all truth) saith in the new Testament, We have heard (saith Christ) that it was said to them of old time, Thou shalt not commit Adultery: but I say unto you, Whosoever seeth a woman, to have his lust of her, hath committed Adultery with her already in his heart. Here our Saviour Christ doth not only confirm and establish the Law against Adultery, given in the old Testament of God the Father by his servant Moses, and make it of full strength, continually to remain among the professors of his Name in the new Law: but he also (condemning the gross interpretation of the Scribes and Pharisees, which taught that the foresaid commandment only required to abstain from the outward adultery, and not from filthy desires and impure lusts) teacheth us an exact and full perfection of purity and cleanness of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal desires, and fleshly contents. How can we then be free from this Commandment, where so great charge is laid upon us? May a servant do what he will in any thing, having Commandment of his Master to the contrary? Is not Christ our Master? Are not we his Servants? How then may we neglect our Masters will and pleasure, and follow our own will and phantasie? We are my friends (saith Christ) if you keep those things that I command you. Matth. 5.
John 15.

Now hath Christ our Master commanded us that we should forsake all uncleanness and filthiness both in body and spirit: this therefore must we do, if we look to please God. In the Gospel of Saint Matthew we read, that the Scribes and Pharisees were grievously offended with Christ, because his Disciples did not keep the traditions of the Forefathers, for they washed not their hands when they went to dinner or supper: And among other things, Christ answered and said, Hear and understand; Not that thing which entreth into the mouth defileth the man, but that which cometh out of the mouth defileth the man. For those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, breaking of wedlock, whoredom, thefts, false witness, blasphemies: these are the things which defile a man. Here may we see, that not only murder, theft, false witness, and blasphemy, defile men, but also evil thoughts, breaking of wedlock, fornication, and whoredom. Who is now of so little wit, that he will esteem whoredom and fornication to be things of small importance, and of no weight before God? Christ (who is the truth, and cannot lye) saith, that evil thoughts, breaking of wedlock, whoredom, and fornication defile a man, that is to say, corrupt both the body and soul of man, and make them, of the Temples of the Holy Ghost, the filthy dunghil, or dungeon of all unclean Spirits, of the House of God, the dwelling place of Satan. Matth. 15.
Mark 7.
Titus 1.

Again in the Gospel of Saint John, when the woman taken in Adultery was brought unto Christ, said not he unto her, Go thy way, and sin no more? Doth not he here call whoredom sin? And what is the reward of sin, but everlasting death? If whoredom be sin, then it is not lawful for us to commit it. For Saint John saith, He that committeth John 8.
Rom. 6.
1 John 3.

The First part of the Sermon

John 8.

Mark 6.

Acts 15.

committeth sin is of the Devil. And our Saviour saith, Every one that committeth sin is the servant of sin. If whozedom had not been sin, surely Saint John Baptist would never have rebuked King Herod for taking his brothers wife, but he told him plainly, that it was not lawful for him to take his brothers wife. He winked not at the whozedom of Herod, although he were a King of power, but boldly reproved him for his wicked and abominable living, although for the same he lost his head. But he would rather suffer death (than see God so dishonoured, by the breaking of his holy Precept and Commandment) than to suffer whozedom to be unrebuked, even in a King. If whozedom had been but a pastime, a dalliance, and not to be passed off (as many count it now a dayes) truly John had been more than twice mad, if he would have had the displeasure of a King, if he would have been cast in prison, and lost his head for a trifle. But John knew right well how filthy, and stinking, and abominable the sin of whozedom is in the sight of God, therefore would not he leave it unrebuked, no not in a King. If whozedom be not lawful in a King, neither is it lawful in a Subject. If whozedom be not lawful in a publick or common Officer, neither is it lawful in a private person. If it be not lawful neither in King, nor Subject, neither in common officer, nor private person, truly then it is lawful in no man nor woman, of whatsoever degree or age they be. Further- more in the Acts of the Apostles we read, that when the Apostles and Elders with the whole Congregation, were gathered together to pacifie the hearts of the faithful dwelling at Antioch (which were disquieted through the false doctrine of certain Jewish Preachers) they sent word to the Brethren, that it seemed good to the holy Ghost, and to them, to charge them with no more than with necessary things: among others, they willed them to abstain from idolatry and fornication, from which (said they) if you keep your selves, ye shall do well. Note here, how these holy and blessed Fathers of Christs Church, would charge the Congregation with no more things than were necessary. Mark also how among those things, from the which they commanded the Brethren of Antioch to abstain, fornication and whozedom is numbered. It is therefore necessary, by the determination and consent of the Holy Ghost, and the Apostles and Elders, with the whole Congregation, that as from idolatry and superstition, so likewise we must abstain from fornication and whozedom. It is necessary unto salvation to abstain from idolatry: So is it to abstain from whozedom. Is there any nigher way to lead unto damnation, than to be an idolater? No. Even so, neither is there any nearer way to damnation, than to be a fornicator and a whozomonger. Now where are all those people, which so lightly esteem breaking of wedlock, whozedom, fornication and adultery? It is necessary, saith the Holy Ghost, the blessed Apostles, the Elders, with the whole Congregation of Christ, it is necessary to salvation (say they) to abstain from whozedom. If it be necessary unto salvation, then woe be to them which neglecting their salvation, give their minds to so filthy and stinking sin, to so wicked vice, and to such detestable abomination.

The Second Part of the Sermon against Adultery.



V We have been taught in the first part of this Sermon against Adultery, how that Vice at this day reigneth most above all other Vices, and what is meant by this word (Adultery) and how holy Scripture dissuadeth or discourseth from doing that filthy sin, and finally what corruption cometh to mans soul through the sin of Adultery. Now to proceed further, let us hear what the blessed Apostle Saint Paul saith to this matter, writing to the Romans he hath these words. Let us Rom. 13. cast away the works of darknes, and put on the armour of Light. Let us walk honestly as it were in the day time, not in eating and drinking, neither in chambering and wantonness, neither in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts of it. Here the holy Apostle exhorteth us to cast away the works of darknes, which (among other) he calleth gluttonous eating, drinking, chambering, and wantonness, which are all ministers unto that vice, and preparations to induce and bring in the filthy sin of the flesh. He calleth them the deeds and works of darknes, not only because they are customably in darknes, or in the night time (for John 3. Mat. 25. everyone that doth evil, hateth the light, neither cometh he to the light, lest his works should be reproved) but that they lead the right way unto that utter darknes, where weeping and gnashing of teeth shall be. And he saith in another place of the same Epistle, They that are in the flesh, cannot please God: We are debtors, not to the flesh, Rom. 8. that we should live after the flesh, for if ye live after the flesh, ye shall die. Again he saith, Flee from whoredom, for every sin that a man committeth, is without his body: but whosoever committeth whoredom, sinneth against his own body. Do ye not know, that your members are the Temple of the Holy Ghost which is in you, whom also ye have of God, and ye are not your own? For ye are dearly bought: glorifie God in your bodies, &c. And a little before he saith, Do ye not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a Whore? God forbid. Do ye not know, that he which cleaveth to a Whore, is made one body with her? There shall be two in one flesh (saith he) but he that cleaveth to the Lord, is one spirit. What godly words doth the blessed Apostle Saint Paul bring forth here, to dissuade and discounsel us from whoredom and all uncleanness? Your members (saith he) are the Temple of the Holy Ghost, which whosoever doth defile, God will destroy him, as saith Saint Paul. If we be the Temple of the Holy Ghost, how unfitting then is it, to drive that holy Spirit from us through whoredom, and in his place to set the wicked spirits of uncleanness and fornication, and to be joyned, and do service to them? Ye are dearly bought (saith he) therefore glorifie God in your bodies. Christ that innocent lamb of God, hath bought us from the servitude of the devil, not with corruptible gold and silver, but with his most precious and dear heart blood. I Pet. 1. To what intent?

Esa. 38.
Luke 1.

That we should fall again into our old uncleanness and abominable living? May verily: but that we should serve him all the daies of our life, in holiness and righteousness, that we should glorifie him in our bodies, by purity and cleanness of life. He declareth also that our bodies are the members of Christ: How unseemly a thing is it then to cease to be incorporate or embodied and made one with Christ, and through whoredom to be enjoyned and made all one with a Whore? What greater dishonour or injury can we do to Christ, than to take away from him the members of his body, and to joyn them to Whores, Devils, and wicked Spirits? And what more dishonour can we do to our selves, than through uncleanness, to lose so excellent a dignity and freedom, and to become bond-slaves and miserable captives to the spirits of darkness? Let us therefore consider, first the glory of Christ, then our estate, our dignity, and freedom, wherein God hath let us, by giving us his Holy Spirit, and let us valiantly defend the same against Satan, and all his crafty assaults, that Christ may be honoured, and that we lose not our liberty or freedom, but still remain in one Spirit with him.

Eph. 5.

Moreover, in his Epistle to the Ephesians, the blessed Apostle willet us to be so pure and free from adultery, fornication, and all uncleanness, that we not once name them among us (as it becometh Saints) nor filthiness, nor foolish talking, nor jesting, which are not comely, but rather giving of thanks: for this ye know (saith he) that no Whoremonger, neither unclean person, or covetous person (which is an Idolater) hath any inheritance in the Kingdom of Christ and of God. And that we should remember to be holy, pure, and free from all uncleanness; the holy Apostle calleth us Saints, because we are sanctified and made holy by the blood of Christ, through the Holy Ghost.

1 Cor. 6.

1 Pet. 1.
Levit. 19.

Now if we be Saints, what have we to do with the manners of the Heathen? Saint Peter saith, As he which called you is holy, even so be ye holy also in your conversation, because it is written, Be ye holy, for I am holy. Hitherto have we heard how grievous a sin Fornication and Whoredom is, and how greatly God doth abhor it throughout the whole Scripture: How can it any otherwise be, than a sin of most abomination, seeing it may not once be named among the Christians, much less it may in any point be committed. And surely, if we would weigh the greatness of this sin, and consider it in the right kind, we should find the sin of Whoredom to be that most filthy lake, foul puddle, and stinking sink, whereunto all kinds of sins and evils flow, where also they have their resting place and abiding.

For hath not the Adulterer a pride in his Whoredom? As the Wise man saith, They are glad when they have done evil, and rejoyce in things that are dark naught. Is not the Adulterer also idle, and delighteth in no godly exercise, but only in that his most filthy and beastly pleasure? Is not his mind pluckt, and utterly drawn away from all vertuous studies, and fruitful labours, and only given to carnal and fleshly imagination? Doth not the Whoremonger give his mind to gluttony, that he may be the more apt to serve his Lusts and carnal Pleasures? Doth not the Adulterer give his mind to covetousness, and to pilking and pilling of others, that he may be the more able to maintain his Harlots and Whores, & to continue in his filthy and unlawful love? Swellet he not also with envy against others, fearing that his prey should be allured and taken away from him? Again, is he not ireful, and replenished

replenished with wrath and displeasure, even against his best beloved, if at any time his beastly and devilish request be letted? What sin, or kind of sin is it that is not joynd with fornication and whozedom? It is a Monster of many heads: it receiveth all kinds of vices, and refuseth all kinds of vertues. If one several sin bringeth damnation, what is to be thought of that sin which is accompanied with all evils, and hath waiting on it whatsoever is hateful to God, damnable to Man, and pleasant to Satan?

Great is the damnation that hangeth over the heads of Fornicators and Adulterers. What shall I speak of other incommodities, which issue and flow out of this stinking puddle of whozedom? Is not that treasure, which befoze all other is most regarded of honest persons, the good fame and name of man and woman, lost through whozedom? What patrimony or livelihood, what substance, what goods, what riches doth whozedom shortly consume and bring to nought? What valiantness and strength is many times made weak, and destroyed with whozedom? What wit is so fine, that is not belotted & defaced through whozedom? What beauty (although it were never so excellent) is not disfigured through whozedom? Is not whozedom an enemy to the pleasant flower of youth, and bringeth it not gray hairs and old age befoze the time? What gift of nature (although it were never so precious) is not corrupted with whozedom? Come not many foul and most loathsom diseases of whozedom? From whence come so many bastards and milbegotten children, to the high displeasure of God, and dishonour of holy wedlock, but of whozedom? How many consume all their substance and goods, and at the last fall into such extream poverty, that afterward they steal, and so are hanged, through whozedom? What contention and man-slaughter cometh of whozedom? How many Maidens be deflowered, how many wives corrupted, how many widows defiled through whozedom? How much is the Publick and Commonweal impoverish'd and troubled through whozedom? How much is Gods word contemned and depraed through whozedom and whozemongers? Of this vice cometh a great part of the divorces which (now adates) be so commonly accustomed and used by mens private authority, to the great displeasure of God, and the breach of the most holy knot and bond of Matrimony. For when this most detestable sin is once crept into the breast of the Adulterer, so that he is intangled with unlawful and unchast love, streightwaies his true and lawful wife is despised, her presence is abhorred, her company stinketh, and is loathsom, whatsoever she doth is displeas'd: there is no quietness in the house, so long as she is in his sight: therefore to make short work, she must away, for her husband can brook her no longer. Thus through whozedom, is the honest and harmless wife put away, and an harlot received in her stead: and in like sort, it happeneth many times in the wife towards her husband. O abomination! Christ our Saviour, very God and Man, coming to restore the Law of his Heavenly Father, unto the right sense, understanding, and meaning (among other things) reformed the abuse of this Law of God. For whereas the Jews used a long sufferance, by custome, to put away their wives at their pleasure, for every cause, Christ correcting that evil custome, did teach, that if any man put away his wife and marrieth another, for any cause, except only for Adultery (which then was death by the Law) he was an Adulterer, and forced

Matth. 19.

also his Wife so divorced, to commit Adultery, if she were joyned to any other man, and the man also so joyned with her, to commit Adultery:

In what case then are these Adulterers, which for the love of an Whore put away their true and lawful Wife, against all law, right, reason, and conscience? O how damnable is the state wherein they stand! Swift destruction shall fall on them, if they repent not, and amend not: For God will not suffer holy wedlock thus to be dishonoured, hated and despised. He will once punish this fleshly and licentious manner of living, and cause that this holy ordinance shall be had in reverence and honour. For surely wedlock (as the Apostle saith) is honourable among all men, and the bed undefiled: But Whoremongers and Fornicators God will judge, that is to say, punish and condemn. But to what purpose is this labour taken to describe and set forth the greatness of the sin of Whoredom, and the discommodities that issue and flow out of it, seeing that breath and tongue shall sooner fail any man, than he shall or may be able to set it out according to the abomination and heinousness thereof? Notwithstanding this is spoken to the intent that all men should flee Whoredom, and live in the fear of God: God grant that it may not be spoken in vain.

Heb. 3.

The Third Part of the Sermon against Adultery.



In the Second part of this Sermon against Adultery that was last read, you have learned how earnestly the Scripture warneth us to avoid the sin of Adultery, and to embrace cleanness of life: and that through Adultery, we fall into all kinds of sin, and are made bond-slaves to the Devil: through cleanness of life we are made members of Christ: and finally, how far Adultery bringeth a man from all goodnes, and driveth him headlong into all vices, mischief, and misery. Now will I declare unto you in order, with what grievous punishments God in times past plagued Adultery, and how certain worldly Princes also did punish it, that ye may perceive that Whoredom and Fornication be sins no less detestable in the sight of God, to all good men, than I have hitherto uttered. In the first Book of Moses we read, that when mankind began to multiply upon the earth, the men and women gave their minds so greatly to fleshly delight and filthy pleasure, that they lived without all fear of God. God seeing this their beastly and abominable living, and perceiving that they amended not, but rather increased daily more and more in their sinful and unclean manners, repented that he had ever made man: and to shew how greatly he abhorreth Adultery, Whoredom, Fornication, and all Uncleanness, he made all the fountains of the deep earth to burst out, and the sluices of Heaven to be opened, so that the rain came down upon the Earth by the space of forty daies and forty nights, and by this means destroyed the whole World, and all Mankind, eight persons only excepted, that is to say, Noah the Preacher of Righteousness (as S. Peter calleth him) and his Wife, his three Sons and their Wives. O what a grievous plague

plague did God cast here upon all living Creatures for the sin of Whoredom! For the which God took vengeance, not only of man, but of all beasts, fowls, and all living Creatures. Manslaughter was committed before, yet was not the World destroyed for that: but for Whoredom all the World (few only except) was overflowed with waters, and so perished. An example worthy to be remembered, that ye may learn to fear God. Gen. 4.

We read again, that for the filthy sin of Uncleanness, Sodom and Gomorrah, and the other Cities nigh unto them, were destroyed by fire and Brimstone from Heaven, so that there was neither Man, Woman, Child, nor Beast, nor yet any thing that grew upon the Earth there, left undestroyed. Whole heart trembleth not at the hearing of this History? Who is so drowned in whoredom and uncleanness, that will not now for ever after leave this abominable living, seeing that God so grievously punisheth uncleanness, to rain fire and brimstone from Heaven, to destroy whole Cities, to kill man, woman, and child, and all other living Creatures there abiding, to consume with fire all that ever grew? What can be more manifest tokens of Gods wrath and vengeance against uncleanness and impurity of life? Mark this History (good people) and fear the vengeance of God. Do you not read also, that God did smite Pharaoh and his House with great plagues, because that he ungodly desired Sarah the wife of Abraham? Likewise we read of Abimelech King of Gerar, although he touched her not by carnal knowledge. These plagues and punishments did God cast upon filthy and unclean persons, before the Law was given (the Law of Nature only reigning in the hearts of men) to declare how great love he had to Matrimony and Wedlock, and again, how much he abhorreth Adultery, Fornication, and all Uncleanness. And when the Law that forbade whoredom was given by Moses to the Jews, did not God command that the breakers thereof should be put to death? The words of the Law be these: Who, so committeth Adultery with any mans wife, shall dye the death, both the man and the woman, because he hath broken wedlock with his Neighbours wife. In the Law also it was commanded, that a Damosel and a Man taken together in whoredom should be both stoned to death. In another place we also read, that God commanded Moses to take all the head Rulers and Princes of the People, and to hang them upon Gibbets openly, that every man might see them, because they either committed, or did not punish whoredom. Again, did not God send such a plague among the people for Fornication and Uncleanness, that there died in one day three and twenty thousand? I pass over, for lack of time, many other Histories of the Holy Bible, which declare the grievous vengeance, and heavy displeasure of God against Whoremongers and Adulterers. Certes, this extream punishment appointed of God, sheweth evidently how greatly God hateth whoredom. And let us not doubt, but that God at this present abhorreth all manner of Uncleanness, no less than he did in the Old Law, and will undoubtedly punish it, both in this world, and in the world to come. For he is a God that can abide no wickedness: therefore ought it to be eschewed of all that tender the glory of God, and the salvation of their own souls. Gen. 19.

Saint Paul saith, All these things are written for our example, and to teach us the fear of God, and the obedience to his holy Law. For if God spared not the natural branches, neither will he spare us that Gen. 12.
Gen. 20.
Levit. 24.
Numb. 25.
Psal. 5.
1 Cor. 10.

The Third Part of the Sermon

be but grafts, if we commit the like offence. If God destroyed many thousands of people, many cities, yea the whole world for whoredom, let us not flatter our selves, and think we shall escape free, and without punishment. For he hath promised in his holy Law, to send most grievous plagues upon them that transgress, or break his holy Commandments. Thus have we heard how God punisheth the sin of Adultery: let us now hear certain Laws which the Civil Magistrates devised in their Countries for the punishment thereof, that we may learn how Uncleanness hath ever been detested in all well ordered Cities and Commonwealths, and among all honest persons. The Law among the Lepreians was this, that when any were taken in Adultery, they were bound and carried three daies through the City, and afterwards as long as they lived, they were despised, and with shame and confusion counted as persons void of all honesty. Among the Locreosians the Adulterers have both their eyes thrust out. The Romans in times past, punished whoredom, sometime by fire, sometime by sword. If any man among the Egyptians had been taken in Adultery, the Law was, that he should openly, in the presence of all the people, be scourged naked with whips, unto the number of a thousand stripes, the woman that was taken with him, had her Nose cut off, whereby she was known ever after to be a Whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in Adultery, had their heads stricken from their bodies. The Athenians punished whoredom with death in like manner. So likewise did the barbarous Tartarians. Among the Turks even at this day, they that be taken in adultery, both man and woman are stoned streightway to death, without mercy. Thus we see what godly acts were devised in times past of the high Powers, for the putting away of whoredom, and for the maintaining of holy Matrimony or Wedlock, and pure conversation, And the Authoꝛs of these Acts were no Christians, but the Heathen: yet were they so inflamed with the love of honesty and pureness of life, that for the maintenance or conservation or keeping up of that, they made godly Statutes, suffering neither Fornication or Adultery to reign in their Realms unpunished. Christ said to the people, The Ninevites shall rise at the judgment with this Nation (meaning the unfaithful Jews) and shall condemn them: for they repented at the preaching of Jonas, but behold (saith he) a greater than Jonas is here (meaning himself) and yet they repent not. Shall not (think you) likewise the Locreosians, Arabians, Athenians, with such other, rise up in the judgment, and condemn us, forasmuch as they ceased from their whoredom at the commandment of man, and we have the Law and manifest Precepts and Commandments of God, and yet forsake we not our filthy Conversation? truly, truly, it shall be easier at the day of judgment, to these Heathens, than to us, except we repent and amend. For though death of body seemeth to us a grievous punishment in this world for whoredom: yet is that pain nothing in comparison of the grievous torments which Adulterers, Fornicators, and all unclean Persons shall suffer after this life. For all such shall be excluded and shut out of the kingdom of heaven, as S. Paul saith, Be not deceived, for neither whoremongers nor worshippers of Images, nor adulterers, nor effeminate persons, nor Sodomites, nor thieves, nor covetous persons, nor drunkards, nor cursed speakers, nor revilers, shall inherit the Kingdom of God. And Saint John in his Revelation saith, That whoremongers shall have their part with murderers

Laws devised for the punishment of Whoredom.

Matth. 12.

1 Cor. 6.
Galat. 5.
Eph. 5.

Apoc. 20.

murderers, sojcerers, enchanter, lyars, idolaters, and such other, in the Lake which burneth with fire and brimstone, which is the second death. The punishment of the body, although it be death, hath an end: but the punishment of the soul, which S. John calleth the second death, is everlasting, there shall be fire and brimstone, there shall be weeping and gnashing of teeth, the worm that there shall gnaw the conscience of the damned, shall never die. O! whose heart distilleth not even drops of blood, to hear and consider these things? If we tremble and shake at the hearing and naming of these pains, Oh what shall they do that shall feel them, that shall suffer them, yea, and ever shall suffer, worlds without end: God have mercy upon us. Who is now so drowned in sin, and past all godliness, that he will set more by filthy and stinking pleasure (which soon passeth away) than by the loss of everlasting glory? Again, who will so give himself to the lusts of the flesh, that he feareth nothing at all the pain of hell fire? But let us hear how we may eschew the sin of whoredom and adultery, that we may walk in the fear of God, and be free from those most grievous and intolerable torments, which abide all unclean persons. Now to avoid fornication, adultery, and all uncleannets, let us provide, that above all things we may keep our hearts pure and clean, from all evil thoughts and carnal lusts: for if that be once infected and corrupt, we fall headlong into all kind of ungodliness. This shall we easily do, if when we feel inwardly, that Satan our old enemy tempteth us unto whoredom, we by no means consent to his crafty suggestions, but valiantly resist and withstand him by strong faith in the Word of God, alledging against him alwaies in our heart, this commandment of God: Scriptum est, non moechaberis. It is written, Thou shalt not commit whoredom. It shall be good also for us, ever to live in the fear of God, and to set before our eyes the grievous threathings of God against all ungodly sinners, and to consider in our mind, how filthy, beastly, and short that pleasure is, whereunto Satan continually stirreth and moveth us: And again, how the pain appointed for that sin is intolerable and everlasting. Moreover, to use a temperance and sobriety in eating and drinking, to eschew unclean communication, to avoid all filthy company, to flee idleness, to delight in reading the Holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times, to exercise some godly travels, shall help greatly to the eschewing of Whoredom.

Matth. 13.
Mark 9.

*Remedies
whereby to
avoid forni-
cation and
adultery.*

And here are all degrees to be monished, whether they be married or unmarried, to love chastity and cleanness of life. For the married are bound by the Law of God so purely to love one another, that neither of them seek any strange love. The man must only cleave to his wife, and the wife again only to her husband: they must so delight one in anothers company, that none of them covet any other. And as they are bound thus to live together in all godliness and honesty, so likewise it is their duty, vertuously to bring up their children, and provide, that they fall not into Satans snare, nor into any uncleannets, but that they come pure and honest unto holy wedlock, when time requireth. So likewise ought all Masters and Rulers, to provide, that no whoredom, nor any point of uncleanness be used among their Servants. And again, they that are single, and feel in themselves that they cannot live without the company of a woman, let them get wives of their own, and so live godly together: For it is better to marry than to burn.

1 Cor. 7.

And

The First Part of the Sermon

Matth. 5.

And to avoid fornication, saith the Apostle, let every man have his own wife, and every woman her own husband. Finally, all such as feel in themselves a sufficiency and habilitie (through the working of Gods Spirit) to lead a sole and continent life, let them praise God for his gift, and seek all means possible to maintain the same: as by reading of Holy Scriptures, by godly meditations, by continual prayers, and such other vertuous exercises. If we all on this wise will endeavour our selves to eschew fornication, adultery, and all uncleanness, and lead our lives in all godliness and honesty, serving God with a pure and clean heart, and glorifying him in our bodies by the leading an innocent and harmless life, we may be sure to be in the number of those, of whom our Saviour Christ speaketh in the Gospel on this manner, Blessed are the pure in heart, for they shall see God: to whom alone be all glory, honour, rule, and power, world without end. Amen.

A
S E R M O N
A G A I N S T
Contention and Brawling.



This day (good Christian people) shall be declared unto you, the unprofitableness and shameful dishonesty of contention, strife, and debate: to the intent, that when you shall see as it were in a table painted before your eyes, the evil-favouredness and deformity of this most detestable vice, your stomachs may be moved to rise against it, and to detest and abhor that sin, which is so much to be hated, and pernicious, and hurtful to all men. But among all kinds of Contention,

none is more hurtful than is Contention in matters of Religion. Echew (saith St. Paul) foolish and unlearned questions, knowing that they breed strife. It becometh not the servant of God to fight, or strife, but to be meek toward all men. This Contention and Strife was in Saint Pauls time among the Corinthians, and is at this time among us Englishmen. For too many there be which upon the Alebenches or other places, delight to set forth certain questions, not so much pertaining to edification, as to vain glory, and shewing forth of their cunning, and so unsoberly to reason and dispute, that when neither part will give place to other, they fall to chiding and contention, and sometime from hot words to further inconvenience. Saint Paul could not abide to hear among the Corinthians, these words of discord or dissention, I hold of Paul, I of Cephas, and I of Apollo: What would he then say, if he heard these words of Contention (which be now almost

1 Tim. 1.
2 Tim. 2.

1 Cor. 3.

in

in every mans mouth? He is a Pharisee, he is a Sospeller, he is of the new sort, he is of the old faith, he is a new broched brother, he is a good Catholick Father, he is a Papist, he is an Heretick. How the Church is divided? How the Cities be cut and mangled? How the coat of Christ, that was without seam, is all to rent and torn? How Body mystical of Christ, where is that holy and happy unity, out of the which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joynd to Christ our Head, except we be glued with concord and charity one to another. For he that is not of this unity, is not of the Church of Christ, which is a Congregation of unity together, and not a division. Saint Paul saith, That as long as emulation of envying, contention, and factions of sects be among us, we be carnal, and walk according to the fleshly man. And Saint James saith, If ye have bitter emulation of envying, and contention in your hearts, glory not of it: for where contention is, there is unsteadfastness and all evil deeds. And why do we not hear S. Paul, which prayeth us, whereas he might command us, saying, I beseech you in the Name of our Lord Jesus Christ, that you will speak all one thing, and that there be no dissention among you, but that you will be one whole body, of one mind, and of one opinion in the truth. If his desire be reasonable and honest, why do we not grant it? If his request be for our profit, why do we refuse it? And if we list not to hear his petition of prayer, yet let us hear his exhortation, where he saith, I exhort you that you walk as it becometh the vocation in which you be called, with all submission and meekness, with lenity and softness of mind, bearing with one another in charity, studying to keep the unity of the Spirit by the bond of Peace: For there is one Body, one Spirit, one Faith, one Baptism. There is (saith he) but one Body, of the which he can be no lively Member, that is at variance with the other Members. There is one Spirit, which joyneeth and knitteth all things in one. And how can this one Spirit reign in us, when we among our selves be divided? There is but one Faith, and how can we then say, He is of the old Faith, and he is of the new Faith? There is but one Baptism, and then shall not all they which be baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one Faith and Baptism joyneeth in an unity. But if we contemn Saint Pauls request and exhortation, yet at the least let us regard his earnest entreating, in the which he doth very earnestly charge us, and (as I may so speak) conjure us in this sort and manner, If there be any consolation in Christ, if there be any comfort of love, if you have any fellowship of the Spirit, if you have any bowels of pity and compassion, fulfill my joy, being all like affected, having one charity, being of one mind, of one opinion, that nothing be done by contention, or vain glory. Who is he, that hath any bowels of pity, that will not be moved with these words so pithy? Whose heart is so stony, that the sword of these words (which be more sharp than any two edged sword) may not cut and break asunder? Wherefore let us endeavour our selves to fulfill Saint Pauls joy here in this place, which shall be at length to our great joy in another place. Let us so read the Scripture, that by reading thereof, we may be made the better lovers, rather than the more contentious disputers. If any thing be necessary to be taught, reasoned, or disputed, let us do it

1 Cor. 3.

James 3.

1 Cor. 1.

Ephes. 4.

Philip. 2.

How we should read the Scripture.

The First part of the Sermon

with all meekness, softness, and lenity. If any thing shall chance to be spoken uncomely, let one bear anothers frailty. He that is faulty, let him rather amend, than defend that which he hath spoken amiss, lest he fall by contention from a foolish Error into an obstinate Heresie. For it is better to give place meekly, than to win the victory with the breach of charity, which chanceth when every man will defend his opinion obstinately. If we be the Christian men, why do we not follow Christ, who saith, Learn of me, for I am meek and lowly in heart? A Disciple must learn the lesson of his Schoolmaster, and a Servant must obey the commandment of his Master, he that is wise and learned (saith St. James) let him shew his goodnes by his good conversation and soberness of his wisdom. For where there is envy and contention, that wisdom cometh not from God, but is worldly wisdom, mans wisdom, and devilish wisdom. For the wisdom that cometh from above, from the Spirit of God, is chaste and pure, corrupted with no evil affections: it is quiet, meek, and peaceable, abhorring all desire and contention: it is tractable, obedient, not grudging to learn, and to give place to them that teach better for the reformation. For there shall never be an end of striving and contention, if we contend who in contention shall be master, and have the over hand: we shall heap error upon error, if we continue to defend that obstinately, which was spoken unadvisedly. For truth it is, that stiffness in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other most pernicious and pestilent to common peace and quietness. And as it standeth betwixt two persons and parties (for no man commonly doth chide with himself) so it comprehendeth two most detestable vices: the one is picking of quarrels, with sharp and contentious words: the other standeth in froward answering, and multiplying evil words again. The first is so abominable, that Saint Paul saith, If any that is called a brother, be a worshipper of Idols, a brawler, a picker of quarrels, a thief, or an extortioner, with him that is such a man, see that ye eat not. Now here consider that St. Paul numbeth a scolder, a brawler, or a picker of quarrels, among thieves and idolaters, and many times there cometh less hurt of a thief, than of a railing tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much less value and estimation than is his good name. And a thief hurteth but him from whom he stealeth: but he that hath an evil tongue, troubleth all the town where he dwelleth, and sometime the whole country. And a railing tongue is a pestilence so full of contagiousness, that Saint Paul willethe Christian men to forbear the company of such, and neither to eat nor drink with them. And whereas he will not that a Christian woman should forsake her husband, although he be an Infidel, or that a Christian servant should depart from his Master, which is an Infidel and Heathen, and so suffereth a Christian man to keep company with an Infidel: yet he forbiddeth us to eat or drink with a scolder, or quarrel picker. And also in the sixth Chapter to the Corinthians, he saith thus, Be not deceived, for neither Fornicators, neither Worshipers of Idols, neither Thieves, nor Drunkards, nor cursed Speakers, shall dwell in the kingdom of Heaven. It must needs be a great fault, that doth move and cause the Father to disinherit his natural Son. And how can it otherwise be, but that this cursed speaking must needs be a most damnable sin, the which doth cause

God

Matth. 11.

James 3.

1 Cor. 5.

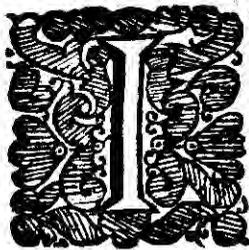
*Against
quarrel
picking.*

1 Cor. 5.

1 Cor. 6.

God our most merciful and loving Father, to deprive us of his most blessed Kingdom of Heaven? Against the other sin that standeth in re-
 quitting taunt for taunt, speaketh Christ himself, saying, I say unto you, *Against forward answers.*
 resist not evil, but love your enemies, and say well by them that say evil *ring.*
 by you, do well unto them that do evil unto you, and pray for them that *Matth. 5.*
 do hurt and persecute you, that you may be the Children of your Father
 which is in Heaven, who suffereth his Sun to rise both upon good and
 evil, and sendeth his rain both upon the just and unjust. To this Do-
 ctrine of Christ agreeth very well the teaching of Saint Paul, that chosen
 vessel of God, who ceaseth not to exhort and call upon us, saying, Bless
 them that curse you, bless I say, and curse not, recompense to no man
 evil for evil, if it be possible (as much as lyeth in you) live peaceably *Rom. 12.*
 with all men.

The Second Part of the Sermon against Contention.



I hath been declared unto you in this Sermon a-
 gainst strife and brawling, what great inconvenience
 cometh thereby, specially of such contention as
 groweth in matters of Religion: and how when as
 no man will give place to another, there is no end
 of contention and discord: and that unity which
 God requireth of Christians, is utterly thereby
 neglected and broken: and that this contention
 standeth chiefly in two points, as in picking of quarrels, and making of
 froward answers. Now ye shall hear S. Pauls words, saying, Dearly *Rom. 12.*
 beloved, avenge not your selves, but rather give place unto wrath, for
 it is written, Vengeance is mine, and I will revenge, saith the Lord.
 Therefore if thine enemy hunger, feed him, if he thirst, give him drinke
 he not overcome with evil, but overcome evil with goodness. All these
 be the words of S. Paul, but they that be full of stomach, and set so
 much by themselves, that they may not abide so much as one evil word to
 be spoken of them, peradventure will say, If I be reviled, shall I stand
 still like a Goose, or a Fool, with my finger in my mouth? shall I be such *An Objecti-*
 an idiot and dizard, to suffer every man to speak upon me what they list, *on.*
 to rail what they list, to spew out all their venom against me at their plea-
 sures? Is it not convenient that he that speaketh evil should be answe-
 red accordingly? If I shall use this lenity and softness, I shall both in-
 crease mine enemies frowardness, and provoke others to do the like.
 Such reasons make they that can suffer nothing, for the defence of their
 impatience. And yet if by froward answering to a froward person, there *An Answer.*
 were hope to remedy his frowardness, he should less offend that so should
 answer, doing the same not of ire or malice, but only of that intent, that he
 that is so froward or malicious, may be reformed. But he that cannot
 amend another mans fault, or cannot amend it without his own fault,
 better it were that one should perish than two. Then if he cannot quiet
 him with gentle words, at the least let him not follow him in wicked and
 uncharitable words. If he can pacifie him with suffering, let him suffer,
 if not, it is better to suffer evil, than to do evil, to say well, than to say evil.

For to speak well against evil, cometh of the Spirit of God: but to render evil for evil cometh of the contrary Spirit. And he that cannot temper nor rule his own anger, is but weak and feeble, and rather more like a woman or a child, than a strong man. For the true strength and manliness is to overcome wrath, and to despise injuries, and other mens foolishness. And besides this, he that shall despise the wrong done unto him by his enemy, every man shall perceive that it was spoken or done without cause: whereas contrarily, he that doth fume and chafe at it, shall help the cause of his adversary, giving suspicion that the thing is true. And in so going about to revenge evil, we shew our selves to be evil, and while we punish and revenge another mans folly, we double and augment our own folly. But many pretences find they that be wilfull, to colour their impatience. Mine enemy, say they, is not worthy to have gentle words or deeds, being so full of malice or frowardness. The less he is worthy, the more art thou therefore allowed of God, and the more art thou commended of Christ, for whose sake thou shouldest render good for evil, because he hath commanded thee, and also deserved that thou shouldest so do. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words and deeds, how grievously thou hast offended thy Lord God. What was man when Christ dyed for him? was he not his enemy, and unworthy to have his favour and mercy? Even so, with what gentleness and patience doth he forbear, and tolerate, and suffer thee, although he is daily offended by thee? Forgive therefore a light trespass to thy neighbour, that Christ may forgive thee many thousands of trespasses, which art every day an offender. For if thou forgive thy brother, being to thee a trespasser, then hast thou a sure sign and token, that God will forgive thee, to whom all men be debtors and trespassers. How wouldest thou have God merciful to thee, if thou wilt be cruel unto thy brother? Canst thou not find in thy heart to do that towards another that is thy fellow, which God hath done to thee, that art but his servant? Dought not one sinner to forgive another, seeing that Christ which was no sinner, did pray to his Father for them that without mercy, and despitefully put him to death? Who, when he was reviled, he did not use reviling words again, and when he suffered wrongfully, he did not threaten, but gave all vengeance to the judgment of his Father which judgeth rightfully. And what crackest thou of thy head, if thou labour not to be in the body? Thou canst be no member of Christ, if thou follow not the steps of Christ: (who as the Prophet saith) was led to death like a Lamb, not opening his mouth to reviling, but opening his mouth to praying for them that crucified him, saying, Father, forgive them, for they cannot tell what they do. The which example, anon after Christ, Saint Stephen did follow, and after, S. Paul: We be evil spoken of (saith he) and we speak well: we suffer persecution, and take it patiently: Men curse us, and we gently intreat. Thus S. Paul taught that he did, and he did that he taught. Bless you (saith he) them that persecute you: bless you, and curse not. Is it a great thing to speak well to thine adversary, to whom Christ doth command thee to do well? David, when Shimei did call him all to naught, did not chide again, but said patiently, Suffer him to speak evil, if perchance the Lord will have mercy on me. Histories be full of examples of Heathen men, that took very meekly both opprobrious and reproachful

1 Pet. 2.

Isai. 53.

Luke 23.
Acts 7.

1 Cor. 4.

ful words, and injurious or wrongful deeds. And shall those Heathen excel in patience us that profess Christ, the teacher and example of all patience? Lyfander, when one did rage against him, in reviling of him, he was nothing moved, but said, Go to, go to, speak against me as much, and as oft as thou wilt, and leave out nothing, if perchance by this means thou maist discharge thee of those naughty things, with the which it seemeth that thou art full laden. Many men speak evil of all men, because they can speak well of no man. After this sort, this Wise man avoideth from him the reproachful words spoken unto him, imputing and laying them to the natural sickness of his adversary. Pericles when a certain scolder or railing fellow did revile him, he answered not a word again, but went into a gallery, and after towards night, when he went home, this scolder followed him, raging still more and more, because he saw the other to set nothing by him: and after that he came to his gate (being dark night) Pericles commanded one of his servants to light a torch, and to bring the scolder home to his own house. He did not only with quietness suffer this brawler patiently, but also recompenced an evil turn with a good turn, and that to his enemy. Is it not a shame for us that profess Christ, to be worse than Heathen people, in a thing chiefly pertaining to Christs Religion: shall Philosophy perswade them more than Gods word shall perswade us? shall natural reason prevail more with them, than Religion shall with us? Shall mans wisdom lead them to those things, whereunto the heavenly Doctrine cannot lead us? What blindness, wilfulness, or rather madness is this (Pericles being provoked to anger with many villanous words, answered not a word: But we, stirred but with one little word, what foul work do we make? How do we fume, rage, stamp, and stare like mad men? Many men, of every trifle will make a great matter, and of a spark of a little word will kindle a great fire, taking all things in the worst part. But how much better is it, and more like to the example and doctrine of Christ, to make rather a greater fault in our neighbour, a small fault, reasoning with our selves after this sort, He spake these words, but it was in a sudden heat, or the drink spake them, and not he, or he spake them at the motion of some other, or he spake them being ignorant of the truth, he spake them not against me, but against him whom he thought me to be. But as touching evil speaking, he that is ready to speak evil against other men, first let him examine himself, whether he be faultless and clear of the fault which he findeth in another. For it is a shame when he that blameth another for any fault, is guilty himself, either in the same fault, or in a greater. Is it a shame for him that is blind to call another man blind, and it is more shame for him that is whole blind to call him blinkard that is but purblind. For this is to see a straw in another mans eye, when a man hath a block in his own eye.

Reasons to move men from quarrell picking.

Then let him consider, that he that useth to speak evil shall commonly be evil spoken of again. And he that speaketh what he will for his pleasure, shall be compelled to hear what he would not, to his displeasure. Moreover, let him remember that saying, that we shall give an account for every idle word. How much more then shall we make reckoning for our sharp, bitter, brawling and chiding words, which provoke our brother to be angry, and so to the breach of his charity? And as touching evil answering, although we be never so much provoked by other mens evil speaking, yet we shall not follow their forwardness by evil

Matth. 12.

Reasons to
move men
from forward
answering.

will answering, if we consider that anger is a kind of madness, and that he which is angry, is (as it were for the time) in a phrensie. Wherefore let him beware, lest in his fury he speak any thing whereof afterward he may have just cause to be sorry. And he that will defend that anger is not fury, but that he hath reason, even when he is most angry: then let him reason thus with himself when he is angry; Now I am so moved and chafed, that within a little while after I shall be otherwise minded: wherefore then should I now speak any thing in mine anger, which hereafter, when I would fainest, cannot be changed? Wherefore shall I do any thing, now being (as it were) out of my wit, for the which, when I shall come to my self again, I shall be very sad? Why doth not reason, why doth not godliness, yea, why doth not Christ obtain that thing now of me, which hereafter time shall obtain of me? If a man be called an Adulterer, Usurer, Drunkard, or by any other shameful name, let him consider earnestly, whether he be so called truly or falsely: if truly, let him amend his fault, that his adversary may not after worthily charge him with such offences: if these things be laid against him falsely, yet let him consider whether he hath given any occasion to be suspected of such things, and so he may both cut off that suspicion, whereof this slander did arise, and in other things shall live more warily. And thus using our selves, we may take no hurt, but rather much good, by the rebukes and slanders of our enemy. For the reproach of an enemy may be to many men a quicker spur to the amendment of their life, than the gentle moution of a friend. Philippus the King of Macedonia, when he was evil spoken of by the chief Rulers of the City of Athens, he did thank them heartily, because by them he was made better, both in his words and deeds: for I study (saith he) both by my sayings and doings to probe them byars.

The Third Part of the Sermon against Contention.



Ve heard in the last lesson of the Sermon against strife and brawling, how we may answer them which maintain their forward sayings in contention, and that will revenge with words such evil as other men do them, and finally how we may according to Gods will order our selves, and what to consider towards them when we are prouoked to contention and strife with rayling words. Now to proceed in the same matter, you shall know the right way how to disprove and overcome your adversary and enemy. This is the best way to disprove a mans adversary, so to live, that all which shall know his honesty, may bear witness that he is slandered unworthily. If the fault, whereof he is slandered, be such, that for the defence of his honesty, he must needs make answer, let him answer quietly and softly, on this fashion, That those faults be laid against him falsely. For it is truth that the Wise man saith, A soft answer asswageth anger, and a hard and sharp answer doth stir up rage and fury. The sharp answer of Nabal, prouoked David to cruel vengeance: but the gentle words of Abigail quenched the

Prov. 15.

1 Kings 25.

the fire again that was all in a flame. And a special remedy against malicious tongues, is to arm our selves with patience, meekness, and silence, lest with multiplying words with the enemy, we be made as evil as he. But they that cannot bear one evil word, peradventure, for their own excuse will alledge that which is written: He that despiseth his good name is cruel. Also we read, Answer a fool according to his foolishness. And our Lord Jesus did hold his peace at certain evil sayings: but to some he answered diligently. He heard men call him a Samaritan, a Carpenters son, a wine drinker, and he held his peace: but when he heard them say, Thou hast the devil within thee, he answered to that earnestly. Truth it is indeed, that there is a time, when it is convenient to answer a fool according to his foolishness, lest he should seem in his own conceit to be wise. And sometime it is not profitable to answer a fool according to his foolishness, lest the wise man be made like to the fool. When our infamy, or the reproach that is done unto us, is joyned with the perill of many, then it is necessary in answering to be quick and ready. For we read that many holy men, of good zeal have sharply and fiercely both spoken and answered Tyrants and evil men: which sharp words came not of anger, rancor, or malice, or desire of vengeance, but of a fervent desire to bring them to the true knowledge of God, and from ungodly living, by an earnest and sharp rebuke and chiding. In this zeal, Saint John Baptist called the Pharisees, Adders brood: and Saint Paul called the Galathians, Fools: and the men of Crete he called lyars, evil beasts, and suggish bellies: and the false Apostles, he called dogs and crafty workmen. And his zeal is godly, and to be allowed, as it is plainly proved by the example of Christ, who although he were the fountain and spring of all meekness, gentleness and softness: yet he called the obstinate Scribes and Pharisees, blind guides, fools, painted graves, hypocrites, Serpents, Adders brood, a corrupt and wicked generation. Also he rebuketh Peter eagerly, saying, Go behind me Satan. Likewise S. Paul reproveth Elimas, saying, O thou full of all craft and guile, enemy to all justice, thou cease not to destroy the right wares of God: and now lo, the hand of the Lord is upon thee, and thou shalt be blind, and not see for a time. And Saint Peter reprehendeth Ananias very sharply, saying, Ananias, how is it that Satan hath filled thy heart, that thou shouldest lye unto the Holy Ghost? This zeal hath been so fervent in many good men, that it hath stirred them, not only to speak bitter and eager words, but also to do things, which might seem to some to be cruel, but indeed they are very just, charitable, and godly, because they were not done of ire, malice, or contentious mind, but of a fervent mind, to the glory of God, and the correction of sin, executed by men called to that office. For in this zeal our Lord Jesus Christ did drive with a whip the buyers and sellers out of the Temple. In this zeal Moses brake the two Tables which he had received at Gods hand, when he saw the Israelites dancing about the Calf, and caused to be killed twenty four thousand of his own people. In this zeal Phineas the son of Eleazer, did thrust thorough with his sword Zimri and Cosbi, whom he found together joyned in the act of Uncleanness. Wherefore now to return again to contentious words, and specially in matters of Religion, and Gods Word (which would be used with all modesty, soberness and chastity) the words of S. James ought to be well marked, and boyn in memory,

*An Objecti-
on.*

Prov. 26.

Answer.

Matth. 3.

Gal. 3.

Titus 1.

Phil. 3.

Matth. 23.

Matth. 16.

Acts 13.

Acts 5.

John 2.

Exod. 32.

Numb. 25.

*But these
examples are
not to be fol-
lowed of eve-
ry body, but
as men be
called to of-
fice and set
in authority.*

where

Prov. 20.

1 Pet. 3.
Luke 1.

where he saith, that of contention riseth all evil. And the wise King Solomon saith, Honour is due to a man that keepeth himself from contention, and all that mingle themselves therewith be fools: And because this vice is so much hurtful to the society of a Commonwealth, in all well ordered Cities, these common brawlers and scolders be punished with a notable kind of pain, as to be set on the Cucking-stool, Pillory, or such like. And they be unworthy to live in a Commonwealth, the which do as much as lyeth in them, with brawling and scolding, to disturb the quietness and peace of the same. And whereof cometh this contention, strife, and variance, but of pride and vain-glozy? Let us therefore humble our selves under the mighty hand of God, which hath promised to rest upon them that be humble and low in spirit. If we be good and quiet Christian men, let it appear in our speech and tongues. If we have forsaken the Devil, let us use no more devilish tongues: He that hath been a rayling scolder, now let him be a sober counsellor. He that hath been a malicious slanderer, now let him be a loving comforter. He that hath been a vain rayler, now let him be a ghostly teacher. He that hath abused his tongue in cursing, now let him use it in blessing. He that hath abused his tongue in evil-speaking, now let him use it in speaking well. All bitterness, anger, rayling, and blasphemy, let it be avoided from you. If you may, and if it be possible, in no wise be angry. But if you may not be clean void of this passion, yet then so temper and bydle it, that it stir you not to contention and brawling. If you be provoked with evil speaking, arm your self with patience, lenity, and silence, either speaking nothing, or else being very soft, meek, and gentle in answering. Overcome thine adversary with benefits and gentleness. And above all things, keep peace and unity: be no peace-breakers, but peace-makers. And then there is no doubt, but that God the Author of comfort and peace, will grant us peace of conscience, and such concord and agreement, that with one mouth and mind, we may glorifie God the Father of our Lord Jesus Christ, to whom be all glory, now and for ever. A M E N.

Hereafter shall follow Sermons of Fasting, Prayer, Alms-deeds, of the Nativity, Passion, Resurrection, and Ascension of our Saviour Christ: of the due Receiving of his Blessed Body and Blood, under the form of Bread and Wine: against Idleness, against Gluttony and Drunkenness, against Covetousness, against Envy, Ire, and Malice, with many other matters, as well fruitful as necessary to the edifying of Christian People, and the increase of godly living.

God save the King.