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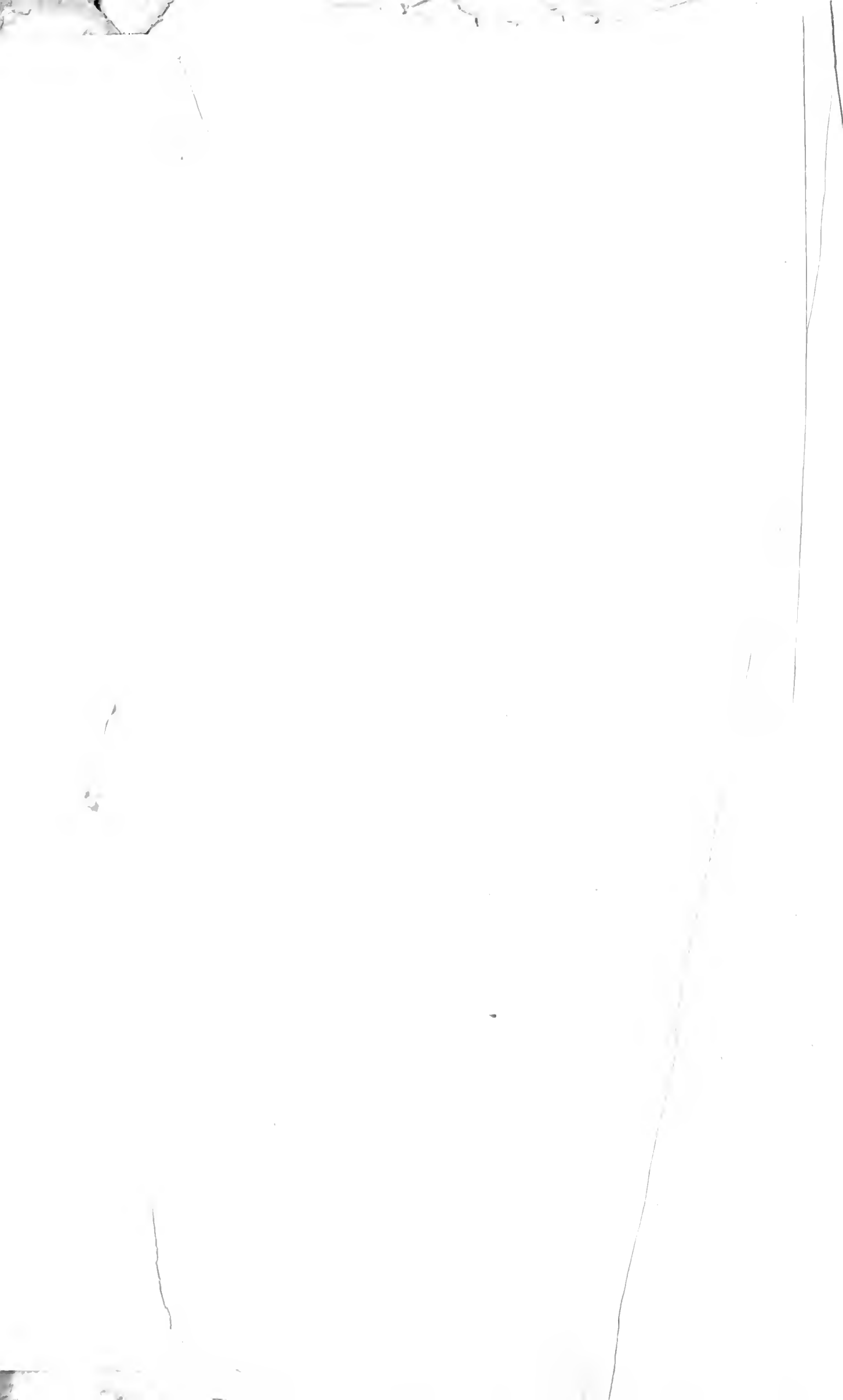
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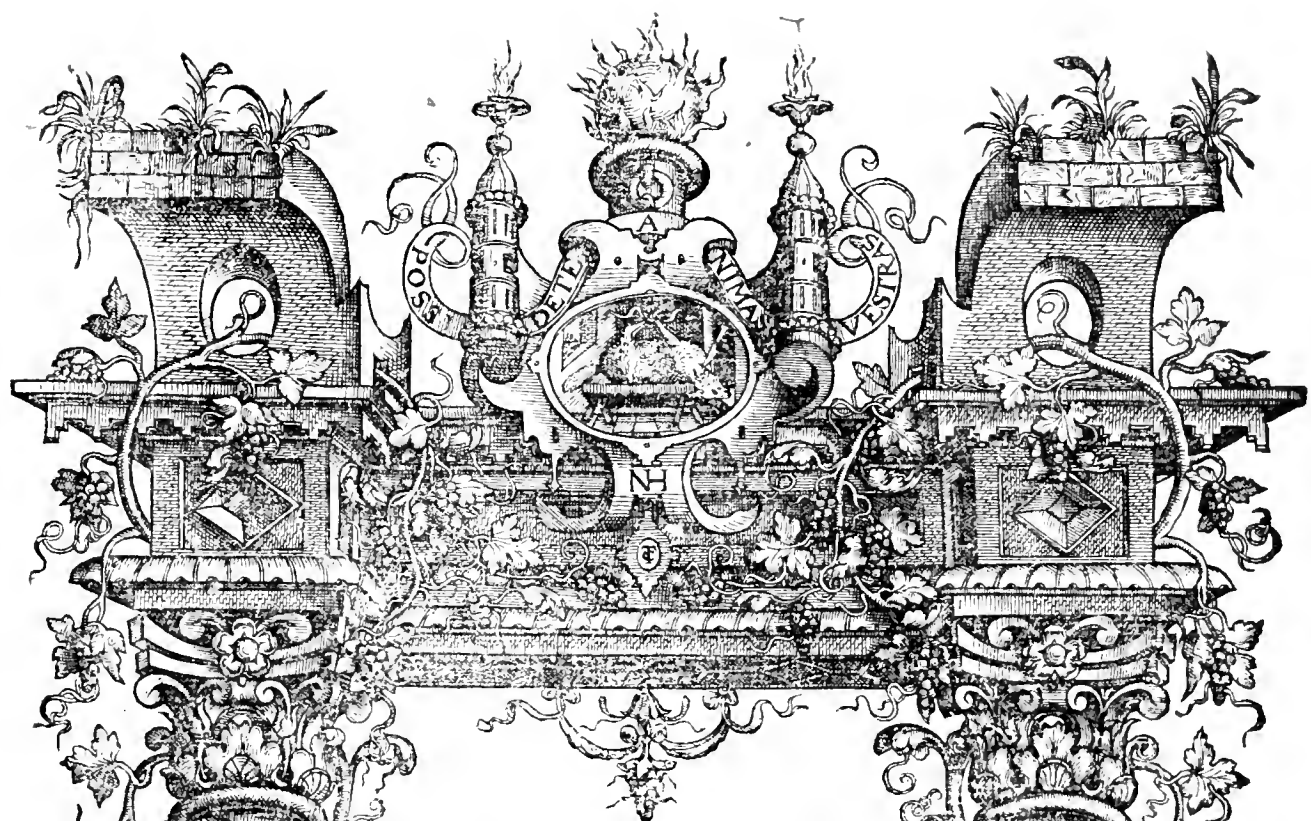
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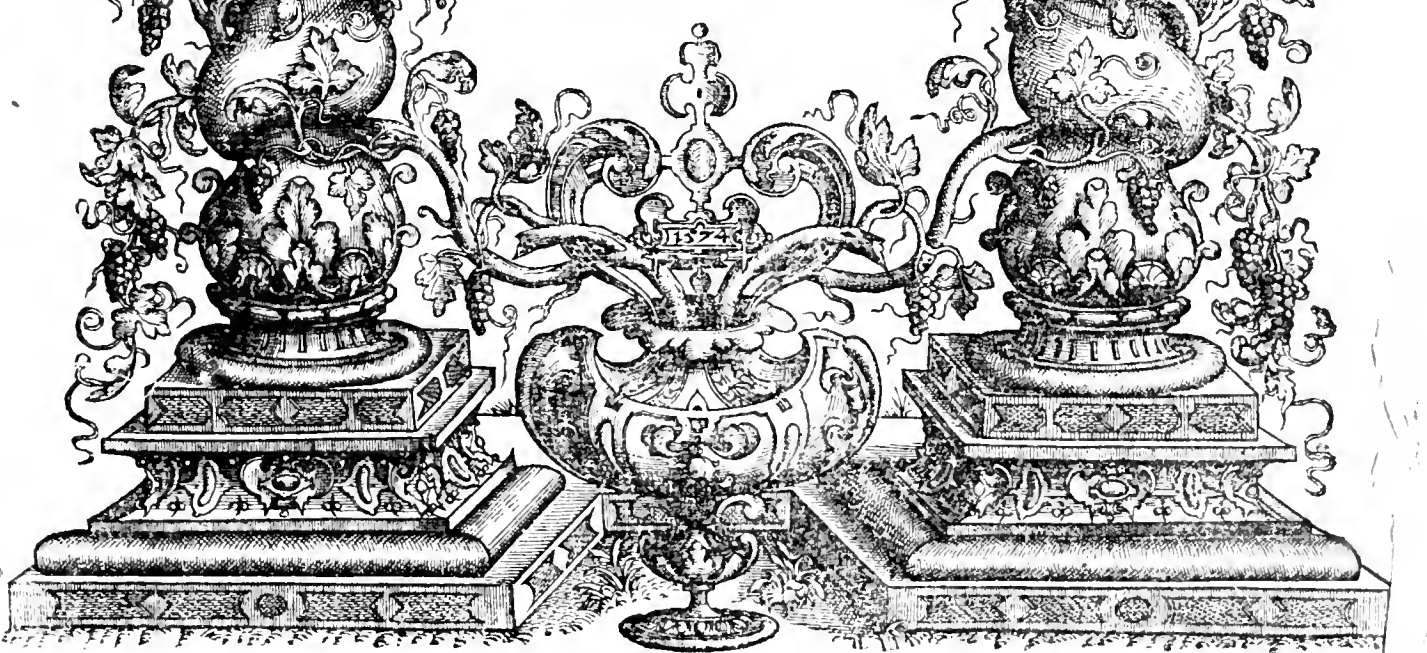


SERMONS  
of Master Iohn  
Caluin, vpon the  
Booke of  
IOB.

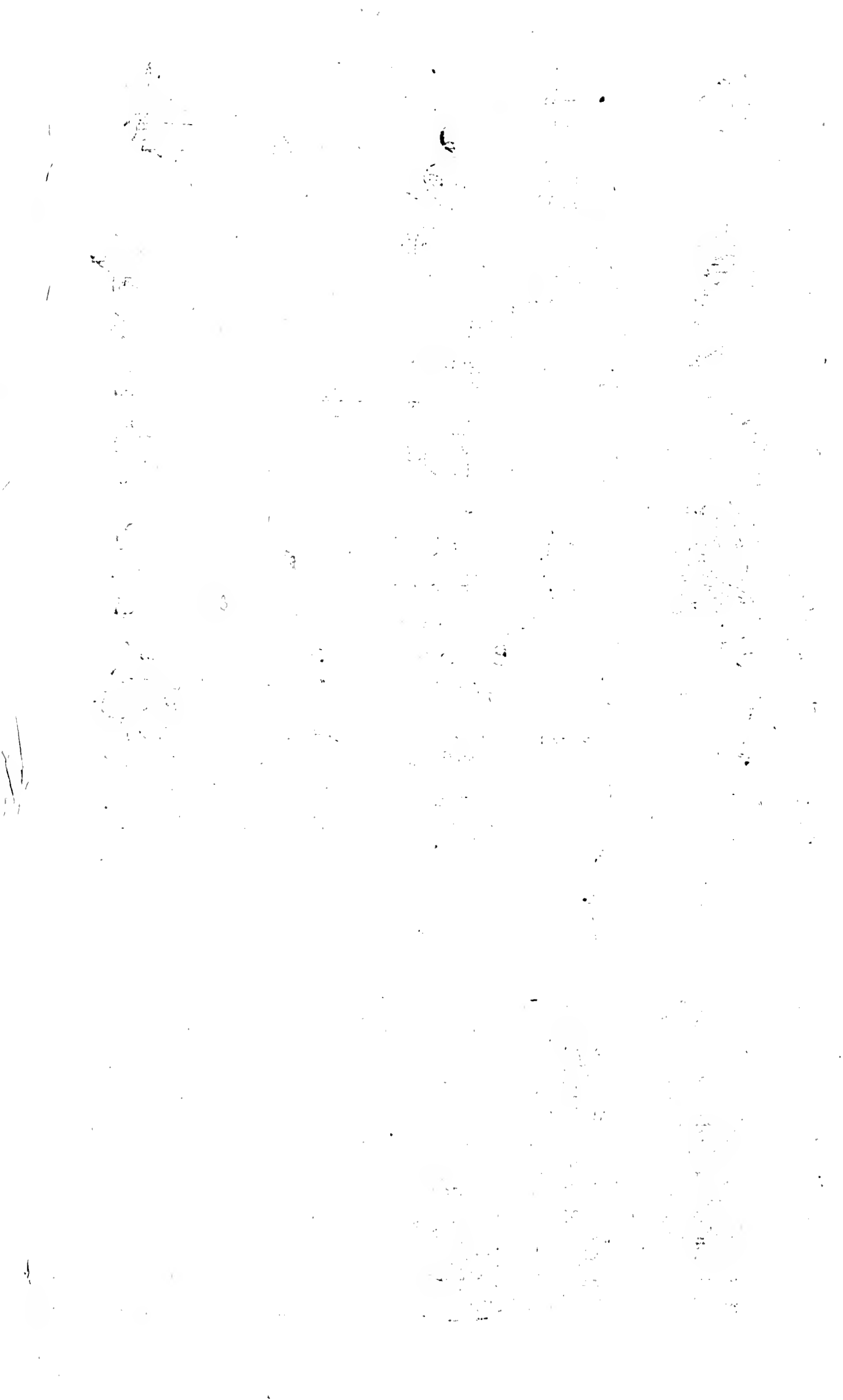
\* Translated out of French  
by Arthur Golling.



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TO THE RIGHT HO-  
NORABLE AND HIS SPECIAL  
GOOD LORD, ROBERT ERLE OF LEY-  
CESTER, BARON OF DENBYGH, KNIGHT OF THE  
MOST NOBLE ORDER OF THE GARTER, ONE

OF THE QUEENES MAIESTIES MOST HONORABLE  
priue Counsell, &c. Grace, mercie, peace and  
truthe in Christe.



L men can skill to complayne vvith Iob, that this short life of ours is fraught vvith many miseries, afflictions, and aduerſities, and verie experience ſheveth it to be ſo. For vve ſee dayly in others and feele alſo in ourſelues, the continual perils and croſſes that beſeege vs and perce vs to the hart, euen from the time of our birth too the giuing vp of our laſt gasp. VVe find them painful, irkſome and tedious to vs, and therefore vvee vvould faine ſhift them of. But in the meane vvhyle, do vve looke vp to the hand that ſmiteth vs? do vvee conſider the cauſes vvhy they belayd vpon vs? do vve ſeeke out the ends vvhervnto they tend? or haue vve an eye to the fruts and effects of them? Nay rather degenerating into a kind of brutiſhneſſe and hanging our heads groueling downe to the groundward, wee eyther imagin them to growe out of the earth, or impute them to the influence of the ſkies, or father the vvpon fortune, or attribute them vnto men, or vvite the vvpon the vnhappineſſe of the time, or tie the to the place, or finally ſtand amazed at the afflictions themſelues, ſurmizing any thing rather thã the truthe, as vvho ſhould ſay that God eyther could not or vvould not gouerne all things by his only vvill and prouidence, vvich is as much as to denie that there is any God at all. By reaſon vvherof vve ſeldome or neuer enter into ourſelues to conſider our ovvne ſtate and the ineſtimable goodneſſe of our God, to think hovv iuſtly vve haue deſerued too bee ſcourged for our ſinnes, and hovv fatherly he dealth vvith vs in clenſing the corruption of our infected nature, and in ſhevving the perfectneſſe of his mightie povver in theſe frayle earthen veſſels of our vveake and mortall bodies. None of theſe things do we take heede of: and therefore much leſſe do we looke ſo farre afore vs, as to conſider that the end vvhy God ſcourgeth vs, iſt to bring vs backe againe to him by repentance, that he myght ſheve himſelf a mercifull father to vs, and heape vp his benefits and graciouſe giſts vvpon vs, too our greater comfort. VVe conſider not that the end of vvorldly afflictions is alvvayes happie too ſuch as feare him, and that the ſhort induring of the troubles of this life, procureth an ineſtimable vvweight of glorie in the life to come. Finally vvee conſider not that God being our maker and gouernor, hath by good right a ſoueraine dominion ouer vs and al other his creatures, too order and diſpoze vs at his good vvill and pleaſure, and that the ſame his doing is vvrought by incompreheſible, povver, vvifdome, and rightfuſneſſe, ſo as there cannot iuſtly arrie fault or blame be found in any of his proceedings. By meanes vvherof it commeth to paſſe, that if he giue vs eaſe and proſperitie, vve be ſo farre of from thãkfulneſſe for the ſame, that vve mount vv into pryde, and not only ſtep forth to diſdeyning and ſkorning of thoſe to vvho he hath giuen leſſe abilitie: but alſo procede to the vtter forgetting & deſpiſing of his maieſtie, as though vve had al things of our ſelues, & vv ere not beholding to him for any thing. And if he touch vs eyther in our goods, bodie, name or other vvviſe to our miſſyking: then eyther vve ſtorme, chaſe and fret againſt him, (ſpecially if vve ſee not an apparant cauſe of his doings) vvherin vvee blaſpheme him by accusing him indirecťly of vn-rightuouſeneſſe: or elſe vve fal into deſpaire, thinking it vnpoſſible for vs to ſcape out of the preſent daunger, vvherin vve bereue him of his cheef glorie, vvich is to ſhevv mercie by perſeuering the afflicted, and by rayſing vp ſuch as are vnder foote. Thus (as much as in vs is) vvee vtterly ſhake off his yoke, taking him to be nother our father nor our God. Heerby it is manifeſt, that vvheras euery of vs hath the name of patience in his mouth, fewe knowe vvhat right patience

a. 11.

is, and

## THE EPISTLE

is, and in maner none at all doo put it in vre. Some think it too be a stout bearing out of aduersities without admitting anie greef or hartbyting for the same. And other some take it to be a yeelding to the present affliction vpon hope too outvveare it by length of tyme. But none of these tvwayne is the true patience, vvhich is allowved of God, and meete to be in a Christen man, as vwill appeere to the diligent reader of this present vvoork. For the one is but a lingering in distresse vwithout certaintie of good issue, and the other is but a dulling and amazing of the senses, to make mannes nature more stubborne against Gods hand, vvhich is too stubborne of it selfe alreadye. God therefore knowving the frovvardnesse of mankind, & minding eyther to bring vs home to himselfe or to leaue vs vutterly vnexcusable: doeth in this booke purposely aboute al other parts of the holie Scripture, bothe defend his ovvne Maiestie in mainteyning his ryghtful soueraintie ouer al his creatures: & also set dovvn a perfect paterne of patiēce, conteyning the due obedience and subiectiō of the creature too his maker. These are the tvvoo cheef points vvherypon the vvhole booke of Iob is grounded. In the discourse vvheryof, there is shewed the incessant desirousnesse and indeuer of Satan too bring man too destruction: and mannes vnabilitie too stand against him, vwithout the speciall providence and protection of God. VWhereof, the first vvatneth vs too stand alvvayes vpon our gard, that vvee be not surprized by our so suttle and cruell enimie: and the other bereeneth vs of all selftrust, driuing vs to seeke our refuge and succour novvhere else but in God. And too the intent vvee may the more vwillingly suffer all crosses, and take all things in good vvoorth at Gods hand: it is shewed that God neuer forsaketh vs in our troubles, but vpholdeth and maynteyneth vs euen in our vutermoste extremities, by a secret and incomprehensible vvoorking, not alvvayes seene of the vvorlde, nor presently perceyued of ourselues: and that his affliction of vs is not for anye hatred or ill vvill of purpose to destroy vs, but of a fatherly louing-kindnesse, to make vs knowve better bothe our selues and him, vvhich is the soueraine goodnesse and perfect felicitie and therefore that he alvvayes giueth them a happie end, to our singular vvelfare and saluation, making vs to triumph victoriously ouer sin, death, hell, the diuell, damnation, our selues and all the assaults of the vvorlde, through the tryal of our fayth, vvhich by that meanes becommeth more fine and precieuse than golde. Again, to the end that the vvicked may not think theselues to haue sped the better by Gods long forbearing of thē, and by their hardening of their harts against his manaces, and vvarnings: it is told them, that the longer that God vvinketh at thē, the heauyer his hand vwill be vpon thē, and that vvheras these temporall afflictions are but svvete chastizements and assurances of Gods inestimable loue, and of eternall revvard too the Godlye: they are too the others sharp punishments in this vvorlde, and authentically vvarrants of Gods vutter displeasure, and as it vvere foretastes of their ovvne vnauoydable damnation in the vvorlde too come. Thus is the pryde of our rebellious nature beaten dovvne on all sides, that by learning true humilitie, vve might receyue the comfort vvhich God giueth to his chozen. Manie other notable doctrines are diuersly interlaced: as, that Gods vvonderful vvoorking in his creatures and in the order of nature, ought to leade vs to the knowvledge of the creator: That vve ought not to be inquisitive of Gods secrets further than he listeth to vtter them vnto vs, nor negligent in seeking so farre foorth as he sheweth them: That his only vvord is the absolute and only sufficient rule, to direct the religion and liues of all men in all cases and all respects: That nothing in all the vvhole vvorlde happeneth by casualtie, but all things are guided and gouerned too their appoynted ends by the foredeterminate purpose and providence of God: That man being corrupted by originall sin in the fall of Adam, hath not anye enterance of reconciliation, nor any continuance of attonement vwith God, but by the mediator, through the only free mercie and gift of God: and finally (vvith innumerable other like) that there is no difference of the Ievv or Gentile, Greeke or Barbarouse, learned or vnlearned, hygh or lowve, or of anye other state or persone before God, but that vvhe soeuer serueth him faithfully and vnfeynedly, the same is accepted of him as his deere chyld, not vvithstanding that he seeme not too bee vwithin the bounds of the visible church. Here vnto are added the duties of all degrees, states, and callings, vwith a perfect patterne of a pure and vncorrupted life, specially in those vvhom God hath aduanced to honour, vveth or authoritie, to the intent they should be as it vvere bright mirrors of Gods Maiestie vpon earth, by sheading foorth the light of their vertues to the good example of others, in preseruing the common vveth by iustice and pollicie, and in maynteyning Gods Religion. For it is manifest that Iob vvvas not of the meaner sort of men, but comparable (bothe in riches and authoritie) vwith the greatest men in his tyme, and farre aboute the most of those that beare greatest porte and countenance in these dayes. Therefore vnto all such as loue the true nobilitie, (vvhich descendeth not too posteritie by ryght of inheritance, nor is purchaced by riches, fauour, or any vworldly meanes, but is the free gift of God, consisting in the excellencie of thē mynd of the possessor, and not in the opinion of the variable multitude) it shall bee verie good too consider, not only the general



## DEDICATORIE.

commendacion vvhich the holie Ghoste giueth vntoo Iob, in that he calleth him a sound man, euen such a one as feared God and eschevved euil: but also the particular protestations vvhich Iob himself maketh in the xxix. and xxxj. chapters, and in the xxv. verse of the xxx. chapter of this booke. For there in defence of his innocencie against the vvrongsfull surmises of his freendes, he setteth dovne xvij. poynts, vvhich although some do fitly agree to the common life of al Christians: yet do they all linke vvholly together intoo the nature of true nobilitie, and belong chiefly to such as are of moste preheminance: and vvhithout them no man can iustly account himself to be noble or honorable. The first point is the comly and reuerend grauitie of his persone, vvhich through he vvas feared of his interioris, honored of his equalls, esteemed of his superiours, and loued of all good and honest men. The second is his pitifulnesse tovvards the distressed, as vvell in feeling invvard compassion and greet for their miseries, as also in comforting, cheering, succoring and helping them. The third is his stoutnesse and vigilantnesse in executing of iustice, so as he ministred ryght to every man indifferently vvhithout respect of persones, boulting out the truth of things that vvere cloked or vnknowne, punishing open enormities though they vvere not presented nor complayned of, and himself pleading and maynteyning the ryghtfull caces of the ignorant and such as vvanted abilitie too help themselves. The fourth is the vndefiled chastitie of his bodie proceeding from the chastnesse of a pure hart, so as he did not cast anye leevd or vvanton fancie tovvards any mannes vyse or daughter. The fift is his playne dealing, in vvtter absteyning from all deceyt, craftinesse and guyle. The sixth is his stedfastnesse, in that he could not bee allured by the intycement of his eyes, nor prouoked by flatterie, too step aside from the truth, or too commit anye vnseemly thing. The seuenth is his gentle clemencie, in suffering his bond seruanes and vnderlings too reason their caces vvith him vvhen they thought themselves vvronged, and in yee'ding them ryght euen against himselfe. The eyght is his speedie dispatching of mennes sutes, so as he suffered them not too pyne vvith long lingring. The nynt is his liberalitie in maynteyning such as vvere destitute of liuing. The tenth is his abstinence in forbearing too doo anye man vvrong, hurt or hinderance, not vvithstanding that he myght scape vncontrolled for it. The eleuenth is his hating of couetousnesse, in that no vvellth nor riches could infect his hart. The tvvelfth is his stayednesse, in that no abundance could make him proud to disdeyne others, or to set more store by himselfe, or to haue the lesse care and regard of God. The thirteenth is the noblenesse of his hart, in that hee vvas so farre from reioycing at the fall of his enemies, that he rather pitied their miseries, and could not by anye meanes bee perswaded too bee reuenged of them, or too speake euill of them. The fouerteenth is his hospitalitie, in giuing interteynement too straungers and such as vvanted releef. The fiftenth is his loyvelinesse, in that hee vvas contented too heare of his faultes, and cloked not his sinne vvhen hee had doone amisse, but suffered him selfe too bee reproued euen of his vnderlings. The sixteenth is his iuste and vpryght dealing vvith his Tenants, in paying them truly for vvhathsoever hee tooke of them, and in not oppressing them vvith greuousse rentes, incommes, or seruices. And finally (vvhich is the verie vvellspring of all vertue, the moother of all true nobilitie, and (as ye vvould saye) the verie locke and key of all good conuersation among men) he protesteth that he had God alvvayes before his eyes, or (vvhich is all one) that he vvas of a pure, sound, and vncorrupt Religion. For too feare God, is not too bee afrayde of him as the bondman is of his Lord, the Trevvand of his Schoolemayster, or the thief of the galloves: but too conceyue such an invvard reuerence of him, by reason of his iustice, mercie, vvifdome, povver, providence, and ryghtuouesnesse, as too thinke him vvorthie of all honour and obedience, and too yeeld the same vvillingly and hartely vntoo him, so as vvee vvould bee lothe and sorie too offend him, euen though vvee myght bee sure too scape vnpunished. The onely meanes too bring vs vvher-vntoo, is the ryght knowving of his holie vvord and the stedfast cleaving therevntoo, vvithout svvaruing one vvay or other, and vvithout taking leaue too doo anye thing that is not vvarranted there. This feare of God caused Iob too drayve his eyesight alvvayes invvard, and too looke onely vntoo Gods vvill, not regarding eyther vvhat his ovvne affections and lustes stirred him too, or vvhat his povver, riches, and authoritie inabled him too doo, or vvhat any outvvard occasions and oportunities inced him too, or vvhat the intycementes of the vvorld and the persuasions of men allured him too doo, or finally, vvhat fame or infamie, gayne or losse, loue or hatred, or anye thing else prouoked him too doo, but vvhat he knewe ought too bee doone of ryght, equitie, reason, and conscience. For vvhen mennes eyes (I meene their myndes and vvittes, vvhich are in dede the very eyes or lampes of lyght too the vvhole man) are occupied outvvardly: cyther they rushe forth into all leevdnesse and become vvtterly vvicked, like vvild horses that haue cast their ryders, and run looce vvhithersoever their furie inforceth the,

## THE EPISTLE DEDICATORIE.

and the greater that such perſones, are the more harme do they bothe by deede and by example: or elſe they be dazeled vvith the glittering gloſſe of vainglorie, accompanied vvith feare of puniſhment or hope of reppard, and ſo finally fall into the ſound ſleepe of ſenſleſſe hypocriſie, doing all things in obedience of their ovvne vvill, and not of Gods vvill. Theſe later ſort are tolerable in the actiue and ciuil life, and oftentimes do greate good bothe to their neyghbours, and to the vvhole common vveale, but neuer to themſelues, by cauſe their good doing ſpringeth not from the right roote, vvich is the hartie obedience of God, ne tendeth to the right end vvich is the only glorie of God: and therefore they may vvell bee likened to the ſhipvvrights that builded the Ark of Noe, and yet periſhed themſelues in the flud. But the other ſort do good nothier to themſelues nor to others, except it be againſt their vvills, vvhe God maketh them an enſample of his rightful iuſtice, by giuing them the due reppard of their vvickedneſſe. Howvbeeit forasmuch as theſe things, together vvith all other points before reherſed in this epiſtle, are largely and ſubſtancially diſcuſſed by the faithfull and learned ſeruant of God Maſter Iohn Caluin in theſe Sermons of his vpon the booke of Iob, and it vvere an vnſeemly thing for an vnexpert ſcholer to vvryte the battell of Troy again after Homer, as the Prouerb ſayth: I vvil not be tedious in vvithholding your L. long from the reading of the Sermons themſelues. Neuer theleſſe I haue preſumed vpon your L. patience to ſet dovvne this foreſayd breef abstract of this vvork, to the intent your honour and all other noble men (to whom cheefly vnder our moſt graciouſe ſoueraine Ladie Queene Elizabeth, the care of Gods Religion and of this common vveale belongeth) beholding the groundvvork and as it vvere the platforme of ſo manye excellent matters, and therevpon conſidering the goodneſſe, neceſſarineſſe, and profitableneſſe therof to the vvhole church of God, and too the furtherance of eche mannes ſaluacion, might like the better of the booke, (as I doubt not but that the oftener your L. ſhall reade any part of it, the better you vvill like it) and by your vvellyking cauſe it too bee the more embraced of others to their ſingular comfort, edifying and vvelfare. For although the books of holie ſcripture take no authoritic or credit of man, but haue a ſingular kind of ſpirit, lyfe, and vvorkfulneſſe in themſelues: Yet notvvithſtanding forasmuch as it is incident to the nature vvellneere of all inferiours, to regard or neglect euen the beſt things, according as their ſuperiors ſeeme to make more or leſſe account of them, and vvhen godly and vvell diſpoſed men haue taken peines to open the Scriptures to the vnderſtanding and capacite of the people, their doings and vvritings are oftentimes more ſlightly and negligently receyued than they deſerue to be: The vvellyking of ſuch noble men and magiſtrats as God hath moreouer innobled vvith the knowlledge of his Goſpell, is a greate furtherance too the good accepting of bothe of them among all inferiour degrees, and God looketh to be ſo glorified at their hands. VVherfore I humbly commend this vvork, together vvith my translation therof, vnto your good L. accuſtomed fauour, wherof I haue had ſo often trial heretofore in accepting of diuers vvorks of mine, though conteyning good, commendable, and godly matters, yet not of like ſubſtance, importance and trauell vnto this. And my truſt is that your goodneſſe, bothe in reſpect of the newyere, (vnder the benefit wherof I am the bolder to preſent it as a token of my bound dutie and thankful mynd towards your honour,) and alſo in reſpect of the vvork it ſelf, (vvich being aduizedly red vvill doubtleſſe yeeld much more frute than can be expreſſed in vvords): vvill beare vvith my faults and imperfections vvhere any ſhall occurre. For although my conſcience beare mee vvitneſſe that I haue delt playnly and faithfully in al reſpects, and not ſtepped aſide vvillingly in any poynt from the beaten path: and although ſome may think it ſtraunge that he vvich aduentureth vpon ſo greate and vvightie vvorks, ſhould in any wiſe ſeek excuse of ignorance or ouerſight: yet notvvithſtanding forasmuch as I knowe the generall infirmite of mannes nature, how caſie it is to ſlip vnwares, and this vvork is the firſt of any greate vvayght that euer I translated out of the French toong to be publiſhed, I craue it as a ſpeciall fauour to my ſelf, and as a benefite to the Church of God, that vvhere any faults ſhall be found I may bee made priuie to them, and I vvill bee as forward as the forwardeſt to amend them. Thus beſeeching God to graunt your L. to ſee many happie and proſperouſe newyeres vpon this Realme, and vpon the Church of God furthered and aduanced by your good counſell and indeuer, to the increace of your owne honour bothe heere and in the vvorld to come, I humbly take my leaue. VVritten the laſt of December. 1573.

*Your honours moſt humble  
alwayes to commaund,*

Arthur Golding.

# TO AL GENTLE READERS, GREETING.



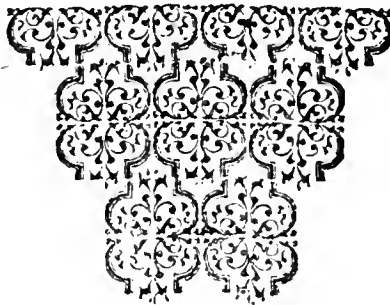
**I**F euery man needed to learne what patience is: surely the state of this present time ought to leade yea and to drawe them to it. For if we looke well about vs, we shall finde that there hath not bin almost any Realme or countrie, wherein God hath not vttered greate scourges. If ye demaund the cause: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



## To the Reader.

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

*At Geneva the first day of Iune. 1563.*



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**FINIS.**



## *Faultes escaped.*

The first number signifieth the Page. The letter a. the first colunne, and b. the second colunne of the page. The second number the lines, after which followeth the correction.

Page 4. b. 51. put out, VWhen. 6. b. 4 4. put out, the period or prick. 7. a 62. read, not acquainted. 7. b. 19. and 28. for Scent read Sent. 10. a. 1. for Preisse read Freace. 10. b. 57. read, First lecture. 12. b. 7. for care, read Cace, and put out which. 13. b. 48. read As he may. 13. b. 56. for Of read If. 17. b. 1 4. for Owt, reade Not. 19. b 8. for wherof, reade therof. 21. b. 57. for is, read was. 22. b. 56. for Not read But. 24. b. 30. for Thus, read That. 25. a. 16. for Israel, read Imaell. 26. b. 57 for Carde reade Corde. 27. b. 44. for Thus reade This. 28. a. 32. for the full point make a dubble poynt. 34. b. 1. reade sayd that God. 34. b. 4. put out As. 34. b. 27. for Ayme reade Ame. 35. a 8. reade, selues contented with, &c. 35. b. 3 & 4. put out these words, As his assaying of vs hath bin the more honorable. 36. b. 36. reade, wee may bee. 37. a. 16. put out And. 37. a. 26. reade, to indeuer. 37. b. 5 4. for get in, reade gayne. 72. a. 57. for add reade and. 74. a 50. for confirmable reade conformable. 75. b. 57. in steed of the comma make a period. 76. a 67. for say, read see. 76. b. 65. for sepiyeth reade relyeth. 88. a. 13. for woord reade woode. 88. in the xi. verse of the text, for dispayred, reade dispyed. 92. a. 66. for Negleage reade Neghgence. 95. a. 5 for Sinne reade same. 138. a. 8. reade, it is his will. 157. a. 1. reade, or draweth, &c. 163. a. 39. for guydeth reade guyyed. 194. b. 12. reade, too inlighten. 214. in the nyneth verse of the text, for kooweth, reade knoweth. 240 above in the Tyle, for xlix. reade li. Sermon. 365. a. 24. put out, he sheweth. 373. b. 50 for which, reade with. 377. a. 11 put out to. 413. a. 37. reade, as though it were. 414. a. 6. for Gods, read God. 432. a. 13. for hee, read wee. 465 a 37. for asffliction, reade affliction. 466. a 17. for faythfull, reade faythlesse. 466 b 33. for preferue, reade preferre. 469. b 43. for prosperitie, reade posteritie. 472. a 45. for eva, reade yea. 472. b 10. for sobeit, reade howbeit. 476. a 52. put out, holic. 476. b 33. put out these wordes, we discern not a man from a stone. 493. a 68. for searingron, read Sear. ng yron. 507. b 38. for opey, reade openly. 57. b 39. for ananced, reade aduanced. 513 b 20. for if, reade of. 514 b 32. for woldly, reade worldly. 518. b 59 for confideliion, reade consideration. 530. a 62 put out lod. 531. b 30, reade zelous to cut off. 557. a 55 for our, reade or. 562. b 30 for skorne, reade storne. 565. a 66 for holyyest, reade holy Ghost. 565. b 65 for Snales, reade Snayles. 566. a 16 for bindeth, reade bendeth. 569 a 65 for in that, reade that in. 570. b 3. for in, reade is. 571. a 60 for boyled, reade boyleth. 572. b 25 for hee, reade is. 573. a 41 for our reade or. 574. a 50 put out to. 574. b 1 for ouerfrank reade ouerrank. 584. b 3 & 4 reade thus, to be preached vnto vs: and therefore we must not looke too bee taught. 586. b 17 for good, reade God. 588. a 5 for self, reade selues. 589. a 13 put out vt. 589. b 46. for as, reade and. 596. b 27 for may, reade way. 598. a 65 for voyden, reade wyden. 598. b 4 for soone, reade seene. 599. b 23 for ou, read our. 601. b 39 for his, reade this. 601. b 42 for one, reade once. 605. b 12 for it, reade is. 605. b 26 for but onely, reade not onely. 608. b 50 put out their. 610. b 37 for dispyzing, reade dispozing. 611. in the xii. verse of the Text, for naught, reade noughr. 612. b 23 for gnasheth, reade gnashed. 612. b 61 and 65 for naught, reade nought. 614. a 28 reade to the. 616. b 25 for and, reade as. 617. b 27. for curse, reade course. 618. b 5 for in, reade is. 619. a 56 for wee, reade they. 621. b 18 for about, reade about. 621. b 51 put out as. 623. a 2 for haue, reade had. 624. a 16 for bury, reade buryeth. 626. a 49 for which, reade with. 626. a 53. for with, reade which. 630. b 53 for applyable, reade a plyable. 634. a 59 for sayd, reade say. 635. a 51 put out J. 635. a 58 for they, reade their. 639. a 57 reade there and could. 640. a 55 put out that. 640. b 59 for see, reade say. 643 a 36 put out that. 643. in the ix. verse of the text, put out not. 644. b 65 for it, reade in, & 66. for in, reade it. 645. a 29. for had, reade haue. 646. b 31 for haue, reade hate. 649. a 58. for pleasable, reade peasable. 651. a 39. for oure, reade his. 673. a 33 for streamings, reade steamings. 676. a 41 for heare, reade hart. 676. a 65 for cleaueth, reade clyueth. 680. a 22 for frowardnesse reade forewardnesse. 680. b 67 for as, reade a. and for a, reade as. 684. a 53 for it, reade he. 686. b 46 reade doone much. 689. b 64. reade, we haue herd the. y 690. a 56. for reumpets, reade trumpets. 691. b 50 for eyther, reade neyther. 694. b 22. and 23 reade men take vpon them. 695. a 13 for his. reade this. 696. a 10 for made, reade mad. 698. a 27 reade, men too iudge. 699. a 13 reade, before your tymes. 699. b 52 for bee, reade see. 700. a 60 for detyre, reade desyret. 700. b 32 for godly, read goodly. 704. a 22 reade, which we haue. 710. a 19 for whole, reade whore. 712. a 39 for men, reade a man. 715. in the tenth verse of the text, for extercioner, reade extorcioner. 720. b 53 for thus, reade this. 724. a 20 for eue, reade euen. 725. a 39 for and yea, reade yea and. 737. h 16 for God, reade Gods. 738. a 33 for quir, reade quier. 739. b 33 for step not, reade not step. 740. b 4 for ought, reade aught. 740. b 66 put out it. 743. b 24 for present, reade preuent. 744. a 4 for finednesse, reade feynednesse. 744. b 22 for may, reade way. 746. in the second lynce of the xi. verse in the text, for eate, reade ate. 751. b 4. for hundred, reade hundredth.

The first Sermon vpon the first Chapter.

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



THE BETTER TO profit our sel-  
ues by that which is contained in this  
present booke, first and formost it be-  
houeth vs to vnderstande the summe  
of it. For the storie here written, shew-  
eth vs howe we be in Gods hande,  
and that it lyeth in him to determine  
of our lyfe, and to dispose of the same according to his  
good pleasure: and that it is our dutie to submit our selues  
vnto him with al humbleness and obedience: and that it is  
good reason, that we shoulde bee wholly his, bothe to liue  
and dye: and specially that when it pleaseth him to lay his  
hand vpon vs, although we perceiue not for what cause he  
doth it, yet we should glorify him continually, acknowledg-  
ing him to be iust and vpright, and not to grudge against  
him, nor fall to struing with him, assuring our selues that  
we shal always be vanquished in pleading against him. So  
then, the thing that we haue briefly to beare in mynde in  
this storie, is, that God hath suche a soueraintie ouer his  
creatures, as he may dispose of them at his pleasure: and  
that when he sheweth any rigour which we think straunge  
at the first blushe, yet notwithstanding we must holde our  
peace, and not grudge, but rather confesse that he is rygh-  
tuous, and wayt till he shewe vs wherefore he chastizeth vs.  
And heerewithall we haue to beholde the patientnesse of  
the man that is sette heere before oure eyes, according as  
Saint Iames exhorteth vs. For when God sheweth vs that  
we ought to beare all the miseries that he shall send vpon  
vs: wee can well asoorde to confesse that it is oure  
duetic so to doo: but yet therewithall wee alledge oure owne  
fraytie, and wee beare oure selues in hande, that that  
ought to serue for our excuse. VVherfore it is good for vs  
to haue suche examples, as shewe vnto vs how there haue  
bene other men as fraile as we, who neuertheless haue re-  
sisted temptations, and continued stedfastly in obedience  
vnto God, although he haue scourged them euen with ex-  
tremitie. Thus haue we here an excellent mirrour. More-  
ouer, we haue to consider not only the patience of Iob: but  
also the issue of it, as Sa'inct Iames sayth. For had Iob con-  
tinued in miserie: albeit that he had had more than an An-  
gelicall strength in himselfe, yet had that bene no happie is-  
sue. But when we see he was not disappointed of his hope,  
and that he found grace, bicause he humbled himselfe be-  
fore God: Vpon the sight of suche an issue we may con-  
clude, that there is nothing better, than to submit our selues  
vnto God, and to suffer peaceably whatsoeuer he sendeth  
vs, vntill he deliuer vs of his owne mere goodnesse. And  
herewithall (besides the storie) we haue to consider the do-  
ctrine comprised in this booke. That is to wit, concerning  
those that came vnto Iob vnder pretence to comfort him,  
and yet tormteded him much more than did his owne mi-  
seryes: and concerning the answers that he vsed to repulse  
their checks, wherwith it seemed they wold haue daunted  
him. But first of all, as in respect of our afflictions, we haue  
to note, that although God send them, and that they pro-  
ceede from him: yet notwithstanding the diuell also stir-  
reth them vp in vs, according as S. Paule telleth vs, that we  
haue war against the spiritual powers. For when the diuell

hath once kindled the fire, he hath also his bellows: that is  
to say, he syndeth men that are fit to pricke vs always for-  
ward, bothe to feede the euill, and to encrease it. So then  
we shall see howe Iob (besides the miserie that he endured)  
was also tormented bothe by his frendes and by his wyfe,  
and (about all) by suche as came to tempt him spiritually.  
For I call it a spirituall temptation, not onely when we be  
smitten and afflicted in our bodies: but also when the di-  
uel commes to put a toy in our head, that God is our dead-  
ly enimie, and that it is not for vs to resorte any more vnto  
him, but rather to assure our selues, that hencefoorth hee  
will not shew vs any mercie. See wher vnto al the discourse  
tended which Iobs frendes layd afore him. It was to make  
him belecue, that he was a man forsaken of God, and that  
he deceiued himself in imagining that God would be mer-  
cifull vnto him. Surely these spirituall battelles are farre  
more harder to be borne, than all the myseryes and aduer-  
sities that we can suffer by any persecution. And yet dothe  
God let Sathan runne so farre vpon the bydle, that he also  
bringeth his seruants with him, who giue vs suche assaults,  
as wee see Iob hath endured. Marke well this for a spe-  
ciall point. But herewithall we haue further to marke, that  
in al this disputation, Iob maynteineth a good case, and con-  
trarywyse his aduersaries maynteyne an euill case. And  
yet it is more, that Iob maynteyning a good quarell, did  
handle it ill, and that the other setting forth an vniust mat-  
ter, did conuey it well. The vnderstanding of this, will be  
as a key to open vnto vs all this whole booke. Howe is it  
that Iob maynteyneth the good case? It is in that hee  
knoweth, that God dothe not euer punishe menne accord-  
ing to the measure of their sinnes, but hath his secrete  
iudgementes, whereof he maketh not vs priuie, and there-  
fore that it behoueth vs to wayte till he reuele vnto vs for  
what cause he dothe this or that. Thus is he in this whole  
discourse perswaded, that God doth not always punish me  
according to the measure of their sinnes: and therevpon  
assureth him selfe, that hee is not a man reiected of God, as  
they would make him to belecue. Beholde heere a good  
and true case, notwithstanding that it be ill handled. For  
Iob raungeth here out of his boundes, and vsesh such ex-  
cessiue and outrageous talke, that in manie poyntes he see-  
meth a desperate person. And specially he so chafeth, as it  
seemeth that he would euen resist God. Thus may ye see  
a good case mishandled. But on the contrarie part, they  
that vndertake the euill case (that is to wit, that God doth  
alwayes punishe men according to the measure of their  
sinnes, haue goodly and holie sentences, and there is no-  
thing in their whole talk which would not entice vs to re-  
ceyue it as if the holy Ghooste himselfe had vttered it. For  
it is playne truthe: they be the groundes of religion: they  
treate of Gods prouidence: they treate of his iustice: they  
treate of mennes sinnes. Thus see wee a doctrine whiche  
wee must receyue without gaynsaying: and yet the drift  
of it is euill, namely for that these men labour thereby to  
cast Iob into dispaire, and to drowne him altogether. But  
heerby wee see, that when we haue a sure grounde, it be-  
hoareth vs to looke that wee buylde vpon it in such wyse,  
as all thyngs bee answerable therevnto. according as Saint

Luc. 5. 11.

Eph. 6. 12.

Paule sayeth of himselfe. that he builded well, forasmuche as he founded the Church vpon the pure doctrine of Iesus Christ, and therefore that it hath such a conformitie in it, as those that come after him, shall not make any other foundation, eyther of chaffe, or of stulble, or of any other brittle stuffe: but haue a good foundation, stedfast, and substantiall, readie layd to their hande. Likewise in our whole lyfe we haue to looke vnto this poynt: namely that if wee be grounded vpon good and rightfull reason, it behoueth eche one of vs to stande vpon his garde, that he reele not, ne wauer not one way or other. For there is nothing easier than to marre a good and rightfull matter, so sinfull is oure nature, as wee fynde by experience at all tymes. God of his grace may giue vs a good case: and yet we may bee so stinged by our enemies, that we can not holde oure selues within our boundes, nor simply followe that whiche God hath enioyned vs, without adding of som trick of our own. Seing then that we be so easly caryed away: we ought the rather to pray vnto God, that when we haue a good case, he himselfe will vntersafe to guyde vs in all singleness by his holie spirit, so as we may not passe the boundes, whiche he hath set vs by his worde. Herewithall also we be put in mynde, not to applie Gods truth to any euill vse. For in so dooing we dishonour it: lyke as these men doe heere, who although they speake holily (as wee haue shewed already, and as wee shall see more fully hereafter) are notwithstanding but traytours to God. For they corrupte Gods truth, and abuse it falsly, applying that thing to an euill end, which of it selfe is good and rightfull. So then, whensoever God giueth vs the knowledge of his woord, let vs learne to receiue it with such reuerence, as our receiuing of it may not be to deface good things, nor to sette a colour vpon euill things, as oftentimes those that bee most sharpwitted and cunning, doo ouerhoote themselues, and abuse the knowledge that God hath giuen them, vnto deceyt and naughtinesse, turning all thinges to profit vnto euill, in suche wyse as they doo nothing but snare themselues. Considering therefore how all men are giuen to suche infirmitie: it standeth vs so muche the more on hand, to pray God to giue vs the grace to applie his word to suche vse as he hath ordeyned it: that is to wit, to purenesse and simplicitie. And thus ye see what wee ought to consider in effecte. But now that we vnderstande what is in this booke: we muste laye foorth these matters more at length, in suche sort as the things that wee haue but lightly touched, may be layd forth at large according to the processe of the historie. It is sayde, that *There was a man in the lande of Hus, named Iob, a sound and vpright man, and fearing God, and withdrawing himselfe from euill.* We knowe not, neyther can we guesse in what tyme Iob liued: sauing that a man may perceiue he was of great antiquitie: howbeit that some of the Iewes haue ben of opinion, that Moyse was the author of this booke: and that hee did set it as a looking glasse before the people, to the intente that the childre of Abrahā (of whose race he himself came) might knowe that God had shewed fauour to others that were not of the same line, and therupon be ashamed if they themselues walked not purely in the fear of god, seing that this man (which had not the mark of Gods couenant, nor was circumcised, but was a Painim) had behaued himself so well. But forasmuch as this is not certaine: wee must leaue it in suspence. Neuertheless let vs take that whiche is out of all doubt: that is to wit, that the holie ghoste hath endited this booke, to the ende that the Iewes shoulde knowe howe God hath had people to serue him, albeit that they haue not bene separated out from the rest of the worlde: and that although they had not the signe of circumcison, yet notwithstanding they walked in all purenesse of conuersation. By the knowledge wherof, the Iewes haue had

occasion to be so muche the more diligent to keepe the lawe of God: and sith he had vntersafed them suche fauour and prerogatiue, as to gather them oute from among all other strange nations, they ought to dedicate themselues wholly vnto him. Also a man may perceiue by the booke of Ezechiel, that the name of Iob was renoumed amōg the people of Israel. For in his. xiiiij. chapter we see it is said, that if Noe, Iob, & Daniel wer amōg the people that shuld perish, they should saue no mens lyues but their owne, & al the rest of the people should be destroyed. See howe the Prophet speaketh of these three men, as of suche as were knowne and renoumed among the Iewes, as I haue touched already. And therby we see what the intent of the holie ghost is: namely that the Iewes shuld haue a mirror and pattern whereby to knowe, howe they ought to keepe the doctrine of saluation that was giuen vnto them, seing that this man whiche was of a strange nation, had so kepte himselfe in such puritie. And that is the chiefe thing that wee haue to remember concerning the name that is sette downe here, when he sayeth that he was of the land of Hus. True it is, that some men doe place this land far eastward. Neuertheless in the fourth chapter of the Lamentations of Ieremie, the same word *Hus* is put for a part of Edom. We know that the Edomites are descended of Esau: and true it is that they also had circūcison. Howbeit forasmuche as they were strayed away from Gods church, they had it no more as the signe of his couenāt. Therefore if we take Iob to haue ben of this land of Hus, then was he an Edomite, that is to saye, of the lyne of Esau. And we know how the Prophet Malac. 14. 4  
saith, that although Esau and Iacob were natural brethren, borne bothe at one burthen: yet God of his mere goodness choze Iacob, reiecting Esau, and cursing him with all his whole linage. Lo how the Prophet in speaking to magnifie Gods mercie towards the Iewes, telleth them that he choze them not for any worthinesse that was in their persons, cōsidering that he had reiected Iacobs eldest brother, to whom the birthright belonged, and had chozen him that was the yonger and inferior. So then, although that this mā was borne of Esaus line: yet notwithstanding we see howe soundly he liued, & how he serued god not only by vpright cōuersation & equitie amōg men: but also in pure religion, which he defiled not with the idolatries and superstitions of the infidels. As touching the name of Iob, some interpret it to signifie *weeping* or *wayling*. And other some take it for an vtter enemie, not suche a one as he hateth, but such a one as is as it were a white for men to shoot at. There is no cause why we shuld dout whether this man (whose cōtrey is so marked out, & whose name is expressed) were or no, or lyued or no, or whether the thinges that are written here, did come to passe or no: so as we should think it to be but a tale contriued, as if a man should vnder a counterfayte name sette oute some thyng vntoo vs that was neuer doone. For I haue alreadye alledged the recorde of Ezechiel, and also of Sainct Iames, who shewe right well that there was a Iob in deede. And further, seing that the storie it selfe declareth it, wee can not in anye wyse deface the thyng whiche the holie Ghoste meante to vtter so precysely. As for the resydue, wee haue too marke, that in that tyme, although the worlde were falne away from the true seruyng of God, and from pure Religion: yet notwithstanding there was still farre more soundnesse by a great deale, than there is at this day, specially in the papacie. And in dede we see, that in Abrahams time Melchisedech had Gods church and sacrifices which were without any defilement. And so albeit that the more parte of the world was wrapped in manyfolde erroures, and false and wicked imaginations: yet notwithstanding, God had reserved some little seede to himselfe, and he had always some that

that were hild still vnder the pure truth, yea and which waited continually when God should stablish his church, and choose out one people, (that is to wit the offspring of Abraham) to the end they might knowe that they were picked out from the rest of the whole worlde. But verie true it is, that Iob liued after this tyme, howbeit that the Church of god was not then so well established as it was afterward. For we know that while the children of Israel liued in Ægypt, it was like that all shuld haue come to nought. And specially we see to what an afterdeale they were come in the end  
*Exod. 1. c. 16.* when Pharao commaunded that their menchildren shuld be killed: and in the wildernesse where it seemed that god had reiected them. VVhen they were come into the countrey of Canaan, they had greate battels agaynste their enemies, and specially the seruice of God and his tabernacle were not yet there so well appointed as was requisite. God therefore hauing not yet settled an apparaunt state of the Church, would there shuld alwayes remaine some smal seedes of it among the Paynims, to the intent he might be worshipped: & that was also to conuince those that are turned aside out of the right way like Paynims: for Iob alone was  
*Hbr. 11. b.* enough to condemne a whole countrey. Noe also condemned the whole world (as the Scripture sayth) because he hild himself alwayes in purenesse, and walked as before God, at such time as euery man had forgotten him, and all menne were gone astray in their owne superstitions. Heere then is Noe iudge of the whole worlde, to condemne the vnbeleuers and rebelles. As muche is to be sayd of Iob, who hath condemned all the people of that countrey: in that he hath serued God purely, and the residue were full of idolatrie, shamefull dedes, and many errors. And this came to passe, because they hild scorne to know the true and liuing God, and how and after what sort it was his will to be honored. So great regard hath God alwayes had (as I haue sayde) to make the wicked and the vnbeleuers alwayes vnexcusable. And for this cause it was his will, that there shoulde alwayes be some men that should folow the things that he had shewed to the anciēt fathers. Such a one was Iob, as the scripture telth vs, & as this present story sheweth ful wel, who serued God purely, and liued vprightly among men. It is  
*6. 7.* sayd, that *He was a sound man.* This word *Sound* in the scripture is taken for a *playnnesse*, when there is no poynthe of fayning, couerfaying, or hypocrisie in a man, but that he sheweth himself the same outwardly that he is inwardly, & specially when he hath no starting holes to shift himself from God, but layeth open his heart, and all his thoughts and affections, so as hee desireth nothing but to consecrate and dedicate himself wholly vnto God. The sayde worde hath also bene translated *perfect*, as well by the Greekes as by the Latins. But for as muche as the woorde *perfect*, hath afterwarde bene misconstrued: it is much better for vs to vse the worde *Sound*. For manie ignorant persones, not knowing howe the sayde *perfection* is too bee taken, have thoughte thus: Beholde heere a man that is called perfect, and therefore it foloweth, that it is possible for vs to haue perfection in oure selues, euen during the tyme that wee walke in this presente life. But they deface the grace of God, whereof wee haue neede continually. For euen they that haue liued moste vprightly, muste haue recourse to Gods mercie: and except their sinnes be forgiven them, and that God vphold them, they must needs all perishe. So then, although that they whiche haue vsed the woorde *perfect*, haue ment well: yet notwithstanding for as muche as there haue ben some that haue wrested it too a contrarie sense, (as I haue sayd) lette vs kepe still the word *Sound*. Then looke vpon Iob, who is called *Sound*. And how so: It is because there was no hypocrisie nor dissimulation, nor any doublenesse of heart in him. For when the scrip-

ture meaneth to sette downe the vice that is contrarie to this vertue of Soudnesse: it sayth *Hart* and *Hart*, meaning therby a double heart. Let vs marke then, that first of all this title is attributed vnto Iob, to shewe that he had a pure and simple mind, that he bare not two faces in one whoo, nor serued God by halues, but laboured to giue himselfe wholly vnto him. True it is that as nowe we can not be so founde as to attayne to the marke as were to bee wished. For as touching those that follow the right way, although they goe on forwarde limping: yet are they so launc, that they dragge their legges and their wings after them. The case then standeth so with vs, so long as wee bee wrapped in this mortall bodie, that vntill suche tyme as God haue quite discharged vs of all the miseries wherevnto we be subiect: there shall neuer be any perfecte soundnesse in vs, as I haue sayde afore. But yet for all that, it behoueth vs neuerthelessse to come to the sayd playnnesse, and to giue ouer all counterfaitnesse and leasing. And further, lette vs note, that the true holynesse beginneth within vs, infomuche that if wee shewe all the fayrest countenances in the worlde before men, and that our lyfe be so well guided that euery man shal commende vs: yet if we haue not this playnnesse and soundnesse before God, al is right noughte. For it behoueth that the fountayne bee fyrste pure, and afterwarde that the freames that runne oute of it bee pure also. Otherwysse the water may well bee cleere: and yet neuerthelessse bee bitter, or else haue some other filthie corruption in it. Therefore it behoueth vs to begin alwayes with this text, That God will be serued in spirite, and in truth: for he is a spirit, and he regardeth the truth of the heart, as it is sayd in the fifth of Hieremie. Then ought we to learne first and formoste, to frame our hearts to the obeying of God. For after that Iob hath bene reported to haue ben found, it is also sayd of him that *He was vpright*. This vprightnesse is ment of the lyfe that he led, whiche is as it were the frute of the said roote which the holie ghost had planted afore. Iob then had an vpright and soud hart. For his life was simple, that is to say, he walked and liued among his neybars, without hurting of any person, without doing any wrong or trouble to any bodie, without setting of his mind to any guyle or naughtinesse, and without seeking his owne profit by the hindrance of other folks. VVe see now what this vprightnesse importeth, whiche is added in this place. And hereby wee be admonished, to haue an agreeable state betweene oure hearte and oure outward senses. True it is (as I haue sayde afore) that we may well withhold our selues from yldoing, & that we may wel haue a fayre shewe before men: but that shall bee nothing, if ther be any hypocrisie or couert dissimulation before god, when it commeth to the roote that is within the hearte. VVhat must we do then? VVe must begin at the foresaid poynthe, as I haue told you afore: and then to haue perfecte soundnesse, it behoueth that our eyes, our hands, our feete, our armes, and our legges be answering thervnto: so as in our whole life we may see that our will is to serue God, and howe that it is not in wayne that wee pretende a meaning to keepe the same soundnesse within. And heere ye maye see why Saincte Paule also exhorte the Galathians too walke after the spirite, if they liue after the spirite: as if he should saye. Verily it behoueth that the spirite of God dwell in vs and gouerne vs. For it is to no purpose to haue a gay life that pleaseth men, and is had in great estimation, vnlesse we be kept by the grace of God. But what? It behoueth vs to walk: that is to say, it behoueth vs to shew in effect, & by our work, how the spirit of god reigneth in our myndes. For if our hands be stained with robberie, with crueltie, or with other annoyances: if the eyes be caried with leud & vnchast lokes, with coueting other mens goods, with  
*Iob. 4. c. 2. 1.*  
*Hieron. 5. c. 1.*  
*Gal. 5. d.*  
 A.ij. pride

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

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

Luc. 16. d. 15



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

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

Therefore let vs present our selues before the face of our good God, with acknowledgemēt of our sinnes, praying him to giue vs suche feeling, that in acknowledging our owne poorenesse, we may alwaies haue recourse to the remedie that he giueth vs: which is, that he pardoning al our offences, wil so gouerne vs by his holy spirit, that although Satan be named the Prince of the worlde, and haue such a scope among men, that the more parte of them are so peruerted as we see: yet notwithstanding we may not be harried away with them: but rather that our good God will hold vs backe vnder his obeyfance, and that we may know the thing wherevnto we be called, so as we may follow it, and maintayne the brotherlinesse which he hath ordeyned among vs, so linking our selues one with another, as we may desire nothing but to procure the welfare of our neighbours, to the ende we may be settled more and more in his grace which he hath graunted vs by our Lord Iesus Christ, vntill he make vs to receyue the fruite of it in his heauenly glory: and that it may please him to bestow this benefite and grace not onely vpon vs, but also vpon all people and nacions of the earth: &c.

### The second Sermon vpon the first Chapter.

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



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

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



riches are accompanied with manie incōueniences. Therefore it is not in vaine that it is told vs here, that Iob being so riche, had neuerthelesse alwayes persisted in the seruing of God, and helde himselfe in the sayd singleness wherof mention is made here. For by his example the riche men of this worlde are warned of their duetie, whiche is, to take good heed that when God hath put abundance into their handes, they be not entangled by them, according also as the Psalme exhorteth them. And further (according as Saint Paule speaketh to Timothie) that they be not puffed vp with pride, nor put their trust in the transitorie things of this worlde, wherein there is no certaintie: for he that is riche to day, may become poore by too morowe, whensoever it pleaseth God. So then, seeing that the goodes of this worlde are tickle, and that wee maye soone be bereft of them: riche men (sayeth Saint Paule) oughte to take good heed, that they rest not themselves vpon them, nor make an ydoll of them, as though they were sure to possesse them, and enjoy them euer, but must be readie to yeeld them vp. And to be short (according as it is sayd in an other text) such as haue fields and vineyardes, medowes and corne ground, money and wares, must haue a care to vse them in suche sorte, as if they had none at all, so as they may be poore in heart. Thus then we see what we haue to nore vpon this sentence. For least any man might alledge, that it is verie hard to behaue himselfe so purely in the mids of so great riches, considering howe Christ himselfe calleth them thornes: therefore the example of Iob shall condemne all such as keepe not themselves vndefiled, how hardly soeuer it be to be done. It is verie certaine, that a rich man shal haue more adoo to walke in the feare of God, than shall a poore man. And true it is also, that pouertie of it self bringeth store of temptations. For when a man is in necessitie, hee falleth to thinking in himselfe, what shall become of mee? and the diuell thrusteth him forward to distrust. Herevpon he shall be induced to murmur against God, according as we see that marie fal into a rage, and it seemeth to them that God dothe them wrong, and they wot not on which side to turne themselves: whervpon they conclude thus: Siah I can not get my liuyng by my labor without doing other men wrong: I muste take an other waye to the wood. Herevpon they take leaue to rob and reave, and they do manie shrewde turnes, harmes, and damages to their neighbours. Beholde (I praye you) the temptations whiche pouertie bringeth. But if a man make cōparison betweene it and riches: it is certain that the richer sort haue far greater assaults, soasmuch as Satan is euer at their elbowe, to blindfold their eyes, to the ende they should overshoot themselves, and forgetting their state, list vp themselves against God, tye themselves wholly to the world, make a mock of the heauenly lyfe, beare them selves in hande that nothyng can hurt them, abuse their credite in sundry wise, haue regard of nothing, bee lothe to beare any yoke, bee vnwilling to yeelde to any reason, and thinke all other men too base to be in their companie, in so muche that if it were possible for them, they woulde plucke away the lighte of the Sun from the poore, so that finally they beare themselves in hand, that they deserue of good right to be shoaled out, & to be set aside, as it were on a row by themselves. VVe see now the corruptiōs and other infinite miseries that riches bring: and yet there is no excuse for thē that be rich, VVherfore? For here shall Iob be made their iudge afore god, soasmuch as he was not corrupted nor peruerted by the great abundance & quātitie of goods that he had, but alwayes serued God in singleness of heart. But if the rich men be made vnexcusable: let the poorer sort also looke well to themselves. For I haue tolde you already: that

it is easyer for a man to walke simply, to whome GOD hath not giuen so greate abundance, than for suche as haue a greater raunge. The case is lyke as if a man were in some little boate and in some small riuer. It is lyke ynough that he might bee tossed, and it is lyke ynough that he might rushe agaynst some stub, or agaynst some bank of the riuer: but he is not in suche daunger, as he that is in a shippe on the middes of the sea, where the waues and stormes are farre more violent. Euen so (say I) stands the case betweene the poore and the rich. For surely so long as wee be in this worlde, we rowe vpon the water, where wee may bee tossed with tempestes, and rushe againste some thing, and euermore be in daunger. Thus are the poore as it were on a little Ryuer: but the ryche are as it were on the myddes of the sea, so as they hardly can scape synkyng in some whirlepoole or other. Nowe then if there be no excuse for the ryche sorte: what shall become of those to whome God giueth the meane to holde themselves in simplicitie? VVe see therefore that here is a generall lesson to serue for all men, as wel greates as small, and that it behoueth eche man to benefit himself by the example that is set here before our eyes. But yet herewithall the vertue of Iob is ryght commendable: for we heare the iudgement of our Lorde Iesu Christe, how it is right hard for a rich man to enter into the kingdom of heauen. Not for that riches do of themselves hinder vs from seruing God as I haue sayde: but it hapneth through our naughtinesse and corruption, that where as it becommeth vs to take occasion to bee drawn vnto God by the benefits which he bestoweth vpon vs, wee bee the further drawne backe from him. VVherfore we see that Iob was a man of wonderfull vertue: seeing that in the midst of such riches, he had not his eyes blyndfolded too conceiue any pride in his hart, so as he should tread other folks vnder his feet, or forget God, or become a dissolute, vaine, and pom-pous person: but hild on his race which he had begon. Lo here the vertue that was commendable in him. And this is done, to the end that if we can not attain to bee full equall with him, yet euery one of vs should looke to himselfe, and goe on forwarde to the marke that is sette afore him. Furthermore wee see also, that riches of themselves are not to be condemned, as some fantastical persons surmise, who hold opinion, that a riche man can not bee a Christian. For let them fynd me any of the pore that may be compared to Iob in this vertue, and then let thē condemne riches. But when a mā shal haue sought throughout all the poore men in the worlde: hardly shal hee fynde one that shal come any thing neere this man. Seeing then that the case is so, lette vs marke that riches of themselves and of their own nature are not to be condemned, and specially that it is a great blasphemie against God, if a man find such fault with riches, that he thinketh the partie which possesseth them, to be vterly mard. For from whence come riches but from God? Therefore when a man condemneth them, hee setteth hymselfe agaynst God. And further, it behoueth vs too marke, that God must nedes work farre more maruelously in a rich man than in a pore man, as I haue sayde afore. For I haue already shewed the difficultie that a man hath to mayntayne himselfe in simplicitie and vpryghtnesse, when hee hath abundance of goodes. Then had God neede to vtter a singular force of his holie Spirit to preserue riche menne from corrupting of themselves. But if a man despyze suche a grace of God, dothe he not lyfte vp himselfe against God? Hereby then wee bee warned, not too condemne Ryches in them selves, lyke also as we see how our Lord Iesus Christ hath shewed vs, by matching the pore & the rich together in the kingdome of

*Luke. 16. d.* of heauen, when he speaketh of Lazarus in saint Luke.  
*19.* He sayeth there, that the Angels caried Lazarus: For albeit  
 it that he was an outcast among men, and a poore creature  
 of whome no account was made, in somuch that he was  
 forsaken of al men: yet neuerthelesse behold how the An-  
*Gen. 13. b. 6.* gels carie his soule into Abrahams bosom. And what was  
*24. d. 35.* this Abraham? A man riche both in cattell and in money,  
 and in houshold, and in all other things sauing houfes and  
 lands, for those were not lawful for him to haue, bicause it  
*Act. 7. 4. 5.* behoued him to tary Gods leiture, til he gaue him the land  
 of Canaan to inherite. True it is, that he purchased a bur-  
 ying place, but he had not any inheritance, notwithstanding  
 that his mouables were very greate. Therefore when  
 we sec the soule of Lazarus caried by Angels into the bo-  
 some of Abraham, who is the father of the faithfull: wee  
 perceyue that God of his infinite grace and goodnesse cal-  
 leth both riche and poore to saluation. And vnto this pur-  
*1. Tim. 2. b. 4* pose maketh that also which S. Paule sayeth: namely that  
 God wil haue al men to be saued. For he speket of kings  
 and princes, who of ordinarie do missebehaue themselues  
 in their greatnesse, and can not find in their harts to stoupe  
 vnto God: yea it seemeth to themselues that they be no  
 mortall men: and yet God picketh out some of them to  
 himself, and will not haue all to be lost and to perish. Thus  
 ye see what we haue to marke. Yet for all this, the rich me  
 must not flatter themselues, but rather knowe howe they  
 stand as it were vpon yce, where they may soon slide, and  
 that they be as it were among thornes, so as it behoueth  
 them to looke diligently to themselues for being pricked.  
**Lo howe** che one of vs ought to be touched with carefull-  
 nesse to comend our selues vnto God, that we may waike  
 according to his will. And vpon this saying, *That Iob had*  
*seuen sones, and three daughters,* Inote howe it doth vs to  
 wit, that God had sent his blissing vpon him, to make him  
 prosper by all meanes. And (as I haue touched heretofore)  
 we shal hereafter better see the cause why al this is expres-  
 sed, and the intent of the holie Ghost: that is to wit, that  
 it was an incomparable vertue in Iob, to beare patiently  
 Gods taking away of all the things which he had put in-  
 to his hand. And it is verie wel declared also, how his chil-  
 dren behaued themselues, and how he himself also on his  
 part gouerned them in the fear of god. And this is done to  
 the end that we should vnderstand, that when God afflic-  
 teth vs, he sheweth by effect, that he can dispose of his  
 creatures at his owne pleasure, and that although we be at  
 our wits ende, and see not the reason why God handleth  
 men so roughly: yet it becommeth vs to cast downe our  
 eyes, and to confesse that he is righteous, and to wayt his  
 leysure, vntil he discover vnto vs the cause why he dispo-  
 seth things so. But now let vs proceede with that which is  
 reherised to vs here. It is sayd, *That Iobs children feasted one*  
*another day by d. y. euerie one in his turne, and that they cal-*  
*led their sisters to beate them companie.* True it is, that nature  
 may well suire vp brethren to loue one an other: but yet  
 are men become so euill, as there be very fewe that con-  
 sider what brotherhood importeth. For the prooffe hereof  
 wee shal see manye brethren that agree lyke cattes and  
 dogges. They be brethren, and yet for all that, they cease  
 not to spite and malice one another, as if one of them  
 woulde eate an other. VVe see then by suche (according  
 as men grow out of kynde into crueltie) that brethren are  
 acquainted with concorde and louingnesse: and although  
 it be not so with all of them: yet is euery man so addicted  
 to himself, as there be verie fewe that loue one an other in  
 such wyse as God teacheth. Thus doth the holie Ghoste  
 set a looking glasse before our eyes, to make vs to beholde  
 the good agreemēt and loue that was among Iobs childrē,  
 and specially howe they exercised themselues continually

therein, to the ende they would not giue any occasion of  
 euill mistrust one to an other. For the feastes that they  
 made, were to none other end, but to yeld record of their  
 brotherlynesse and agreement. And see how it is said pre-  
 cisely, that they wente to seeke their sisters, to the intente  
 that their frendship might vtter it selfe in all pointes. Be-  
 hold here a great vertue. Albeit a man may perceiue that  
 Iob feared not that there was any fault in the thing that  
 was ordeined for a good purpose, and to a good ende: yet  
 neuerthelesse we see how he thought in himself euen then  
 that God mighte bee offended in it. Surely this is a verie  
 notable example. And out of all doubt, good agreement  
 and frendship among me, and specially among brethren,  
 is as pleasant a thing vnto God as any can be. VVe heare  
 howe it is sayde in the Psalme: It is a ioyfull thing when  
 brethren agree in one: It is lyke the deawe that falleth  
 downe to giue foyzon and nourishment to the grounde,  
 and lyke the oyle that droppethe downe from Aarons  
 bearde, so as the scente of it was shead oute ouer all his  
 rayment. Lo what two similitudes here be to shewe how  
 God loueth peace and amitie among men, and aboute all  
 things among brethren. They doe vs too vnderstande,  
 that when men embrace one an other with heartie loue,  
 it is all one as when the fieldes and herbes receyue nou-  
 rishment by the deawe of heauen: and also that it is a  
 thyng that yeeldeth a verie sweete sauoure afore God, as  
 a good and acceptable Sacrifyze vnto him, euen lyke the  
 scent of the holie oyle that was poured vpō Aarons head.  
 Neuerthelater: this is spoken of such as imbrace one an  
 other after a godly maner. For it may well be, that wic-  
 ked men shall beare an affection of loue one towardes  
 an other, and they maye peradventure lynke themselues  
 together to accomplishe their appoyntmentes: but all this  
 is naught: frendship must come from god, and go to God.  
 And marke here how the name of brotherhood is sette  
 downe, to the ende we shoulde be taught to lifte vp oure  
 eyes vnto God, and to looke vnto him as ofte as there is  
 any question of louing one an other. Furthermore we see  
 here, that the best things in the world may esfoones bee  
 corrupted by the naughtinesse of men: And hereby wee  
 see also what our nature is, euer since Adam sinned: that  
 is to saye, that euer since he ouershot him selfe: hitherto  
 good hath bene turned into euill, notwithstanding that  
 our intent or meanyng be good. As for example: VVen  
 a husbnde loueth his wyfe, or when a father loueth his  
 children, they be good, holie, and commendable thynges:  
 and yet neuerthelesse there is not a mā to be found in the  
 whole worlde that loueth his wyfe in suche measure, as  
 nothing may be founde faulte with in his loue, or that lo-  
 ueth his children with so pure and heartie loue: but that  
 there shall alwayes bee some medlie of corruption. And  
 why so? For seing that God hath ordeined, that the man  
 shall loue his wyfe, and that it is precisely sayd, *Loue your*  
*wyues as youre owne bodies:* shall their so dooing be im-  
 puted to them for a faulte? Can the good bee turned in-  
 to euill? Doubtlesse that commeth of oure cursed na-  
 ture: lyke as one grayne of saite, or one droppe of vine-  
 ger fayleth not to marre a greate deale of wyne: Euen so  
 is it with men, for holding them selues in measure, they  
 haue not their affections so well ruled, as there maye no  
 faulte bee founde in them, or not to bee condemned in  
 manye respectes. Then is it no straunge case, that Iob  
 thoughte in himselfe, that his chylde mighte haue of-  
 fended God in the thing that of it selfe was good and cō-  
 mendable. Not for that he cōdemmed the feasting of bre-  
 thren togither, specially sith their making of good cheere  
 one with an other, was to mainteyn theselues in mutual a-  
 mitie. That was not the thing that Iob founde faulte with:

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

ther, we confesse oure selues alway sinners, for offending God thereby. True it is in deede, that we muste not bee scrupulous and superstitious, as some bee which eate not a bit of breade with quietnesse of conscience: If a man tell them, that they ought to aduise themselves what they doo: therevpon they conclude that men can neyther eate nor drinke withoute offending of God. And when they are once come to suche scrupulousnesse, as to thinke that they sinne in all things that they doo: they fall to concluding: VVell, then let vs set all at randon: I say, there are suche as these to be found. But this is not as we oughte to doo, this is not as the Scripture leadeth vs. Therefore let vs wake and keepe sure watche, that we be not taken vnwares. VVhen wee be set at the table to drinke and to eate, let vs pray vnto God, beseeching him of his gracious goodnesse, to keepe vs in suche sobrietie, that being nourished by his giftes, wee may bee the better disposed to serue him: so as our meates may not serue to ouercharge vs, but to susteyn vs, and to giue vs strength, that we may be the better able to occupie our selues in the seruice of our God. And that he will graunte vs the grace so to passe through these corruptible things, as we may always labour for the heauenly lyfe, whereto he calleth vs by his woorde. For God mayntayneth vs not in this world to liue for a day, or for ten, or for fiftie yeares: but to the intent we should come to the sayd heauenly glorie. Let vs then consider how wee oughte to behaue our selues: and when wee be at the table, let vs feede for our repaste in such wyse, as if God himselfe dieted vs. And althoughe we be in this worlde taking our nourishment of the focde that we knowe: let vs looke vp vnto God, who sheweth himselfe a father towards vs, and hath witnessed vnto vs that wee be his children, in so much as he hath a care of these our poore bodies here, and will haue his loue extend euen vnto them, notwithstanding that they be but rottennesse. Therefore when we see that God doth so nourish and susteyne vs, we may be the meryer and the better assured of his goodnesse and fatherly loue towards vs. And hereby we see why S. Paule sayeth, that whither we drinke or whither wee eate, wee must doo it altogether in the name of God. There are many which suppose that there should bee no thinking vpon God when men come too eating and drinking: whereas in very deede we should therefore thinke so much the more of God. Seing that God giueth such vertue vnto bread by his woorde, that we be sustayned by it, will he not haue vs to acknowledge his presence, and how he hath his hand stretched out ouer vs? So then it is rather a cause that wee should thinke the more vpon God. For we see that our eating and drinking are sanctified by yeelding all honor to his name. And therefore when it commeth to saying of grace, let vs acknowledge that some fault may haue escaped vs: and then will God surely forgie vs all our misdoing, if so be that we repayre vnto him. Thus you see the cause why it is sayd here precyſely, that when Iobs children had made an end of feasting eche other by turnes, Iob commaunded them to sanctifie themselves, and afterward offered a solemne sacrifice for eche one of them, saying: *It may be that my children haue sinned, and that they haue not blisfed God.* But wee will speake of this whole matter in the ende. VVee see then that Iob was none of that sorte, which after they haue made nycesse for a whyle, do finally conclude to set all at randon. But he goeth to the remedie: that is to say, that God will beare with vs in our infirmities. Albeit (sayeth he) that my children haue not done their duetie in all poyntes: yet am I sure that God will haue pitie bothe vpon them and vpon me. And therefore let vs aske him forgiveness. But yet for all this, Iob forbade not his children

1. Cor. 10. 8.

31.

Coloſ. 3. c. 17

1. Tim. 4. b.

5.

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

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

1.S.m.2. c. 25.

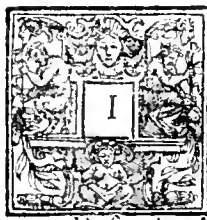


and to say: How dare I presse before the maiestie of my God? what fauour shall I finde there? Gods will is to haue this knowen in all ages: and now although we haue not the saide Ceremonie of clenzing our selues: yet it beho- ueth vs to haue the meaning of it in vs: that is to wit, that at all times,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

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

### The third Sermon vpon the first Chapter.

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



Exod. 30. c. 18.

Began to tell you yesterday, what is ment by this saying, that Iob sanctifi- ed his childre, or commaunded them that euery of them should sanctifie himself. For vnder the Lawe and be- fore the Lawe, when men offred sac- rifyzes, it behoued the offerers to be clenzed before hand: and that was to do them to wit, how we be not worthy to approch vnto God, by reason of our vncleanness and filthinesse. If we come vnto God such as we be of our selues: we deserue to be shaken of, and to be taken at his hand for stinking carions. Therefore it standeth vs in hand to make our selues cleane. And how may that be done? The men of old time had certayne Ceremo- nies, according as it was needefull that they should haue such healpes before the coming of our Lorde Iesu Christ, by reason of the rawenesse of the time. But now in these dayes we know, how we ought to haue recourse to the preciousse blood of Gods sonne, which was shedde to wash vs withall. Therefore if we meane to be receyued for cleane before God: it behoueth vs to repayre to the blood of our Lord Iesu Christ. And furthermore we must also fighe for our finnes. For by this meanes are we to be clenzed: namely by acknowledging the euill that is in vs, which by and by causeth a sorinesse, and hatred of our selues, for that we haue bene so vnhappy as to dis- please God. And thus we see, why we haue no more the figures that were before the coming of our Lorde Iesu Christ, and yet do keepe still the truth and substance of them. What is to be done then at all times and as oft as we call vpon God? Euery one of vs must haue an eye to his owne poorenesse and vncleannesse, and be displea- sed with himselfe for it, and therewithall also desire our Lorde Iesus Christ to washe vs and make ys cleane with his blood, so that we may appeare as if we were pure and cleane, in the presence of God his father. And this is to be done, not onely one day in a weeke, nor for some cer- tayne time: but continually all our life long: and we must beare in minde how sainct Paule sayeth, that our Lord Iesu Christ was sacrificyzed as the true Easterlambe, to the end that we should still be coparteners of that sacrificyze, specially (as he sayeth) in all purenesse. He sayeth not that Christians ought to sanctifie themselues vnto God once a yeere: but that they ought to continew their holinesse

2. Cor. 7. c. 9.  
10. II.

1. Cor. 5. c. 7. 8.

all their lyfe through out. Wherefore? Bycause the sa- crifice which Iesus Christ hath offered, and whereof we be made coparteners, is euerlasting, and the vertue there- of indureth for euer. So then, let vs euery morning and euening apply our indeuour to that which is shewed vs here: that is to wit, to sanctifie our selues, vntill it please God to be so graciouse vnto vs, as to dwell with vs for e- uer. From the time that the lawe was published, God spe- cially comaunded the Iewes, saying: Sanctifie your selues: for to morow (sayeth Moyses) the Lord will shew you his glorie. But God is openly shewed vnto vs in the person of his sonne, yea and that in such wise, as we may behold him as it were face to face, so the Gospel be preached, for there hath God discovered himselfe familiarly vnto vs. There- fore it becommeth vs to haue the sayd affection and zele which I haue spoken of: that is to wit, that we be wholly and fully giuen vnto him, forsaking all filthinesse that may hinder vs from the seruing and honoring of him. But it foloweth, that Iob offred sacrificyzes according to the number of his children. We haue alreadie briefly shewed, that al- though Iob feared least his children had offended God: yet notwithstanding he forbade them not to keepe com- panie stil together, bicause their so doing was a good thing: but sought the remedie of the infirmities whereto men are inclined and subiect. Morcouer it may be demaunded, how it came to passe that Iob durst offer sacrificyze, seing he was not instructed in the lawe, specially for asmuch as it is very likely, that he liued before Moyses was borne. For the Sacrifyzes that me offer vnto God without faith, deserue to be mislyked. How then could Iob offer sacri- fyze, hauing not any assurance of Gods will? We must call againe to minde that which hath bene touched in the Lecture: that is to wit, that it was Gods will to haue al- waies some seede and remnant of people in the world, that should call vpon him with a pure hart, vntill such time as his Church were settled among the Iewes, and his law pu- blished in writing. True it is that by and by after the flood, Noes children were corrupted: I meane those that were descended of his race, who hauing yet the fresh remem- berance of Gods horrible vengeance, ceased not to inuent many superstitions, and to disannull the true seruing of God: yet notwithstanding there were alwayes some fewe remayning, which maynteyned themselues in the sayde purenesse that God commaundeth. And that was to the

Exod. 19. b.  
10.

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end that God might continually haue some Church in the world, & some small nūber of people to worship him. And herewithall he would also that the same should turne to the dānation of the vnbeleeuers, & that they should be made the more vnexcusable. VVe know that men labour continually to shrowde theselues vnder the couert of ignorāce: and they beare theselues in hand, that they be cleared before God, when they haue gotten that buckler. But Gods will hath alwayes bene, that there should euer be some final number of people to serue him in al purenesse, & the same haue euermore bene as iudges of all those that are turned aside, and gone astray frō the right way. So hath it also bene concerning Iob. Yea all we know also, that God hath ordeyned Sacrifyzings euen frō the beginning of the world. For had they bene inuented at mans pleasure, they had bene but tryfles and apish toys, which God would haue reiected. And furthermore we know, that the sacrifices of Abel were preferred before the sacrifices of Cain, by reason of faith. But if Abel had deuised the sayd maner of sacrificyng to God, of his own head: he could not haue had any fayth. For the chiefe point is, that God do leade vs and gouerne vs: and faith can neuer be without obediēce: it must needes be answerable to that which God hath ordeyned. So then we see that God is the author of the Sacrifyzes that haue bene euer since the creatiō of the world. And when he cōmaunded men to do sacrificyze vnto him: he did it not without shewing the end & marke whereto the same tended. For had mē offered but the brute beasts without vnderstanding: it had bene of no valew, and it had serued but for a mockerie. But we know that God instructeth those that be his, vnto their saluation. Therefore there is no doubt, but that God in cōmaūding Sacrifyzes, did also shew the true vse of the, and how they might profite men to their saluation. And this was to the end they might know themselues to be vterly vnworthie to come neare him, and that they had deserued death, so as it behoued them to acknowledge themselues wholly blameworthy, and therewithall also vnderstand, that there was yet some meanes whereby to reconcytle themselues vnto him. And so in the first place wee note, that suche as haue vsed sacrificyzes rightely and according to Gods will, haue graunted themselues to haue bene gilty of death, in case as if a man should passe a lawful obligation or bond of some debt. Also this is the cause wherfore Sainct Paule speaking to the Collosians of the Ceremonies of the Lawe, terneth them obligations, bonds, and handwritings which serue to hold men in bondage before God, and to shewe them that they could not shunne the iudgement of endlessse death, were it not for one remedie which God hath giuen of his owne free mercie. And it is a very good and profitable lesson, when men acknowledge and confesse themselues gilty before God, and set before their owne eyes what they haue deserued, so as when a brute beast is slayne, they knowe it is for their sinnes sake. Lo how Gods minde was to allure men to lowlinesse. Here withall it was his will also to nourish them in hope, that although they were wretched, yet notwithstanding there should be one sacrificyze offered, wherby their sinnes should be washed away. Behold how the fathers of old time vsed their Sacrifyzes. And herevpon the Heathen folke haue done the like: but that hath bene without faith, bicause they knew not the God vnto whom they ought to haue done the honour, & on the other side, they knew not what seruice was acceptable to God, and therefore they had no sure ground to stand vpon: to be short, they knew not, neither to what end, nor to what purpose they made sacrificyze. By reason whereof all was done at auenture, (as they say) and so was it but a needelesse labour, specially for asmuch

as God hated and abhorred all sacrificyzes that were made without knowledge and fayth. True it is that there was solemnitie ynough in them: but that auayled nothing, for asmuch as it behoueth alwaies to hold the rule which the Apostle giueth vs: namely that the outward sacrificyzes boote not at all, furtherforth than they be grounded vpon obedience vnto God and vnto his word. And true it is that Iob had not the Law written: but it was ynough for him that he had the doctrine that came from God, and which Noe had giuen vnto his children. Those that had persevered in the same, were not taught it by mē: but although they had the doctrine by men, yet notwithstanding they hidde the rule thereof as the rule of God. For it was ynough for the, that God gaue them knowledge of his will, without vsing the meane of Prophets as he did afterwards. VVe see here then that Iobs Sacrifyzes were not made at all aduenture, but vpon an assured and grounded fayth. VVhen it is sayd that Noe after the flud tooke of the cleane beasts to Sacrifyze: therby we see he had instructiō frō heauen, for it lay not in him to discern betweene beast and beast, so as he should say, Among these I see some that be pure & cleane, and the residew be vnclane. Needes must God haue taught him that. Euen so also is it with Iob: who made not sacrificyze, for that he was the only deuifer of it: but he yeelded himself to Gods will, wherby he was guyded and gouerned, & that is the propertie of faith, according as I haue sayd already. And herevpon we haue to consider, first that frō the beginning of the world, God hath in such wise suffered mē to go on in darknesse, that yet notwithstanding he hath left them certaine recordes, whereby they might be cōuicted of their cursednesse: in so much that if there were nothing else but the outward Ceremonies, it were fully ynough to condēne the vnbeleeuers. Furthermore we see also how men be wholly giuen to euill, in so much as they peruert the things that are good and holie, and when God hath declared his will vnto them, they turne it altogether backward and to the flat contrarie. For asmuch then as we see men so fleeting and vnconstant: we may perceyue that we haue neede to pray vnto God to keepe vs in awe, and not to suffer vs to step aside from the purenesse of his seruice, as it will befall vs if he holde vs not backe. And herewithall we be also warned, that the seruing of God in outward shew, and the setting of a fayre face vpon it, is not all that is to be done: but that the chiefeest poynt, is to serue him in deede, by knowing what a one he is, and what his will is, to the ende to hold our selues therevnto. For there hath bene great pompe in the sacrificyces of the Paynims, yea and euen of the that haue serued God aright: and yet notwithstanding the one sort haue bene reiected, and God hath abhorred them, & the other sort haue bene acceptable vnto him. The Heathen mē made their sacrificyzes with great pomp, they had incense and perfumes & such other like things. And the Iewes (specially in the Law,) did asmuch. But how? As for the Paynims which ment to honor God without knowing him, for asmuch as they knew not any whit of God or of his maiesitie: needes must they do sacrificyze vnto the Idols which they had forged and set vp in their own brayne. God the accepteth not any other seruice, than that which is done vnto him by one that knoweth him. Thus much for the first point. And for the secōd, it behoueth that the seruing of God be spirituall. The Pagans haue furnyzed, that God would be appeased if a man offered him an Oxe or a Calfe: but that was a great mockerie: as who would say, that God were transfigured, and that when he is angrie with men, they could appease him by the meane afore sayd. Therefore it behoueth men to set downe this rule first of all, namely that the seruing of God is spirituall: we must mount farre hygher than

Heb. 11. a. 4.  
d. 17.

Gen. 8. d. 20.

Gen. 4. a. 4.  
Hebr. 11. a. 4.

Coloß. 2. c. 14



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

Exod. 25. d.

20.

Act. 7. f. 44

Heb. 8. b. 5.

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

Psal. 50. 6.  
14. 15.

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

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

*Kings. 21. c. 10*  
d. 13.

2. Cor. 12. g.  
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*Proverb. 28.*  
6.4.

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

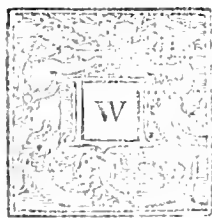
*Esai. 30. a. 2.*

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

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

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

- 6 **I**T came to passe one day, that the sonnes of God came to appeare before the Lord, and Satan also came amongst them.
7. And the Lord sayd to Satan: whence comest thou? Satan answering, sayd vnto the Lord, from walking about, and from hunting vpon the earth.
8. And the Lord sayd vnto Satan: hast thou taken heede of my seruant Iob, who hath not his match vpon earth, a found and vpriight man, and fearing God and withdrawing himself from euill?



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

Maiestie in the full highnesse thereof, nor possibly attayne vnto it. Therefore it behoueth God to come downe to be cōprehēded of vs: that is to wit, that he shew not himself in his glory, which is infinite, but according to the smal capacite that he seeth in vs, wherevnto he applieth himself. To be short, we shal neuer know God as he is, but we shal know him in such measure as it shal please him to manifest himself vnto vs, that is to wit, according to that which he knoweth to be profitable for our saluation. And the manner of speech which we see here when it is sayde that the Angels appeared before God as it were on a solemne high day, is borrowed of the Kings of this world, which keepe their estates and Assyses. Certaine it is (as the Scripture sheweth in many other places) that the Angels are euer more before God, notwithstanding that they execute his

*Dan. 7. d. 10.*

*Psal. 34. b. 8.*

*Exod. 11. b. 5.*

*Exod. 11. b. 5.*

com-

commaundements, according as it is sayd that they pitche  
 their tents round about vs to gard vs, and that God hath  
 appoynted them to guyde vs, to the ende we should be as  
 Kings. 19. it were vnder their protection. Also it is sayd that they ex-  
 e. 35. ecute his wrath and vengeance vpon the wicked. But  
 Psal. 35. a. 6 yet for all this, the Angels being spirites, are not hindered  
 to serue God, and to obey him, nor to execute his iudge-  
 ment here belowe, albeit that they be all the while conti-  
 nually in his presence. And therefore when our Lord Iesus  
 Math. 18. b. Christ sayeth, that the Angels which haue the keeping of  
 10. little infants, do continually see and behold the face of his  
 father: thereby it is giuen vs to vnderstand, that although  
 the Angels asist vs, and that we feele their vertue in main-  
 tainyng vs: yet notwithstanding they ioy still all the while  
 in the glory of God, and are not separated from him. And  
 therefore wheras it is sayd in this text, *that they appeared*: it  
 is not ment, that when God sendeth them forth they be  
 separated from his Maiestie and depriued of the heauenly  
 life during the time that they are in their voyage: but for  
 as much as we be rude & grosse, the Scripture ment to like  
 God to earthly Princes, to the end that by a more homely  
 & familiar maner, we might know how the Angels do not  
 any thing of their owne prope mouing, but that it is God  
 which comandeth them, who hath all dominion ouer the,  
 and they come to yeelde him account, and nothing is hid  
 fro him, in so much as the Angels haue not any proper or  
 peculiar authoritie in themselves: and that although they  
 Eph. 3. b. 10. be called Powers, Principalities, and Vertewes, it is not for  
 Col. 1. c. 16. that God hath resigned his own office vnto them, it is not  
 for that he hath despoyled himself of his own power, it is  
 not for that he himself abideth ydle in heauen: but it is for  
 that the Angels are instruments of his power, to the end it  
 should be spread out ouer all. VVe see then what we haue  
 to gather of this text: that is to wit, that God worketh in  
 such wise by meane of his Angels in the gouerning of  
 worldly matters, that all of the come to accout afore him,  
 in such sort as nothing can escape him. And furthermore  
 wheras it is sayd, *That Satan also came among the Angels*: it  
 is not for that he wound himself in thither, as some haue  
 vnderstood it that he crowded himself into the copanie to  
 make himselfe a good page: But contrariwise, the holy  
 Ghost ment to do vs to vnderstand, that not only the An-  
 gels of Heauen which obey God willingly, and are wholly  
 inclyned, & giuen that way, do yeelde account vnto him,  
 but also the Diuels of hell which are enemies and rebels  
 to him to the vttermost of their power, which labour to  
 subuert his Maiestie, and practyze to confound all things:  
 so as they be forced (spite of their teeth) to be subiect vn-  
 to God and to yeeld him account of all their doings, and  
 cannot do any thing without his permission and leaue. 50  
 Thus ye see in what wise Satan appeared among the An-  
 gels. But yet by the way, the maner of theyr dealing is di-  
 uers. For when the Angels guyde vs, and do the thing that  
 God hath commaunded: they haue the nature to apply  
 themselves vnto him, and haue none other inclinatio but  
 Psal. 103. d. 20. to obey him, & he on the other side dwelleth and reigneth  
 in them by his holy spirit. Lo here the cause why we say,  
 Thy will be done on earth as it is in Heauen. Bycause we  
 see so much counterfaying and so many horrible rebel-  
 lions against God here belowe: we desire him to settle  
 his kingdome peasably here as it is aloft, where his An-  
 gels be wholly obedient vnto him. But the Diuels obey  
 him as inforced, that is to say, not of their owne good  
 will, but because God compelleth them. They would  
 with all their hart resist his power, and oppresse him if  
 they could: but they be fayne to follow him in all points  
 whether so euer he listeth to leade them. And hereby  
 we see why the Angels are in this place expressly termed  
 the children of God, and the Diuell by his prope title  
 of *Aduersarie*, for so dothe the worde *Satan* signifie in  
 Hebrew. True it is that men are very oftentimes called  
 the *Children of God*, bycause he hath printed his image  
 in them, specially in the faythfull, for asmuch as they be  
 reformed to the likenesse of our Lord Iesus Christ, who  
 Col. 1. b. 15. is the lively image of God his father, and also for that  
 Hebr. 1. a. 3. they haue receyued the spirit of adoption, which is a  
 Rom. 8. c. 15. warrant vnto them that God beareth a fatherly loue to-  
 Gal. 4. a. 6. wards them. Rightly therefore may we be called the chil-  
 dren of God. So may also Princes and Magistrates. For  
 they haue the same honorable title, which is giuen vnto  
 them, bycause God hath aduanced them, and set them  
 in that hie estate, to the intent to be knowne in the person  
 of them. VVe see then how the name of *Gods Children*  
 may well be applyed to men. But the Angels are so called  
 in the Scripture, because they drawe neere vnto God, and  
 are as it were beames of his brightnesse. And therefore in  
 Col. 1. c. 16. asmuch as God calleth them Principalities, Vertues, and  
 20 Highnesses, it is good reason that we also should acknow-  
 ledge them to be as it were the sonnes of God, for asmuch  
 as we may not separate the vertue that is in them, from  
 the vertue of God, because they be as streames that gushe  
 out of that fountaine and spring, and we must alwayes  
 repayre thither. Let vs know then that this honour of be-  
 ing taken and reputed for the children of God, belongeth  
 to the Angels, because his glory vttereth and sheweth it  
 self in them. And therefore so much the more are we be-  
 holden to the infinite goodnesse of our God, who hath  
 appointed them to be our seruants by meanes of our Lord  
 Iesus Christe. For in asmuch as our Lord Iesus Christ,  
 who is the onely Sonne of God his father, yea euen his  
 naturall sonne, (for the belonging of this honour vnto  
 him is not befallne vnto him through grace, but he is his  
 naturall sonne, and for the same cause, his only sonne al-  
 so) In asmuch then (I say) as our Lord Iesus Christ hath  
 not bene spared for our redemption & saluation: the An-  
 gels also (who are the children of God) are by his meane  
 appointed to serue vs, as the Apostle sheweth in the Epi-  
 Hebr. 1. d. 15. stle to the Hebrewes, and also as it is shewed by Jacobs lad-  
 der, where it is sayd that the Angels came downe fro hea-  
 Gen. 28. c. 12. uen to the earth: and Iesus Christ affirmeth the same thing  
 Iohn. 1. g. 51. to be accomplished in his kingdome: you shall see the An-  
 gels (sayeth he) come downe from heauen vnto men. So  
 then seing we perceyue that God hath ordeyned his An-  
 gels to serue for our welfare: so much the more are we  
 bound to his mercie. Moreover he hath done vs so great  
 honour, that his Sonne (to redeeme vs) hath not taken  
 vpon him the nature of the Angels: but (as the Apostle  
 Heb. 1. d. 16. sayeth) hath clothed himself with our nature and our sub-  
 stance. VVhen we see that the Sonne of God is come so  
 neere vnto vs, as to vouchsaue to be parttaker of mans  
 nature, we may perceyue that his so doing is the verie  
 wellspring from whence proceedeth the other grace, that  
 the Angels trauell and watch in our behalf, and also that  
 it is their peculiar charge and vocation to procure our wel-  
 fare. According herevnto, the holie Ghost shoeth them  
 out from them that be with Satan, and sheweth that they  
 be willingly the seruants of God. In what wise? Euen as  
 his Children. VVhen a chiilde obeyeth his father, he doeth  
 it not against his will: but he doeth it because he is incly-  
 ned therevnto, bycause his owne nature teacheth him so  
 to do, and because he hath a certaine louingnesse which in-  
 duceth him to discharge himselfe of his duetie: and euen  
 so do the Angels. On the other side, Satan is an aduer-  
 sarie. For albeit that he appeared before God and was  
 fayne to render his account: yet was it not for that he  
 yeilded of his owne accorde, nor for that he was  
 willing



willing to be subiect vnto God: but rather he rowzed himself against him, and was inflamed with so excessive rage, that he would haue overthrowen Gods power if it had bene possible for him. So then he hild still his naturall corruption, that is to wit, of being alwayes anemie: and yet was he constrained to come and do homage to him that hath the fouerayne dominion ouer all creatures. For Satan also is subiect vnto God, and therefore it may not be surmyzed that Satan hath any authoritie, other than is giuen him by God. And good reason it is that all should be subiect to him, sith that all things proceede from him. The Diuels were created by God as well as the Angels, howbeit not such as they now be. VVe must alwayes hold this for a certaintie, that the naughtinesse which is in the Diuels, proceedeth of themselues, and that when they became Apostataze, to separate themselues from the fountayne of rightuoufnesse, they forsooke God, and turned themselues away from him. Lo how they were peruered and became altogether euill. Likewise whereas sinne is in mans nature: it is not of Gods putting in by creation, but by reason that Satā did spread his naughtinesse further a-brode at such time as man was beguyled by his wylinesse, to disappoint the benefit of God. Thus ye see how the Diuels became accursed of themselues, and that their being cruell, full of rebellion, full of lying, and full of wickednesse, came altogether of their turning away from their Creator, as the Scripture teacheth vs. Yet for all that they cease not to be alwayes vnder the hand of God. And therefore what a thing were this, if we had not the knowledge thereof? For when it is sayd, that the Diuell is the Prince of the world: it were ynough to make vs affrayde, were it not that we know there is a brydle aloft, which reyneth him backe, and hindereth him of doying that which he would. For if Satans power were not limited, he would out of hand haue his full swing at vs. VVe knowe he desireth nothing but our destruction, according also as he is our deadly enemie: so that (as it is sayd of him in another place) he goeth about like a roring Lyon, and is alwayes hard at his pray to deuour it. Now then if the Diuels were not subiect to God, but could attempt what they list themselves, and had leaue without limitation, so as God withheld them not backe: alas, full wretched should our state be. For we should be cast vp as a pray without any remedie. And where should our faith be? what certaintie or assurance of defence should we haue: for our enemie is ouermightie. So then, one of the necessariest articles that we haue, is to know that the Diuell is hild short, and that how soeuer he play the mad feende against our saluation, yet can he do nothing, further than is permitted him from aboue. And also the Scripture telleth vs rightly both these things: that is to wit, that Satan is the Prince of the world, that he reigneth in the ayre aboue vs, that we be of no power, that he is able to deuour vs, that we be as subiectes vnto him, and finally that we be his bondslaves by nature fastied in his fetters: and yet notwithstanding, that he is subiect vnto God whether he wil or no. These two points are diuers, but yet haue they no contrarietie: and both of them are right profitable for vs, and bring vs good instruction. For when the Scripture telleth vs that the Diuell hath such a power, and that he reigneth here, that men are as it were vnder his feete, and vnder his tirannie, and that he holdeth them in his bondes: it is to the ende that we should know our owne wretchednesse. For we see what the pryde of men is. They glorifie themselues in such wise as if they would stie vp about the clowdes both in wisdom, and in vertue, & in all things. But when men be so hoyfed aloft, God on the contrarie part auoucheth thé to be the bondslaves of Satan, and hild in bōdage and slauerie

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

2.Pet.2. a.4

Iude.1. a.6.

1.Pet.5. c.8.

1.Pet.5. c.8.

Psal 19. c.8.

maner

maner of men: God sheweth vs how his meaning is, not onely to instruct the great Clerkes, and such as are very futtle and well exercysed in schooles: but also to apply himself vnto vs that are of the rudest & vnskillfullest fort, that can be. Seing God proceedeth so on his part: what an vnthankfulnesse is it for men to draw backwarde, and to throwd themselves vnder this shadow & colour of saying that it is impossible for them to vnderstand the meaning of the holy Scripture? For we see how God hath applied himself vnto vs. By the way we haue to gather chiefly, how it is the minde of the holy Ghost, to shewe what Satans office is, what his nature is, and whereabout he busieth and applieth himself altogether: which is (as I haue sayd) to hunt after his pray without ceasing, like a roring lion. And S. Peter vseth the sayd similitude purposely, to waken, vs that we might stand vpon our garde night and day, and call vpon God to defend vs agaynst all the assaults of our enimie, and agaynst all that he can practize agaynst vs. True it is that we see not Satan, ne perceyue not by eye sight what he prepareth and practizeth to our destruction: & therefore haue we so much the more cause to be afrayd of his guyles and policies. Lo here the cause why S. Paule sayeth, that our fighting is not agaynst flesh and bloud. For hereby he meaneth, that if we had to deale with visible enimies, we might well escape their handes by some shift or other, and we might finde the meane to resist them. But behold (sayeth he) they be spirituall guiles that fight agaynst vs, of whom we haue no sight at all, except God giue vs the eyes of fayth to espie how Satan is agaynst vs, specially by the temptations that he triumpheth in our way, whereby he eggeth vs to euill, and laboreth to marre vs. So then, we must fully resolue our selues of this poynt: namely that the Diuelles are alwayes buzie to procure our destruction, that they go about the earth, that they be neuer away from vs, that that they be euer seeking meanes to get into vs, and that as soone as they find neuer so small a breach, they enter into vs to throwe vs into endlesse destruction, and we be surprized before we mistrust that we are assayed, according as euery man knoweth by experience that we perceyue not when the Diuell is neere vs, and yet in the meane while we see our selues wounded to death. VVherfore, when we feele any wicked desire in our selues, so as we be caried, some to one lewde lust, & some to another: we must marke that it is the enimie that worketh so craftily. And thus we find by experience, that the Diuelles are euer practizing agaynst vs: specially agaynst those to whom God hath giuen wisdom and knowledge. For although the Diuell possesse the wicked and reprobates, and worke in them with all effectualnesse, as Sainct Paule speaketh to the Thessalonians: yet perceyue they not that the Diuell is any thing, and they make but a sport of their vices. They be so bewitched in euill, as they feele it not a whit. For they be become blockish as Sainct Paule sayeth in another place. But whē the faythfull finde their mindes attaynted with any euill affection, & that Satan hath preuailed so much as to make entrance into them: they know that Satan hath preuented thē vnwares, & that they perceyued not whē he gaue thē battell or alarme. VVe must not tarrie till we haue such an assault: but we must be afrayd & take heede to that which is sayd. For God sheweth the care which he hath of vs, and how it is not his will we should be taken vnwares for want of knowing our aduersaries, when he sayeth that the Diuelles go about the earth continually hunting after they pray. If a man should teill vs that enimies were at hande, and that there were certayne bandes comming vpon vs, euery of vs would stande vpon his garde, and deuiſe all meanes possible to defend our selues and to with-

stand them. And why so? Bycause we be fleashly, and haue a care to preferue this transitorie lyfe. But behold, our enimie Satan hath store of wyles and futtleties, more dangerous and mischieuous than all the enimies in the world: his desire is to cast vs all headlong into destruction: we know what strength he is of, as hath bene declared already: it is expressly sayd that he is at hande with vs, and that he besiegeth vs on all sides, and that he hath a thousand wayes to winde aboute vs. VVhen all this is told vs and yet we be neuer the warer, is it not a token of more than beastly blockishnesse, and that we haue no mynde at all of the heauenly life, and that wee conceyue no more than we see, like as the brute beastes do? But when it is tolde vs that Satan ceaseth out to go about the worlde, but continually foloweth the chace, and is neuer idle, wee must profite our selues by that doctrine. And why? Bycause he being the enimie of our welfare, desireth nothing els but to leade vs into the same destruction wherevnto he himselfe is come. As concerning that God sayeth here, *Haſt thou not marked my seruant Iob, how he is an ypright and sounde man, which feareth God and withholdeth himselfe from euill?* This is to do vs to vnderstand, that God spyteth Satan in those to whom he hath giuen the grace to walke according to his will. And herein we see vpon what condition God hath set vs in this world, namely that we should be here as mirrors of his vertue. For when he giueth vs the grace to gouerne our selues by his holie Spirit, he setteth vs as it were vpon a scaffold, to the end that his gracious goodnesse and mercie shoulde be knowne in vs, and therevpon he himselfe might be glorified agaynst Satan in our persones. And sure the honor is inestimable which God doeth vnto vs, when he choozeth vs, I say when he choozeth vs poore wormes of the earth, to be glorified in vs agaynst Satan, and to make his triumphes by vs. Let vs consider what a thing this is towards men. Alas: And can God drawe any thing out of men, that may serue to his glorie? It is very certaine that he cannot: for there is nothing in them but euill. But what then? After that God hath chozen vs, he sheadeth out his holy spirit vpon vs, and giueth vs of his grace, where through it is his will to be glorified in our persones, and so maketh he his triumphes agaynst his enimies. And hereby we be admonished, not to thinke it a straunge matter, if it please God to exercyse vs with store of incounters and temptations. But rather when wee perceyue that God keepeth vs occupied: the fruite that commeth of our incounters ought to content vs throughly: that is to wit, that God is glorified, and that his power is knowne, in such wise as Satan is confounded in all his assaults. Seing then that the issue of our conflicts is such and so happie: I pray you, ought wee not to beare them patiently? Moreouer, like as God spyteth Satan in the persone of Iob: so also haue we wherewith to spyte all our enimies, when this protection of Gods is well printed in our hartes, so as we know how it is he that dwelleth and reigneth in our hartes by his holy spirit, & that it is he which fenceth vs, and which is a bulwarke and fortress to vs. Marke also what Sainct Paule sayeth in the. viij. to the Romanes. For after he hath shewed that the faythfull are inuincible when the spirit of God beareth them record of their lyfe: he sayeth that although they haue not receyued him fully and perfectly: yet notwithstanding (yea though they had receyued but some one small drop) the same is the seede of lyfe, to assure them that God will accomplish that which he hath begonne. Seing then that the faithfull haue such an assurance, that God hath giuen them of his holie spirit, to shewe vnto them that



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

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

Diuell. But this is sayde expreffely vnto vs, to do vs to wit, that if God sende pouertie vpon vs, or afflict vs, he doth it partly to the ende wee should bethinke our felues, and not bee puffed vppe any more for prosperitie than for aduersitie: and partly to teache vs to pray vnto him according to the necessities that oppresse vs. Herewithall wee muste also marke, that the Diuell is alwayes at our elbowe to ouerthrowe vs if he can: so as if wee scape from him on the one side, he stirres vp a newe temptation againe on the other side. To bee shorte, that which is sayde in one woorde in Zacharie, is declared to vs here at large: that is to wit, that Satan is the accuser and the aduersarie of all the children of God, according also as in the Apocalips it is sayde that he is the accuser of our brethren. And it is expresly shewed vnto Zacharie in that vision, that Satan did set himselfe to accuse Iosua the hygh Priest as the head of the Church and as a figure of our Lorde Iesus Christe, whome he came thither to accuse before God. And so, considering that wee haue so strong a partie, and that Satan laboreth by all means possible to throw vs downe, notwithstanding that wee haue bene long tyme fenced by the hande of God: wee perceyue wee haue greete neede, that Iesus Christe should be our aduocate, and that he should maynteyne vs by his power against Satan, that we bee not intrapped by his wyles and policies. Thus we see wherof we be warned in this sentece: to the end we should betake our felues to God, beseeching him to strengthen vs against the réptatiōs of Satan, in such wise as we may neuer be vanquished, for asmuch as the Lord shall stablish vs in the inuincible power of his holy spirite.

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

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

### The fifth Sermon vpon the first Chapter.

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



Albeit that the Diuell do but his office here, that is to wit, peruert all goodnesse, and falsly accuse Iob as though he were an hypocrite: Yet neuerthelesse, in so doing he discouereth the euill which is in men willingly, and wherevnto wee be inclined by nature. For being wylie and politike as he is, he knoweth full well on which side to assaile vs. Let

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

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

wheras it is sayd here, that men will curse God to his face when they be combered with afflictions: true it is that this commeth not to passe at the first pushe. For as yet a while there will remayne some reuerence of God who is imprinted in vs: so as if we be put to some hard pinche, no doubt but wee will groyne at it and repyne against it secretly: but to open our mouth to blaspheme God, it will as yet go agaynst our nature. But when we haue thus fretted and chafed at it, if the miserie increace still, or continew very long: then doth our impacience kinde as a fyre, and we beginne to flush out that which had erst hene locked vp in our hartes. Thus wee see how at length they that are afflicted do curse God to his face: that is to say, how they ouershoote themselues out of measure, so as they regarde not any more the Maiestie of God to humble themselues vnto it, ne consider that if they are become rebelles against him, they shall not any more attayne to take holde of his iudgement which restreyned them from rushing into such outrage. And therefore good cause haue we to pray vnto God to bridle our tungen as well as our hartes, and not to suffer vs at any time to fall into such excessse as to curse him openly: but rather that the issue of the chastizementes which he sendeth may be so lucky to vs, as they may turne to our profite and welfare, according as his intent is that they should do, when he scourgeth vs. Lo what we haue to gather of this streyne. And by the way let vs marke that although Satan be the father of lying, yet he speaketh truth here, when he sayeth *that God had bene as a Bulwarke to Job, and had fenced his house on all sides, and that he had made him to prosper*. Beholde how he turneth himselfe into an Angell of light. For asmuch as he was before God, it stooode him in hande to set a fayre color on his matters, for there was no place for him to vse suche trumperie as he vseth towards men to deceyue them. Thus Satan groundeth himselfe vpon true principles: but that was to apply them vnto euill: for his desire was nothing els but to destroy Job. And he sayeth, that God had bene a bulwarke to him. Then let vs vnderstand, that if we will be maynteyned in this worlde, God must needes put to his hand. For what is our life: and to how many necessities is it subiect? Therefore we could not stand one minute of an houre, if we were not preferued by the grace of God. In like wise is it with all things that we possesse: God must be fayne to fence vs. And who I pray you is he that speaketh here? It is euen Satan, whose comming is of purpose to ouerwhelme vs, both in our goods and in our persones, if we be not (as you would say) well walled, so as God serue vs for a bulwarke, according also as we shal see him to be in the processe of the text. For as soone as Satan hath his leaue, we see howe he raketh away all Iobs goods from him, and with what violēce he goes about it. Therefore it was requisite that Job should be fenced all the while aforehand by the grace of God, and that it should serue to rāpyre him round about. And this lesson is greatly for our profite. For hereby we be warned to pray vnto God, that it may please him to defend vs, for asmuch as while wee be in this worlde, wee are as it were in a wilde woode full of robbers. And here we see also why the Scriptures attribute these tittles vnto him: namely that he is our buckler and shielde, our wall and trench, our rampyre and bulwarke, our towre and fortresse. VVherefore dothe the Scripture vse so many woordes to be token that Gods protection is of force? It is to teach vs, that without him we should perishe a hundred thousande times a day, and therefore that he must be faine to watch continually for our safetie. VVe see then (as I haue sayd) how it is requisite that men should acknowledge their life

2. Cor. 1. d.  
14.

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

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



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

2. Theß. 2. c.  
10.

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

1. Chron. 21.  
4. 1.

Eph. 2. 4. 3.

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

*Heb. 2. 14.* So then, whatsoeuer Satan can bring, it tendeth altogether to mens destruction, and to the drowning of them in endlesse damnation. And yet notwithstanding, God findeth the meane that the euill which is in Satan, is turned to our welfare. And here we see how Sainct Paule was physiked, as he himself confesseth, after he had spoken of the hygh reuelacions that had bene giuen vnto him. God (sayeth he) hath prouided that I should not exalt my selfe to much. Lo here a good prouision and very profitable for Sainct Paule. For we know that pryde is readie to throwe vs headlong into the bottomlesse pit, and that there is nothing that prouoketh Gods displeasure more: for needs must he alway shewe himselfe an enemy to the prowde, and to such as presume vpon their owne strength in what wyse so euer it be. And Sainct Paule was in the same daunger, if God had not remedied it. In what sort did he it? It was (sayeth Paule) by sending me the messenger of Satan to buffet me. See how Satan worketh in sainct Paule, yea euen by Gods permission. And what was the issue of it? Out of doubt Satan ment to haue ouerwhelmed Paule, and his intent was to haue driuen him into wickednesse, to the end he should haue giuen ouer the seruice of God, and by little and little withdrawne himself from Christianitie, by reason of the wearisome troubles and miseries which he endured without ceasing. Lo here what Satan intended. But what for that? God purposed another ende: namely to brydle his seruant, that he should not forget himselfe, and so exalt himselfe to much. And for this cause was he buffeted. For he vseth the sayde similitude of buffeting for the nonce: as who would say, God vsed him not as a man of armes that fighteth in the felde, to giue him a glorious victorie: but buffeted him like a boy to his shame and reproch. Thus the holy Apostle whom God had endewed with so excellent giftes of the holy Ghost, was so farre made an vnderling to Satan, that Satan spitted in his face and wrought him many other villanies. VVe see then how God turneth the euill into good, when he maketh all Satans stinges to serue vs as medicines, wherby he purgeth vs of the vyces that lye hid in vs. And therefore we haue cause to prayse God in all respects, yea euen though that at the first sight his iudgements be ouer boystous to our imagination, and that we be not able to cōceyue them by our fleshly vnderstanding. VVhen we haue well considered all, we shall euermore haue wherefore to magnifie God. Thus much as touching this streyne, wherein it is sayd that God gaue Satan leaue to punish Iob, howbeit so as he forwarned him that he should not touche his persone. In effect, we haue to marke, that when God giueth Satan libertie to assaile vs in such sorte as he maketh many sore assaultes vpon vs: Yet neuertheless he goeth all by measure, as one that knoweth what we be able to beare, and what is expedient for vs. Finally it is sayd, *That Satan went out from the presence of the Lord.* Not that Satan did what he list as if God sawe him not any more: but to signifie vnto vs what the furie of Satan is, and what is his accustomed maner of dealing: that is to wit, that he did the worst he could, without regarding that he is subiect to God, and that he vsed his

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

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



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

to himself, to make vs parttakers of that most happie triumph, which he hath prepared for vs in his heauenly glorie. Thus he will graunt this benefite and grace, not only vnto vs, but also, &c.

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

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

*Psal. 34. b. 8.*



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

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

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men had wrought him as muche spyte as they coule: famine persecuted him, so as he was fayne to get him away, and his wife was taken from him. Afterward when he returned: he was new to begin agayne, and he was fayne to go to another place to seeke pasture. And yet for all this, God sayd to him, Take no thought, I will giue thee this lande, and thou shalt be lorde and maister of it. Yea, but he sawe nothing. Of all this whyle he had not a place to settle in, and yet notwithstanding God promyseth to make him heire of the whole worlde. Afterwarde, whyle it was lykely that he should haue had issue, he had none, and yet was that the thing that should haue ben his comfort. He is olde and drouping, and yet God sayeth vnto him, Thou canst haue no welfare except thou haue issue. And howe coule that bee? for he is alreadie so aged as he could not wel tarrie for it. God hath giuen him Iſaell. But he must be banished and cut off from that house. After in the ende when he had Isaac according to the promise: God plucked that sonne of his from him, and sayd to him, Go kill him. This is yet more than we haue hearde of Iob: for if a father heare that his children be slayne with lightning, or else that some bodie hath murdered them: surely it muste needes be a great griefe to him, and hard to beare. But to goe kill his childe with his owne hande, that is a thing too extreme for him to do: But Abraham must come in place againe heere. Afterwarde when God had giuen him his sonne againe, as though he had ben raised vp fro death: he shewed him what maner of promise it was that he had made vnto him. Hitherto (sayth God) I haue borne thee in hande, that thou shouldest inherite this lande. But so faire off art thou from enjoying it thy self, or from taking possession of it during thy lyte: that thine offspring must be driuen from hence, and dwell in a strange land vnder exceeding cruel tyrannie, by the space of foure hundred yeares. VVe see how God exercised his seruauant Abraham after a strange fashion vnaccustomed among men. And wherefore? for he had also strengthened him by his holie spirite, and therefore he gaue him greate and verie rough assaults. See then howe God woorketh in those that are the excellenter sorte, to the ende they shoulde bee as mirrors and examples vnto vs to follow. And in good sooth a man shall neuer make such workmanship in a litle shop as in a greate one, where he may haue stuffe and store of workmen, so as all things are well furnished and in good order. For if he haue but a small shop, he shall not bee able to doo any great peece of worke. Euen so dothe God. VVe see then howe it was conuenient that Iob shoulde be set foorth vnto vs as a patterne, and that God shoulde plague him to the vttermoſt, to the intent that when wee compare our selues with him, every one of vs may be ashamed, seing we be not able to suffer any affliction, be it neuer so light or meane: for we be so tender as it is pitie to see it. If God send vs any aduersitie, wee neuer consider wherein he spareth vs: but our mynde is vpon our present griefe, and wee will not be comforted by takyng holde of Gods goodnesse, in that hee holdeth vs vp. As howe? If a man be sicke, he taketh suche an inwarde conceyte of his disease, that hee thinketh vpon none other thing, neither considereth he the matter thus: God hath giuen me here many meanes to ease mee withall, I am succoured in my distresse, men haue a care of me, I am serued and tended (as one man hath his wyfe, another his children, and another his seruantes too tend him) and therefore I see that God doth not punish me out of measure: I say he hath remedies in a redinesse for him: either he hath of his owne store, or else he shall be releued by some other. VVe neuer thinke vpon any of these things: but the griefe doth possess vs in such sort, as we be still chawing on the bitte too

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

Rom. 4. 11. 13.

Gen. 12. 10. 11  
in other  
Chapters:  
folowin. 3.

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the same he was then? is he chaunged since that tyme? Is it his minde to ayde but a three or foure? VVhen he sayd, I will be your fortresse and bulwarke, and I will stick to you in all your needes, ment he it but to Iob, to Abraham, and to Dauid? ment he it not to his whole Church? So then, vnlesse we will charge God with vntruth, we must boldly conclude, that like as he asisted Iob, so will he also asist vs. But what? when we be destitute of the grace of Gods holy spirit: that proceedeth of our owne naughtinesse, bycause we regard not the good turne that he is redy to do vs when he giueth vs his promises, And that although he preuent vs, seeking nothing but to viter his power in mainteining vs: yet notwithstanding, we shut the gate against him. And so we well perceyue to what intent this story is written vs, that is to wit (as I haue sayd already) that we might knowe how God afflicteth those that are his: and therewithall vnderstand, that he forgetteth not to succoure them at their neede, and that according to the greatnesse of their necessitie, the remedie is alwayes redy in due season. Furthermore we haue here a godly recorde, that afflictions are not alwayes signes that God hateth vs. If we haue not this beleefe, it is impossible that we should be pacient in aduersitie. For it is not for naught that Saint Paule saith, we ought to haue comfort through pacience. If a mā comfort not himselfe in God, though he shewe neuer so great and inuincible courage, yet is not the same to be called pacience. For he is not pacient as he ought to be. It is but the pacience of a lumbard as we say in the prouerbe: that is to say, it is pacience perforce and against our will, as a mule chawing vpon hys bit. True it is that suche as are of that sorte, would fayne make themselves constant, they would in no wise bowe, and they say, see the wicked fortune, but what though, we must for all that be constant. Here ye see what the pacience of the vnbeleeuers is. Although they be renewed in the world for couragious and stout fellows: yet cease they not to lifte vp themselves against God, and to find faulte with him: and to be short, euery of them wyl needes cleare himselfe. I know not (say they) why this is happened to me, but if it be for that fortune is againste me, or for that God is idle and hath no mind of things, or rather else for that mans state is such. And so in the meane while, suche manner of men cease not to haue their hearts full of venim. But God will haue vs pacient after another manner, that is to wit, hee will haue vs ready too endure all thinges, assuryng oure selues that good and euill proccede from the hande of hym. Hee will haue vs to abyde his chastizement, desyring nothing but to be gouerned by him, and renouncing all oure owne affections. And though he it seeme troublesome to vs, hee will haue vs fyghte agaynst oure owne wycked lustes, and too resyst them in suche wyse, as hee alone maye continue our maister: for it is not possible that we shoulde haue that pacientnesse so franke and free in vs, if we take not occasion to comfort oure selues in God. And howe will that bee? It behoueth vs too bee well assured, that when God scourgeth vs, hee purposeth not oure destruction, but rather procureth oure welfare. For as for hym that imagineth and deemerh God too bee bente agaynst hym: hee can not but fall intoo some greefe and anguise of mynde, yea and euen intoo some frenzie to play the sauage beast, and to lift vp him selfe against God. Can we loue God when wee persuade our selues that hee seeketh nothing but to vndoo vs, and to destroy vs? So then, it is verie necessarie for vs to bee fully resolued, that when God punisheth vs, it is not a token that he hateth vs, nor that he holdeth vs for his enemies: but rather that he by that meane procureth our sal-

uation. And here we see how that (as Saint Paule sayth) our victorie consisteth in taking hold of this loue of God in Iesus Christ, so as we be throughly persuaded, that God hath adopted vs to bee his children: for if we haue that principle, wee shall not be dismayde with any affliction. VVhy so? for sith that God loueth vs, wee shall neuer bee confounded: and so little shall our afflictions hinder oure welfare, that they shal turne to our furtherance, and God will woorke in suche wise, that our saluation shall be aduanced by the meanes thereof. So then, seeing that Iob who was beloued of God, and was one of the excellentest men that euer were in the worlde, hath bene so greuously afflicted: Let vs assure our selues, that if God do nowe and then suffer vs to abyde ouer harde and painfull aduersities, yet ceaffeth hee not to keepe vs still vnder his protection, and to loue vs, and of very loue to prouide for vs the thinges that are good and profitable. But wee muste come to that whiche is set downe here, that is to wit, that God punished Iob, not only in his goodes, but also in his children. This is to be marked wel. For sometimes he that sheweth himselfe stout in some one kinde of temptation, will by and by be quayled in some other. As for example: There may be some man which in suche wyse despizeth the goodes of this worlde, that if he haue bene verie riche, and afterward be sore impouerished: ye shall not see him shrinke, but continue still in good quiet, and he will say: well, I haue ben riche, but it was Gods wil to chastize me: I am bereft of all my goodes and substance, God be praised for it. A man woulde thinke that this man is so constant, as it should seeme he hath no feeling of his aduersitie. Behold the great vertue of him. Yea, but if he be assayed on the other side, so as there happeneth some new temptation to him: ye shall see him so encombred, as he hath no meanes to comforte hym selfe. Then is it not ynough for vs to bee pacient against some one kynde of aduersitie, but wee must withstand all troubles.

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

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

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

ſhoulde giue the diuell ſuch a libertie, as to be able to rayſe vp lyghtenyngs, whirlewyndes, and tempeſtes. For he is not able to doo it as often and as muche as he himſelfe liſteth: but God ſerueth his owne turne by hym, as it pleaſeth himſelfe. Thus yee ſee the queſtion aſſoyled, ſo as yee neede not to maruell that the diuell hath rayſed vp ſuche a tempeſte and rage of foule weather, as to beate downe a houſe, or that hee hath ſtirred vp the lightning of heauen, that is too wit, ſo farre foorth as God permitted him, ſpecially ſeeing God directed him to exerciſe the fayth and pacience of his ſeruaunt. And heere-withall on the other ſyde wee haue alſo to marke, that Iobs pacience was ſo muche the more vertuous and commendable, in that hee fell from ſuche heyghte, and in that hee ſeemed to bee ſo well fenced: and yet notwithstanding ceaſſed not to bliſſe God euen when hee was vtterly forlorne. This (I ſaye) is woorthie of ſingular commendation: for wee knowe that ſuche as are in proſperitie forgette them ſelues. I ſaye, not onely that the worldlyngs and ſuche as thynke not at all vpon God, but alſo that the faythfull whiche haue walked in the feare of God all theyr lyfe long, yea and euen they that keepe ſtill in the ſame mynde, are ouerſeene when they haue all thynges at will, ſo as they forgette themſelus, and knowe not themſelues any more. Lette vs marke what happened to Ezechias. Although he were wholly giuen to ſerue God and too doo his owne duetie: yet notwithstanding, when hee ſawe hymſelfe aduanced aboue ordinarie, hee ſente no more for the Prophete Eſaye, nor medled any more wyth ſeeking counſell at Gods hand, but did all thinges after his owne fanſie, and magnified himſelfe ſo muche, that he prouoked Gods diſpleaſure in the turning of a hande for ſhewing his riches vayngloriouſly, in ſo muche that the hande of God was fayne to fall verrye roughlye vpon hym, bycauſe of his follye and ouerweening, wherewith hee was carryed away. And this is it that Dauid meeneth when hee ſayeth, I ſayde in my abundaunce or proſperitie, I ſhall neuer be remoued. Dauid knewe well how he had ben aduanced by God, and hee neuer darkened his grace: but rather his mynde was, that it myghte bee had in remembraunce too the worldes ende, that God had drawne hym vp from the dung of the cattell, and ſettled him in the ſtate of the kingdome. Hee magnified thus, his will was, that thys ſhuld be spokē of after his death, he vaunted not himſelfe of his nobilitie, he chalenged nothing to himſelfe. And yet for all that, when God had ſtabliſhed him in his kingdome, ſo as he ſawe himſelfe in reſt: he began to aduance himſelfe, and ſayd he had brought all thinges to ſuch a point, as hee ſhoulde neuer bee more remoued. But Dauid ſheweth what we bee when wee be at our eaſe, namely, that wee be ſotted in the ſayd follie, as it ſeemeth vnto vs that God wil neuer change our eſtate when we be in our pleaſures and iolities. Lo what we haue to marke here: namely that ther was a wonderful ſtrēgth of mynd in Iob, conſidering how he reſiſted the ſaid temptation ſo ſodein and ſo great, and not only one temptatiō, but as many as came vpon him altogether at one blow, and yet we ſee how he outſtoode them. A little afore, he had ben in ſuch proſperitie, as it myghte ſeeme that all men had fauoured hym: there was not that man that dydde not magnifye him. Too be ſhorter, Satan him ſelfe ſayeth, it ſhoulde ſeeme that God hilde hym in his lappe. Hee is in thy hande (ſayeth Satan) and thou preferueſt hym in ſuch wiſe, as it ſhuld ſeeme thou makeſt a cockney of him. Herewithall we ſee how he is handled in the turning of a hande, which thing might haue ben a very hard matter for him. So much the more then are wee warned not to ceaſe to looke

2. Kings. 20  
c. 13.

2. Chron. 32.  
g. 31.

Eſa. 39. b. 2.

Psal. 30. b. 7.

Psal. 38. g. 71

Psalm. 104.  
4. 4.



looke well to our felues when God sendeth vs any prosperitie. For it is certain that if Iob had not oftentimes ben waked by this trumpet, to saye, who am I, what is my estate? he had bene vtterly confounded, as soone as God had afflicted him. VVherfore let vs take heed to walk in feare and trembling, chiefly when wee see that God sendeth vs any worldly prosperie. For then is the tyme that the diuell watcheth narrowliest to surprize vs, and to cast some temptation before vs that wee neuer thought of.

Thus ye see what wee haue to marke vpon this sentence, where it is sayd, that at the time when Iob was so well settled, that he seemed he had so many bulwarks, as no euill could touche him: then in one moment both lyghtening from heauen, and a whirlewynd of the aire, and his enemies striped him out of all that he had, so as he was brought to vtter extremitie, sauing his person whiche God had reserved still to more greuous temptations. But for the residue, let vs returne to the sentence, whiche I haue touched already: that is to wit, that we know what the rage of Satan is agaynst the faythfull. VVe haue seene heretofore how God holdeth him shorte, saying, *Thou shalt not touche the person of Iob*, and herewithall wee see with what furiousnesse hee hath proceeded. Let vs now consider the meanes which he hath to tormente vs. For looke how many infirmities we haue, looke how manie kyndes of aduersities there are in the world, looke how many ouerthwart things ther be agaynst vs: so many are the sharp dardes that Satan hath euer in a readinesse agaynst vs, and so many woundes and deadly stripes is he able to giue vs, if God prouide not otherwyse for it. Seing that the diuell hath continually suche weapons, and that we on our side are altogether naked. I pray you what shoulde become of vs if god did not remedie it? So muche the more therefore haue we cause to render thanks to our god, seing we perceyue that Sathan can doo no more than hee giueth him leaue to doo. And therewithall we haue neede also to call vpon God continually, and to say, Alas Lord, if we be not vnder thy protection, what shall become of vs? VVe be sure that thou chastizest vs for a time: but therewithal thou

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

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

### The seuenth Sermon vpon the first Chapter.

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



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

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

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

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

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



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

And nowe lette vs come to that whiche is sayde, that is to wit, howe Iob acknowledged what men are, *Naked I came out of my moothers wombe, and naked (sayth he) I shal retorne again.* VVheras he nameth his mothers wombe, he meaneth another thing: that is to wit, the womb of the earth, who is the mother of all things. Or else as a man pinched at the hearte, hee vttereth not his wordes too the full, but as it were cutteth them halfe off, according as wee see that suche as are in extremitie of sorowe, expresse not their wordes too the full. Neuerthelesse, this protestation is cleere inoughe: that is to wit, that Iob ment to saye thus: Verie well, then must I bee fayne too retourne intoo the earthe, euen in the same plyghte that I came oute of my moothers wombe.

True it is that a man maye take this saying two wayes: Fyrste as a generall sentence: Beholde howe menne come naked intoo the worlde: and when they passe out of it they come too the same poyntagayn: they broughte not their ryches, nor their honoure, nor their pompe, nor their pleasures with them, and they must be fain to go

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

I should

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

Thus yee see what wee haue too marke vpon that whiche Iob sheweth vs in saying, *Naked I came out of my mothers wombe, and naked I shall retorne agayne*, too my graue. Finally when God giueth goodes intoo our handes, wee imagine that wee shall possesse them some long tyme, and that the ownership of them shall contynue with vs, and that wee shall bee so accompanied with our riches, as they shall goe with vs too oure graue, and that they shall neuer departe from vs. But lette vs not make suche accompte of them: for that were but too deceyue oure selues. But contrarywyse, lette vs assure our selues, that if it bee Gods good pleasure to take away the goodes that hee hath lent vs, whether it be to night or too morowe, wee muste bee readie to forgoe them, and that hee doeth vs no wrong to bereue vs in one minute of an houre, of all that wee coulede get during our whole lyfe. As concerning the residue, Iob leadeth vs yet further, in saying, *that God had giuen, and God had taken away, and that the name of the Lord was blisfed therefore*. VVhen hee sayeth, that God had giuen, hee sheweth howe it is good reason, that God shoulde haue the disposing of the thinges that hee hath put into oure handes, seing they bee his. For when God sendeth vs riches, he releaseth not his owne right, that he shoulde no more haue the foueraintie which he ought to haue as the maker of the world. For this word *Maker* importeth that he hath made all thinges in suche sorte, as it is meete that al power and fouerain dominion shuld remain vnto himselfe. And albeit that me possesse their portion of it, according to the portion of goods which he hath giuen them in this world, yet is it meete that he shuld still continue lord and maister. Iob therefore knowing this, submitted himselfe wholly too Gods good will. And it is the thing that al of vs confesse to be most rightful: notwithstanding that in the meane whyle there is not any man that is willyng to frame himselfe thereafter. And for prooffe hereof, if God giue vs leaue to ioy a two or three dayes in any benefite of his: wee thinke he doeth vs great wrong if hee take it from vs agayne, and wee grudge againste him for so dooing. And what meaneth this? It is the same vnthankfulnesse that I spake of euen nowe: namely that when God hath once shewed himselfe liberall too vs of his owne free goodnesse: wee are of opinion that hee ought neuer too sayle vs whatsoeuer wee doo. Lo here a sentence common inough in talke, howbeit so yll practised, as a man may well see that it is vnderstood but of a verie few. So much the more behoueth it vs to consider what is meante by this saying, *The Lord hath giuen, and the Lord hath taken away*: that wee may knowe what maner of authoritie the Lord hath, to giue vs the enjoying of his benefites, and also to take them away from vs euery

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

But

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

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

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

Now let vs fal downe before the presence of our good God, with acknowledgement of our faults, praying him so to bridle vs, as we maye not ouershoote our selues in our vaine imaginations, but rather that we knowing how all our benefit and welfare lieth in him, may come to him to seeke it, resting our selues wholly vpon his mercie: That when he hath once made vs to tast of it, we may be so fully perswaded of his loue which he beareth vs, that although he cause vs to walke in many troubles and aduersities in this world, yet we may neuer cease to cleaue fast to him continually, nor to walke in feare and obedience vnto him, vntil he haue rid vs out of this mortall body, and out of this imprisonment and bondage of sinne wherein we be, to gather vs vp into his heauenly glory, where we shall haue no let, but that we maye reioyce in our God as partakers of his glory and of all his goodes. That he will graūt this grace not only to vs but also, &c.

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

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

**I**T befell on a daye, that the children of God presented themselues before the Lorde, among vvhome came Satan also to present himselfe to the Lord.

2 And

- 2 And the Lorde sayde too Satan, from whence comest thou? Satan aunswered the Lorde and sayd, from going about and from walking vpon the earth.
- 3 And the Lorde sayde too Satan, haste thou taken heed of my seruant Iob, vwho hath not his match vpon earth, a sound and vpright man, fearing God and vvithdrawing himself from euill, and vvhiche keepeth still his soundnesse? Hast not thou soughte mee to the ende I should haue destroyed him vvithout cause?
- 4 And Satan answered the Lord, A man wil giue skin for skin, & al that he hath, to saue his lyfe.
- 5 But novve lay thy haude vpon him, and punishe him in his fleshe, and thou shalt see it he vvill not curse thee to thy face.
- 6 And the Lorde sayde too Satan: Beholde, he is in thy hande: But spare his soule.



Have declared heretofore howe the Diuell being Gods mortall enimie as he is in deede, is fayne for all that, to yeelde obedience to his maker, to whom he is subiecte, not that he doeth it willingly, but by force.

Infomuche that although the diuell be so sore enraged as he is, to anoy and destroy the whole worlde: yet notwithstanding whatsoeuer he attempteth, or whatsoeuer he can deuise and practise, hee is able too bring nothing to passe, without the will of God. And like as Satan is hilde in awe, so also are the wicked men of the worlde. True it is that they passe their boundes as farre as they can, and they beare themselues in hande, that they can withstand God, and there wanteth no good will in them to doo it. But yet in the meane whyle God accomplisheth his owne will by them, so that they be as tooles wherewith he worketh and serueth his owne purpose. And this poynte is verie well vttered too vs in the confession that Iob maketh, when hee sayeth that God, (who had giuen him the goodes that he possessed, had also taken them away from him. For it is certaine that Satan was the doer of all, both in raising the horrible tempest, and in spoyling Iob of his substance, and in killing of his children. VVherefore is it then that hee impureth these things vnto God? Specially seeing wee haue seene hee heretofore, that theeues and robbers spoyled him of his goodes, is it meete that God should be vttered as the author of such theeuing and robbrie? It should seme that we ment to wrap him in the sinnes of men: for we cannot excuse them that came to inuade the goods and cattel of Iob. VVe see here the theeues whom we may condemne: and yet notwithstanding Iob sayeth not, It is Satan that hath so wholly spoyled mee, or they bee the theeues that haue robbed me: but he sayth it is God that hath done it. Doth Iob blaspheme God in saying so? No. For god alloweth his saying as we haue seene already, that he charged not god with any vnreasonable dealing: He hath confessed that God is righteous and full of equitie, and hath glorified him as meete was: and yet neuerthelesse he sayth flatly here, howe God was the doer of the things which the theeues did, and that the diuell was a doer of them too.

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

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

1. Cor. 13. c. 9.  
d. 12.

Thus then wee see an excellent Texte too shewe vs howe God guydeth and gouerneth the whole worlde by his Providence. But wee haue further too note, too what purpose the Holye Ghoste telleth vs, that GOD doeth all, and that nothing can come too passe withoute his consent. It is to the ende that wee myghte despyse Satan and all wicked men, when wee see them practise and inuente neuer so manye thinges: bycause wee are sure they are not able to bryng their enterpryses about. See then howe God meaneth to assure vs of his protection, and to shew vs how Satan is so farre off from beeyng mayster of hymselfe too accomplishe the thyng that he woulde: that he is fayne to serue Gods tourne. Seing that the case standeth so, let vs apply the holie scripture to suche vse as this: namely that although we bee hemmed in with enemies rounde about, and be here as a sheepe in a wolues throate: yet notwithstanding we must not cease to trust in God, and to warrant our selues, that as long as we be vnder the shadow of his wings, we shall be sure of our saluation. How so? Bycause hee hath soueraine dominion ouer all creatures, in such sort as he holdeth euen Satan himselfe and all wicked persons of the world in awe, & leade them to such issue as he thinketh good. Lo wherupon we ought to stay, that we may call vpon God quietly, and when wee haue called vpon him, assure our selues that he will guyde vs. And heere-withall it behoueth vs to beare in mind, that which I haue touched, that is to wit, that we become no iudgers of god, for that were ouergreat presumption. VVerit not too diuelish a pride if men should not acknowledge God to be righteous, except they could perceiue him to be so: but would haue God to humble and abase himselfe so much as to say: wel, I see I must be accomptable to you? As for those that aduance themselues into such pride, are they not al wel worthie to be quite ouerwhelmed by God? Yes

C.

certesse



certesse are they. Also wee see here why Salomon sayth, that they whiche are ouerinquisitiue in searching Gods maiesie too farre, and more than is requisite for them, shall be ouerwhelmed in their owne pride, so as they shal be confounded. Then there remayneth nothing for vs, but to haue the sayde sobrietie of praying vnto God too teach vs so much as is for our benefite and behoofe, and to receiue whatsoeuer he saith for good and rightfull, with out pleading to the contrarie. Thus ye see how we ought to proceede. But many men thinke themselves to haue 10 gained much when they haue found some trifling cauillation, to vpholde that God dothe not all the things that are doone by Satan and by wicked men. It is commonly alledged for answer, that when wicked folke doe any euill, God woorketh not that: but only suffereth it, and simply giueth them leaue. But seeing hee hath authoritie and power to let them: is not his suffering or permission all one as if he did it himself? Therefore that is but a verie sonde excuse, and God hath no neede of our leasings to mayntayne his truth and ryghtuoufnesse withall. 20 VVe must not fynde suche startingholes to stop wicked folkes mouthes withall, which would speake blasphemie against Gods holinesse: but it is inough to haue that whiche the holie scripture telleth vs. For that God not only permitteth and giueth leaue, but also executeth his will, both by the diuell and by wicked persons, it appeereth by this, that the Scripture sayth not, *Lord thou haste permitted, but Lord thou haste doone*: Like as where Dauid confesseth his sinnes and offences when God had punished him grieuouly: he sayth, *Lord, of whome shall I com- 30 playne? for I see it is thy hand: and although that Dauid was persecuted by wicked men: yet he called it the hand of God. Behold howe the Lorde himself speaketh. VVill we bee wiser than he? Shall wee make him beleue that he hath neede of our gay coloures, to warrant him that no man may offer him reproch? For see how he speaketh of his owne woorkes. VVhen he minded to punish Dauid for rauishing Bethsabee, he sayd vnto him, thou hast doone this thing priuily, but I will make the Sunne too beare witnesse of it. Howe was that? VVhat was it that 40 God would doo vnto Dauid? It was that Absolom shuld rauishe his fathers wyues, and defile them in the presence of all the people, in the syght of the Sunne.*

Ye see here an incest, whiche is horrible and agaynst nature, and yet neuertheless God sayth flatly, *I will do it*, for those bee his woordes. VVee see then howe it is not a single leaue or permission: but that God himselfe woorketh in suche wyse, as the wicked must needes be the instrumentes of his will, as wee haue sayd. And I pray you, as touching the office of a iudge, is it no more but too giue the hangman leaue to doo what hee list? VVhen a iudge muste sit vpon an offender, and giue sentence according as lawe and conscience will beare: will hee say to the hangman, I giue thee leaue, goe doe what thou wilt with this man? No, but contrarywyse he pronounceth the sentence, and afterwarde according too the same, putteth the offender intoo the Hangmannes handes too doo execution vpon hym. Beholde, God is the so- 50 ueraine Iudge of the worlde: and doo not wee dishonor him, in saying that he doeth but giue Satan leaue to doo what he listeth? is not this as much as too mocke Gods iustice and to peruert all order? Yes out of dout is it.

So then, let vs marke, that when the wicked run ryot, and seke nothing else but to put all to confusion: God is neuertheless aboute them, guyding and gouernyng things after suche a sorte, as nothyng commeth too passe without hys Prouidence, nor otherwyse than hee hath disposed it.

And heere wee see, why it is expressely, that God wa- geth them whiche are caryed away by their owne ambi- tion or couetousnesse, to make warres, and too cause all the troubles of the worlde, and that as hee entertayneth them in his seruice. For he termeth them his seruantes. My seruauant Nabuchodonozor (sayeth he.) And what 1ere. 25. b. 9 maner a one was Nabuchodonozor? Firste and formost hee was an idolater, and secondly a wicked caytife, that desyred nothing but to sheade mannes bloud, and too turmoyle the whole worlde, as muche as in him laye. There was neyther equitie nor vprightnesse in hym: and yet notwithstanding God auoucheth him to bee his ser- uauant. And in what wyse? He muste not onely permitte him or giue him leaue: for it were a beastlynesse to talke so, and if Asses coulde speake, they would behaue them- selues more reasonably than those that pretend them- selues too be wyse after that sorte. Now then wee see how God executeth his commaundementes and ordinaunces so: Yea, but heere withall lette vs beare in mynde, that 20 the euyl can not by anye meanes bee fathered vpon hym. Satan muste beare the blame styll for his owne naughtynesse, and men are reprobued and condemned by their owne conscience whiche shall bee their iudge and GOD shall bee glorified in all that hee doeth. And howe is that? VVee knowe that all things oughte too bee esteemed according to the intente and ende that men ayme at.

Lette vs nowe consider after what sorte God guydeth and gouerneth the things that are doone here beneath. It is true (as wee haue seene alreadye) that Satans de- 35 fyre is nothyng else but too destroye and bryng all thynges too ruine: But God on the other syde inten- deth a cleane contrarye ende. For all his woorkes are called iudgementes: and in so saying, the holie Scrip- ture by that one woorde alone, meaneth too take a- waye all the lewde imaginations that myghte come in our myndes, so as this is as a mark too iustifye all the woorkes of God, that is too wit, that they bee iudgemets and ryghtfulnesse. And for proof hereof, God punisheth 40 such as haue offended. And who is he that is able too pleade against him that he doeth not well? moreouer his meening is too inure his saythfull ones too pacience, too mortifie their fleshy affections, and to teache them low- linessse. VVhat say wee too these things? can we con- demne them? It is verye certein that we cannot. Take mee euen the wickeddest me that lyue, and demaund of them whither it belawfull for God to chastyze mennes sinnes and transgressiōs, or whither it belong vnto him to hum- ble those that are his, to exercyse the obedientnesse of their sayth, and to tame them, to the end they may lerne to renounce the world. And they shalbee sayne to glori- fy God spyte of their teethe. Seing then that God leue- 55 leth at that mark: it foloweth that all his woorkes are iust and ryghtfull, notwithstanding that men do cauill against them. True it is that the wicked cease not to grunte and bark against God though they cannot byte him: but yet muste it needes come to passe (as Dauid sayeth in the one and fiftith Psalme) that is too wit, that God shalbee iu- 60 stified [or founde ryghtuouse] in iudging. It is not with- out cause that Dauid speaketh so. For hee knewe, how there is so ouergreat boldnesse and naughtynesse in men, that they desyre nothing more than to lift vp themselues against God, and to cast forth woordes at all aduen- ture. Dauid therefore perceuyng such malapertnesse and frowardnesse in the world, sayeth: Verye well, true it is that the creatures passe their bounds so far and with such excessse, that God must needes bee blasphemed and put too reproche, and his creatures become as his iudges.

But

Psal. 59. 10.

2. Sam. 12. 12

Psal. 51. 6.



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

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

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

doeth it. So then, albeit that wee see not neyther the dyuels about vs, nor yet the Angels: yet muste we assure our selues, that God sendeth both the one and the other: verily to maynteyne vs on the one syde, and too trouble vs on the other. And so it standeth vs alwayes on hande to knowe, that God hath iuste cause to chaftize vs, and that if hee ouerwhelme vs a hundred tymes a day, wee be well woorthie of it: and yet that as I haue sayd already, God hath not alwayes a respecte vnto that, when he afflicteth vs: but that nowe and then it is his will that Satan should torment vs so, to the intente that wee myght obayne victorie agaynst him, and that our victorie shoulde bee so muche the more honourable, as his assaying of vs hath ben the more honourable, as his assaying of vs hath ben more terrible. Also his meaning is too exercise vs by practise, to the intente wee may stande in awe, and not take occasion to aduaunce our selues, nor to ouersleepe oure selues in vayne selftrust and presumption, as we haue ben wonte to do. God then wakeneth vs in such wise, as we perceiue, that if we were not vphild by him, it woulde bee to our sorow, specially if wee were not relieved: in so muche that it woulde bee our chauce too fall and to stumble downe at euery blowe: and therefore that it is requisite that God shoulde put his hand vnder vs, or else oure salles woulde bee deadly. Therefore it is Gods will that wee should feele it. But aboute all, wee must vnderstande, that the Angels haue a speciall care of vs to guide vs, accordyng as God hath appointed them to be ministers of oure welfare, and committed vs to their keeping.

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

1. *Iob. 3. 4. 2.* gaine: according as Sainct Iohn sayeth that wee shall see him as he is, when we be become lyke vnto him. In the meane while, lette vs be contented to be his children, and too haue the grace of his adoption sealed in oure heartes by the holie Ghoste: and consequently lette vs knowe him in the image wherein he sheweth himselfe vnto vs. And thus muche as concerning that which hath ben touched, namely that (as Sainct Peter sayeth) Satan ceaseth

1. *Pet. 5. 1. 8.* not too goe aboute lyke a roring Lyon whiche seeketh continually for a newe praie. Seeing it is so, lette vs keepe good watche, and stande vpon oure garde: For after Sainct Peter hath threatened vs in that wyse: he addeth, **V**Withstande you stedfastly through faith.

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

pressely of Iob, *He hath not bis matche or bis lyke*.

By this then wee bee warned, not to marre our selues when we be among wicked persons: and that though we see the whole worlde set vpon mischief, and turned vpside downe, we must not take example thereat, to suffer oure selues to be caried away, but keepe vs still in righte obedience vnder the guidance of God, beseeching him to strengthen vs with his holie spirit, that our heeles be not tripped vp by the stumbling blocks which we see, and which the diuell casteth afore vs to thrust vs out of our waye. Seing then that Iob liued after that sort in all soundnesse, notwithstanding that al the corruptions of the world werife at that time (for all was corrupted:) Let vs mark, that although things be neuer so farre out of order, wee must not giue our selues libertie to doo euill: but wee muste haue an eye vnto God, and be throughly fetled in him, and walke as it were in his presence. For we see what recorde was giuen to the holie fathers that liued rightuouly: that is to wit, that they regarded not what men did, to saye, I shall haue leaue to doo as muche as they, I wil be no better than my neybour: but they coulde saye: Behold, God seeth vs howe wee walke in this worlde, and therefore we must behaue our selues as if we were before him, and we must haue our eyes fastned and settled vpon him. I haue tolde you heretofore what the qualities and tytes importe whiche God giueth here vnto Iob: namely, that fyrst he had the sayde substantialnesse or soundnesse of heart, for that is the true foundation wherevpon we must grounde our selues. Admit wee haue all the vertues of the worlde, so as wee be praysed and honoured of all men, and that we seeme to be very angels: yet shal our whole life be but dung and stark filthinesse before God, vnlesse the sayd fountaine of the heart be pure and cleane: for according therevnto shall our workes be esteemed. Therefore let euery man enter into himself, and searche his owne conscience: for we be wel liked of men, and all men may be well contented with vs, yea and they may clappe theyr handes at vs: and yet wee shall be neuertheless cursed afore God, if there be any hypocrisie in our hearts: or if we be not purged cleane from all dissimulation, so as there maye be no doublenesse in vs, nor twoo heartes at once, as the Scripture sayeth in another place. Now when we be so mynded to serue God: our lyfe also will be answerable therunto, and we shall walke as it becommeth vs. VVee see diuers that woulde fayne bee taken for the ryghtuouest folke in the worlde. But what? their verie lyfe sheweth the contrarie: They are menne of so good behaioure, as it is a woonder to see them: yea with full mouth. But with full eyes, with full eares, full fecte, and full handes, they bee fullye diuels incarnate, and deadlie plagues too infecte the whole worlde. So then, let vs marke well, that the saide soundnesse must bee matched with honesty and vpright dealing, so as wee maye bee conuersante among menne, without anoying any man: indeuoring too helpe oure neybour, and shewing the freendlinesse which God commaundeth vs. Here we see wherein we shewe our soundnesse: and this is the true touchestone wherby God pro-ueth vs. Like as gold is tried either by the touchestone, or in the furnace: euen so oure soundhartednesse sheweth it self by oure honest and vpright dealing, when we lyue among men without anoying them, and without desyre to drawe other mennes goodes vnto vs, being voyde of crueltie, voyde of pride, and voyde of vaynegloriousnesse: And, contrarywyse beeyng courteouse too helpe euery man, pitifull to succoure suche as are in necessitie, and diligente too imploye our selues according too the abilitie that God giueth vs. And like as it behoueth vs to walke

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

And this is a thing well worth the marking. For sometymes shall wee see an outward countenance of vertue in men, so as a man would saye, they be Perie angels, and no man can fynde faulte with them : But what for that? They regard not God, but rather despize him. Therefore it is not without cause that God purposing here to commend his seruant Iob, matcheth these two things together, namely that he had liued vprightly among men, and also that he had the sayd deuoutnesse, that is to wit, a true mynde to worship the liuyng God. And yet for all this, he dwelled here in the worlde among many corruptions. Now if we consider the soundnesse wherein he liued : wee be ouerlazier but if we resist all the euils wherewith wee be enuironed. It is sayd, that Iob withdrew himselfe from euill : and therefore lette vs not thinke too serue God without trouble, for we shall be prouoked to doo euill on all sydes. How then shall wee walke as it becommeth vs. It behoueth vs indeuer to withdraw oure selues from euill, yea euen from the euill that is within vs. If the euill were but neere vnto vs, yet woulde it stand vs on hand to bee heedfull in withdrawing our selues : for if we smell any stinche, incontinently we turne away our face. And I pray you when Satan seketh to poyson vs, and all is full of infection, haue we not good cause to withdraw oure selues. But (as I sayd) the euil is within vs, it is as a burning ouen : and looke how many wicked lustes there bee to carye vs away : so many aduersaries are there too the wil of God. All the whole nature of man (saith Sainct Paule) is nothing else but enmitie agaynst God. Therefore it behoueth vs to be the more carefull to put this doctrine here in vre, that is to wit, *of withdrawing our selues from euill*. And howe shall wee withdraw our selues? Firste of all let vs take heed of our selues, and of our wicked affections, whiche serue to turne vs asyde from God. Then afterward lette vs beware of leude persons, who are as it were fyrebrandes to set the mischief more on fyre : and these are mortall plagues. Nowe then, when wee see so muche iniquitie, so much loosenesse, and so muche outrage in the worlde, that vices haue their full scope : what is to bee done? Let vs withdraw our selues, and lette vs shunne occasion, according also as Sainct Paule alledgeth the same recorde, saying : *VWithdrawe youre selues, and flee farre from Babylon, you that carrie the Lordes vessels*. Hereby Paule meaneth, that after we be once baptized in the name of our Lorde Iesus Christe, it behoueth vs to be holie both in bodie and mynde, and to bee given wholly vnto God, and dedicated to his seruice : whiche thing can not bee doone, but by withdrawyng our selues from the defylementes that may corrupt vs. So then lette vs eschue occasions of euill. And when wee see the

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

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

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

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

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

- 7 Satan vvent out from the presence of the Lord, and smote Iob vwith an euill sore from the sole of his foote to the crowne of his head.
- 8 Then tooke he a potsherd to scrape himselfe, and he sate him downe in the duste.
- 9 And his vvife said vnto him, dost thou yett hold still thy singlennesse? Blisse God and die.
- 10 He answered hir, Thou speakest like a foolish vvomā. VVe haue receiued good of the Lord, and shall vve not receyue euil? In all this Iob sinned not vwith his lippes.



We haue to marke heere, that when God hath withdrawn his hande from vs, wee muste prepare oure selues too suffer muche greater miseries than wee haue escaped. For wee see after what maner God proceedeth, when he afflicteth his seruantes. If they bee but Nouices, so as they bee not acquainted with the suffering of aduersitie, he spareth them, lyke as wee woulde not lay so greate a burden vpon a little childe, as vpon a man. God then hath a regarde of our ablenesse too beare, and according as wee bee practized with the induring of troubles, so sendeth he them too vs smaller or greater. But when wee bee once as it were inured with them, then maye he the better lay full lode vpon vs: for he hath also giuen vs wherewith too beare it oute. And wee see howe he speaketh too Peter, saying that at suche tyme as he was yong, he was leste at his owne ease and rest: but when thou arte olde (saythe he) another shall

*Iohn. 21. e. 18.*

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 When the robbers had made cleane riddaunce of all his great cattell, the lightning came from heauen too consume the rest: His children dyed, as if the hande of God had bene their enimie, and by and by after he was plagued in his owne person. Heere was inoughe too haue ouerwhelmed Iob, notwithstanding that he had a wonderfull stoutnesse in him. But it was Gods will too worke after suche a maner in him, too the intente that every one of vs when wee bee afflicted, shoulde consider that God ceaseth not too bee oure father still. For he neuer forsooke his seruant Iob, althoughe he were come to suche extremities. And when wee suffer but the one halfe, yea or the tenth parte of that whiche he endured: shall wee bee excused if wee murmure? Nay rather, haue wee not cause too thanke God for regarding of oure infirmitie, when he punisheth vs but according too that whiche he seeth vs able too endure? And what letteth that wee shoulde not bee afflicted as muche as Iob? Is it for that God hath not so muche authoritie ouer vs? or is it for that Satan is become more gentle nowe a dayes? VVee bee sure that the rage of oure mortall enimie Satan is the selfe same it was, and that he is of the same mynde still that he was then, and that he keepeth still his accustomed nature, that is too witte, too bee as a Lyon roaring with open mouthe too swallowe vs vp. If God giue him the brydle, wee bee sure wee shall endure as muche or more than Iob. But our afflictions are meane and sweete, if a man compare them with the afflictions that are spoken of heere. Therefore let vs conclude, that God sheweth him selfe curteous and very pityfull towards vs, seeing wee bee chastized so gently at his hande, and that he keepeth such a measure as wee bee not racked too the vttermost, nor he vsfeth so greate and excessiue rigour as wee see heere in the person of Iob. Furthermore it is heere shewed vs, howe men oughte too renounce them selues, that they may giue them selues wholly ouer vnto God. But as long as a man standeth in his owne conceyte (yea euen though he bee well accustomed too serue God,) it can not bee but hee shall rather goe backwarde than forwarde. For prooffe whereof, he that standeth in his owne conceyte, delighteth also in his owne pleasures, and in his owne ease, and he desireth to haue all his owne commodities, and al that his lust leadeth him to. But god meaneth to hadle vs cleane cōtrariwise: How is that? Is it for that God delighteth to trouble vs? No: but bicause it is behoofefull for vs to be so tamed and brought lowe that wee may shewe the subiection which wee oughte too yelde vnto God. If God should frame himselfe too

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

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

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

fancies, are vtter enemies to God: and all our affections are armed agaynst him, to make vs striue agaynst hys punishments when he fendeth them vnto vs. Therefore it was a dubble warre vnto Job, when besides the possibilitie of being tempted in himselfe, his owne wife prouoked him to despaire: for that was the full measure of all miserie. But God permitteth it to happen to his faithfull ones, and that in especiallye when hee purposeth to trye them to the quicke. And this lighted not vpon Job alone. But we see it most of all in Dauid: yea and wee see it also in our Lorde Iesus Christe. Beholde here two mirroures wherein God ment to represente the said kinde of temptation vnto vs. For one of the greuouslest cōplaints that Dauid maketh, is that hee was mocked, for putting hys trust in God, in somuche as he became a laughingstocke to euerye man, and men bleared out their tungs at hym saying: O see la, he bare himselfe in hand that he sate in Gods lappe: he called him his protector, his buckler, and his fortresse: hee bragged of his calling vpon him, and of his resorting to him for refuge: and to be short, it seemed that God should neuer haue forsaken him: and nowe a man may see howe he hath esteemed him. All the myseries that Dauid endured, were not so hard to digest, ne wounded him so deadly, as these reproches that men offered him. And verely Satan seeth how he holdeth vs as it were by the throte, when hee hathe once wonne thys poynte at oure handes. For hee standeth not skanning whether hee maye picke vs and wounde vs in the arme, or in the legge: but hee commeth righte to the hearte, and too the throate of vs when hee hathe once doone so muche, that wicked folke fell a mockyng of vs, as though we hadde trusted to God in vayne, and were disappoynted of the hope that wee wayted for at his hande. VVee see then that our faith goeth too vtter wrecke, if wee giue place too any suche temptation. And looke what befell vnto Dauid, the same was accomplished in our Lord Iesus Christ. Therefore it behoueth vs who are his members, to be fashioned like vnto hym, and that the same likenesse be fulfilled in our persons, and that wee put our selues in a readinesse to resist when we indure aduersities and when wicked persones come to sting vs by scoffing at our fayth, of purpose to cast vs into such despayre, as our hartes might misgiue vs that God is agaynst vs, and that wee be cut shorte of the trust that wee reposed in him, when wee finde not the succoure that wee looked for at hys hande. Lette vs arme our selues agaynst the suche temptation, that wee quayle not vnder it. True it is (as I haue erst sayd) that it is a right harde temptation to ouercome: but wee see what is written here of Job. Is not he that vphild him, strong ynough to helpe vs also, that we may not quaille? Neuerthelesse we haue here an example, how that after Satan hath tormented vs and that wee haue bene visited bothe in bodie and goods and in all things els: to knit vp the matter withall, wee must bee fayne to be mocked, and to haue our fayth assaulted. And this cannot bee done, but the name of God must bee blasphemed: and therefore wee must needes be grieved and sorie at the hart, when that happeneth. For when the vnfaythfull skorne vs as reiected of God, they blame him of vntruth as though he had beguyled vs, and therefore it muste needes grieue vs and torment vs. But how soeuer the world go, let vs not faynt for all that: but let vs call to remembrance what hath hapned vnto Job and vnto Dauid, and what Iesus Christ hath shewed vs, to the end we may not thinke it straunge if we be fashioned like vnto his image. For here we see vpon what cōdicio God hath grefed vs into the body of his sonne, so as he is the generall



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

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

And it is not to be doubted but this woman here was an  
instrument of Satan, and therefore it is not to be maruelled  
though she be as a Sheediuell, or as a feend of hell, to sette  
Iob in suche a rage, as he should lift vp himselfe againste  
God, and fall too rushing againste his maiestie. But if the  
matter be throughly considered, the naturall meaning of  
it is this rather: *Blisse God and die*: that is to say, wel mayst  
thou persist to blisse God as much as thou wilt: but when  
thou hast all doone, thou shalt gayne nothing by it, it is but  
lost labour: thou must be fayn to die, do what thou canst:  
it is fully determined that it shall be so: for thou seeest that  
God hath not heard thy prayers, whether thou glorifye  
him or not: it is all one: none of this shall come at Hea-  
uen: therefore thou haste spunne a fayre threde in hum-  
bling thy selfe afore God: nay, sith thou must dye lyke a  
poore forlorne caytife, looke not that God should be ap-  
peased towards thee, nor that his wrathe should be assua-  
ged, thou must needs passe through it. True it is that the  
sense commes continually all to one poynt: and therefore  
it behoueth me not to stande greatly vpon the wordes.  
For the principal point is to haue such doctrine, as the ho-  
lie Ghost giueth vs. For the firste poynte, and without any  
difficultie, (as the wordes themselves conteyne) it is  
certaine that the marke wherat Iobs wyfe shotte, was too  
drue him to despayre, to the ende he should haue fretted  
and chafed against God, and haue losse his whole vnder-  
standing, and in stede of blissing of God as he had earst  
done, haue prouoked him to wrath, and finally haue flin-  
ged himselfe ouer all the fieldes lyke a wood beaft.

And here we haue to consider throughly, what is sayde  
of Iob: for it is a common instruction for all the faithfull.  
Therefore let vs beare it well awaye, and applie it to oure  
our owne vse. True it is that this saying heere, came oute  
of a womans mouthe: But howe many are there too bee  
founde, that will say the lyke at this daye? It is the ordi-  
narie custome of the world. For wee serue not God (now  
adayes) but by indenture as they say. Yea and men them-  
selves are not ashamed to confesse their owne vnbeleefe  
by their prouerbes. They saye a man should not truste  
so much to the boughes, as to lette goe his holde of the

bodie of the tree, which is as much to say as they must not  
trust altogether vnto God. VVherunto tend these things,  
but to shewe that we yeeld no honor vnto God? But we  
conceiue them accordingly as the things themselves im-  
port. If God ddo vs good, peradventure it may so be that  
we will shew how we be beholden to him. But if hee han-  
dle vs amisse, incontinently it is at our tounge end to say:  
To what purpose doo we ouerlabour our selues? Also let  
vs marke well, that if Iob were tempted and prouoked by  
his owne wyfe: Satan shall haue store of vndermyners in  
these dayes to leade vs into lyke temptation, if we be not  
armed and fenced to resist it. Thus we see then what wee  
haue to do. Besides this, if it happen that the wicked come  
not to pricke vs forward after that maner: yet it may bee  
that euen they which haue profited most in Gods schole,  
may conceiue such imaginations of themselves. VVe see  
how euen Dauid confesseth of himself, that he had stode  
as it were vpon yce, and thought he should haue slyded  
when he entred into that discourse with himself, and saw  
how the wicked fort were oftentimes too well intreated,  
so as they glutted themselves with the pleasures of thys  
worlde, and pyned not awaye as the good men doo: and  
that on the contrarie part, the poore faithfull ones drinke  
heere of the water of sorow, so as God ceaseth not too  
punish them. VVherfore he protesteth, that in the ende  
he came to say, And what? Then, that I haue indeuored  
to haue cleane and pure handes, is it any better than losse  
tyme? is it not an vnprofitable labor? Dauid confesseth  
that he was encombred with such a temptation: not that  
he was overthrowne in it, but for that it came before him  
and he resisted it stedfastly. So then lette vs marke, that  
when the diuell bringeth such matches to set vs the more  
on fyre agaynst God in our afflictions: we must not giue  
eare to him, least he entrap vs: and therefore that we must  
bethinke vs of this lesſon a long tyme aforehande, which  
serueth to giue vs victorie agaynst suche encounters.  
And here we see wherfore it is sayd in Esay, Say ye, there  
is a rewarde for the ryghtuous. That is to saye, conclude  
you so with your selues. VVhen you see al things so con-  
founded, as it maye seeme that all order is turned vpside  
down, and that God fauoreth the wicked, and hateth the  
godly, or rather that Fortune beareth al the sway, & that  
God is a sleepe in heauen, and gouerneth no more the  
things here beneath: yet must you alwayes assure your  
selues of this, that the rightuous shall reape the fruite of  
their labours. So then it is true that there can not bee a  
worſe temptation, than to thinke that we lose our labour  
in seruing God, and in praying his name, and in hol-  
ding our selues vnder him. And therefore it behoueth vs  
to bee fully perswaded, that God wil in no wise disappoint  
those that honour and serue him. If wee haue not this  
opinion: it is impossible that euer we shuld haue the least  
desire that can be in the worlde, to giue our selues vntoo  
God. If wee imagin that God turneth his backe vpon  
vs, that he makes a sport to see vs turmoyle so here below  
that he shutteth his eyes, and that it is but lost tyme too  
walke in all carefulnesse: who is hee that can bende him-  
selfe to doo well? Now then, forasmuche as it behoueth  
those that serue God and come neereſt vnto him, to bee  
fully resolued, that he rewardeth those that feare him: we  
see that the woorst and deadliest temptation that Satan  
can trumpe in our way, is when he beares vs in hand, that  
wee doo but lose tyme, when wee praye vntoo God, and  
make oure recourse vnto him. And so muche the more  
muste wee bee watchfull agaynst suche temptations, as  
we perceiue them to be so wicked and dangerous. Here-  
withall let vs beare in mynde, that it behoueth vs to be re-  
dy fenced agaynst the greateſt freendes that wee haue.

The

The case is so here, as I may yeeld nother to my wife, nor to my neighbore simply, no nor euen to him whome I trust best. For our linking one with another must be such as we alwayes haue regard of God, and that the bond of our concord and frédship proceede from him. Also let vs remember, that if a man haue a diuell in his house to disquiet him, or if he haue two or three: so much the more neede hath he to stande vpon his gard: and it maye in no wise serue to excuse them for setting themselves in a chafe against God. For it declareth vnto vs that we must garde 10 our selues on al sides. And why so: for Satan our mortall enimie is ouerwily, he spieth on what side he may best enter, and if there be any feeble place, there will he make a breach. And the easiest entrance that he hath into vs, is by the loue that the husbände beareth to the wife, and a singular freende vnto him that he trusteth. Satan sees well ynough that we giue way to such manner of persons, and therefore he laboreth the more earnestly to serue his own turne by them against vs. Yet must not this diminishe the fréndships that are good and godly: but the husband must 20 pray God, that he suffer not his wife to be as a firebronde of hell, to kindle the fire of impacione, or of distrust in him, to prouoke him to blasphemie. Also it behoueth the wife to pray God, that hir husband may guide hir as is cōueniente, and be alwayes able to instruste hir aright as hir head and superioure. And moreouer when God hath giuen vs freends and acquaintance, we must pray hym that they may serue all to his honoure, so as eche of vs maye further other in the way of saluation, and not entice one another vnto wickednessē. Thus we see what we haue to 30 do in the firste pointe: and consequently, let vs aduise oure selues well, that euery one of them, both wiues and husbands, freends and kinnsfolke, may helpe vs to serue God, and that we our selues may ayme alwayes at that marke: specially when we see that God dwelleth in them, and that he vseth them as his own hands to guide vs withall. But if a freend, or a kinsmā, or a wife go about to driue vs to despaire: then out of all peradventure we must renounce them all, for God must be preferred, and our fréndship must begin at him, and leuell at him, as at their true mark. 40 And this is it that we haue to marke in this streine according also as Iob sheweth vs by his owne example, saying: *Thou hast spoken like a foolish woman: verely we haue receyued good at the hand of the Lord, and shal we not also receyue euill?* VVhen as Iob answereth, that his wife hath spoken foolishly: thereby we be admonished, that we ought to reprocue suche blasphemies sharply, for asmuche as they bee spewed out by Satan. For if we see a sword drawn against vs, or a foynē cast at vs to wound vs vnto deathe: what would we do in that behalfe? would we suffer our selues 50 to be slayne without making countenance of any thing? No: but we would take heede to shift off the blewē or to ward it, if we set any store by our life. Euen so when Iob saw himselfe so persecuted of his owne wife, and that she wēt about not to worke him some harme in his body only, but to sende him to the deepe pit of hell: he resisted hir stoutly. VVe see then with what corage we ought to proceede in suche cases, and howe it is no dalying with Satan seing we finde him so furious an enimie, nor no going to the matter as though we went to some light skirmish that 60 were easy to ouercome. And furthermore, Iob had also an eye to that which hath bene recited heretofore. For (as I haue said) if a man vpbraid vs, that it is but a vaine thing to trust in God: true it is that the same doing troubleth vs, and is ynough to quenche our faith: and therewithall God is accused of mildealing and of mocking his seruants, and specially of vniustice: all that is proper to him is plucked from him, and he shal be no longer God, except he dis-

cerne good from euill, to aduance those that serue him in fowndnesse, so as he may be iudge of the world, and ready to heare them that resort to him for succor. If God be bereft of such vertues: we see most certainly, that both his glory, and his Godhed, and his being, are quite abolished. So then Iob could not beare with such blasphemies, according also as it is said in the Psalme, that the zeale of Gods house ought to bite our harts and to consume vs, and that the reproch which men offer vnto him, ought to rebound vpon vs, so as it behoueth vs to be grieved whē we see the honoure of God impeached. Then if we be his children, it becommeth vs to set our selues against it. And thus we see what we haue to note when Iob rebuked his wife so stoutly (as to say) Thou hast spoken like a foole. And herewithall let vs beare in mind, that this answer here ought to be made against all like temptations, from what partie soeuer they come, or from whence soeuer they be sent at vs. But aboue all, when we be troubled with the lewd imaginations of our owne flesh, it behoueth vs to followe the example of Iob, and to learne of him howe to deale with our owne griefes: and whereas we haue bene accustomed to be angrie with them that sting vs or do vs any wrong: euery one of vs must begin to storme against himselfe: so as we may bethinke our selues thus: I haue such a vice: I am angry with mine enimies if anye one of them haue practised euil against me, and I can haue no patience, but am caried away with a desire of vengēce to requite like for like: and yet when I haue well iustified my selfe, I finde not a worse enimie to my welfare, than my selfe: that is to say, this yngracious nature, and the wicked affections that I conceiue within me are as many enimies to hinder my welfare. And therefore it becommeth me to be angrie at my selfe, by cause it is from thence that my greatest enimies come. VVherefore when such temptations come vpon vs, as we see it happened here to Iob: let vs learne to withstand them stoutly, without soothing of our selues, to the end we may ouercome them. And when we see our selues trained by any lewde fancies to striue against God (as our nature is full of rebelliousnesse, and of striuing against him) we must not flatter our selues to say as some do, that it is but our nature, and that we be not able to amend it: but let vs assure our selues that such excuses shall stande vs in no steade: for it behoueth vs to fight stoutly and to resist them, and it is not for vs to saye flatly, O, we must saue our selues, or I wote not what: no no: But we must enter into the combate, yea and into a liuely combate, where we must employ all our witte, and all our endeuoure, or else we shall neuer come to an end of it. Lo whereof we be aduised in this streine. And whē Iob addeth, *Seeing we haue receiued good of the Lorde, why should we not also receiue euill?* he setteth downe a naturall argument to induce vs to beare patiently the euill and aduersties that God sendeth vs. For if we be so muche bounde to a man, that when we haue receiued a good turne at his hand, we will haue such consideration of him as to saye, he is a man that hath done me greate good: if here vpon we indure not any thing at the hands of them to whome we be so muche beholden, will not men saye that there is to vilanouse an vnthankfulnesse in vs? According then as we be bound to mortall men, so also will we be patient when we shal be faine to suffer any inconuenience for them. If a childe be willing to beare with his father, forasmuche as hee knowes that his father begate him, and nourished him, and kepeth him still in his house: if the childe (notwithstanding that his father be rough towards him) be bound neuerthelessē to acknowlege that it is good reason he should abide him: If (I say) we graunt so much vnto creatures: what must we graunt to the Creator: VVe

tor? We see that God dothe vs many good turnes, and shall wee endure no euill at his hand when it pleaseth him? Ought not he too haue superioritie ouer vs, and too punish the vs when he thinketh it good? This consideration ought to make vs bowe downe our neckes, and to holde vs in quiet: and that is the argument that Iob maketh heere. He had sayde heeretofore, The Lorde hath giuen, the Lorde hath taken away, and that is another reason. For thereby he ment, that when God giueth vs goods, it is not to appropriate them vnto vs (as they say:) but too 10 let vs haue the vse of them for a time, so as wee shoulde be ready at all houres to sende him home agayne that which he hath lent vs. Lo thus wee see how Iob alleageth a naturall reason: and now he bringeth another seconde reason. And what is that? We receiue good at the Lords hande, and why then receiue we not euill also? For sithe we bee so greatly bounde vnto God, it is too vile an vnthankfulnesse, if we can not finde in our hearts to suffer any thing for his sake. And furthermore, if we will marke this reason well: wee must first compare God with his 20 creatures: and then secondly wee must compare the benefites that God giueth vs, with the benefites that we can receiue of men. When God commeth in the ranke, I pray you what is all the honor, and all the authoritie that can be giuen to creatures? is it any more than a droppe in respect of that which is due vnto God, and which he hath deserued? So then let vs marke well, that if we were a hundred thousande times more pacient too suffer afflictions than we bee: if the aduersitie came vnto vs on the behalfe of men too whome we are bounde, yet were our 30 doing too no purpose. Why so? bicause the Maiesie of God surmounteth all creatures in suche wise, as wee can not discharge our selues towards him, as becommeth vs: and that although we do our duetie towards men: it is impossible too accomlishe that whiche wee owe vnto God. But aboute all, we must marke the gracious giftes that he dealth to vs continually with his owne hand. Let vs count well, for we are sure, that when we haue counted [to the vntermost] we must confesse with David, that 40 there is nother number nor measure of them. And wherefore? For Gods goodnesse is a botomelesse pit, in so much

*Psal. 40. b. 6*

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

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

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

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

- 11 **A**ND three of Iobs friends hauing heard of all the aduersities that had happened vnto him, that is to vvit, Eliphaz the Themanite, Baldad the Suhite, and Zophar the Maamathite, came from the place vvhare they dvvelte: for they agreed to come to haue compafsion of him, and to comfort him.
12. And vvhens they list vp their eyes a farre off, they knevv him not, and then they listd vp their voyce and vvept, and rent their clothes, and cast dust vpon their heads to vvarde heauen,
13. And fate dovvne by him vpon the grounde by the space of seuen dayes and seuen nightes, in suche vvise as none of them spake one vvorde, for they sayve that his greefe vvas greatly increased.



Yesterday I declared in effect what Iob ment by this sentence, *We haue 60 receiued good at the Lordes hande, and why receiue we not euill also?* It serueth to shew how men are tooo vnthankfull, if they acknowledge not them selues so greatly bounde vnto God, for the number of benefites whiche they haue receiued at his hande, as they ought not to refuse any maner of afflictions when he listeth to exercise

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

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

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



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

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

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bours in aduersitie : but yet therewithall they fare as blockes, so as a man can get no succour of them, they be so dismayed. But we must follow the fashion that is set downe here : namely to be pitifull and tender harted after such a sort when we see any man indure aduersitie, as we alwayes haue our handes at libertie to succour him after the abilitie that God hath giuen vs. Then muste wee not haue our mindes so ouerset with sorowe, as our hartes should be dismayed, and our wittes vtterly amazed : but rather this pitifulnesse of ours must extend yet further, 10 and quicken vs vp to seeke how we may salue the fores that we see in our neighbours. And this is it that is meant here by the secōd place, where it is sayd that Iobs freendes beyng come to mourne with him, purposed to haue comforted him with all speede, so as their comming was not onely to weepe and to say, we feele some part of thy miserie, but also to comfort him if it had bene possible. Thus then we see of what mind they came. But what for that? They sayled in the middes of their iourney. VVhen they went first in hand with their errand, they were in a good 20 minde. But they hilde not the meane that was requisite and needefull, which is, that when they were once come, they should haue had the same compasfion towards Iob still, and they should haue sought such meanes to comfort him, as had bene most agreeable to him, and they should haue shot alwayes at that marke. But they did not so: yea contrariwise they became as men amazed. And howe is that? doubtlesse they found not any thing to be offended at in the persone of Iob : howbeit for asmuch as they sawe suche extremenesse of affliction, it seemed to them that 30 God would not haue handled him so sharply, except he had bene a castaway. And so they tooke such a conceyte by reason of the excessiue miseries that they sawe in Iob : as they lost their courage to comfort him. And here wee see why it is sayd in the Psalme, Happie is the man that hath consideration of them that are in trouble. Dauid had passed that way as well as Iob. For he had indured great aduersities, in suche sorte as he was like as if he had bene forsaken of God, according as I haue sayde heretofore. And a man might say, But beholde, is it not to be seene 40 that it was but a fondnesse for him to glorie of his trusting in God, and to warrant himselfe that he would succour him? for we see the playne contrarie. For asmuch therefore as Dauid was condemned by men vnder the colour that God persecuted him, and exercised his patience in sundrie wise : he sayeth, Right happie is the man that hath consideration of the afflicted. Hereby he meaneth, that if we see any man in anguish for his hard aduersities : God requyreth aboue all things, that we should not at the first dashe take such conceyte as to say, O he is damned, 50 God sheweth full well that he purpoueth to cut him of, there is no more hope of him, behold he is past recouerie. VVe must not be so rigorous, but wee must haue the wit to say, very well, let vs wayt what God will do : aduersities are comon as well to good men as too bad, and when they light vpon good men, they are not without a cause. VVhen God scourgeth them, although we perceyue not the cause wherfore he doth it, yet it becōmeth vs to consider that God is righteous. VVe see then that afflictions are common, both to Gods chozen people and such as he holdeth for his children : and also to the castawayes and those that go into damnation. But forasmuch as it is not for vs to iudge of it, except God haue shewed vs what end the afflictions shall come vnto : it becommeth vs to holde our verdit in suspence, as if a man should say, Is this man afflicted? very well, let vs acknowledge the hand of God, and begin to say, Alas I haue well deserued as much or more wretched creature, looke it thou haue not offen-

ded thy God so many wayes, as he may punish thee an hundred thousand fold more than him whom thou seeest to indure so much. Let vs then aduise our selues to conclude thus, Very well, I see this poore man is handled very roughly : true it is that he lead a naughtie life, and that he suffereth rightfully : but yet we know not what God will do with him. Lo here the wisdom that Dauid exhorteth vs vnto : namely that wee shoulde wayte to see whither God will deliuer those whome he persecuteth with his owne hand, albeit that it be rightfully done. Also let vs learne to be fenced against al stumbling blockes that may come in our way, that wee bee not troubled when things exceede our imaginacion, and that we be not letted by them to do our duetie continually, and that our hate sayle vs not in the middes of our iourney. Truly this lesson is harde to put in vre : but so muche the more payne ought we to put our selues vnto, and God will giue vs the grace to bring it about. This is the thing that I spake of at the beginning : namely, that if we haue a desire and zeale to comfort our neighbours, wee muste desire of God to furnish vs with the meanes to do it, to the intent that whē it cometh to be put in vre, we become not vnprofitable like blockes of woode : yet notwithstanding, it must not be thought ouer straunge, that Iobs freendes were so astonied, considering the plight wherein they found him : for he was vtterly disfigured, so as they could not know him at the first sight, as the text sayeth. Vndoubtedly they had such an affection rooted in their hart, that when they saw him so miserable, yet they could not cease to shewe that they loued him still, howbeit that when they knew him, they were vtterly astonished. It is consequently sayd, *That they lifted vp their voyce and fell a weeping.* These teares here came not of counterfetnesse, it was a good affection that they had. Howbeit for asmuch as they were abashed by reason of the great miseries that Iob indured : we see they be so troubled and dashed out of countenance, as they be not able to do their duetie as they meant to doo. Then to haue some loue & to vtter the signes of it, is not all that is requyred : but this loue must be well ruled, to the end we may well serue one anothers turne, as God commaundeth. As touching that it is sayd, that *they rent their clothes, and cast dust vpon their beades, that they cast themselves vpon the ground, and were seuen dayes and seuen nights without speaking any woorde* : therein we see the sayd compasfion wherof we haue spoken afore : and besides that, we see how their meaning was to humble theselues with Iob, as it were to make intercession to Godward to haue pitie vpon him. For when the men of old time did cast dust vpon their heads, it was in token of humilitie and acknowledgment of their sinnes. And first they knew that their state was to say, doth God punish vs? then let vs be thinke vs of that whiche wee haue forgotten : that is to wit, that we be but rottennesse and a thing of nothing. For when men are in prosperitie, they make themselves drunken, they flaunt it, they sore in the ayre, and they be not touched with any care. But assoone as God smyteth them, then they storne, and they consider nother whence they are come, nor whither they must retume. Also the men of old time, to the end to bring all this to remembrance, vsed the sayd Ceremonie : thereby yeelding themselves faultie before God, as though they had bene wretched offenders. And the thing that is requyred at offenders handes, is that they should acknowledge their faults, craue pardon, yeelde themselves gilty before God, and retume vnto him with true repentance. Iob had good occasion so to do: and his freendes also could not shew forth their freendship, if they had not done the like. For we be bound to take vpon vs the persone of our neighbours, to 60 aske

aske God forgiveness in their behalfe. The greatest reliefe that we can giue to such as are in distresse, is to pray God that he will not shake them off altogether. But wee cannot by our prayers succour those that are in aduersitie, without hauing that which I haue recited: that is to wit, without keeping of them companie, to humble our selues afore God, and without coming to them to mourne with them. *Psal. 35. b. 13.* *14.* Dauid protesteth that he did it euen for his enimies, and that when he saw them running into destruction, he was sorie for them in his hart, and shed bitter teares and sighes for them. If Dauid haue done thus for his enimies that persecuted him: why should not we doo it for them whom we know to be the children of God? Certainly we ought to folowe Dauid, in praying for our enimies. For without we do so, Christ will not auow vs to be his Disciples. But it is an ouergreat leudnesse if we haue not such pitie vpon those in whom we perceiue some signe of godlinesse and religion, and which are instructed in al one doctrine with vs. Therefore when they come to sue for pardon at Gods hand: it becometh vs to ioyne with them in that case. Behold (I say) what ye haue to marke when it is sayd, that Iobs friendes rent their garments, cast theselues agaynst the ground, and sprinkled dust vpon their heads. Herewithall we note, that although such Ceremonies be signes of repentance: yet we muste not thinke that men shal be discharged for clothing themselues in sackloth, for much weeping, and for vsing such maner of fashions as may make them seeme to haue nothing but lowlinesse and aduersitie in them: but rather we must bethinke our selues of this sentence of Iob, *Ioel. 2. c. 13.* Rende your harts and not your garmentes: whereby Ioell meeneth, that it is to no purpose for men to haue great store of Ceremonies, or to martyr themselues much in outward sight of the worlde, except their hartes be broken before. And what maner of Rending or breaking is it that God requireth in our harts? It is that wee should be cast downe and humbled before him: that when we perceyue any signes of his wrath, (specially when we feele the blowes of his hand already,) we should be paciēt: assuring our selues that all comes for our sinnes: and that wee do not as many do, who when they be beaten with Gods roddes, chawe their brydles like mules, and conceyue I wote not what a fiercenesse and bitternesse, which serue to set them in a rage against God, notwithstanding that they make countenance as though they were well tamed. But contrarywise (as I haue sayd) it behoueth our harts to be rent, (according to the exhortacion that is made vnto vs in the Psalme) by laying our hart open before God, to the ende he should know al that is within it. Then let vs folow the sayd saying of the Prophet Ioell, that we should not rend our garments, but our hartes rather: for therein will the true repentance shewe it selfe. But it is impossible that our hartes should be rightly rent, without shewing of the foresayde lowlinesse by experience, in confessing our sinnes, to the intent to giue glory vnto God. And herein a man may see what a mockerie is in those that thinke themselues to haue done very much, when they haue graunted that they haue done amisse, that they haue committed a great offence against God, and that they haue caste a stumblingblocke into the Church: and yet peradventure if a man grate vpon them but a little further, and woulde make them to vnderstand their faults: it would make them to say, O, that were toto much: and it woulde seeme vnto them that God were ouersharpe and rigorous against them. But in any wise we must not thinke that God receyue vs as repentant persons, except we bring him the sacrifice that is spokē of in the one and fiftith Psalme. And what maner a Sacrifice is that? That wee haue our hartes and mindes so distressed

as we can no more: and that we be so ashamed of the comitting of the sinnes whereof our conscience hath remorde & accuseth vs, as wee know not where to become, vntil we haue found fauour in our God. Thus much then as concerning this poynt, that repentance consisteth not in ceremonies, but hath hir seate in the hart of man, howbeit that if she must shew hir self by signes, and that if we haue a minde well disposed, she muste so appeere before men, as we may not onely haue this woorde in our mouth, to say, we haue offended: but also our harte must speake it before our rung. But when as it is sayd that Iobs friendes fate by him seuen dayes and seuen nights: it is not ment that they departe not out of that place of all that while: but that they abode with him by the space of seuen dayes, lamenting there with him, and casting themselues vpon the earth: and specially that they yeelded a good record of their loue towards him, in abandoning all their own pleasures and commodities, to be there in sorowing with him whom they meant to comfort. Lo what the summe is. And therewithall it is sayd, that they spake not one worde: wherein wee see that whiche I haue touched heretofore: namely that they were very fore troubled, when they saw Gods hande so rigorous vpon Iob. For they came of set purpose to comfort Iob: and now they are dumb. What is the cause of it? Is it for that they haue forgotten all the reasons that might serue to comfort him withall? No, they had a wellsettled remembrance, as we shall see hereafter. Wherefore is it then, that they hild their peace? Bycause they were preuented by this imaginacion. How now? wee tooke this man to haue bene the seruant of God, and peradventure if God had punished him, wee would haue thought yet that there had bene some order to comfort him. But we see that God hath forsaken him, and that he hath set markes vpon him to shew that he is a reprobate persone, and that there is no more hope in him, and therefore we see no meane to comfort him. Thus wee see the cause of their astonishment. But they ought to haue had an eye to Gods promyses, whereby he witnesseth vnto vs, that when it seemeth vnto vs that all is loste and past hope of recouerie for vs: he is able to sende remedie still. Howbeit they did not so. Hereby then we are admonished, (as I touched afore) to pray vnto God, to hold vs in, that we be not moued with such compasiō in the aduersities eyther of our selues, or of our neighbors, as to conclude that we must be past al hope of recouerie. For the Diuell desires nothing more than to cause vs to make such a conclusion, and to put into our heades that God hath cast vs off. Supposest thou (wil he saye) that God will euer receiue thee to mercie seing thou hast offended him so many wayes? If we giue place to such temptatiōs: behold how wee be bereft of Gods grace and of all his promises. And therefore let vs so much the more earnestly pray God to strengthen vs in such wise, as we may beate backe such assaults of Satan, that when soeuer wee be afflicted in our owne persones, or happen to see our neighbors suffer aduersitie, wee may not be vtterly dismayed, but rather take courage to make this cōclusion: very well, it is true that these afflictions are great: but yet must wee stil trust in God, and hope that he wil turne this aduersitie of ours to our wel'are, according as he maketh all things that he doth in this worlde, to serue to the welfare of the faythfull. If we haue this consideration with vs, wee shall neuer be destitute of cōfort in our troubles, nor neuer be barred from Gods help, so we flee vnto him for succour. But let vs fall downe in the presence of our good God, with acknowledgment of our sinnes, praying him to make vs so to feele them, as we may alwaies be readie to indure the chastizementes that he shall send vs, and abide them without

*Esai. 40. g.*  
*27. c. 41. b.*  
*8. d. 14.*

without being ouertroubled in minde, & therewithal that we may neuer be ashamed to condene our finnes and iniquities, & to craue pardon for the: & specially that in yeelding our selues guiltie before him as wee be in deede, wee may not cease to cal vpō him, & to assure our selues that

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

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

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

2. SO Iob answered, and sayd :
3. Let the day perish vwherein I vvas borne, and the night vwherein vvoord vvas brought that a man childe vvas conceived.
4. Let that day be ouercast vwith darkenesse, and let not God requyre it from aboue, and let it haue no brightnesse to giue it light.
5. Let darknesse and thicke shadow v ouerwhelme it, let it bee ouercouered vwith clowdes, and let the heate of the day burne it vp.
6. Possessed bee that night vwith darkenesse, let it not bee reckened among the dayes of the yeere, nor come in the number of the monethes.
7. Desolate bee that night, and let it haue no gladnesse in it .
8. Let them that are vront to curse dayes, curse that, and they also that fall a mourning.
9. Let the starres bee darkened in it, and let it haue no hope of light, nother let the eyeliddes of the morning tvvylight see it :
10. Bycause it did not shet the doores of the vvombe that bare mee, to hyde these troubles from mine eyes.



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

will bee well strengthened. Herewithall wee see the so-dayne change that happened to Iob. For it seemeth not that he hath any newe occasion to be so out of patience as to curse the day of his byrth: considering howe he dothe it seuen dayes after he had shewed himselfe so patient. He seemeth to bee become quyte another man than he was afore. But all our strength vanisheth away in the turning of a hande, if God continew not in ayding of vs. And here wee see wherefore a man is likened to a shadowe. It is not onely bycause our lyfe is so frayle and slightfull: but also bycause wee are vnconstant, so as there is no holde of vs, but wee bee fickleminded, looking sometimes so stately as it should seeme wee had the courage of a Lyon, and by and by becoming as fayntharted as a woman, so as there is nother reason nor stomacke in vs: and so farre of are we from hauing the valiantnesse to incounter agaynst temptations, that we cannot abyde so muche as to heare that any man shoulde rebuke vs. Then lette vs marke well the suddenesse of the change that befallerth vnto menne, that wee may looke the better aboute vs: and when we haue called vpon God in the morning, lette vs doo the like all day long: and to bee shorte, let vs thinke vpon God continually without turning our selues aside after any maner wyse. Thus wee see howe wee muste alwayes bee carefull: thus wee see howe wee muste alwayes continew in prayer and supplication. And nowe let vs come to that whiche is sette downe in the text, *Howe Iob cursed the day of his birth*. Some there haue bene, that would excuse Iob altogether, as though he had bene caried away in his aduersitie, howbeit without blaspheming of God. Other some imagine that he hath forgotten the patientnesse whiche he had had heretofore, and that he is altogether iraged, so as he hath no more minde to glorifie GOD, but is caried away by his owne passions, and speaketh as a man out of his wittes. Heretofore he blamed his wyfe of folly: and now he sheweth himselfe a double foole in cursing the day wherein he was borne. But it is certayne that Iob is not come too suche extremitie: for it is alwayes his purpose too obey God, as wee shall see. Neuerthelesse, there is a mixture in him:

that is to wit, in his fighting he sayleth not to be wounded, he ceaseth not to receyue blowes, he staggereth, he steppeth awrie. So then, let vs marke this mixture: that is to wit, that Iob hath not so founde a perfection as he had afore: and yet notwithstanding, that although his aduersitie pinched him, so as it was likely that he should haue saynted in the middes of his way: he hilde on his course still with full purpose to obey God, howbeit that in the meane while (as sayeth S. Paule) he accomplished not the good that he desired. Paule in that place treateth of himself, and confesseth that although his whole desire was to giue himself vnto God: yet notwithstanding it came not so to passe, but he was hindered by his own nature, which was ouerweake. If S. Paule acknowledged so much of himselfe: let vs not thinke it straunge that the like should happen to Iob, so as he should be desirous to frame himselfe to the good will of God, and yet his affection should not be so perfect in all points, but that he must be faine to haite and to stoope. And herein we see that which happened to our father Iacob, at suche time as God meant to cause vs to vnderstand, that when soeuer the faithfull incounter against temptations, it shall not be without carying away of some curste blowes that shall leaue their markes behinde them. VVe see how Iacob wrestled with the Angell of God: and wherefore? not for that he was Gods enimie: but bycause the Lorde which trieth those that are his, mindeth also to prooue his owne children, as we haue seene in the first Chapter. Therefore it is sayd that the Patriarke Iacob stroue and wrestled with the Angell. VVhereby it appeareth that God ment to exercyse him, and also that Iacob disposed himselfe to beare out the brutes that he should be put vnto, in somuch that God inhonored him by giuing him the name of Israell, which is as much to say, as mightie towards God. But in the meane whyle, went he away with the victorie without touch of brest? No, but he had his thygh crused in such fort, as he halted and was lame of it all his lyfe after: The vpper hand was his, but yet was he fayne to be humbled. Behold how the faithfull withstand temptations: namely that in some poynt they may chaunce to stoope, yea euen in such wyse as God shall humble them all the dayes of their lyfe, that they may haue occasion to know their own infirmities till they grone againe: but yet for all that, they get the vpper hand in incountering, and God suffer them not to be vtterly oppressed. Then muste Gods children comfort themselves in this, that when God sendeth them any afflictions, they may well feele some such inward heauinesse of minde as they shall not knowe whiche way to turne them, yea and so farre ouerhoote themselves as to vse wordes that are not to be excused: but yet for all this infirmitie, the strength of God shall not cease to dwell still in them and to hold them vp in such fort, as they shall feele themselves to haue alwayes some good affection: and that although their legges fayle them, yet their harte shall holde his owne still as the Prouerbe sayeth. Thus ye see what we haue to marke in this sentence. But that we may the better vnderstand wherein Iob ouershot himself, and how farre: let vs consider in what maner it is lawfull for men to be wery of their lyfe. There haue bene many Heathen men, which knowing the miseries of this earthly lyfe, haue sayd that the day of birth ought not to be a time of mirth and ioy but rather of sorowe, for so much as when man commeth to it, he beginneth with weeping. Beholde a creature that is full of all vncleannesse, and as vyle and miserable as is possible to be imagined. And moreouer if wee marke things well, it is a bottomlesse gulfe of all miseries whereto wee bee subiect. So then, if wee haue an eye to the present state and condition of

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

sayeth



saythe Saincte Paule. And saythe hee so bicause hee is impacient, or for that hee lysteth vp him selfe agaynst God? No: but for that he is the instrument of the holy ghost, and sheweth vs, that in this present lyfe wee haue cause too sigh and grone without ceasing. And why so? for wee bee shutte vp in a deadly prison, and are subiecte too so many wicked lustes, as wee can not by any meanes attayne to dedicate our selues vnto God, by reason of the great number of our corruptions, which cease not too prouoke vs vnto euill. Thus wee see howe 10 wee maye lament our case after the example of Saynct Paule, who giueth vs a rule thereof. But heere wee see howe Iob curseth the day of his birthe, wherein hee is not too bee excused, nother can it bee sayde that hee ouershorre not him selfe. And why so? For it behoueth vs too ioyne them bothe together: that is too witte, that when God created vs, he also printed his owne image in vs, and dyd vs the honour too bee the excellentest of all his creatures: In whiche respecte wee haue cause too blesse his name continually: And 20 although this lyfe bee so full of miseries, as nothing can bee more: yet the case standeth so, as wee can not sufficiently value the inestimable benefite that GOD hath bestowed vpon vs, in giuing vs thys present lyfe, bicause that by maynteyning vs therein, hee maketh vs too feeble by experience, that hee hathe a care of vs, and will not by any meanes forsake vs, howsoeuer the world go. Seeing wee haue this, haue wee not whereof too reioyce euen in the midst of all oure aduersities? So then, the saythfull man whiche speaketh with good aduifement, will neuer curse the day of his birthe, what 30 miserie soeuer he endure. Iob therefore behaueth him selfe vnthankfully too Godwarde, in cursing so the day of his birthe: and it can not bee sayde that hee deserued not blame for passing his boundes. Furthermore let vs marke, that the children of God maye also blesse their birtheday. I meene in not considering their wants, too bewaile themselues with Sainct Paule: but simply in hauing an eye too the benefite whiche God gaue them when he sent them into the worlde. True it is that 40 the Heathen men abused it: for when they solemnized their birthday, they dyd it too exceede in many follies and superfluous pompes. But the very originall and wellspring of the solemnizing of birthdayes, was, for that the holy fathers knewe it was good reason, too yeelde God thanks, and therefore they hilde that day as a solemne feast, to the ende to prouoke them selues to prayse God. Yea verily: for when wee haue passed some yeres of our lyfe, although wee ought too call Gods benefites too remembraunce incessantly: yet is it requisite that 50 at the day of our entraunce into the worlde, there should bee kepte an euerlasting memoriall of them, so as wee might say, I see well that this yeere is past: God hathe brought me hitherto: I haue offended him many wayes, and therefore it is meete that I shoulde nowe aske hym forgiueneffe. But aboue all thinges he hathe shewed me great fauour, he hathe maynteyned me alwayes in hope of the saluation that he hath giuen me, and he hath deliuered me from many daungers: and therefore it becommeth me too call the same too remembraunce. And now that I am too enter into another yeere, it is good that I 60 prepare my selfe too the seruing of God. For the euil aduentures that I haue passed, shewe me howe great neede I haue of his succour, and that without him I shall be vndoone a hundred thousande times. Thus wee see howe the holy fathers were woont too solemnize their birthdayes, and howe it is a good and profitable exercise. The Heathen men (I say) haue abused it, and wee see at this

2.Pet.2.a.4  
Iude.a.6.

day howe they that call theselues Christians do play flat mockhollyday with God when they solenize their birthdayes. For they make no reckening of prayers, nor of thanksgiuing, nor of the acknowledging of their finnes, nor of Gods benefites: but of pampering them selues after a beastly maner. But (as I haue sayde) it behoueth vs alwayes too blesse God vpon oure birthedays. And why? forasmuche as God hathe set vs heere in thys worlde too bee his children: hee hathe not put vs fourth as Oxen and dogges, but as reasonable creatures, that beare his image. And further, forasmuche as wee be baptized in the name of oure Lorde Iesus Christ, and that besides oure creation, God hathe also moreouer prynced his marke vpon vs for an aduantage, too the intent wee shoulde bee as his deere frendes, and bee receyued into his Church: therein wee haue cause too blesse God double. And so they that curse the day of their birthe, by chafing at the miseries and afflictions that they endure, shewe well that they bee vnthankfully; and that their owne affections doo too muche ouermaster them. Euen so stode the case with Iob. And therefore wee haue the more cause too pray vnto God without ceasing, that hee will vouchesafe too holde vs backe: and that if nowe and then hee suffer vs too let slippe some wicked words, and that wee bee not so steadfast as were requisite: yet notwithstanding that thought wee bee shaken, wee may not fall, but recouer our selues agayne, and learne too gather our wittes better about vs, too brydle our selues: and that when wee see there hathe beene any frayltie in vs, wee maye condemne the faulte, too the intent too returne by and by agayne into the righte waye. Thus yee see what wee haue too marke heer. But when it is sayde, *Cursed bee the night wherein word was brought, bebolde a manchilde is conceyued*: it shoulde seeme that Iob mente too spite God in so dooing. For thoughte wee haue cause (as I haue earst sayde) too blesse God for creating vs after his owne image and likeneffe: yet is our case suche, as the men are preferred before the women in mankinde, we know that God hathe ordeyned man as the head, and giuen him the dignitie and preheminance ouer the woman. And heere wee see also why Sainct Paule saythe, that 1.Cor.ii.b.7. the man muste go with his head bare, bicause he is the glory of God: and the woman the glory of the man. True it is that the image of GOD is printed alyke in them bothe: but yet is the woman inferiour too the man, and wee must go by those degrees whiche God hathe set in the order of nature. So then, it is reason that God shoulde bee glorified bothe in males and females: howbeit that hee must chiefly bee glorified at the birthe of a manchilde: and yet cleane contrariwise Iob saythe: *Cursed bee the night wherein it was reported that a manchilde was borne*. And why dyd hee so? For had it not become him too haue thoughte well of all these thinges, according as God had disposed the dayes? Yes: but Iob turneth all too the contrarie. And heere wee see that whiche I haue touched: namely that hee so wanzeth awaye in his owne passions, as hee forgetteth Gods graciousnesse, whereof he had spoken afore. For he had sayde: very well, seeing we haue receiued benefite at Gods hande, why shoulde wee not also receyue euill? for wee bee bounde too bee subiect vnto him. Iob shoulde haue borne these thinges well in minde. Howbeit forasmuche as it is an excellent matter too haue a manchilde borne, than too haue a womanchilde: hee sayth: *cursed be the night wherein he was conceyued*. But (as I haue sayde afore) all this is too teache vs too pray God too arme vs, and too giue



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

1. Cor. 11. b. 11.

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

Gen. 2. d. 25

Mat. 26. d.  
37.  
Lu. 19. f. 41.  
Iohn. 11. d. 33  
35. c. 38.

worlde on fire to burne vp the earth, and he would haue  
 the cloudes, and the windes, and all things els too ming-  
 gle themfelues together at this desire. Hereby wee see,  
 that when men are muche pinched with aduerfitie, they  
 ouerhoote themfelues in fuche wife, as there remaineth  
 no more modestie, nor any thing els in them but outrage.  
 Sith we see this in Iob: it behoueth vs to stance the more  
 vpon our garde, and to be well aduised, that our sorow-  
 ing in our afflictions be after such a sort, as in the meane  
 while God be bliffed in all that he doth, that wee pro-  
 uoke him not to displeasure, no not euen by vnaduised-  
 nesse, for it is certaine that Iob meant not to displease  
 God willingly, neyther was it his intent so do agaynst  
 Gods minde: but this befell him through vnaduised-  
 nesse. For our pafsions are blinde, wee haue no wit to  
 difcerne, wee wander without keeping eyther way or  
 path. In so much then as wee know our affections to be  
 fo outrageous, wee haue fo much the more neede to  
 pray God to rule them for vs. But by the way, if wee  
 compare Iob with those that blaspheme God with open  
 mouth, I pray you, howe woorthie are such men to bee  
 condemned? For Iob hauing serued God all the time  
 of his lyfe, is neuerthelesse set here as it were vpon a  
 scaffold by the spirite of God, to the ende men might by  
 him perceyue their owne wretchednesse and humble  
 thefelues, & vnderstand that when the grace of God fay-  
 leth them, they are in a forwardnesse to cast themfelues  
 into hell, if they bee not hilde backe. Seing that Gods  
 will was to exercyse Iob in such sorte, as to set him out  
 for a gazing stocke and to make him serue for an exam-  
 ple and learning vnto others: what shall become of those  
 that blaspheme God, yea euen without cause? for there  
 are some that if any harte grieffe happen too them, fo  
 as they be troubled, or if a man doo but stirre their cho-  
 ler: yee shall see them teare Gods name a peeces, and  
 they thinke that it ought to serue them for excuse if they  
 can say, why then did he chafe mee? If a man happen  
 too doo them a little displeasure, or if a flie chaunce too  
 crosse before their eyes: Iesus Christe, and his death,  
 and his bloud, and his fleshe, and all that euer he hath,  
 shall bee torne all to peeces. As who would say, that our  
 Lord Iesus Christe had taken mans fleshe vpon him, to  
 bee made a Rayling stocke, at those monstres handes  
 whiche are not woorthie too liue vpon the earth. And  
 yet notwithstanding, they will take it for their excuse  
 too say, fuche a man did anger mee. Thou supposest  
 that thou bendest thy selfe agaynst man, and yet notwith-  
 standing when thou bendest thee agaynst him that  
 hath grieued thee, the case is so that God is offended by  
 it? But when they come too aduance themfelues in  
 that wise agaynst God: seeme they not Monsters con-  
 trarie too nature? Therefore lette vs take heede that we  
 fo brydle our affections, as Gods name bee not blasphe-  
 med by vs, whereas it ought to bee prayfed and bliffed.  
 Marke this for one speciall poynt. Furthermore, wee see  
 that in blaspheming of God, men haue a certayne natu-  
 rall Rhetorike, and are fo cunning in the art, as there is  
 no lacke in them. God hath giuen vs speech, to the in-  
 tent wee shoulde confesse him too bee good, righteous  
 and full of equitie in all respectes and cases, and to the  
 ende that in all our talke, our indeuer shoulde bee too  
 speake of him with all reuerence. But when it com-  
 meth to the poynt that God should bee honored aboute  
 all things, wee speake fo faintly of him, that scarcely  
 can a man wring a little woorde out of vs that shall bee  
 well set. But if menne will go too blaspheming: then  
 yee shall see them as eloquent as may bee deuysed, and  
 there is not the man that may not seeme to haue bene

at schoole to learne fine Rhetorike. Euen so is it here.  
 Iob did it not of set purpose (as I haue sayd afore) for  
 he withilde himselfe as muche as he was able, and he  
 fought agaynst the temptation. And yet notwithstanding  
 wee see howe his owne nature caried him away  
 in fuche wise, as he could not holde himselfe from this  
 kinde of Rhetorike which is tooo flowing. For where-  
 to els serueth his setting downe of fo many fashions  
 of speache, whiche he heapeth vp as it were into a lit-  
 tle pyle? For so much then as wee see such a vice roo-  
 ted in menne, what haue wee to doo? wee muste pray  
 God to open our mouth, and to giue vs the grace that  
 all our woordes may tende to his honor. And moreover  
 that he will restrayne vs after fuche a sorte, as wee may  
 take good heede that wee speake nor vntowardly and  
 at auenture, when occasion is giuen to talke of his iudge-  
 ments, and of the good that he hath done vs, and of  
 the corrections that he hath sente vs, and of fuche o-  
 ther like thinges: and that wee may beare fuche reue-  
 rence to his Maiestie, as our woordes may bee well fra-  
 med, that there may not be any reproche, and much lesse  
 any outrage, as wee see is happened here vnto Iob. Yea  
 and wee muste be the more provoked therevnto by this  
 that he sayeth, *Let them that are wont to curse dayes, curse  
 the day of my birth: and let them that rayse vp weeping and  
 lamentation, ban the night wherein I was conceyued.* Seing  
 that Iob speaketh fo, wee see yet better, that men haue  
 neyther measure nor stay of themfelues when their af-  
 fections beginne to boyle vp. For like as in a pot, when  
 the first seething is ouerpast and it hath cast his first skum,  
 other wallops come after, so as a man cannot stop them:  
 euen so fare our affections, which are fo outrageous as a  
 man cannot weeld them at the first brunt. But contrari-  
 wise we see what is taught vs in the holie Scripture:  
 namely that when Dauid ment to prayse God as became  
 him, he was not contented to applie all his wites and all  
 his indeuer too the doing of it: nor to call men to beare  
 him companie: but he sayeth also, *Yee Heauens, thou  
 Earth, yee Trees, ye Hills, thou Hayle, thou Snow, thou  
 Rayne,* and all yee senselesse creatures prayse yee the  
 Lorde. VVee see what zeloufenesse there ought to bee  
 in vs when wee minde to serue God in good earnest:  
 that is to witte, wee muste desire, not onely that menne  
 and women, but also that the senselesse creatures should  
 with one common consent applie themfelues to prayse  
 God with vs, so as there may be nothing in this worlde  
 neither aboute nor beneath, whiche shall not bende in  
 selfe wholly to glorifie God. And herewithall also let vs  
 pray God to giue vs the grace too bee able too employe  
 our felues thereaboutes, and to strengthen vs agaynst  
 all temptations that may chaunce: not onely agaynst the  
 assaultes that shall bee made vpon vs by our enimies  
 from without, but also agaynst the affections that are  
 within vs.

Nowe lette vs fall downe before the presence of our  
 good God, with acknowledgement of our offences, be-  
 seeching him too make vs vnderstande them better, and  
 too open our eyes, that when wee beholde the miseries  
 wherewith wee are like too bee drowned and vtterly  
 fordone, wee may learne to haue recouffe too his so-  
 uerayne goodnesse, so as he may continew the thing  
 that he shall haue begonne in vs, by making vs too taste  
 of his loue: And that if he sende vs any afflictions,  
 eyther by reason of our sinnes, or for the tryall of our  
 patience, wee may not bee fo vngracious as to grudge a-  
 gainst him, but rather blisse him, assuring our felues that  
 he hath iuste cause to chastyze vs: and yet neuerthe-  
 lesse beseeching him too gouerne vs in fuche wyse by

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

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

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

This Sermon containeth yet still the exposition of the tenth verse, and of the verses following.

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



Haue declared heretofore, that when we be heauy and sorowfull, the onely remembrance of Gods benefytes muste cheere vs, or at leastwyse asswage our miseries and griefes: so as if any aduersitie pinch me, and I bethinke me of the great number of benefites that God hath done for mee, the same must asswage my sorow. And sith the cace standeth so, no afflictions ought to make vs forget the knowledge which we haue of Gods benefites and graces: and yet notwithstanding it cometh so to passe. VVhereof we see example in Iob, who is the true mirrour of pacience. For what soeuer miseries he indured: yet ought he to haue acknowledged it for a great good fortune, that he was sent as a reasonable creature into the world, that he had borne the image of God, and that he had bene cherished and mainteyned vnto mans age, to the intent he might know God to bee his Father. Behold here such benefites as are inestimable: and yet is Iob so farre of from comending them, that he wissheth he had neuer tasted them. VVee see then howe fore temptations trouble vs, and that in steede of taking some comfort and asswagement of our sorowes by Gods benefites, wee turne the same into a corzie, in somuch as we could finde in our harts that God had neuer done vs any good, nor that wee had neuer knowne him. Not that Iob was vtterly of this minde: but bicause woordes escaped his mouth without aduifement, by force of the miserie that he indured. This then is no incouragement for vs to consent vnto wicked intentes: but wee must brydle our selues in such wyse, that if such fancies come in our head, wee may driue them a great way of from vs. And certaine it is, that here is great and sinfull infirmitie woorthie to be condemned. For we see the example that is shewed vs in the two and twentieth Psalme in the persone of Dauid, and specially in the persone of our Lord Iesus Christe. Dauid is there as a man destitute of helpe, to whom God sheweth himselfe to bee contrarie, in so much that he seemeth to bee vtterly shak-  
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*Psal. 22. a. 1.*

*Math. 27. e. 46.*

But yet neuerthelesse, after he hath thus made his mone, he addeth: Lord thou diddest drawe mee out of my mothers wombe, thou diddest gather mee vp from the matrice, thou haste shewed thy selfe to bee my God before I could knowe thee or call vpon thee. Dauid did set this geere before him, of purpose too render thanks vnto God, and too sing vnto his name in the middes of his sorowes: and afterwarde he stablisheth himselfe in good hope for the time to come, not doubting but God regarded him still with compafsion, considering that he had shewed himselfe so gracious and pitifull towards him alreadie. Here wee see a lesson comon to all men: which is, that when we bee distressed with aduersitie too the vttermoste, euen that it seemeth a vayne thing and but lost labour to call vnto God: yet it beho-  
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*Psal. 22. b. 10*

*Math. 18. a. 7. & 26. b. 24.*

aduersities:

aduersities: yet notwithstanding there will be some fraile-  
 nesse mingled with it, in so much that our grieffe shall car-  
 rie vs away as it were some hideous tempest in vs, so as  
 wee shall not bee able to rule our selues in all poynts as  
 it were requisite. And hereby wee be warned to walke  
 in feare, and to stande continually vpon our garde, be-  
 seeching God to succour and releue such weakenesse  
 as he knoweth to bee in vs. Furthermore, if at any time  
 wee bee so assaulted too passe our boundes and to make  
 suche complayntes: Lette vs praye God too arme vs, 10  
 that wee may well atchieue suche a combate. And how  
 fouer the worlde go, lette vs practyze the lesson that  
 I haue spoken of: whiche is to set before our eyes the  
 benefites of God whiche wee haue receyued in tymes  
 passe, too the intent they may so comforte vs, as our  
 sorowe doo not ouermate vs too oppresse vs altogether,  
 but that wee may keepe still some taste of Gods good-  
 nesse, too the ende wee may hope still for mercye at  
 his hande, notwithstanding that wee haue no likely-  
 hood at all of it, and that it seemeth wee bee vterly 20  
 shutte out from him. Thus yee see what wee haue to  
 marke in this streyne. And herewithall wee see, that  
 when menne are once falne vnto wickednesse, there  
 is no ho with them. It was already too muche to haue  
 sayde, *why was not the doore of my mothers wombe shet*  
*vp? why was I borne into this worlde?* But he addeth  
 further, *why did the knees receyne mee? why did I sucke*  
*the teate?* Herein wee see that Iob considereth not Gods  
 benefytes to his owne profite, albeit that he haue felt  
 them in greate number, but rather reiecteth them al- 30  
 together: and this it is to make an ill beginning. There-  
 fore wee muste take good heede too our selues: and so  
 soone as our Lord maketh vs to knowe any good that  
 wee haue receyued at his hande, it muste so touche vs  
 too the quicke, that wee may not bee so churlish and  
 frowarde as too turne good into euill. For if wee once  
 beginne too forget Gods giftes, or too turne them con-  
 trarie too that wee ought: it is certayne that the same  
 inconuenience and vyce will folowe vs too the vtter-  
 most, as wee see here by the example of Iob. VVhen 40  
 God openeth our mothers wombe to let vs out into the  
 worlde, he giueth vs certayne women too take vs vp,  
 according as wee see it is very needefull, considering  
 that the poore humane creature commeth forth in as  
 greate necessitie as any thing can bee. This done, he  
 prepareth nourishment whereby wee be strengthened,  
 and he turneth the womans bloud into milke, that wee  
 might sucke sustenance out of it. God then doth so  
 prouyde for vs, euen at the tyme that wee haue ney-  
 ther witte nor reason, and are in daunger of death, not 50  
 able too helpe our selues, no nor too aske helpe at o-  
 ther folkes handes. God preuenteth and ouergoeth vs.  
 VVee see here benefites of diuers kyndes. But wee see  
 that Iob did put them all in a bundle, and was angrye  
 with them all. Therefore lette vs hereby take warn-  
 ing, too bee moued to consider Gods fatherly good-  
 nesse and too thanke him for the same, so often as he  
 setteth foorth any of the benefites that wee haue re-  
 ceuyed of him. And when wee haue so begonne, lette  
 vs go through with it. For as it is sayde in the French 60  
 Prouerb, Loaues are made horned by setting of them a-  
 misse into the Ouen, and when men haue once ouer  
 shot themselves, they wote not howe too keepe measure  
 any more. Nowe if it happened so vnto Iob, who was  
 indewed with so singular constancie: what shall be-  
 come of vs that are but as leaues, so as there needeth  
 but a little blaste of winde too shake vs downe? Then  
 lette vs vnderstand the neede that wee haue to flee vn-

to God, that he may reache vs his mightie hande. But  
 after that Iob hath sayde so, he addeth yet worser: which  
 is, *that if he were dead, he shoulde haue rest.* The rea-  
 son (sayeth he) is that death endeth all thinges, so as  
 there is no more *eyther ricke or poore, there is no more*  
*any Seruaunt or Mayster: Those that haue troubled the*  
*worlde bolde themselves in quiet: and they that haue bene*  
*troubled are also at rest with them. I shoulde lye still and*  
*sleep, I shoulde no more haue any care or feeling of miserie.*  
 It seemeth at the firste blushe, that Iob speaketh here  
 lyke a Heathen man that hath no hope of the lyfe too  
 come nor of the resurrection, howbeit that the same  
 were neuer cleane wyped out of his harte. But some-  
 tymes there are so greate and so headdie pafsions in vs,  
 that the seede of God is as it were choked, and all the  
 light of reigioufn:se whiche wee ought to haue, is dim-  
 med, and all the conceytes thereof are cast vnder foote,  
 so as they can beare no sway.

This is well woorth the noting: but it had neede too  
 bee declared more at length, for too be well vnderstood.  
 VVee see howe the present afflictions blinde vs. If it be  
 sommer and that wee bee ouerwhote (for wee muste  
 take these familiar examples) it seemeth one of the  
 paynfullest troubles that a man can indure: specially if  
 a man bee so ouerloden that he saynt, and bee not able  
 to holde out any further, he woulde haue a frotte that  
 shoulde clyue the stones, and he thinks he shoulde  
 bee well refreshed, and that he shoulde bee the more at  
 his ease. And if it bee winter, wee will thinke that no  
 heate can bee to greate for vs. Lo howe the present  
 pafsions carie vs away, and this befalleth too all men:  
 Yet notwithstanding some are muche more tender and  
 nyce too suffer aduersitie, than other some bee. There-  
 fore according as eche mannes nature and complexion  
 is, thereafter doth he torment himselfe with the aduer-  
 sitie that he indureth, and thereafter dooth he martyr  
 himselfe too the vttermoste. For asmuche as wee see  
 suche experiences, wee knowe that menne are caried a-  
 waye by their affections, in suche wyse as they thinke  
 vpo nothing but the thing that griueth and tormenteth  
 them. And the same thing is too bee seene here in Iob.  
 For he is so ouerpressed with his miserie: that he loo-  
 keth moste too that whiche shoulde befall him after his  
 death, and thinketh nothing at all of the seconde lyfe.  
 I say he thought nothing at all of it when he spake after  
 that sorte at aduenture. True it is that he had the know-  
 ledge and beliefe of it printed in his harte: but it laye  
 as a couered fyre, which is as it were choked with ashes.  
 And lette vs not thinke it straunge, that our euill and  
 sinfull affections, shoulde cause vs so to forgette the  
 thinges that wee knewe and were sure of afore. For  
 wee see howe good zeale hath had the same propertie  
 bothe in Moyles, and in Sainct Paule. VVhen Moyles *Exod. 32. 5.*  
 desired God too bee striken out of the Booke of lyfe, 32.  
 to the ende that the people might bee saued: wee see  
 there a good and holie minde, euen suche a one as God  
 allowed of: and yet was there somewhat to be gaine-  
 sayde in it. Dothe Moyles thinke that God can roote  
 out his owne chozen? Is God changeable in his pur-  
 pose? Moyles knewe well that God had chozen him  
 and adopted him to bee one of his children. How doth  
 he then desire to bee wyped out of the booke of lyfe?  
 It was as much to saye, as if he had neuer bene recke-  
 ned in the number of them that muste obtayne cuer-  
 lasting lyfe. Doth he demaunde it of God in waye of  
 Hypocrisie? No: there is nothing that carieth him a-  
 way but his owne zealousnesse, which is so feruent in  
 him, as he passeth for nothing but the welfare of the  
 people



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

Rom. 9. 3.

Euen that is a recorde of the resurrection . But here wee see that Iob wist nothing of all this . What shall wee say then, but as wee haue sayde alreadie : that is to witte, that when wee giue head too our affections, they put out our eyes, or els feele them vp so close, as wee can see neuer awhit, but speake off and on, without any aduysed vnderstanding or staye of our talke ? Beholde wherevpon wee ought too muze . But on the other side lette vs marke the grace that was giuen to Iob, in that he did not vtterly consente too this so raunging talke, ( for that had bene a blaspheming of God ) but onely did lette slippe such woordes at random . If a man had asked him by and by, what sayest thou ? is there no difference betweene good menne and bad ? dooth death make a finall ende of all thinges ? thou speakest here like an infidell that neuer knewe of God nor of Gods religion . For God teacheth vs, that after death there is a better lyfe than this, and an euerlasting heritage, which he hath prepared for those that are his, and for those whome he hath chozen : and as for the reprobates, seeing that they haue despyzed him during their lyfe, they shall knowe him to bee their iudge . If Iob had bene posed thus, he would haue confessed suche things, yea euen vnfaynedly : and yet for all that, he ceaseth not too ouershoote himselfe in the same thinges . Also wee see that all the matter consisteth not in knowing : but wee muste perseuer in the same knowledge, to withstande temptations with it when they assayle vs . For if wee haue reade the holie Scripture, if wee haue haunted sermons, if wee haue bene taught that which is requisite for a mans saluation : and yet for all that, be negligent, and bende not our minde to bethinke vs of the things that wee haue herd afore : it is all one as if a man being well furnished with Corselet, Murryon, swoorde, and Target, should hang them all vp vpon a spirget, and suffer his armour too rust, and his swoorde to sticke faste to the scabberd, when he should come to haue neede of them . He may well say, I haue armour and weapon readie : but what shall it boote him to looke vpon them ? yee see his furniture is vnprofitable, bycause he hath suffered it to rust : and moreouer he shall not knowe how to handle eyther swoorde or target at his neede . Euen so standeth the case with vs . VVee may well haue knowne the thing that is good and conuenient for our saluation, and yet for all that, when as wee thinke our selues too be handsome and well appoynted men, wee shall not haue the skill howe to applie all things to our behoofe : but this knowledge of ours shall bee as it were rustie, so as it shall not come to our remembrance when wee haue neede of it, and when it might stande vs in best steade . Then see we here a good lesson for vs : which is, that it is not ynough for vs to haue knowen the thing that God sheweth vs for our profit : but wee must also exercise it without ceasing, and our remembrance must be refreshed, to the intent we may knowe which is the true vse of the holie Scripture . For if that which is spoken of here befell vnto Iob, who notwithstanding had earnestly minded the woorde of God (I meene not the woorde written, but the woorde that God had giuen him by inspiration:) if he (I say) missed not to bee besotted at his most neede : what shall become of vs that are muche weaker than he was ? And therefore lette vs beseeche this good God, that if at any time (for to make vs humble,) he suffer our owne infirmitie too ouerrule vs, so as wee haue no such power too warde Satans blowes as were requisite : yet notwithstanding the same may bee crossed out of his reckening booke, and not bee called too account . Thus wee see what wee haue to do . But will



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

2. Pet. 2. 1. 4 And heere wee see why it is sayde that the diuels are locked vp in darke prisons, and bounde as it were in chaynes, vntill they come too the sayde finall confusion, whiche is prepared for them agaynst the comming of our Lorde Iesus Christe. Thus wee see what the Scripture dothe breefly shewe vs concerning the state of the seconde lyfe, in wayting for the last day. But it is spoken soberly vnto vs, bicause wee bee too muche giuen too fonde and curious questions. And wee see that men loue better too bee inquisitiue what is done in Paradise, than too knowe whiche is the way too come thither. Beholde, God him selfe telleth vs, saying: Come too mee. He sheweth vs howe we may come thither: and wee passe not for it. You would maruell too see howe colde wee be when it standeth vpon the poynt of going vnto him by the meanes that he hath giuen vs: and yet in the meane whyle wee bee buzied in demanding what is doone heere? and what is doone there? what is this? and what is that? wee bee desirous too knowe that whiche God hath hidden from vs: for he will not haue vs too knowe ought as now, but onely in parte.

1. Cor. 13. 6. 9 And heere wee see why the holye Scripture vseth suche a sobernesse. It is bicause wee shoulde not couet too bee ouersuttle in these fonde questions, but bee contented to knowe that whiche is for oure profite. Yet ne-

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

*riche are all one*: it is to shewe vs, that men muste not glorie in their present greatnesse, according as saint Paule speaketh of principalities, wherein he speaketh as Dauid dothe. For thus he sayth in the Psalme: I haue sayde, ye are Gods. VVhich is as muche to say, that Princes, and suche as are in authoritie, are Gods lieutenants, and haue preheminance aboue the rest of the worlde, as though God had priuiledged them. But what for that? yet are ye mortall men, and shall dye as men, and so assure your selues. Thus wee see that they which are aduanced to highe estate, ought not too dazle mens eyes, but rather acknowledge their owne frayle state, and that forasmuche as the worlde and the shape thereof passeth away: their riches, their credite, and their honor shall come to nought. Therefore let them not besot them selues. But let them continually thinke vpon death, and let those that haue seruantes and subiectes vnder them, thinke thus with them selues: we must come to account, we haue one in heauen who is master of vs all, as saint Paule sayth: there will bee no accepting of persons, there shall bee no more bondage or mastershippe for men too alleage before God. True it is that the earthly policie, and also the state of Magistrates is ordeyned of God. But all this concerneth the worlde and worldly things, which shall take an ende. And therefore must these things bee transitorie also. Then let vs all take heede that wee holde our selues in lowlynesse and modestie, and that wee attempt not any thing which God hath not giuen vs libertie too do. But nowe let vs returne to the matter that we beganne withall: that is too wit, that Iobs talke ceased not too bee outrageous and excessiue, and without any measure: and that if he hadde consented vnto it, it had bene horrible blasphemie. But the case so standeth, that forasmuche as he had not suche a strength in him selfe as too bee able too master him selfe: he was attaynted with many euill faultes, as men must needes feele in the encountering, that they haue alwayes infirmitie in their fleshe. And furthermore we see heere howe Iob speaketh of little babes. For where as he sayth: *As an vntimely birthe*: it is as muche as if he ment too tell vs, that when God putteth an humayne creature into the mothers wombe, it hath no soule. But contrarily wee knowe that when the creature is conceyued in the mothers wombe, God breatheth a soule into it, and it is certayne that it hath in it the feede of lyfe. And so Iob sheweth him selfe not too bee well inough settled in his wittes, too consider of Gods workes, and too iudge rightly of them, too discern betweene blacke and white, but is altogether straight. And whereof commeth that? Euen of the hardinesse of his passions, as I haue sayde. VVe see heere as it were a tempest or storme that maketh Iob bothe deafe and blinde. Sometimes when it thundreth, and the ayre is so fore troubled that a man can not heare any thing, all oure wittes bee as it were vterly amazed, and therewithall we be stricken in feare: and when we see the

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

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

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

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

of waters.

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



Ob complaineth heere, as though God did men wrong too put them into the worlde, and too exercise them with store of miseries. And so he maketh his reckening, that if God will haue vs to liue, he should maynteyne vs at our ease, and not incomber vs with many troubles. Thus wee see breefly what is conteyned heere. Verily Iobs intent was not too pleade agaynst God, as if he would go to lawe with him: but yet in the meane whyle, the greefe that he susteyned carried him so farfoorth, that these complaintes passed out of his mouth. Howe nowe? VVherefore hath God set vs in this world? Is it not to the ende that wee should knowe him too bee our father, and that wee should blisse him, bicause wee bee sure that he hath a care of vs? But contrariwise it is too bee seene, that many men are afflicted and tormented with many miseries. Too what purpose doth God holde them at that poynt? It seemeth that he would haue his name too bee blasphemed. VVhat can they doo whome he handleth so rigorously? when they see death before their eyes, or rather haue it betweene their teeth, they can not but fret and chafe at it. Thus wee see an occasion of murmuring agaynst God, and it seemeth that he him selfe is the cause of it. Heere wee haue a very good and profitable lesson: which is that wee shoulde assure our selues, that when God scourgeth vs, yet he ceaseth not too giue vs some taste of his goodness, in suche wise as euen in the midst of our afflictions wee may still prayse him, and reioyce in him. Yet notwithstanding it is true that he restrayneth our ioyes, and turneth them into bitternesse. But there is a meane betwixte blessing of Gods name, and blaspheming of it: which meane is too call vpon him when wee bee oppressed with aduersitie, and too resorte vnto him, desiring him too receyue vs vnto mercy. But men can neuer keepe this meane, except God haue an eye too it of him selfe when he scourgeth vs. Therefore let vs marke first, that whensoever God sendeth vs any troubles and sorowes, he ceaseth not too make vs taste of his goodness therewithall, too assuage the anguish that mighte holde our hartes in distresse. Howe is that? VVe haue shewed heeretofore, that if men had an eye too Gods former benefites towards them (yea though it were but in that he had brought the out of their mothers wombe, and giuen them life: ) it were inough to comfort them, euen when they bee ouerloden with dispayre, and too make them thinke: May not God punishe vs iustly? for wee bee bound too beare patiently the aduersitie that he sendeth, and nature teacheth vs so to doo, forsomuche as he bestoweth so many benefites vpon vs, according as Iob hath shewed heeretofore. VVe see then howe this one-ly one consideration oughte too assuage our sorowes, according as it is too bee seene, that if men put suger or honey into a medicine that is ouer bitter, it will alay it in suche sorte, as the patient may the better take it, wheras otherwise it would go neere to choke him. But there is yet a further matter in this: namely, that God sheweth vs the vse of his chastizemets which he sendeth vs: which is not that he meeneth too destroy vs so ofte as he scour-

geth vs: but that it is for our profite and welfare: and he promiseth vs, that if wee bee faythfull, he will not suffer vs too bee racked out of measure, but will supporte vs. So then, if wee bee afflicted, there is no reason why wee should take pritch agaynst God, as though wee founde nothing but rigour at his hande. For wee bee so comforted in our afflictions, as if our vnthankfulnesse letted vs not, wee might reioyce and say, blessed bee the name of God, although he sende vs not all our owne desires. Thus muche for the first poynt. And nowe heerewithall wee must marke also the seconde article, which I haue touched a ready: which is, that although wee haue nothing but distresse, although wee bee helde as it were vpon the racke, and that wee haue nothing at all too comforte vs: yet must wee not bee hasty too take pritch agaynst God, but wee muste rather call vpon him, according as it is sayde: let him that is sorrowfull pray. Sainct Iames sheweth vs the meane which wee ought too holde. If wee bee merie (sayth he) let vs sing: not after the maner of the worlde (whiche rustleth it, and royetteth it, without acknowledging that his goodes come of God) but in rendring prayse too God for our gladnesse. And if wee be in sorowe and heauinesse, Ie. vs pray vnto God, beseeching him to pitie vs, and to abate his rigour. Thus wee see, that when the faythfull are at their wittes ende, so as they can no further go, yet must they not rushe agaynst God, and finde faulte with him: neither must they outrage, as those do which are full of pride and rebelliousnesse: but rather let vs thinke thus: Lorde, I see my selfe too bee a wretched creature. I knowe not where too become, I wote not what too doo, except thou receyue me to mercy, and shewe thy selfe so pityfull towards me, as to releue me of my miserie, which I can no longer beare: Thus wee see that the children of God must beare their aduersities patiently, although God chastize them roughly for a tyme. And it is too bee seene, that although Iob had continually minded the same lesson: yet was he not sufficiently armed too withstande temptations: for he sayth heere, *VVhy dothe God giue light too suche as are of troubled minde?* He remembered not that God had iust cause too keepe men in the middes of many miseries, and that although their state be wretched here below, yet is God righteous still: and that albeit he punishe vs, and keepe vs occupied many wayes, yet it becommeth not vs to holde plea with him, vnder colour that he holdeth vs heere agaynst our will, and that wee bee shutte vp in prison while wee bee in this life: neither must wee conceyue any displeasure for all that. Iob did not sufficiently consider this. Now If suche a person as Iob was, happened too ouer-shoote him selfe, and too kicke agaynst God, for want of hauing the sayde regarde that I haue spoken of: muche more must wee set our mindes vpon the sayd two poynts: that is to wit, that we beare in remembrance, that God neuer forsaketh vs, and therefore that we may not bee ouer sorrowful when God sendeth vs any aduersities, bicause wee bee sure that his chastizing of vs is after suche a sorte, as therewithall he releueth our greefe, at leastwise if it bee not long of oure selues, and of oure owne vnthankfulnesse: And secondly, that when wee bee distressed that wee can no more: God calleth and allureth vs friendly vnto him, yea I say, he prouoketh vs

tooreforte vnto prayer as often as wee bee as it were vtterly stripped out of all that wee haue. Lo heere the true remedie : which is too call vpon our good God too haue pitie vpon vs, and not too suffer vs too bee so dismayde as too say, I wote not what to doo, and it is too no purpose too go vnto God. Let vs keepe our selues from suche incombraunce, and persuaue our selues that wee shall alwayes be sure too fare well, if wee call vpon God, who will bee alwayes mercifull too vs, euen in the middelt of our afflictions. VVhen wee haue these two poyntes well settled in our remembraunce, wee shall no more say : VVherefore is it that God holdeth those here whiche are in sorrowe of minde? For wee see wherefore he dothe it. There is great reason why God should chastize men. For howe great are our sinnes? the number of them is infinite. Agayne, if wee looke vpon our lustes, there is also a very bottomlesse gulfe, which hath neede too bee mended. God therefore must mortifie vs. Furthermore, if wee consider howe muche wee bee giuen too the worlde : wee shall finde that our affections had neede too bee plucked from it by Gods chastizementes. Moreover howe great is our pride and presumptuousnesse? And therefore must God needes humble vs. Besides all this, howe colde are wee too craue his helpe? and therefore he must bee fayne too inforce vs too it. Finally ought not our sayth to be tryed and made knowne? Then see wee not reasons inowe why God holdeth vs heere, and will haue vs to be miserable, so as there is nothing but payne, trouble, torment, and anguish in all our whole life? Is there not sufficient reason why God should doo this? Marke heere a speciall poynt. And sith that he continually calleth vs vnto him, and maketh vs free passage vnto him, and that wee haue suche a remedie in our miseries : may we not holde our selues well appayed? VVe see howe we ought too bee armed and fenced agaynst the sayde temptations, whiche reyned ouermuche in Iob, howebeit that he was not vtterly ouercome of it. For when Iob speaketh heere of *suche as desire the graue, and whiche willingly dig for it as for some bidden treasure, longing to dye and can not*: he putteth him selfe in the same ranke, as we shall see by the sequelle : wherin he confirmeth his owne infirmitie and vice. For it is not lawfull for the saythfull to mislike their owne lyfe, and too wishe so for death. True it is that wee may wish for death in one respect : which is, in consideration that we be hilde heere in suche bondage of sinne, as wee can not serue God so freely as were too bee wished, bicause we are ouerfraught with vices. In respect hereof it is certayne that we may sigh, and desire God to take vs quickly out of the worlde. But (as is sayde afore) it may not bee for that we hate our life, or for that wee bee weery too be hilde heere bicause wee be handled ouer rigorously : but wee must beare our lot patiently, in wayting Gods leysure too deliuer vs. And wee see that Paule holdeth the selfe same measure when he sayth too the Romanes, Alas, who shall deliuer me from this mortall body? For I am vnhappy. But yet therewithall he sayth, Thankes bee too God through our Lorde Iesus Christe. Lo heere howe sainct Paule on the one side calleth himselfe vnhappy, and desireth too bee taken out of the world : and on the other side is contented and at rest, bicause God preserveth him, and he knoweth that God will neuer forsake him, howbeit that he bee subiecte too many miseries. VVe see heere his contentation. And that wee may the better vnderstande the whole : let vs marke howe Iob hath done amisse in two poynts. That is too witte, in not hauing the regarde that he ought too haue had in desiring death : and also in not keeping measure.

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



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

And heereby wee see howe it is not onely graunted to Gods children to wishe for deathe, but also that they ought to wish for it. For they shew not a good prooffe of their faith, except they seeke to go out of this worlde, according as in deed all things hast and labour toward their marke. But our mark is aloft, and therefore must we neuer leaue running till wee come to oure wayes ende whiche

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

And furthermore, lette vs keepe vs within the compasse of desyring too lyue and dye at Gods pleasure, so as wee maye not bee giuen too oure owne will, but soo as wee maye make as a sacrificy of it in that behalfe, that our liuing maye not bee too curselues but to God, so as wee may say, Lorde, I know myne owne fraytie. Neuerthelesse it is thy will to holde me in thys world, and here I am, and good reason it is that I shoulde tarye here: But whosoever it shal please thee to cal me hence, I make no great account of my lyfe, it is alwayes at thy comaundement, to dispose of it at thine owne pleasure.

Bholde (I saye) howe we ought too deale in this case. And herewithall, lette vs haue oure affections euermore quieted, yea euen in such sorte, as wee may continually prayse Gods name, assuring our selues, that both in life and death, he will alwayes shewe himselfe a Father and Sauior towards vs. But after that Iob hath spoken so, he addeth: *That sube as are so distressed in their hearts, would bee full gladd and fayne, if they myght fynde theyr graue.* VVherein he bewrayeth himselfe to speake thorough a brutishe and vnaduised affection, and that hee keepeth neyther measure nor modestie. For hee confesseth that wee come to nought there. So then wee see howe he is faine, howebeit not with a deadly fall, but with a halfe fall, and God rayseth him vp agayne afterwarde as wee shall see. Yet neuerthelesse the case standeth so, as wee must verily condemne this infirmitie heere in Iob: that is too saye, he was so dismayde with heauinesse, as hee could no more taste of Gods goodnesse, therby to gather neuer so little comforte too sustaine himselfe by.

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

and



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

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

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

*Prou. 16. a. 1.* Salomon mocking at the ouerweening that is in men, sayeth that they determine vpon their whole lyfe: and whereas they can not moue the tip of their toung without God doe guyde it: yet determine they vpon this and that. And what a mockerie is it? They are not able too moue the tippe of their toung, and yet they presume too

*Lam. 4. d. 13.* also as Sainct Iames agreeth with Salomon, in scorning of the sayd presumptuousnesse whiche is in men. For so long as God letteth vs alone at our ease, euery man beleueth what he listeth himself, and we take our selues too

be petigoddes. But assone as God turneth his hand, and beateh vs with his rods: ye shall see vs so amazed, as we wote not where to become: we think it not possible for vs euer to scape out of our miseries, we looke on the one syde and on the other, and we see no end at al of them: we be as it were so shet vp in them, that we cannot take hold of the goodnesse and myghtie power of God to succour vs. And this is the verye affection that Iob sheweth vs here, which is an ouercómon disease as we fynd well ynough by experience. For there is not anye thing

that troubleth and tormenteth vs so much, as when wee see our selues shut vp, and know not what wil be the end of our miseries, nor what shall become of vs, in so much as being assayled on all sydes, we conclude with our selues, that we can neuer get away without vtter oppresion and ouerthrow. Haue we this sayd disease? Then let vs resort to the remedie. For if the disease be not cured, we must nedes fall into the sayd excessiue passion, whereof mention is made heere: namely that wee shal wishe for death as men in despaire, and shall haue no assuagement of our miseries, but only to desire God to ouerwhelme vs out of hande. But the conueniente remedie of this disease is, to referre our selues to Gods prouidence, that he may see brightly for vs, and that sith wee bee blynde, and in darkenesse, our God maye guyde vs as he knoweth is good for vs, and leade vs foorth in all our enterprises. Beholde also wherunto the holic scripture bringeth vs backe. Ieremie sayeth, O Lord, I know that the waye of man is not in his owne power, neyther is it in man to walke and direct his owne steps. This is as much

*Lev. 10. d. 23.* to saye, as a man taketh too muche vpon him, when hee purposeth to dispose of his owne lyfe. Let vs vnderstand then, that it is Gods will to humble vs, in as much as he shutteth our eyes, so as we see not what must become of vs, and wee know not to daye what wee haue to doo to morowe. but God intertayneth vs by the day lyke iourneymen (as men terme them) after the maner of a hyreling, who being waged for a daye, woteth not who shall

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

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

Thus we see what wee haue to marke in this strayne: Now in the ende Iob addeth, *that he hath no rest, and that he is in beauiuse before he take his repast:* and yet notwithstanding (sayeth he) I haue not behaued my self heretofore as moste men doo: I haue not settled my self in my prosperitie, but *I haue continually feared the miserie that is come vpon mee.* Let vs mark then this complaynt of Iobs.

For on the one side it sheweth, that his miserie was extreme: and therewithall (sayeth hee) what is the cause why GOD handleth mee so? For when God threateneth menne, he sayeth: Forasmuche as thou hast made thy selfe drunken in thyne own pleasures: forasmuch as thou hast ben as it were blynded by them: forasmuch as thou wast so altered when I didde thee good, that thou hast not knowne me: thou maist see wherfore I intend to punish thee. And God sheweth precisely that he cannot

away with this fleshly selfeloue which is in me. For whē they wene that they shall alwayes haue ease at will, and when they shal say peace, and al is safe: behold a sodain storme shal ouerthrow them, which they for saw not afore had. VVc see then how god punisheth this presumption and rashnesse that is in men, who whyle they bee in prosperitie, beleue they shall dwell in it for euer, and in the meane season consider not, that they are in the hand of God, nor think vpon their owne fraytie. But

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

himself

himself in a redinesse to indure the aduersitie that God should send vnto him) was ouertaken with such anguish and so greate: it standeth vs on hand to looke to haue much woofse, according to our deserts. And if God spare vs and hold vs vp for a tyme, let vs not therevpon conceyue any vayne and fond imaginacion, to think that no aduersitie can touche vs. For if we think so, God must wake vs vp in good earnest, and shew what power and authoritie he hath ouer vs. VVhat must we then do? we must be vigilant to keepe good watch, and specially whē 10 God handleth vs gently, so as we susteyne no aduersitie: yet notwithstanding we must haue an eye to that which may betyde vs, after the example of Iob. For if the miserie that he misdoubted, lighted vpon him, we may be sure we are not sharper sighted than hee was, to foresee a farre off the incōueniences that may hit vpon vs. Also when we be false into them, let vs not therefore cease to resort to our God. For we see how God

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

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

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

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

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



**V**Pon Iobs talke which we treated of yesterday, ther remaineth to vnderstand, that whē we be in prosperitie we cannot hope that God wil continue it for the tyme to come, nor let vs be in rest still. For Iob semeth 40 to meene, that the faithful must alwayes stand in dout, and that they must thinke that the thing which they hold with the one hand, shal be forthwith taken away in the other. Herevpon wee note, that we must not imagine more than God promiseth vs. For it is a vayne and fonde presumption, when men behight them selues that thing which God leaueth them in dout of. And therefore God punisheth such maner of ouerweening, when we imagin what wee liste, and write vpon it that it shal be so. God will not haue vs to haue any other leaning stock than his woord, which is the assured truthe that can not ly. Therefore whensoever men presume vpon themselves, there is nothing but vanitie and leasing, and it is no wonder though they be disapoynted of their purpose. For our Lord hath good reason to mocke them, when they passe mesure after that fashiō. And so must we hold this for a generall rule, that our trust must be settled wholly vpon Gods promises. And now lette vs consider what God promiseth. He sayeth that if he haue thought vpon vs to day, he wil not forget vs any more to morow 50 but we shal be helped by his hand all the tyme of our life. Behold what his promise is. Then may we wel assure our selues, that God will always kepe vs, and that by meanes thereof we shal not be in daunger of falling into decaye. But yet herewithal we must make our account to be subiect to manie inconueniences. For our Lord sayeth not that he will keepe vs shut vp in a mew, so as wee shall see no aduersitie, nor be acquainted with any trouble, but be

in continuall ioy and felicitie: hee promiseth vs no such matter: but only that hee will ayde and succour vs in all our necessities. VVherfore it behoueth vs to vnderstand, that God will exercise vs in manie aduersities, and that we be subiect to the common afflictions of this presente lyfe: and that in the meane season it oughte to suffice vs that we shall be ayded by him, and that we shal not be vtterly forsaken. Seing the case standeth so, wee perceyue verie well, that we must not sleepe when we be in prosperitie, as though this state of ours were euerlasting, so as nothing coulde change it. And therefore in presuming so farre, we step beyond our boundes: and why so? For God telleth vs that wee may peradventure suffer manie aduersities: but he will helpe vs continually. Nowe then, in the meane whyle we shall fight, yea and be assayed on all sides. And therefore those that passe their boundes in suche wise, shall be punished for their ouerhardinesse, as I haue sayd alreadie. At a woorde, the faythfull may euer be in doubt, and yet neuer cease to be in quiet. How so? For when we consider the chaunges and turnoylings of this worlde: wee must needes be afrayde and careful, and euery of vs must prepare himself to receiue blowes, when it shall please God to smyte him. But yet heerewithal wee knowe, that in oure falling we can not lyghte otherwyse than vpon our feete, bicause we be hilde vp by the hande of God: nor bee vtterly oppressed, bycause hee releueth vs. VVee see then how we can not bee vexed with ouergreat vnquietnesse, and yet wee may bee sore greued in our heauinesse, not to withdrawe oure selues from God, and to make no accompt of calling vpon him, but to haue our recourse vnto him. To be short, there is great diuersitie betweene the carelesnesse wherunto we be inclined by nature, according to the disposition of our fleshe, and the assurednesse that we haue by resting oure selues

selues vpon Gods promises. For when we haue the sayd  
 fleshly presumptuousnesse, it is like a certaine drunken-  
 nesse, which maketh vs blockishe, so as we haue no re-  
 garde of God nor of his helpe, making oure reckening  
 that all shall go well with vs though he nother looke to  
 vs, nor thinke vpon vs. But if we rest vpon Gods worde:  
 we will call vpon him, and we will looke about vs on all  
 sides, and consider that oure life is a thing of nothing,  
 that our state is wretched, that death manaceth vs on all  
 sides, and that we be hemmed in with infinite miseries. 10  
 Heere vpon wee pray vnto God, and make our moane  
 vnto him: and yet neuerthelesse, if it please him too  
 punishe vs, wee are readie to receyue his strypes with  
 all meekenesse: Loe howe wee ought to deale. But  
 there is yet more: which is, that the faythfull man must  
 enter intoo himselfe, acknowledge his sinnes, and con-  
 sider that he giueth continually newe occasion why God  
 shoulde iustly punishe him. So then, although wee bee  
 promised that God will mainteyne vs in this worlde, as  
 though wee were brooded vnder his wings, so as we shal 20  
 bee there in peace and without any disquiemesse: yet  
 doo our sinnes cause him to chastize vs, and to shewe  
 some roughnesse towards vs. God can not abyde too  
 suffer vs to runne so into decay: and if he shoulde leaue  
 vs after that sort at randon without anie chastizement,  
 it woulde bee oure vtter vndoing. If earthly fathers  
 marre their children when they cocker them too much:  
 it is certaine that we shoulde bee much more marred, if  
 God shoulde not chastize vs and shewe some signe of  
 roughnesse towards vs. For as experience sheweth, 30  
 we abuse his goodnesse in all respectes. The faythfull  
 therefore, acknowledging themselues to offende God  
 without ceasing, must also beare in minde, that hee hath  
 rodde in a readinesse too beate them for their sinnes,  
 and that eyther too day or to morrow hee can chaunge  
 the prosperitie which they presently enioy, and there-  
 vpon deale rigorously with them. So then let vs marke,  
 that we must not sleepe after such a sort, but that when  
 God mainteyneth vs heere in quietnesse, wee must also 40  
 haue an eye to that which may betide vs, and be alwayes  
 readie to receyue the afflictions that hee shall sende vs.  
 Nowe let vs come to that which is reported heere: that  
 is to wit, that *Eliphaz the Themanite* one of Iobs friendes  
 that came to cōfort him, is entred into talke agaynst him.  
 For he telleth him in effect, how he seeth to wel, that the  
 feare of God & the purenesse which he seemed to haue  
 in outward appearance, was but hypocrisie bicause he delt  
 so farre out of square, & could not patiently receyue the  
 correction that God sent him. But anon after he entreth  
 yet further: that is to wit, that of force it must needs 50  
 be that Iob is a reprobate, considering that God handleth  
 him so roughly. And why so? for the good men are neuer  
 smitten with such extremitie. Lo heere the first ground  
 that this Eliphaz taketh to reason vpon agaynst Iob.  
 But we must bethinke vs of that which I haue declared  
 heeretofore: which is, that Iob hath a good case, but  
 hee handleth it verie yll: and that his countercompani-  
 ons haue an yll case, and handle it verie well: ac-  
 cording as some tymes a man may set a fayre colour  
 vpon an euill matter, and so doo they. It standeth vs 60  
 in hande to marke this: for otherwise all the talke that  
 is rehearsed too vs here, will bee confused. Iob (as I  
 haue sayde) hath a good case. For hee acknowled-  
 geth that it is God whiche scourgeth him: and al-  
 though he account hymselfe woorthie of such correcti-  
 ons in as much as hee is a sinner, yet notwithstanding  
 he is fullie perswaded that God looketh not at that,  
 and that his sending of so great aduersities vnto him,

is not in respecte of his sinnes, but for some other se-  
 crete cause whereof he is not priuie. In the meane  
 while he shutteth his mouth, and sayth that hee can win  
 nothing by pleading agaynst God. Yet ceaseth he not  
 to vse much wandring talke: And that is the cause why  
 I sayde that he handled a good case amisse. But they  
 that visite him doo take an vntue principle: which is,  
 that God doth alwayes deale with men in this earthly  
 life, according to their desertes. This saying is vtterly  
 false: for we see the plaine contrarie, and the scripture  
 sheweth it vs, and experience serueth vs for another  
 proufe of it. But yet the case so standeth, as in the meane  
 season they that say so, ceasse not to alleage good & ho-  
 ly reasons, whereoutof wee also may gather good and  
 profitable doctrine. Howbeit for the better vnderstan-  
 ding of the whole, let vs call to remembrance howe it  
 is sayde in the Psalme. Blessed is the man that consid-  
 reth aright of him that is smitten: that is to say which 10  
 iudgeth discretely of him that is afflicted. And what  
 manner of wisdom is that? It is too thinke that God  
 will deliuer him in the time of aduersitie. Thus we see  
 what the holy ghost requireth of vs, if we will not bee  
 rashe iudges, and turne all Gods woorkes vpside downe.  
 VVhen wee see poore men beaten that they can beare  
 no more: wee must vnderstande that God is so merci-  
 full, as he will succour them: and that it is not to be sayd,  
 that he meeneth to destroy them vtterly. To bee short,  
 if we will bee discrete iudgers of the chastizements and  
 corrections that God sendeth vpon men: wee must  
 wayte for the ende of them: and we must not bee ouer-  
 hasty to giue sentence at the first dash: but we must stay  
 our selues, and marke what it pleaseth God to do. And  
 according as he sayeth that his displeasure is short, and 20  
 that his mercie lasteth vnto life: wee must encline our  
 selues to wayte on the hitherside, that is to wit, to hope  
 well, and to wayte for a good and happie issue. Thus we  
 see what we haue to marke. But Iobs friendes remem-  
 bered not that, and that was the cause why they ouershot  
 themselues. They see Iob smitten with extremitie, and  
 thereupon conclude, that God ment to shewe in him an  
 example of a reprobate person, and that those thinges  
 had not happened vnto him, if he had not beene a wic-  
 ked and vngracious person. And why so? for they con-  
 ceuyed not that which the scripture sheweth vs: name-  
 ly how it is the propertie of God to succour those that  
 are his, when they be in distresse. And the scripture tel-  
 leth vs, not onely that God aydeth the afflicted, but also 30  
 that he draweth those out of their graues, which seeme  
 to bee alreadie deade. Although then that our afflictions  
 bee great and excessiue, yet muste wee still hope  
 for Gods helpe, which doubtlesse will bee beyonde all  
 the opinion of man, and beyonde all the meanes that we  
 can conceyue. And it is not in this Text onely that  
 the Scripture speaketh so: but it is a doctrine verie  
 ryfe through out. It is sayde that the righteous man 40  
 not onely shall bee shaken, but also that hee shall fall  
 seuentymes a day. Then may wee fall many tymes:  
 but yet shall Gods hande bee readie to holde vs vp, so as  
 our fallings shall not bee deadly, at leastwyse not too  
 broose vs so sore, but that God shall deliuer vs. Be-  
 holde howe the Scripture speaketh. True it is that there  
 bee diuerse promyses wherby it seemeth that God  
 maketh a difference of his owne children from the  
 reprobates and dispysers of hys woorde: as when  
 hee sayeth, that the hardhearted man shall bee ta- 50  
 med by force of strypes lyke a Mule or a restye  
 horse, and that GOD will not ceasse too beate  
 vpon them with great strokes, whiche are so rebel-  
 lious

Psal. 41. 4. 6.

Psal. 30. 4. 6.

Eze. 37. d. 12

Pro. 24. l. 16

Psal. 32. c. 9.

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

*Pfal. 30. a. 4* But yet it behoueth vs so to expound these sayd promises, as we haue an eye to that which is sayde, howe God will be knowen to bee the preseruer of his seruauents, by drawing them from their graue. So then, if God hedge vs in with his mercy, it is not to make vs cockneys, so as no aduerfity should touche vs, so as we should not be needy, so as we should feele no scarfitie, or so as we should neuer haue any greefe : God mindeth not to vse suche manner of dealing : for it is not conuenient for vs. But he will haue vs too passe through fire and water (that is too say, through all kinde of miseries) and too bee so distressed, as wee wote not where too become. And heere-vpon he will remedie our necessities, to the ende we may knowe howe it is he too whom wee bee beholding for our welfare. Thus wee see after what maner our Lorde worketh. Also let vs note, that too iudge wel, it behoueth too beare this poynt alwayes in minde : that is too wit, not onely that God punisheth such as are the worst fort, but also that he exerciseth the pacience of his saythfull ones, scourging them and handling them farre more roughly than he dothe the wicked. To bee shorte, let vs alwayes haue an eye too the issue, as I haue sayde, and let vs not maruell though we see not Gods helpe at the first day. Lo heere the principle which wee muist lay before vs, that we may knowe howe to make our owne profite by that whiche is recited to vs heere. As touching the words that Eliphaz vseth, they bee these : *If a man attempt talke, or If a man rayse talke* : for as well the one as the other may be spoken, bicause the Hebrue word hath a double signification. And forasmuche as the Hebrue worde which is put heere for talke or speeche, is sometimes taken also for a thing : Some vnderstande it thus : If God tempt thee, is it meete that thou shouldest bee so farre out of pacience ? Is it meete that thou shouldest be so fore moued ? For wee knowe that the Scripture termeth it a temptaçon, when wee bee troubled, and when God trieth vs after what maner so euer it bee. So then, the meening shoulde bee suche as this : is it meete that thou shouldest repine agaynst God, when thou seeest that he trieth and tempteth thee ? that is to say, when thou seeest that he mindeth too proue what is in thee ? But if al things bee thoroughly considered : the naturall meening is, *If a man assay or attempt too speake*. And why so ? For Eliphaz addeth immediatly, *And who is he that can withhold him selfe from speaking?* As if he should say, thou art so farre out of square agaynst all reason, that men muist needs finde faulte with thee, and there is not the myldest man in the worlde, but he should bee constrained to rebuke thee, if he sawe thy outragiousnesse and thy behauing of thy selfe heere like a sauage beaft. Therefore thou muist bee restrayned, for thou wouldest inforce the meekest man aliue too speake. Lo heere the playne meening. But in effect Eliphazs minde is, too shewe that Iob hathe not walked aright, nor with a cleere conscience before God. Lo heere the first poynt. Afterwarde he entreth into this general argument which I haue touched : that is to wit, that the righteous are neuer oppressed in that wise with affliction : but that it is alwayes a token of Gods vengeance. And therefore when he perceyued that Iob was tormented in this wise, he deemed him too bee a reprobate person. Thus yee see the two poyntes. And nowe let vs come vnto the first of them. He sayth vnto him, *Thou becretofore haste taughte the*

*whole worlde, thou haste strengthened the quivering knees. Thou haste refreshed the weery bandes, thou haste amended suche as dyd amyffe, thou haste comforted suche as were tormented : and nowe when the miserie is come vpon thy selfe, I see thou arte out of quiet :* and therefore I conclude, that the feare of God whiche thou haste had, was no more but the very same hope whiche thou pretendest : namely, that God shoulde alwayes haue bene fauorable vnto thee. Too bee shorte, thou haste serued God vpon vsurie. It was not for that thou diddest giue ouer thy selfe vnto him in good earnest, but in respect that thou diddest hope he woulde alwayes haue bene mercifull vnto thee, and so long thou couldest well finde in thine heart too scrue him, but nowe that thou feelest him somewhat rough, thou renoucest his seruice. VVhereby it is to bee perceyued, that there was nothing else but hypocrisie in thee. Thus wee see in effecte, the whole groud of the discourse that Eliphaz maketh here. But true it is, that wee marke not what is in our selues, when wee eyther counsell other men, or comfort them, or rebuke them. Euery man can doo that : yea euen the moste idiots. For (as it is sayde in a common prouerbe) it is easie for them that are in health, too comfort suche as are diseased. But if wee can shewe by oure owne dooings, that the thing whiche wee speake vnto others is in our selues, and that wee speake it from the heart : that is a true prooffe that wee deale not deceitfully. VVee shall see diuers that are as eloquent, and more eloquent than needeth, and whiche can babble so well too the purpose as yee woulde wonder, and they neuer want tongue, if it bee but too prattie. But if it happen that God doo but fillip them with his fingers ende, they wote not what comforte or any thing else meeneth. VVhat is too bee done then ? VVhen wee speake too our neighbours, let vs shewe vnto them, that the thing whiche wee speake vnto them with our mouth, is thoroughly grounded in our harts. Thus we see how we ought to procede. Yet is it not met hereby, that we should cease to comfort and incorage our neighbors, and to reproue one another. For they that passe not to chastize such as do amisse, and to cofort such as are in heauinesse, and to reforme such as go astray : shew theselues to haue no care, neither of God, nor of his seruice. For if we loue God with a right affection : it is certayne that (as muche as in vs lieth) we will seeke that all men may do the like. A true Christian will not content him selfe too walke aright : but he wil [doo his best] too drawe the whole worlde to the same accorde. And therefore it behoueth vs to put that thing in vre, which S. Paule also sheweth vs, *1. Tbes. 5. b. 11.* of teaching and reforming one another : but (as I sayd) we muist do it frõ our hart. And how is that ? Verily that whẽ it shal come to the trial, we may shew in very deede that we haue not spoken frõ the teeth outwarde, but that the word whiche issued out of our mouthe, is thoroughly rooted in our hart. But here we see what the vse of Gods word is : namely not only to teach and too shew what is good : but also to correct such as haue done amisse, to rebuke such as deale disorderly, and to strẽgthen the weak, the feeble, and those that are of small corage. And therefore the prophet Esay auoucheth, that it belongeth too the charge of all Prophetes, all teachers of the Church, and all such as haue charge to beare abrode the worde of God : not onely to vtter that which is commanded them to speake, (wee may see heere what God will haue declared vnto vs) but also too haue the cheerefulness too spurre and pricke forwarde them that are lazie, too giue corage too the weake, too lifte vp them that are false, and too bring backe them that stray, into the right way.

Thus



2.Tim.3.d.16.

Psal.19.c.11.

Heb.12.d.10.  
Esa.35.a.3.

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

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



to walke in feare and humblenesse. Therefore when it commeth to the cace of instructing, let vs thinke thus: True it is that God will haue me serue my neighbours turnes. But so it is that I must be mine owne iudge: I carie abrode his woorde, and therefore I must teache mine owne selfe. Otherwise, if I frame not my life according to that which I speake and vtter with my mouth, it will be to my great and horrible confusion. About all men, the ministers of the Gospell must well consider this. Here we see also why Sainct Paule sayeth, that he blamed and condemned himselfe, to the ende he might be the first in the ranke, when the condemning of others shal come in question. To be brief, we that haue the charge to beare about the woorde of God, shall be so muche the more blame worthy, though wee haue faithfully taught that which God himself hath shed out vpon vs by the gift of his holy spirit, if we haue not begonne to shew the same at our owne persons. And so, must we amend others: Let vs first amende our selues. Muste wee exhort others? Lette vs first exhort our selues, and lette vs alwayes bee the first in leading of the daunce. Specially when we rebuke such as haue done amisse, let vs praetyze that which Sainct Paule sayeth, that is to wit: let vs vse all softnesse in reproving them that haue done amisse. And that it is so, looke vpon thy selfe (sayeth he:) and if thou finde thy self frayle, then must thou beare with thy neighbours, and yet in the meane while the same must not hinder the liuely admonishments which God inioyneth vs. Thus wee see what we haue to gather, that we may profit our selues by this text: [that is to wit,] that as oft as it shall please God to correct vs, (after what maner so euer it be) wee muste shewe, that when we be desirous to comfort other men that are in liketroubles, we haue bene good and faithfull teachers towards our selues. As concerning the sentence where it is sayd, *Vvas not thy feare then a counterfetnesse? were not thy hope and the simplicitie of thy wayes* [to likewise]: Here Eliphaz meeneth to shewe Iob, that he had bene an hypocrite, and had not serued God but for desire to seeme and to be seene. And certaine it is, that if we serue not God, (yea though we feare that we shall haue him against vs:) it is but a slauishe maner of seruice. For God will not haue vs to be as hyrelings in seruing him: but he will haue vs to go to it with a free courage, and to be so wholly giuen vnto him, as we may say, Lord, we be thine, and reason it is that euery one of vs shoulde dedicate himselfe vnto thee, and labour to glorifie thy name. VVe see then how we ought to haue a free harte in ser-

uing of God, and not be led to it by slauishe constraint. True it is that in some other textes it is rightly sayde, that we may well serue God, considering that we shall not be disappointed of our labour, according as it is sayd in the ninetenth Psalm, and in other like places. But all this doth easly agree together, that is to wit, that in seruing of God we muste be led with a free minded affection: and yet neuerthelesse must assure our selues, that God wil not suffer our labour to be vnprofitable, according also as Sainct Paule speaketh. God (sayeth he) is righteous, who promisseth that your traueling shall not be in vayne, so as it should bee losse labour when you bee so persecuted. The holy Scripture is full of this doctrine, and specially it is sayd in effect, that suche as truste in God shall not loze their rewarde. Then as touching the first poynt wee may well haue an eye too the promisses that God hath made vs, namely that wee shall not loze our labour in seruing him, nor be disappointed of our longing, but that our rewarde is greate in heauen: and yet notwithstanding that in the meane time the seruice that wee do vnto God, muste bee free harted: that is to wit, that when soeuer it pleaseth him to plague vs, wee muste not therefore cease to continue our obedience towards him, and to walke in his feare, as well as when he dealt gently with vs, and mainteyned vs in good plight. And in doing hereof yee see how wee must not looke too haue a hyrelings rewarde, to say, O I will serue God condicionally that he deale with me after mine owne desire. If wee come too this point, it is no seruing of God after the maner of children: but after the maner of those that bee hyred for wages by the day. VVhat is to bee done then? we must haue a freeharted affection too dedicate our selues wholly vnto God and to giue our selues wholly to the seruing of him, yea euen as well in wo as in weale: being well assured that our labour shall not be disappointed, when wee shall haue proceeded in such simplicitie. But for asmuch as this matter can not bee layde forth at length as now: wee will keepe the rest till to morrow.

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

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

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

7. Consider I pray thee, vvhoe euer perished being an innocent? or vvhoe haue the vpright bene destroyed?
8. As I haue seene, they that plough vnrighteousnesse, and sowe in comberance, gather the same.
9. They perished vwith the blast of God, and vvere consumed vwith the breath of his mouth.
10. The roring of the Lyon, the noyze of the Libarde, and the teeth of the Lyons vvhelpe are dispatched.
11. The Lyon perisheth for vvant of pray, and the Lyonesses vvhelpe are chased avway.



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

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

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father.

father. For they bee driuen by a slauishe respect, they bee hyrelinges, and wagismen. VVhat muste wee doo then? Referring our selues to Gods good pleasure, wee muste haue suche a constancie in vs, as too honour him bothe in woo and weale, and too desire too bee his, and too continue in the obeying of him, what soeuer hee doo too vs, or how soeuer he dispose of vs. If wee bee not of this minde, all the seruice we can doo him shall like him neuer a whit, notwithstanding that it bee neuer so well liked and esteemed of the worlde. And therefore lette vs not referre our fearing and reuerencing of God, too the ende that wee would haue him doo what wee liste. But although he be rough and sharpe towards vs, so as it may sometimes seeme that he would thunder vpon vs: yet neuerthelesse lette vs abyde still in awe, and say: Lorde it is reason that thou shouldest raigne ouer thy creatures. Also it is not for the childe to commaunde his father, nor too binde him too the stake, but too say: Here I am Sir, gouerne you mee according too your good pleasure, for I protest I desire nothing but too bee subiect vnto you. Behold what wee haue to doo. But surely wee knowe well inough, that (as the Scripture sheweth vs) it is not losse labour to serue God, for he hath promised vs a plentifull rewarde, and wee shall not bee disappoynted of our expectation. But yet muste the sayde freeharted affection go before it, that we make not any bargayning with God too say he is bound to vs according too our appetites, and that he muste of necessitie graunt vs what soeuer wee haue imagined in our owne brayne. Lo howe Gods seruaunts knowing that their seruice is acceptable, and that it shall not bee vnprofitable, doo notwithstanding not reeste themselues vpon the rewarde that is promised them: much lesse then muste they intend too bring God too the bente of their bowe, or too taske him of necessitie too doo this or that: but muste with all lowlinesse referre themselues wholly in all things too his pleasure. And whereas I speake here of rewarde: I debate not whither rewarde bee dewe vnto vs or no, for as nowe wee stande not vpon that matter. VVhen wee haue done all that is possible too be done, God shall be neuer a whit in our debte. But when he promiseth vs rewarde: I vnderstande it too bee of freegift, and that it is not for that wee haue deserued it, or for that wee bee woorthie of it: but bycause that as he hath receyued vs into his fauour, so will he also allowe of our woorkes, yea, whiche he himselfe dothe by his holye spirite. For as touching goodnesse there is none in vs, and yet looke what God hath giuen vs, he accepteth it as if we brought it to him of our owne. And when he receyueth our woorkes so of his owne mere goodnesse, it is too giue vs the better courage too serue him by hauing an eye too his promises, wherein he protesteth vnto vs, that our rewarde is greate in heauen, yea and that he will blisse vs in this worlde also, so as wee shall not want any thing at all. Then may wee cast our eyes herevpon, and comfort our selues: but herewithall (as I haue sayde) wee muste not reckon that God shoulde deale with vs after our owne deuyce: but rather determine with our selues too referre the matter wholly vnto him, and too submitte our selues wholly too his good wil. Thus wee see the doctrine that wee haue too gather of this texte, whiche is very profitable for vs. For it is a marke whereby too discernne Hypocrytes from Gods children. An Hipocryte may well magnifie God with full mouthe in time of prosperitie. But if the worlde go against his desire, a man shall see that all is chaunged with him. And what is the cause of it? It is for that suche maner of menne beare no reue-

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

And for asmuch as moste men are giuen to this vice: wee see there is cause, why wee ought to marke this lesson the better. And nowe Eliphaz addeth: *Consider if euer any rightuous man haue perished, Marke if the right dealing men haue bene rooted out.* Eliphaz (as I haue sayd alreadie) taketh here a good sentence, so as the reasons whiche he bringeth here against Iob are good and holie, not withstanding that the case bee euill. And surely the principles that are sette downe here, are drawne out of Gods pure truthe. By reason whereof it is as much as if the holie Ghost had pronounced this saying. That neuer any rightuous man had yet perished, and that neuer any rightdealing man had bene destroyed. Neyther coulde any suche thing happen. VVhy so? For God hath promised too haue a care of the rightuous, as it is sayde, The eyes of the Lorde are vpon the rightuous, and his eares are open too their prayers, too heare them and too succour them at their neede. The Scripture is full of this matter: that is too witte, that Gods hande is stretched out too preferue the rightuous, whiche call vpon him and put their truste in him. For needes must the Diuell haue bene stronger than God, if the rightuous might haue perished: and therefore lette vs alwayes haue recourse too this sentence of Iesus Christe. The father who hath put you into my handes is stronger than all. His meaning is, that our welfare shall neuer bee in hazarde, for so much as God taketh vs into his keeping. VVherefore? for he will spred out his power ouer vs too maynteyne vs.

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

Heb. 11. 6. 6.

Luke. 17. c.  
10.

Matth. 5. b.  
12. c. 6. d. 33  
1. Tim. 4. c. 8  
Psa. 34. d. 11.

Psal. 34. c. 16

Iobn. 20. f.  
29.

su-

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

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

Thus ye see how wee ought too practize this lesson. And here it ensleweth, *That suche as sowe extortion, or labour extortion, and such as sowe incomberance, shall gather the same.* VVhiche thing is confirmed by a similitude. For Eliphaz sayeth that the roring of the Lyons is stinted, that their teeth are broken, and that theyr whelpes are destitute of pray. VVhereby he meeneth, that suche as haue bene full of crueltie and extorcion, shall bee daunted by the hande of God. But somewhat afore, he had sayde, *That the wicked had perished at the blaste of God, and by the breath of his mouthe.* As touching the former sentence where he sayde, that suche as labour for iniquitie and sowe trouble or incomberance &c. I say it is a similitude taken of the tillers of the earth: And the sayde twoo woordes *Iniquitie and Trouble, or* (whiche is all one) *vnrightuousnesse and incomberance,* are ioyned together in the Scripture, too signifie the extorcions and outrages whiche the wicked commit, too vexee and disquiet their neighbours: and also the woorde *Incomberance or trouble,* is spoken of suche as doo nothing but tosse and turnioyie other menne. And firste it is sayde, that they *Plough,* bycause that they whiche are so desirous too anoy their neyghbours, and too do them some harme, doo make preparatiues, lyke as when the labourer intendeth too sowe his grounde, he muste firste plowe it, and the earth muste firste bee tilled. Euen so the wicked consulte aforehande vpon their vngraciousnesse, trecheries, and vnlawfull dooings, deuyfing guiles and deceytes: and afterwarde when they haue layde the whole platforme, they seeke all meanes possible to put their lewde enterpryses in execution: and that is the verie laboting [or tillage] that Eliphaz speaketh of here.

For he sayeth, that herevpon they sowe incombrance: that is to say, when they haue made their preparations, they runne vpon poore men too fleece them and to eate them vp. But these menne (sayeth he) doo reape that which they haue sowed: that is to say, God maketh all the mischief which they haue conceyued and inuented agaynst others, to light vpon their owne heades. VVee see here a sentence that is true and wee must take it as spoken by the holy Ghoste, euen to gather a generall lesson thereof. And to put it to the true vse, wee must pray God to graunt vs the spirit of wisdome in that behalfe, that wee may not wrest the Scripture this way or that way to drawe it to a contrarie sense, as wee see that Eliphaz hath done. But whereas the holy Scripture sayeth, that suche as plowe iniquitie and sowe incombrance shall reape the same: it is a threatening whiche God vttereth agaynst the wicked, who thinke to aduance themselues highly when they play the rauenous beastes, fleecing one man and eating vp another: specially when they deuour all, seeming to themselues to be iolly conquerours, and standing in their owne conceytes for doing so. But our Lorde telleth them, that they beguyle themselues very muche: for he maketh all their enterprizes too turne too their owne confusion. VVherefore ye see a threatening, whereby God purposeth to repress the ouerboldnesse and malicioufnesse of men, minding too holde them shoite, too the intent they may liue together in all good loue and vprightdealing, so as no man may labour to hinder his neighbour: like as on the contrarie side, we heare also the promise which is giuen vs in these wordes: he that soweth blifednesse shall reape the same. Sainct Paule speaketh this of Almesdeedes. He sayeth that if wee sowe vpon our neighbours, that which God giueth vnto vs, wee shall gather it agayne: in so much that wee shall haue abundance of his gracious giftes and blifings, and God shall shead out his riches vpon vs, and shewe himselfe gracious and liberall towards vs when we bee in necessitie. This promise then serueth to giue the faithfull a good minde to deale frankly with their neighbours and to succour them. Now see we the true vse of this Lesson: which is, that we must keepe our selues well from practyizing any annoyance or deceyte. And why so? So little shall wee be able to auance our selues by these wicked practizes or other vnlawfull meanes: that God shall put vs to confusion in the ende. VVee see then how wee ought to repress all our wicked lustes, that wee may deale vprightly and reasonably with our neighbours. On the otherside, for as much as all noyfonnesse and extortion displeaseth God, let vs be well ware to behaue our selues vprightly: that is to say, let vs labour to do well, so as euery one of vs may not onely absteyne from all misdealing, but also consider that if God haue giuen vs any abilitie, we must profit one another, and comunicate mutually al together. And herevnto lette vs also gather together the sentences of holy Scripture which tende to the same ende. Cursed be thou that robbest, for thou shalt bee robbed when thy turne comes about. And afterwarde, Looke what measure men make, the same shall bee giuen them agayne. VVhen we heare all these sayings, let vs vnderstand that God doth euermore turne all the mischief that wicked men had deuised, vpon themselues. The Scripture speaking of the wicked persone, sayeth: he shall fall into the pit that he hath digged. And afterwarde, iudgement without mercie shall be haue which is mercilesse and vnpitefull. VVhen wee heare suche sentences, lette vs tremble and bee circumspect to walke so iustly and vprightly with our neighbours, as men may knowe that wee bee con-

tinually restrayned by the feare of God. Thus wee see what we haue to marke in effect in this sentence. But by the way, if a man be vexed after he haue done good, or if he be persecuted when he seeketh to liue in peace and concord with his neighbours: we must not conclude that he is of the companie of those which gather trouble and incombrance bicause they had sowed it. And why so? For we heare howe the holy Scripture sayeth the contrarie: namely that God doth sometimes suffer such things, too trie the pacientnesse of such as are his. VVee see the examples that are reported to vs in the holy Scripture. Dauid protesteth that he sought nothing but concord, and yet notwithstanding, that he was troubled, not the lesse, but the more. Had he prouoked his enimies? had he giuen them cause to doo him displeasure? No: but he sayeth he was hated without cause: and herein he shewed himselfe a true member of Iesus Christe. Therefore wee must come backe to that which Sainct Peter sayeth, yea euen alledging the Psalme. VVho so (sayeth he) is desirous to prosper, and to be blifed of God, and to leade a quiet life: let him seeke peace, and giue himselfe to well-doing. Lo what God promiseth vs: that is to wit, an ordinarie blifing, which is, that when we be giuen to well doing, he will guyde vs, and not suffer vs to bee racked out of measure. But what? Neuertheless if yee suffer for welldoing, thanke God, sayeth he. And whereas he sayeth, If yee seeke to be at peace with euery man, yee shall finde it: immediatly he addeth, that there shall alwaies bee so much vnthankfulnesse in the world, as the wicked shall deale lewdly with those that haue sought nothing but their welfare. Then if wee see any man afflicted: wee muste not by and by conclude, that he is so dealt with for sowing of iniquitie, or for sowing of trouble and incombrance: for wee knowe not what the cause is that God visiteth them in such wise. True it is, that if wee shall haue knowen one too haue bene a wicked persone, then is Gods iudgement visibill and notorious vpon him. If a man haue bene a despyzer of God, or such a one as hath ledde a lawlesse lyfe too the offence of others: wee cannot but iudge as the Scripture telleth vs. But if wee will iudge at the firste dashe without further knowing of the partie, than onely by that wee see him scourged: and therevpon say he is cursed: Behold, this is a rashe and ouerpresumptuous iudgement, and suche a one as God findeth fault withall. Therefore we muste haue a stay of our selues, and proceede with suche mildenesse and aduisednesse, as I haue shewed heretofore. But after that Eliphaz hath spoken so, he addeth that such maner of men, (that is to wit, as haue practysed deceyte and violence to oppresse their neighbours, & haue put their wicked practizes in execution) shall be destroyed by the blaste of God, and by the breath of his mouthe. VVhereby he sheweth, that although menne cease too doo their duties, yet God ceaseth not too doo his in punishinge suche as are so giuen too outrage, crueltie, and annoyance. And that is a thing very true and well worthie too bee throughly marked by vs. And wherefore? what thing is it that hardeneth the wicked, and which causeth them to go through with their vngraciousnesse? Bycause they beare themselues in hand, that no manne dare open his lippes agaynst them, that men will stande in feare of them if they behaue themselues like wilde beastes, that euery man shoulde stande in such awe of them as all the world should quake at their onely looke, and that when they haue piled and polled all that ever they can, noman can once speake agaynst them, bicause they haue wherewith to currie fauour with such as may annoy them, according as wee see howe those that haue

2. Cor. 6. 6. 6

Esa. 33. a. 1.

Psal. 7. d. 16  
James. 2. c. 13

Psal. 120. b. 7.

Psal. 69. a.  
5. & 1. Pet.  
3. b. 10.



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

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

*Psal. 11. b. 4.*  
*5. & 34. c. 17.*  
*& 37. c. 13.*

*Lames. 2. c. 13*

*Psal. 37. b. 11*  
*& Math. 5*  
*a. 5.*

*Esai. 11. b. 4.*  
*2. Theß. 2.*  
*b. 8.*



haue pitie of such as are wrongfully vexed, so as in the end he wil bee their safety, and shewe by verye deede that he neuer forgate them, no not euen then when they seemed to be vtterly cast off. What is to be done the? we must looke vpon Gods iudgements in such wyse as we may perceyue them whē he sheweth them. For this world is as a Stage, wher vpon God setteth vs forth manie examples, which we must turne to our owne behoues, that we may walk in his feare absteyning from all euill, and dooing good to our neyours, by walking foundly, and vpryghtly among them in all respects. And if wee doo so: no doubt but wee shall feele the power of our God too maynteyne vs, notwithstanding that wee must bee fayne too walk through many miseries in this world, and (to be short) although we be as it were among a thousand deaths, and perceyue not as yet the help that he promi-  
feth, yet shall wee not ceasse too be maynteyned by him after a woonderfull maner.

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

with acknowledgment of our faults, praying him to make vs perceyue them better than wee haue doone heretofore, and that in hauing an eye to his promises wherby he allureth vs so gently vntoo him, wee may warrant our selues, that if wee walk in his feare, he will neuer forget vs. And that although wee haue offended him so manie wayes, as wee bee well woorthie to bee shaken off by him, and that Satan also would make vs beleue, that wee shall no more bee receyued to mercie: yet notwithstanding he will cause vs too knowe that he hathe pardoned vs, yea and that he is readye to receyue vs at all tymes and as often as we will come backe to him. And that wee may rest vpon his promises for the performance hereof, let vs pray him so to guyde vs by the same, as we may atteyne to the perfect fulnesse of his benefits which he hathe promised vs, and which he hathe prepared for vs in heauen. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth, &c.

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

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



After that Eliphaz hathe shewed his reason, that Iob had not serued God faithfully, and with a pure heart, at least wyse not of any affection that he had to doo so: heere he addeth Gods authoritie, to shewe that Iob  
neither can nor ought by any means

to replie, that he should not be condemned of God by good right. Some men thinke that Eliphaz boasteth here of the hauing of some reuelation, which he neuertheless had not. But if al be wel considered: there is no dout, but that his pretending that God had reueled such a matter vnto hym, is a matter of certaintie. For wee must holde this for a principle, that these generall sentences whiche he alledgeth are good, but yet ill applied. And we muste not thinke it straunge, that God should inspire him after that maner. For nowe adays we be taught after another fashion than were the fathers of that age. God speaketh vnto vs. But howe? It is in suche wyse, as that the Prophets are the instrumentes of the holie Ghoste, and wee haue the gospell wherin God sheweth himselfe familiarly.

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

brag. But Eliphaz doth out of dout in this case misapplier that thing to an euill purpose in the person of Iob, which had bene reueled vnto him for another ende and vse. For we see that God sheweth him, that men oughte too walke in lowlynesse.

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

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

that he reporteth no dreames here, but that it is the very testimonie of God which muste bee receiued with authoritie. And hereby wee see that in all the visions  
*Gen. 15. c. 12.* which the auncient fathers had, God did set certeine  
*28. d. 17.* tokens to amaze them, and to put them in some terrour  
*Act. 7. d. 31.* and feare which serued to authorize his woord, too the  
*32.* end it should bee receiued the better. For wee see how  
*Esai. 6. b. 5.* men are not so well inclined too heare God speake as they ought too bee, except he make them too feele his Maiestie. If a man of some greate estate speake vntoo  
 vs, it is a wonder too see how wee bee more earnest too hearken vntoo him, than wee bee too heare or reade the holie scripture. VVherof cometh this, but of that wee be carnall and beastly? Now too remedie such faultinesse, it hath pleased God too giue alwayes some tokens of his Maiestie, too the intent that his woord myght bee receiued, and that men should take them to bee of the greater credit and authoritie. Also when mention is made of any visions in the holie scripture, it is alwayes sayd that the holie fathers haue bin striken in some feare, and not  
 without cause for so it behoued them too bee prepared to humilitie, that they myght obey God simply. There is yet another reason: which is, that although we seeme to be well minded to heare God, yet are we not of capacitie to receiue that which he telleth vs, except our flesh bee tamed. For there is an inward pryde in vs which puffeth vs vp after such a sort, that we knowe not what is good & conuenient for vs, vntill such tyme as God haue striken vs downe. Thus wee see wherfore God neuer appeered vntoo men, but he gaue them some feeling of feare, namely to the end they should not like to well of theselues, nor stand too much vpon their owne reputation, nor trust too much too their owne strength. Now then wee perceiue wherunto the long description that Eliphaz maketh here, is referred. But he saith it is a secreet matter, and whereof he had had but small intelligence. True it is that at the first blushe it may seeme a trifling, whē he calleth it a secreet, that God should at leastwise be as rightuouse as men, or (as hee concludeth in the ende) that men haue not regarded to be so rightuous as he. Euery man confesseth  
 this in wordes: and not so much as the very heathen haue euer gaynsayd it. VVhat mystetie then or what Secret is there in this matter? Let vs assure our selues it is more than necessarie: for although we agree in this point, that there is none rightuous but onely God, and that we bee full of infirmities in comparison of him: yet notwithstanding wee acknowledge it not sufficiently, neither is it sufficiently imprinted in vs: for were wee fully and throughly perswaded of Gods rightuoufenesse, and of our owne naughtinesse: it is certeine that wee should  
 not doubt as we commonly doo, there should no grudgings bee hearde in our mouthes, there should bee no gaynsaying nor replying in our harts, wee should bee altoogither quiet, and whensoever it should please God too put vs too shame, wee would confesse he had good right so to do. But now the case standeth so, as ye shall see we kicke against God as soone as he toucheth them: nay, if he spare their sinnes and do but warne them of them, they wil not come to any true acknowledgemēt of them. And so a man may perceiue hereby, that all men are puffed vp with presumptuousenesse, and knowe not what Gods rightuoufenesse is, that they might humble themselves vnder it. And therefore it is not without cause that Eliphaz termeth it here a secreet, when God sheweth him that he himself only is rightuous, that all men ought to be ashamed of their wants, and knoweledge themselves to be wretched. And after the same maner also  
 Rom. 3. c. 21. doth Sainct Paule take it, when he telleth the Romanes

how it was an vnknowne and secreet thing vntoo men, that God purposed too vtter foorth his ryghtuoufenesse by Iesus Christ, to the end that all the world should acknowledge themselves indetted vntoo God. True it is that a man cannot say there is anye difficultie herein: but yet (as I haue shewed afore) men attribute I wote not what too themselves, and they cannot fynd in their harts too vnace themselves out of the sayde vayne overstateliness: in so much that in their owne opinion, they thinke themselves able to worke wonders by their free will. Herevpon they beare themselves in hande, that they shall purchase rewarde at Gods hande. But contrariwise God will bee knowen to be onely rightuous, and that there is nothing but wickednesse to be founde in men. Thus much concerning this poynt. But Eliphaz in saying that he herde a little of the sayde woorde, sheweth wel that he exalted not himselfe to farre. For he taketh not vpon him a perfection of wisedomē, to say that nothing had escaped him, and that he had comprehended euery whit of it to the vttermoste: but he sayeth he had some taste of the saide doctrine of God, and that he had conceyued some part of it. VVee see then that here he speaketh modestly: declaring that he is not as an Angell of heauen, so as he could behold Gods glorie in full sight: but that according to mans rudenesse, he had bene taught to know how to communicate that thing vnto his neighbours, which he had receiued of God. Lo what he ment to say in effect. And hereby we be admonished, that how familiarly so euer God shewe himselfe vnto vs: it is a great matter that wee [be admitted to] knowe things in part, and we must not thinke that we cā haue any so perfect vnderstanding, as there may be no lacke in it. For they that thinke so of themselves, beguile themselves, and thereby shet themselves out of the gate that was open for them to come in at afore. And so let vs marke well, that there is much done for vs, when wee haue any little taste, or any enterance into the knowledge of Gods truth. If this bee ment of the Prophets and teachers whom God hath chozen and ordeyned, and vnto whom he hath giuen most excellent giftes, (as wee see here an example in Eliphaz:) what shall be sayd of vs? for he is set before vs, not as one of the simple and cōmon sort of people: but as one to whom God himselfe hath appeared: and yet he telleth vs he heard but a little. Behold then what we haue to marke in the firste place. Truly were wee throughly perswaded of this, there should no suche ouerweening be seene in our talke. For euery of vs beares himselfe in hande, that he is ignorant in nothing: and they that are least exercysed in the hoie Scriptures, will needes haue this reputation of themselves, that they be so surtle and sharpwitted, as they speake nothing but good reason, as though the holy Ghost were in their sleue. And whence cometh such pride, but that they which are not yet out of their apcee, imagine themselves to vnderstand all things? And furthermore this pride is accompanied with carelesnesse: for the most part passe not to profite themselves. And why so? They weene they be come to the perfection of all knowledge: and many men when they haue heard a two or three woordes of the Gospell, yee shall see them so full of it, as they can be. They passe not for learning of any more knowledge: no, they will needes teach other men: to be shorte, they be more than Doctours. But God laugheth such presumption to shorne. For the little that they might haue receiued must be takē from them, & so shal they go away empty, according to that which is written in the song of the virgin Marie: which is that such as are full of winde, esteeming themselves riche, and standing vpon their reputatiō: haue bene starued for hunger. Then

*Luke. 1. c. 13.*

let vs learne to prayse God in such wise for that which he hath giuen vs, and so to know that we haue neede to proceede dayly more and more, as wee may haue an earnest desire too profite more and more, and come too it with all modestie. And the more familiarly that wee be taught concerning God and his worde, so much the more must we be as little scholers, that we steppe not to it with such pride as to thinke that all is in our owne brayne, but that we come to it according to our abilitie, as I haue sayd. For there muste be none that hath the perfection of all wisdom, saue Iesus Christ, to the intent that he may deale it to euery man in measure and certaine portion. Furthermore let vs marke well the circumstance of this place. For it treateth of Gods rightuoufnesse wherof we haue spoken, and of our knowing how we be full of sinnes & corruptiōs, to the end we may apply our whole studie to the same doctrine, assuring our selues well, that we shall neuer bring it throughly to passe. Wherefore it behoueth vs to minde it so much the more, and to applie our whole lyfe therevnto. For had it bene throughly knowen, men had not falne into so horrible darknesse in the papacie. But what: There it seemeth to them to be a superfluous thing to treat of free iustification by fayth: they counte that as a madde doctrine, and skoffe at vs for stāding so much vpon it. Yea: but here it is shewed vs, that euen those which haue had visions from heauen, haue had much a do to vnderstand a little of such secrecie. So then, let vs vnderstand, that it behoueth vs to be diligent in this article: for when we haue imployed all our wittes about it, yet shall we not comprehend the hundreth parte of that which is in it. And for prooffe hereof, is not Gods rightuoufnesse an infinite thing? And are not our corruptiōs, as a Sea, or as a boittomesse pitte? Therefore we must not maruell at Eliphaz for telling vs here that he had but a small taste of this article. But let vs nowe come to that which he addeth, which is, *That a breath (or winde) went to and fro, so as his bodie quaked and shuddered, and his beare stood vpon stiffe through out all his bodie: and that there appeared an image vnto him, which he knew not, and that at the ende he heard a voyce in silence.* All this was done to the ende which I haue touched: that is to wit, to make Eliphaz readie to receyue that which God purposed to say to him, and to prepare him in such wise, as he might vnderstand how it was God that spake, to the ende that his doctrine might be of authoritie: and furthermore that Eliphaz might be humbled, so as he might no more be hoyssed vp with presumption, according as men commonly chalenge to themselves I wote not what. It behoued Eliphaz to be altogether abased, to the end he might know his owne want, and giue the glorie vnto God. True it is that in these dayes we haue no such visions as they had in times past. But it behoueth vs to knowe, that whereas God gaue such signes to the auncient Fathers, they must serue for vs also at this day. And therefore when we reade the holie Scripture, or come to a sermon: we muste be touched with the Maiestie of God, to yeelde him reuerence, so as we defile not his holy truth by esteeming it as if a man should tell vs some merie conceyted tale, but rather thinke thus: Seing that our maker speaketh vnto vs, it behoueth all knees to bowe before him, and all men ought to quake at that which he sayeth. Lo what we haue to marke in this sentence. And morcouer wee knowe, that God in publishing his lawe, shewed tokens to affray all such as he ment to teache at that time: and therevpon the people sayd: Let vs not come neere the mountayne, for wee shall all die if God speake vnto vs. Thus yee see how it was Gods will to authorize his lawe in such wise, as the people were vtterly dismayed by reason of

Exod. 19. c.  
16. & 20. c.  
18. 12.  
Heb. 12. e. 18  
19.

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

Hee meeth Seruet the Spaniarde.

But

But a man may see how the deuill had caried him away : & it was requisite that God should bring some such men to that poynt, to the end we might the more abhorre the. But for our part, let vs follow the order that I haue tolde already : that is to wit, let vs bee taught according to the rule that God hath ordeyned, and let vs not be so headie as to binde God to agree to oure desires, nor to our fashions : but let vs content vs with the holy Scripture, seeing that God hath inclosed vs within the bounds thereof. Furthermore as touching that Eliphaz sayeth, *That hee* 10 *heard the voyce in silence* : It is too shewe, that God had prepared him in such wise, as hee bare away that which was spoken vnto him. For a man that is rauished as it were in a traunce, may well heare a thing, and yet haue no remembrance of it when he commeth againe to himselfe : and so there are many, who when they come to sermons, doo heare well the matter that is treated of, but it setteth not in them, insomuch that if one aske them what was treated of, they cannot tell him one worde. And why so? for (as the prouerbe sayth) their wittes were a 20 woolgathering : one of them mused on this thing, and another on that : they were howering in the aire, and they were not settled to giue eare vnto God. For all such vaine fancies as we conceyue, and as come in our mindes, are as many turmoyles to hinder vs from giuing such eare and audience vnto God, as we ought to giue. So then, those that wander in their owne imaginations, cannot comprehend these things, to say, I see a lesson whiche ought to bee common among vs, and wee must bee fully settled in it by fayth. For this cause Eliphaz sayth, 30 that this voyce came to him in silence or stillnesse. For before that God had so disposed him, he presupposed that it stode him on hande to giue eare, and to bee attentue to that which should bee spoken vnto him. And this is it that I haue touched already: namely that when we come to heare Gods woorde, wee must not haue our wits roving here and there after that maner : but we must holde them short, to giue diligent hearing vnto God, so as our fleshly affections and vanities canie vs not vnto wickednesse, and turne vs not hither and thither out of the way. 40 And to be short, wee must be quiet to heare all that God will haue sayde, to the ende that the same may be rightly vnderstoode of vs. VVe see then what wee haue to gather vpon this sentence. And nowe let vs come to the doctrine that Eliphaz handleth heere. *Shall man be righteouser than God? and shall man be more righteous than his maker? Beholde he findeth no stedfastnesse (or truth) in his seruants, he hath iudged that there is follie (or vanitie) in his Angelles. And howe shall they do then which dwell in houses of Clay?* In the first place heere Eliphaz setteth downe the 50 sentence, and as it were the Theme that hee groundeth himselfe vpon : that is to wit, that it is an vnreasonablenesse in men, to desire to glorifie themselves in comparison of their maker. Must not men needes bee destitute of wit and reason, when they will so glorifie themselves in comparing themselves with God? Lo here his Theme or grounde. And forasmuch as men cannot easily abyde to haue their owne authoritie condemned : Beholde here the reason whiche hee addeth to confirme his doctrine, which is, that if God shoulde examine his Angells, hee should finde fault in them, and he should not finde them stedfast : but they should perceiue themselves to be vaine and weake creatures. Now if the Angells be such: what shall become of men, which dwell in houses of Clay? For what is our bodie? what foundation hath it? what firmnesse soeuer seemeth too be in it : there needes but one little shoure of raine too washe it quite away. Then sith the case standeth so : let vs now assure our selues, that

we cannot stande in Gods presence, if wee come thither presuming to bring any righteousnesse of our owne, considering that the verye Angells are not able to doo that. Thus we see in effect what is sayde vnto vs heere. But we haue too consider what is ment by the mention that is made here of Angells. Some imagining it to be against reason that God should not finde his Angells throughly righteous : haue concluded, that it is not ment here concerning those Angelles that continued in their obedience to God, but of those that are false and become renegates. For the Devils were once Gods Angells, But they kept not the state wherein God had created them, but fell an horrible fall, insomuch that they are faine to bee the mirrours of damnation. VVe see then after what maner diuers haue expounded this text : namely, *that seeing there was no stedfastnesse in these Angells* which fell : what is to bee looked for in men whose foundation is of Clay? But we must not seke out forced expositions to magnifie the Angells. For this place speaketh of Gods seruants, & the tytle is honorable. Eliphaz would not haue sayd, *God hath not found stedfastnesse in his seruants, but he would haue sayd, Beholde the Devils which were heere tofore appointed to the seruice of God* : But nowe they be false after such an horrible fashion, that by their fall all things are brought into a waucring, insomuch that euē mankind also is come to like perdition, and is drawne into the selfe same decay. Eliphaz would haue spoken so : but he sayth, God found no truth in his Angelles : he founde follie or vanitie : He sayth not that hee founde Rebellion or backsliding, but he sayth onely vanitie, which is a greater maner of speeche. So then when all is well considered, no doubt but Eliphaz speaketh heere, of the Angelles that serue God, and giue themselves wholly therevnto. And what meaneth he then by saying that there was no stedfastnesse, but rather vanitie and vnstedfastnesse in them? 1.Tim.4.16. VVhen Sainct Paule sayth that there is none Immortall but onely God : it is certaine that hee excludeth all creatures. And yet we know that the Angells are immortall spirites. For God hath created them of purpose, that they should not any more returne to nothing, no more than the soule of man may at any time die. Howe then shall we make these sentences agree, that the Angelles are created to liue euerlastingly : and that there is none immortall but onely God? The solution is verie easie. For the Angells are immortall, bicause they bee sustayned by power from aboue, and by cause God mainteyneth them, who beeing the immortall nature it selfe and the verie fountaine of life, is in them, as it is sayde in the Psalme. Psa.36.c.10 O Lorde, the fountaine of lyfe dwellth in thee, and in thy light shall we see light. Then seeing there is no life but in God onely, and yet notwithstanding the same is no hinderance to the spredding of life into all creatures, bicause it proceedeth of his grace : wee perceyue howe the Angelles are immortall, and yet haue no stedfastnesse in themselves, but haue need of God to strengthen them by his meere goodnesse. VVithout this, the thing would happen vnto them which is spoken in the hundred and fourth Psalme, which sayth, when thou withdrawest thy 104 d.29 spirite, all decayeth. VVhat is it then that giueth liuelinesse to the Angelles of heauen, but the spirit of God? And so wee see they haue not that thing of themselves, which is giuen them of God, neither could they inioy it for euer, if GOD shoulde not continue the sayde grace which he hath put into them. And like as wee speake of life, so must we speake of righteousnesse also. The Angells are not stedfast furtherforth than GOD holdeth them vp by his hande. Rightly are they called Principalities and powers : but that is bicause God executeth



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

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

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

*The seuententh Sermon, which is the fourth vpon the fourth Chapter, and the first vpon the fifth Chapter.*

*This Sermon conteyneth still the exposition of the .xxviij. and .xix. verses of the fourth Chapter, and then as followeth.*



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

*Nowe followeth the fift Chapter.*

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



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

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

Then

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

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

*Psal. 104. d.*  
29. 30.

*Esay. 40. b.*  
6. 7. 8.

*Psal. 49. b. 11*

*Psal. 49. c.*  
14. 15.

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

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

*Psal. 102. d.*  
27. 28. 29.

*Rom. 8. b.*  
10. 11.

*2. Cor. 5. 4. 2*

it boote them not to doo so : yet shew they a furious sturdinesse. Thus then doo wee now see in effect, what wee haue to marke in this text. It remayneth to see the conclusion that Eliphaz maketh here : which is, that he sayth to Iob, that when hee hath turned him on all sides, *hee shall not finde any saythfull man of his sort*, nor of his companie, but that he is as a man vtterly forsaken of God. Hereby we see, that when he spake of men heretofore, he toke them as they are in their owne proper nature: that is too wit, without hauing any respect to the special grace which God giueth too those that are his, in opening his kingdom vnto him, in giuing them the hope of saluation, in gouerning them by his holy spirit, and in making them to go to a better and an everlasting life. Eliphaz then ment here, to set me down in their owne proper state & plight, such as they be of their owne selues, during the time that they be separated from god. And this appeareth in that he sayth to Iob, Thou canst not finde so much as one saythfull man of thy sorte, or whome thou mayest call thy companion. Why so? For (sayth hee) *Anger sleaeth the sooles, and Enuie,* (or spite, or fretting, or choler, or moodinesse, which gnaweth a man like a wilde beaft) is the thing (sayth he) *which killeth the witleffe.* But certesse, according as I haue declared a readie, Eliphaz doth amisse in applying this to the person of Iob: yea and hee doth him great wrong in it. Yet notwithstanding, this doctrine ceaseth not to be both true and verie profitable. As how? That is to wit, that as oft as we be chastized at Gods hande, wee must haue an eye to those that haue gone afore vs, to see whether they haue suffered the like torments and anguish or no. For if wee see Gods children too haue traced the path before vs: it must not grieue vs to bee ioyned with them. As how? VVe see that the holy fathers which were farre excellenter than all other men, haue indured aduersitie, no men more. Now if God haue not spared them: why should we chalenge more priuilege than they had? So then, as oft as we see that Gods children haue bene beaten with diuers rods, and vexed with many miseries and griefes: we haue wherewith to comfort our selues, and to cheere vp our hartes. For we must alwayes haue an eye to the ende, howe God neuer forsooke them, but pitied them when they were come too such extremities. So must wee also hope that hee will doo as much for vs. Marke this for a speciall poynt. Furthermore if wee will haue God too be pitifull and mercifull vnto vs in our aduersities: let vs beware that wee frette not agaynst him, and that we kicke not agaynst the spurre. For if we doo, then shall this sentence bee verified vpon vs, That anger sleaeth the foole: as if it were sayde, that such as chafe and grinde their teeth agaynst their afflictions, shew themselves too haue profited euil in Gods schole. And what shall they gaine by it in the ende? It shall bee a doubling of their miserie. VVhen they shall haue fomed out their rage agaynst GOD, or when they shall haue spewed out their blasphemies: do they thinke they haue wonne their pryze by it? Alas, it maye not bee so: they deceyue themselves too much. For (as I haue sayde a readie) it shall bee but a doubling of their miserie. Lo howe Anger sleaeth the foole. Moreouer when they haue a spyte at others, and shew the pleading agaynst GOD for dealing roughlier with them, than with such and such: what else doth suche manner of fretting, but make them to pine the selues awaye, so as in the ende they perishe and come vtterly too nought? Beholde what wee haue too gather vpon this Text. But the Papistes were too farre ouersotted, when they made this saying of Eliphaz to serue their turne, too prooue that men ought too pray too the Sainctes that

are departed, and that men ought to flee to them for refuge. Beholde (say they) it is sayde that Iob shoulde haue a respect too some one of the Sainctes, and that he shoulde seeke to him, if peradventure hee would answer him. This is much to the purpose. For is it sayd heere, that Iob went to seeke to the dead too make intercession for him vntoo God? No: but contrariily (as I haue shewed heretofore) the very truth of the matter is, that he should not finde any of the Sainctes too bee of his companie. And why so? For the Sainctes were alwayes of a meeke mynde in theyr aduersities: and God chastized them after such a sort, as hee refrayned his rygour, so as the end was good and happye. And althoughe they had for a time bene as it were shaken off at his hande, in suche fort as it coule not be perceyued that hee had any care of them: yet notwithstanding they referred themselves vntoo him, and prayed alwayes vnto him, assuring themselves they should neuer be vtterly forsaken of him, nor disappointed of the saluation that he had promised them. Lo heere the intent of Eliphaz. So then we see heere that the Papistes are falsifiers, and haue manifestly corrupted the holy Scriptures. Verely they had neede to be borne withall in one behalfe: I meene not in their beaftlinesse: but in that they had verie great neede to wrest and wring the holic Scripture too prooue their dreames. They woulde make men beleue, that they ought too pray vnto Sainctes deceassed: and yet the holy Scripture cyphereth not one woorde of it, neyther can a man finde so much as one sillable there for the good prooue of it. But they wil proue it: and therefore they muste needes confounde all, and white must bee turned into blacke. But in the meane while it behooueth vs too shunne all mennes inuentions, which haue bene foolishly contriued without Gods warrant. And wherefore? For first of all men wander out of the right way of saluation, when they follow their owne deuises: and secondlie it causeth the holy Scripture too bee torne a peeces, so as men corrupt it and turne it vpyde downe. Therefore let vs learne to mislyke whatsoever thing men haue forged of their owne braine, and let vs holde vs to this simpliciie, namely that we must not couet too knowe ought, sauing that which God hath declared too vs with his owne mouth. And too conclude, let vs marke well these twoo poyntes, which wee haue glaunced at a readie: that is too witte, as often as we be scourged by Gods hande, let vs marke well whither the saythfull that haue gone before vs, haue not bene in the lyke plight. If wee finde that God hath exercysed them in manye tribulations: let vs comfort oure selues when it commeth too our turne too followe them, and let vs bee sure that God will not forsake vs at our neede, no more than hee forsooke them. Furthermore when wee see that God doth scourge vs in these dayes as well generally as particularly, and that wee must bee fayne to indure manye tormentes and troubles: Let vs acknowledge our selues too bee well woorthie of them, considering the great thanklesse that is too bee seene in vs. For whereas it hath pleased God to call vs vntoo the knowledge of his Gospell, and too haue vs yelde a recorde that wee bee hys children: howe doo wee take anye profite by this hys grace? Nay, contrarywise it seemeth, that there is in vs a delight too disanull it and too make it vnauayelable. Howe is God serued and honoured at our handes? wee ought too bee (as yee woulde saye) little Angelles, considering the light of the Gospell whiche GOD hath giuen vnto vs. And yet wee see there is nothing but naughtinesse and hypocrisie in the most part of men: VVe can good skill to make some preteltation of oure sayth: But let a man



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

therefore let vs beware of this fretting and chafing, and of such maner of repyning: and let vs rather acknowledge oure selues woorthie of an hundred thousand deathes, were it not that God pytieth vs and succoreth vs of his infinite goodnesse. And if wee doo thus, let vs not doubt but God will performe that which he hath promised vs: that is too witte, that after hee hath beaten vs, (howbeit with mens rods, keeping such measure as we shall not bee vtterly destroyed) he will withdraw his hande againe, and we shall feele him mercifull and fauourable in our Lorde Iesus Christ, as in whom he hath set fourth the riches of his goodnesse and fatherly loue towards vs.

Then let vs humble our selues before the throne of his maiestie, beseeching him to make vs perceyue our faults is such sort, as wee may become our owne iudge in preventing his iudgemēt, to the intent that being so cōdēned by our owne selues, we may desire nothing but to please him in al respects, vntill hee haue bereft vs of this mortall body, & deliuered vs frō the bondage of sin (wherin we be as yet shut vp) to take vs into his heauenly kingdome. And so let vs say, Almighty God and heauenly father. &c.

### *The eighteenth Sermon, which is the seconde vpon the fift Chapter.*

3. I haue seene the foole taking roote, and immediately I haue cursed his house.
4. His children shall bee farre from helpe, they shall bee troden dovvne in the gate and no man shall deliuer them.
5. The hungrie shall eate vp his haruest, and picke it out of the midst of the thornes, and the thirstie shall drinke vp his riches.
6. Miserie commeth not from out of the dust, neyther dooth trouble growe out of the earth.
7. But man is borne to trauaile, and the sparkes flie vpvuarde.



E haue seene heretofore what they win which repine against God, and accuse him of crueltie, & passe their boundes into al impaciencie: that is to wit, that they make their case the worser, and that they must bee consumed in their fretting and rage.

But forasmuch as oftentimes the despizers of God doo prosper and are well at their ease: here is mention made of their state, notwithstanding that men esteeme them happie to the worldward. Eliphaz sayth that when he sawe a foolish man in prosperitie, he iudged not after the common trade, (which is to say, This man is happie, he is blessed of God:) but knewe by and by that the ende of him should bee euill, and that hee should be punished euen in his offspring. And although Eliphaz do misapplie this sentence vntoo Iobs person: yet is it the doctrine of God and of the holye Ghoste, and not of man. For God doth oftentimes vtter such kinde of sayings too turne vs from the false opinion which wee may conceyue, when wee see not them punished out of hande which runne intoo such excessse of wickednesse, but rather (too oure seeming) are fauoured of God. I knowe what the common opinion is, for wee esteeme things after as they may bee seene by the eye, and our minde wadeth no further. If God lift vp his hande and execute any iustice that may bee seene: scarcely will men vouchsafe too regarde it. But if hee wynde at things, and tarie patiently for the sinners, wee thinke him too bee asleepe, and that hee gouerneth not the world, but letteth things go at randon without anye minde too remedie them. See howe blockishe we bee. But our Lorde sheweth vs, that the wicked cease not to bee cursed, euen in the middes of their prosperitie, and that we neede not to spite them for their

good fortune as they terme it. For they must bee double punished, so as it were farre better for them that they were miserable, bycause they shall paye ouer deere for theyr pleasures. Beholde in effect what Eliphaz sayeth. And beholde also why I sayde that it behoueth vs too marke well this sentence: namely because it conteyneth a verie profitable lesson. And that wee maye the better profite our selues by that which is conteyned heere: first it behoueth vs to note, that this worde foole, is put for all such as regarde not God. For although the worlde take those too bee wise men, which can skil to deale well for their owne profit, and can shift their matters cunningly (as they say:) the holy scripture telleth vs, there is none other wisdome, but the feare of God. Then if we haue our eie vpon God, so as we direct our life according too his will, and put our whole trust in him, to haue recourse too him for succour: behold, the same is our true wisdome. And here we see why S. Paule sayth, that such as are learned in the Gospell, are perfectly wise. For there they find howe to order their whole life without misising or erring. Although then that men bee full of suttletie and fine conueyance, and wene themselues too bee verie wise. Yet must wee holde vs to this that is taught vs heere, how it is eueriwhit of it but folly and vanity, so long as the feare of God raigenth not in them. And now let vs come to that which is sayde heere. *I haue cursed the, notwithstanding that hee had taken roote, yea and I haue cursed his house immediately.* VVhen hee speaketh of taking roote: it is to expresse, that it seemed well that the prosperitie should haue continued firme and stable. If Eliphaz had sayd, I haue seen the foole aduanced aloft to great dignitie: hee had not expressed so much as hee doth. For hee sayeth hee is planted, because the despizers of God and all peruerse and frowarde folke, hope to haue fortune alwayes in their sleeue.

And

Col. 1. d. 28.



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

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

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

And furthermore let vs vnderstand on the contrary part also, that our afflictions are blisfed : that is to say, that although the worlde esteeme vs as wretches, so as we be a gazingstock, and haue our fleeces eaten from our backs, yea and be also troubled and tormented : yet for all this, God ceaseth not to dispose things in suche wyse, as the euill is to vs warde turned intoo good, and all this their dealing shall further our welfare. Behold how the children of God ought to cheere vp themselves in the mids of their sorowes. And heere wee see why it is sayd in the Psalme, that God will cutte asunder the cordes of the wicked, which draw the plough vpon the backe of his churche : namely to the intente that good men shoulde not stretche out their handes to doo euill, as commonly we thinke that things shal continue alway in that broile, and that there shall neuer be any better ende of them : & therupon we be tempted to giue ouer our selues vnto euill, and when any man goeth about to doo vs wrong, it is the next way to set vs in a chafe against him. VVe see then that such as be desirous to walk in the feare of God and in singleness, are in daunger to stretche oute their handes vnto euill, that is to say, to giue themselves to the folowing of the wicked. But God sheweth that hee will cut asunder the cordes of them that tormente vs so, and that they shal haue no more abilitie to anoy vs hereafter. Marke this for a speciall poynt. And furthermore when we see that suche as scorne God to the full, and are giuen ouer to all lewdnesse, are not restrayned of their full scope, but take the benefite of the tyme, so as Ladie Fortune (as they terme it) seemeth to laugh vpon them: Let vs not cease to curse them, that is to say, let vs patiently wayt what the ende of them shall be, and assure our selues that all their prosperitie shall turne to their confusion, to the intent that we should not enuie them for it. And finally let vs learne to applye all this to oure vse, as I haue sayd. Therefore if God suffer vs to indure much in this worlde too humble vs withall, so as one of vs is smitten with sicknesse, another with pouertie, and euery man beareth his owne crosse : let vs not thinke for all this, that God hath forgotten vs, or that our state is the woorse. And why so? For like as we curse the wicked in their prosperitie, and know it is nothing else but a dream which glideth away by and by : so also on the contrary part, when it shall seeme that God hath shaken vs off, when the worlde iudgeth the fame of vs, and when oure own flesh and our own nature prouoke vs to such temptations : Let vs assure our selues that God will turne all to our welfare, and that his afflicting of vs is, because we haue neede to be wounde out of this intangling worlde here, and that in so doing, he dothe the duetie of a Physicion towards vs, intending to purge vs from all oure naughtie corruptions, and from all the outrageous lustes of our fleshe, which make vs to kicke agaynst our ma-

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

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

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

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

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

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

Hee dothe vs too vnderstande, that if God accomplish his iudgements heere, hee can well worke them vpon the offspring of suche as shal seeme too haue escaped his hande. Howe is that? There may be some that shall giue themselues wholly vnto euill, so long as they liue, and God shall suffer them too gather goodes, and too increase continually, and too heape vp riches anewe, euen till their dying day: and yet notwithstan-

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

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

And there is a double manner of punishing the wickednesse of the fathers vpon their children. For sometymes God sheweth mercie to the children, and yet notwithstanding cesseth not to chastize the vnrightuousnesse of their fathers in the persones of theyr children. As for example: wee see a father that hathe gotten muche goodes, howbeit by wicked bargayning, by futtleie, by craft, and by crueltie: and yet will God haue pitie vpon the chyld of suche a man. And what will hee doo? Hee will ridde him quite and cleane of all those euil gotten goodes, because they would but bring him too confusion: according as it is sayd, that suche kynde of riches are as wood, whiche in the ende will kindle the fyre of Gods wrath. Therefore when our Lorde meaneth too saue the chyld of a wicked man that hath liued amisse: he bereueth him of all his euil gotten goods, as though he should let him bloud to saue his lyfe, that hee mighte not bee wrapped in the mischiefe and corruption which his father had drawne vntoo himselfe.

*Esa. 5. f. 24.  
Zach. 5. b. 4.*

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

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

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

For

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

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

And heerevpon wee haue now too call too mynde what I haue declared afore: that is too wit, that if wee be troubled, vexed and tormented by the wicked: wee must patiently abyde Gods leysure till hee put too his hande to succour vs. And although wee perceiue not Gods iudgements at the first pulhe: yet notwithstanding let vs assure our selues, that hee will execute them in due tyme and place. Also when we see the execution of them, let the same make vs too stande in awe: and sith we see his vengeance is so horrible, let vs brydle our selues, and beware wee tempt not God, as saincte Paule also exhorteth vs. Lette no man abuse you (sayeth hee) with vayne woordes. For by reason of suche things, the vengeance of God is wont to come vpon the vnbelie-  
Ephes. 5. 6. uers and stubborne persons. Therefore when God doth so shewe vs his iudgements, lette vs quake at them, and lette vs stande in feare and awe of him, submitting our selues wholly too that which he sayeth and vttereth. And this is it that he addeth (howbeit, that it can not be expounded at this present) namely, that it becommeth vs too yelde our selues in suche wyse too Gods wil, as we maye answere *Sobeit* too all that euer he sayth vnto vs, assuring our selues that things fall not out by chaunce in this world: nor that it is long of the earth, aire, or heauen that men are afflicted: but that men beare their bane in themselues. Then let vs acknowledge it, and when there happen any afflictions in the worlde, let vs bee sure it is the hand of God, which lighteth vpon vs for our sinnes, & that al the mischief cometh of our selues, and that wee haue the verie welspring & groundwork thereof within vs. Let vs (I saye) acknowledge this, to the ende we may misselike of our selues in our vices, and thervpon praye God to drawe vs too himselfe, and too make his graces whiche he hath put into vs, auaylable to oure sauation, that being maynteyned by his power whiche he hath openly shewed towards vs in the name of our Lorde Iesus Christ, we may be able to prosper through his blissing.

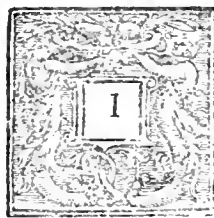
And let vs cast our selues doune before the presence of our good God, with acknowledgement of oure faultes, praying him to make vs feele the in such wise, as we may returne to him in true repētance, and suffer our selues to be gouerned henceforth by his hand, yea after such manner, as his holie name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

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

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

8. But I vvill reason vvith God and turne my talke vnto God.
9. It is hee that dothe greate vvoorckes, yea euen vviscerchable vvoorcks, and vvwhich doth vvonderfull deedes vvithout ende.
10. VVhich giueth rain vpon the earth, vvwhich maketh the vvaters to igushe dovvne the streetes.





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

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

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

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



otherwise wee will neuer thynke of them too bee sorie for them. But forasmuche as it may fall out, that the diuell shall as it were so bewitch vs, that when we be constrained to perceiue that all goeth not well with vs, wee shall become as amazed at it: wee must come to the seconde point, to say: Alas poore creature, art thou able to scape the vengeace of thy God? VVhen the world hath magnified thee, yet shalt thou not misse to be condemned for the same. So it is that al creatures perceue thy shame, thou must be brought to shame before the little babes, and euen vnto the beastes: thou canst not shift thy handes of it. And what shall become of thee, when thou must be faine to come before the heavenly iudge? Thynkest thou that he hath not a dreadful iudgemēt of damnation against thee, seeing that thou continuest so in naughty-nesse? Thus see we the meane to waken ourselues when oure sinnes displeas vs not inough, and when we feele not so liuely and earnest a forinesse for them as were requisite.

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

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

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

There are two vices that reigne and haue alwayes reigned in the worlde: the one is Contempe of God, that men care not at all for hym, but trample him vnder their feete, as muche as in them lyeth. True it is, that they bee not able too impeache his maiestie: Neuertheless there is suche a diuelishe pride too bee seene in men, that in steade of wooshipping GOD, and of submitting themselves vntoo him, they coulde fynde in theyr hearte to throwe him vnder foote, and to triumph ouer him, and not suffer him to haue any kynde of authoriti: ouer them. Thus see we a maladie that is ouer- greate and outrageous, and yet hath it bene in all tymes: that is too saye, that menne are so ouerheathenish, as they knowe not the reuerence, whyche they owe vntoo God. The other vice is superstition: whiche is,

that vnder the shadowe of deuotion, men gad here and there, to seeke after foolish inuentions. And whereof cometh this mischief: euen bicause God is not known rightly with that which is properly belonging vnto him: for were it wel vnderstode what his mightinesse, iustice, and goodnesse are: it is certayn that men would not be caryed so awaye. For men forge too themselues vnder-goddes: that is too saye, they forge idols in their owne heades: and asigne offices too them, as though they would deale out the vertues that pertain vnto God, and are in hym alone, or as though they would putte him too the spoyle, and euery one haue his share and bootie of him. Now ye see why I sayd, that we must be so muche the more diligent to know God aright: nante-ly too the ende he be not robbed of his honour, and that no man bereue him of that which is his owne, and whiche refterh only in him. And howe may they doo that? I haue alreadie briefly tolde you, howe they neede no more but only to open their eyes: for God vttereth him selfe after suche a sorte in the order of Nature, as we are vtterly vnexcusable, if we yeeld him not that whiche is his. And this is that whiche Eliphaz sheweth heere. For he beginneth to say, *That Gods workes are greate, and vnable to be feared out, and that bee dothe wonderfull deeds without number.*

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

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

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

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

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

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

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

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

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

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



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

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



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

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



proof of this doctrine, we ought to be the better confirmed thereby. As howe? When any man hath an eye to him selfe: we haue skill enough to say, that there is nothing but naughtinesse in the world, so as a man can not tell whom he may trust. On whiche side soeuer a man turneth him selfe, he is in danger to be deceyued: we be come to suche a confusion, as there is no faith nor trustinesse, nother in kinsfolke, nor in freends. Weill then, sith that euery man maketh suche complainyt, if wee bee not beguyled, let vs marke well how it is God that defendeth vs. For it is likely that we should be beguyled at euery blow: and what would become of vs then, if God should not remedie it? Therefore let euery man acknowledge that he is preferred by the hande of God, & that it is not without cause that God hath auouched it to be his office, to make the deuises of the wicked to vanish away, to the ende they should not execute their attempts. True it is that although God giueth the wicked men strength to execute their deuices: yet he is well able to preuent all their practizes, and too ouerthrowe them euerychone: 20 for (as he sayth anone after) he ouertaketh the wise in their owne wyllynesse. Sometimes God blyndeth them that weene them selues too bee very suttle and cunning, soo as he maketh them to be naked. Lo here one way whiche he hathe too saue those that are his. But albeit that he let the wicked men runne vpon the brydle, albeit that they haue many deuises, and albeit that it seeme impossible that wee should by any meanes escape their handes: yet notwithstanding euen when God shall haue giuen them suche libertie, a manne shall see 30 in the ende, that all this geere shall vanishe away, and that when they bee euen at the poynt too set all their practizes abroche, and too say, wee see what wee haue too doo, yee see howe wee must proceede: euen then all their deuises shall washe away. Therefore when they shall haue set all things in a readinesse, and when they shall haue concluded vpon their matters, so as there is no likelyhoode but their deuises shall come too effect: God will mocke them, and a man woulde wonder too see howe all things shall fall out cleane contrarie too 40 that whiche they imagined. True it is that wee shall not perceyue howe this is done: and that is, to the intent wee should know how God worketh after a wonderfull fashion, and therefore that his gracious goodnesse must needes appeare the better thereby towarde vs. So then let vs marke well what is sayde heere in effect: namely that God suffreth the wicked too haue store of wyles and suttle deuises, so as it may seeme that they shall vterly ouerthrowe the whole Church: or else that if they go about too oppresse some one man, or two, or three, 50 it is likely that they can not by any meanes bee resisted. What is too bee doone in this case? Wee must flee too our God too say, well Lorde, it is true wee see our enimies haue store of guyles: if the matter come to incountering with them by suttle shiftes and pollicies, wee shall bee farre ouermatched, and vterly vndone. But what for that? Nowe commeth thy turne too dashe all their deuises, and too make them flee away in the ayre, so as they may not haue any power in their hande too put them in execution. Beholde howe wee 60 must haue recourse vnto God, and sticke too the promyses whiche he hathe made vs heere. Therefore when God shall haue suffred the wicked sorte too debate what they liste in their mindes, and too vndertake this or that: he is able too holde their handes tyed welinoughe. It may bee that hee will giue them leaue too raunge farre inough: but yet therewithall when it commeth too the poynte of accomplishing the thing whiche they had de-

bated, they shall bee disappoynted, and their handes shall bee tyed: and when they beleue that they haue all thinges at commaundement, they shall bee destitute of all counsell and aduisement, yea and of all force and power, forsomuche as God hath provided for the matter after an incomprehensible maner. Thus much as concerning this strayne. But Eliphaz proceedeth yet further, saying, *that God ouertaketh the wise in their owne wyllynesse, and that the determination of the wicked is defeated, yea euen in sube wyse as they stumble in the open lighte, as in the darke, and grope aboute them at noone dayes as in the night.* Heere Eliphaz not onely declareth that God will not suffer the wicked too accomplishe that which they had conceyued in their hearts: but also addeth, that God ouertaketh them in their owne wyles, and in suche wyse ouerthwarteth their deuises, as they bee berefte of their wittes, and wote no more what too doo than little babes, so as their practizes become altogether laughingstockes. But wee must marke well these two things. For (as I haue sayde heeretofore) if wee see that God disappoynt not our enimies of their pollicies, and that on our side wee haue no great aduice, so as by all likelyhoode wee shall not misse too be oppressed: yee shall see vs ouertaken with dispayre, bycause that too our seeming, if God ment too ayde vs, he woulde put fourth himselfe, & not make so long taryng. Therefore if he make delay, we are astonied & afraid. But it is mete that we should bee patient, though God resist not the wicked when they confederate themselues in suche wyse agaynst vs, but rather giueth them leaue too debate vpon the matter. And wherefore? For he will come in due time too deliuer vs out of their handes, notwithstanding that they beleue certenly too bring their attempts about too our vter ouerthrowe. And yet neuerthelesse sometimes God tarieth not so long, but pitieth our feeblenesse: and when he seeth vs in daunger too bee shaken, he preuenteth the matter, and maketh hast too succour vs. And howe is that? Beholde, our enimies are ouersuttle and politike, and moreouer they bee so practized as a man woulde suppose that all the suttle shiftes of the whole worlde had passed throughe their handes: and good cause haue wee too bee afraid, when wee see they haue made tryall of suche manner of pollicies. But what for that? God is able too sorte them in suche sorte, as they shall become as beastes: that whereas they were thought to haue bene as handesome men as coulde bee, they become like little babes, infomuche that it is a wonder too see them consulte of things, wherein there is neither ryme nor reason as they say. And howe commeth this too passe, GOD can well skill howe too sende men the spirite of drunkennesse, so as they shall stagger and reele without drinking any drop of wyne, according as hee declareth by his Prophetes. Like as *Esay. 19. c. 14. 29. c. 19.* he is the giuer of witte and discretion too suche as are filie Idiotes: so contrary wyse hee knoweth howe too blinde the vnderstanding of suche as thinke themselues too see farre afore them, infomuche that euen at highe noonetide they doo nothyng but grope like poore lily blinde soules. Wee see then what Eliphaz ment to shewe heere. And this doctrine extendeth it selfe very farre. For thereby we be taught, that when we see our enimies practize all that is possible agaynst vs: wee may set light by them, assuring oureselues that our God will make all their attempts vayne, according as wee see howe the Prophet *Esay* speaketh of them in two sentences. Go your way (saythe hee) take counsell together: yet shall it come too nothing. And why? The Lorde will disappoynt it euery whit. Go your way (saythe hee) to make your

*Esay. 19. c. 14. 29. c. 19.*

*Esay. 8. 6. 9. 10.*

your great deliberations, gather your selues together, and yet muste all of it be disappointed. And whyso? for God holdeth his counsell in heauen, and will make all your naughtinesse and fittleties to be turned backe, yee shall win nothing againste him. Beholde also the great force that was prepared against the Citie of Ierusalem: the poore king Ezechias is come to vtter extremitie, in so much that he made no countenance to withstand his enemye, but when he sawe himself vnable to match him, he mynded to purchase peace for money, and therevpon 10 spoyled himself of all his substance, and was contented that the temple of God should be fleeced, so as there was not left the value of one dodkin in the citie of Ierusalem, and his palace was quite emptye of all riches. Behold here a poore king, who refuseth not to pay what rasome soeuer a man would aske, so he myght scape from the Lyons mouth: It was verye likely then that they should haue bin vtterly vndoone. But herevpon God sendeth his prophet, who mocketh his enemyes, Go to, lay your heads together, and deuise yee what yee can, yet shall yee bring 20 none of your enterprises to passe. And whyso? for the lord setteth himself against all your practizes, too maynteyne his people and his Church. Thus you see why I haue sayd, that it behoueth vs to take heede that wee put this lesson in vre. Therefore when we be come to the poynt that we knowe not whither there be anye way out for vs or no, yea euen that it semeth we be vtterly vndoone alreadye: let vs flee to the goodnesse of God, who will easly fynd meanes vnknown to vs. But aboue all things, when soeuer we see that the wicked persecute vs for the quarel 30 of the Gospell, let vs not doubt at all but God will vtter his power after a speciall maner in that behalf. Like as in these dayes it is true that Gods enemyes are full ynough of fittle deuises, and they haue a mayster (that is too wit the diuell) which hath his shop well furnished with such stufte. If the Pope and all his adherents haue not wyles ynow in them, the diuell will forge ynow for them. And still we see that all the mischeuous practizes that can be, are on their syde: we see how those whom men think to be of greatest skill, are there kept in wages to blasphem 40 God, to flander the doctrine of truthe, and to make vs be hated of all the world: and finally they buy and sell vs on all sides, to the intent we should come too vtter decay. VVhen all these things aforcayd come before our eyes: what haue we else too do, but to wayt with patience, specially seing we be sure that God can well tell how to hold their hand fast tyed, and that when they haue sought all the corners of their witts, and proled about the whole earthe, yea and mounted aboue the cloudes, God will not suffer them to put anything in execution, and further- 50 more that hee is well able too make those men dullards, which take themselues to be verye politike and wyse me: I say he will make them so dull, as that euen the little children shall laugh at their beastlinesse, according as we see in verye deede. For if wee marke how Gods truthe is in- counted now adayes by these clawebaks and by all the Popes vpholders, we shall see them so befoted, as it were not likely that men could come to such doltishnesse. Specially if a man marke those which weene themselues to be cunningest: it should seeme that they be cofederate with 60 vs, and that we haue giuen them wages to mocke Antichriste their mistter: they wold fayne pleasure him, and they disgrace him more and more. And for proof hereof, if a man reade their books, hee wil say they speake in fauour of vs: and for my part I knowe it to be so. VVherof cometh this then? no doubt but God accomplissheth that thing in the which is spoken heere, and I knowe it manifestly. Sothie seing that God sheweth in verye deed, how

the thing which he hath spoken here is not in vayne: Let vs lerne to stave ourselues vpo him, not doubting but he is able to ouerthrowe all the practizes and deuices of such as take themselues to be the cunningest, and that he will make them to grope about them at hygh none, as if they were blyndfolded in the dark. And he sayeth expresly, *That God ouertaketh the wyse in their wylineffe*. VVhen Eliphaz vseth this woord wyse: he doeth it after the maner of men, who glorifye themselues in that behalf. VVif- dome is the singular gift of God, and a good and comendable thing: and in good soothe fro whence cometh it, but fro the holie Ghost, who is the fountaine and wellspring therof according also as the holie scripture sheweth vs? And we ourselues also doo knowe it to be so, if we be not to ro vnthankfull. Seing then that wisdom is so excellent a thing, ca it be comdemned? It is certeine that all the wittinesse and wylineffe which we see in the wicked and in the enemyes of God, deserueth not to be called wisdom. But what? Forasmuch as they boaste of it, and are taken to be so to the worldward: Eliphaz vseth the same woord, according also as it is ouercommon to say, behold yonder goes a wyse man. And what is ment by this wyse man? In effect a verye ciuelish creatur. For if a man will be taken for a wyse man: he must haue no loyaltie, no faythfulnesse, no vpryght dealing, no conscience in him: he must be able too mocke the whole world, he must be able to aduance himself, he must haue manye faire colours to beguyle and deceyue me withall. O this is a ma full of wisdom: and yet in the meane whyle he shall haue nothing in him but fraud and naughtinesse, hee shall haue nothing in him but hypocrisie and dissimulation. And if a man be mynded too walk in simplicitie and vpryghtnesse, and meneth not to do any man wrong: rush he shall be counted a dolt and an idiot, yea and although he haue wit ynough in him, and that euen the wicked men themselues are inforced to confesse it, insomuch as they are fayne to say, ye see how such a man is wyse ynough if he listeth to put foorth himself: but he is to carelesse and passeth for nothing but to welter in his owne ease without putting of himself in hazard. Behold how the world iudgeth of him. And whyso? Bycause that such a one giueth not himself to craftinesse & snatching as other me doo. Sothen, forsomuch as the world hath this woord wisdom in his mouth and vnhaloweth it, (for it is a holie thing howbeit falsly abused): ye see why Eliphaz sayeth, very well, let vs put the cace that these wyles were wisdom in deede, as they be termed, and as they be comonly taken too be, howbeit that they are not so, but I will graunt them that tittle: yet notwithstanding God knoweth well ynough how to disappoint them in their owne naughtinesse. For here it is shewed, that the sayd wisdom wherof the wicked vaunt themselues, is not woorthie of so honorable a tittle. And wherfore? for whe all is sayd, it is but wylineffe. Thus ye see what we haue too mark in this text. But now must we receyue warning to be lowely, when we see God put himself here as principall partie against all such as practyze any euill against their neighbours, and seeke to wynd about them by fittletie. VVhen we see how God setteth himself against them in that behalf, and sheweth himself, too be the aduersarie partie: I pray you ought we not to haue good hold of ourselues, notwithstanding that wee be tempted too vse craft and fittletie, and therewithall haue wit ynough to bring our matters about? As for example, it may oftentimes happen, that God putteth good men into our hands, whom we may beguyle and leade about by the noze as the pro- uerb sayeth: verye well, when such occasions are offered, wee ought to haue good stay, considering how God say- eth,

Esa. 29. c. 15.

eth, If ye vse deceyte and guyle, you make not warre against men, [but against me]. True it is that you may easily beguyle a filie soule: but [in very deede] your leueling is at me, therefore I will step before you, and shewe you how it is mine office to dath & disapoynt al the vngacious practizes that wicked folk take in hand. Sothen, brag as much as you list of your owne wisdom, for I will put you to confusion, and euery man shall laugh you too skorne. And wherefore? Bycause your enterpryses are against me, and yee beare yourselues in hand that yee be able to compasse all things by your policies and wyles: but you shall fynd how there is no wisdom but in mee. furthermore about all, when the cace standeth vpon walking before God: let vs looke that we rid and clenze ourselues from all hypocrisie: for the woorst wylinesse in the whole world, is when men would beguyle God not that they say they will doo it, nor that they vse any such language, but so it is that they haue it printed in their hart. And it is not without cause that the prophet Esay sayeth. VVo be to you that dig caues vnder the earth, as who should say yee could hyde your selues in them: from whom? euen from God himself. And this is ouerryse now adayes. VVhat is to be seene in all the world? for first of all what is it that men doo think concerning God? There is not that man which thinketh not himselfe futtle ynough to scape out of his hand. And this is the very cause why the wicked and the despyzers of God doo run at royt and beare themselues in hand how it is but a beastlinesse for vs to be afrayd of the iudgemēt to come. VVhen they see vs stand vpon the same, that is to wit, when they see vs exhort the people too feare the wrath and vengeance of God, and [shewe them] how it may be prepared for vs: they make a mocke at it, saying: O see how these fellowes turmoyle themselues in vayne: but yet let vs not cease to make lustie cheere: if we must needs come before God, well then the tyme is woorth the monie. Behold the diuelish blasphemies which a man shall heare: and although they passe not out of their mouthes, yet are their harts full fraught with them. Too be short, we see vngodlinesse too be so vnreasonable and outrageous in these dayes, as it may well be sayd that men doo make their reckening to prouoke God to anger. Let vs lerne therefore on our side to walk in such singlehartednesse, as God may not be compelled too lift vp his hand, to execute his dreadfull power wherof mention is made heere: that is to wit, that we perish not, ne be overtaken in our owne wylinesse. Thus we see what we haue to mark in this sentence. And consequently it is sayd, *that God deliuereth from the sword and from the band of them that are to myghtie, and that he which is afflicted shall haue hope berafter, and that the mouth of wickednesse shall be stopped.* This is added further for the comfort of Gods children. For what else is our state in this world than a tormenting with many greifs, and a troubling with many anguishes and anoyances? VVe are then in a continuall battell. True it is that God spareth vs now and then, as I haue sayd hertofore, bycause he seeth how we are weake and that if he should giue the brydle looce to Satan and his mates, we should be deuoured at the first chop. VVell then, our lord keepeth vs as it were brooded vnder his wings, and yet doth he suffer vs to be vexed and troubled, and to haue many hartfores giuen vs. And wherefore? Too the intent we should be prouoked too desyre his help, and also to the intent we should lerne to take heede to ourselues, that we be not surprized by Satan: for there is no other cause of our decay but this negleage, which is, that we flee not vnto God in such wyse as wee be prouoked to call vpon him. Lo after what maner all of vs must

be in this world that is to wit, we must be afflicted. And in very deede, the woord that signifieth Poore or oppressed in this place, signifieth also *wel bumbled or brought lowe.* And why so? Bycause that pouertie is the true scholes mistresse to bring men to meeldnesse that they may not be to hyghmynded in themselues, nor haue the sayd ouerhardinesse and spirituall drunkennesse to aduenture too farre. But that they may walk according to their measure, assuring themselues that if God did not succour them euery minute of an houre, they should bee vtterly vndone. Thus ye see (I say) how Gods children must be fayne to be beset round about with manie afflictions in this world, if they purpose to be parttakers of Gods kingdom hereafter. But we see little in this cace. For riche mē are cōmonly puffed vp with statelinesse, and so dazelled in their pompes and pleasures, as it is a very hard matter to make them humble. True it is that whensoever it pleaseth God, he can saue the riche and greate ones as well as the poorest and moste despyzed. But that is by brydling them, and by laying such afflictions vpon them, as they may be poore, I meene euen in the mids of their riches, and that they may knowe how their state is miserable, and therby be constreyned too seeke God, and too hang wholly vpon him. Thus ye see in what plyght God setteth vs at the first. But afterward it is sayd that he plucketh vs backe from the sword, and that he deliuereth vs from the throte and from the hand of him that is ouermyghtie. At a woord, it is not Gods will that his faythfull ones should be mainteyned by ordinarie meanes, nor that they should alwayes haue armyes in a redinesse to reuege themselues when they be assayled by their enimies, nor that they should haue greate fortifications, nor that they should be strongly alyed, and such other things: no: they shall be vnprouyded of all such geere as to the worldward: or else if they haue them, it shall not bee to barre their enimies from being to strong and to myghtie for them, so as they should not bee able too stand against them by that meanes. VVe se then that we must not bee maynteyned by worldly meanes. But whensoever wee be hemmed in by such as are myghtyer than wee, which seeke nothing else but to ouerwhelme vs: if we be rescowed frō them, it is to the end we should know, how it is God that defendeth vs, and which preserueth vs vnder his protection, & that wee be as it were brooded vnder his wings in such sort as he suffereth not the wicked to woork their malice vpon vs as they fayne would, and as they be redie to do, were it not that they be letted from about. Thus ye see what we haue to mark. And in deede we see a sufficient cleere mirroure of it in these dayes. For how goeth the world with vs? It seemeth that Gods enimies who are stark mad at his churche, should eate vs vp with one grayne of Salt as the prouerb sayeth. If a man make comparison of power, alas what power is there on our side? VVe are as one little stocke of sheepe, and they are not only one herd of woolues, but as an infinire number of woolues. The whole world is full of such as could fynd in their harts to eate the very bowels of vs. And they are not satiffyed with putting of vs to single death: but there is such crueltie among them, as a man may well perceyue it to be altogether hellish. Seing then that the power is so greate, I meene of them which seeke nothing but to destroy vs and to make cleane riddance of vs: and yet neuertheless that wee continue still [for all that they can doo]: if it be our chauce to liue but one day, yet is it wel seene thereby, that God executeth his office which is spoken of heere, that is to wit, that he deliuereth him that is oppressed, out of the hand of him that is ouermyghtie. VVe see then how we ought too be the better confirmed to trust

to trust in God, that as he hath begonne so he will continue to the end, and that if his poore church be threatened or conspyred against, so as shee seemeth to be already as good as halfe oppressed: yet notwithstanding he both can and will remedie all things. And whyso? for he hath sayd it, and he hath not forgotten his cunning, he knoweth the meanes, howbeit that they be vnknowne vnto vs. Therefore let vs tarie his leysure patiently. And in conclusion he sayeth: *That there shall bee hope for the afflicted for hereafter, and the mouth of wickednesse shall be stopped.* Here is declared vnto vs for what purpose all that we haue herd hitherto hath bin spoken: that is to wit, to the intent wee should lerne to trust in God: for that is a very hard matter to doo. True it is that euery man will protest that he trusteth in God: but this trusting importeth much more than we can tell how to vtter: inso much that euen they which shall haue studied this lesson all their lyfe long, shall haue profited well, if they haue lerned but half of it: that is to wit, to be thoroughly perswaded that God will not forsake them. VVhen this poynt (I say) is well settled in our harts, it will be a greate forwardnesse for all our lyfe after. And it is expressly sayd, *The hope for hereafter.* And whyso? for we must hope against hope: that is too say, if we mynd too shewe that wee trust in God in good earnest, there must be no likelyhod of hope to the worldward, for vs to trust vnto, but death must hem vs in on all sides, & we must be so ouercast with darknesse in that respect, as there may, not be one spark of lyght to comforte vs. Too bee short, we must haue nothing left vs saue only the promis that God hath made vs, saying, I will be your Sauour, when as notwithstanding he seemeth therewithall to turne his backe vpon vs, and that he hath shaken vs off, yea and that he euen fauoreth our enemyes, and that he putteth the cudgell into their hand too strike vs with, and is altoogither against vs. I say when all this betyde, yet neuertheless must we trust continually in him. Thus ye see why it is sayd, that there is hope for hereafter for the oppressed. As if Eliphas should say, VVhē Gods children be come to the last cast: so as they wote not any more which way to turne them, that there is no way for them to scape: yet let them not cease too hope that God will shewe himself to be their father and Sauour, and that he will neuer fayle them, condicionally that they rest themselves vpon the sayd promis that there shall be hope for hereafter for the oppressed, and that they cease not too haue an eye to the lyfe that is prepared for them, though

they see death before their eyes. Lo how wee ought too practyze this doctrine. Moreouer though our enemyes be not confounded at the first dash: yet will God woork in such wyse as shame shall lyght vpon them spyght of their teethe. And this is it that is ment by this saying: *That the mouth of wickednes shall be stopped,* which is as much to say, as the wicked shall not knowe how to reply against Gods iudgemēt. On our part it behoueth vs to haue our mouth open to glorifye God. For we must not resemble the wicked, who being confounded cease neuer a whit the more to blaspheme God and too grynd their teethe at him, although they haue not what to reply against him. And this is the same saying wich clozeth vp the hundreth and seuenth Psalme, where Gods prouidence is spoken of. For there it is sayd, that after God had punished the inhabitants of the land for their sinnes, so as one sort of them were vexed with warre: or sicknesse, and another sort suffered much inconuenience bothe by sea and by land: when he commeth to the diliuering of them, from all their miseries, the good men haue wherefore to glorifye him, and therewithall the mouth of wickednesse is stopped, that is to say, although the wicked dooers desyre nothing but to mocke God, and to cast out skoffs against him: yet must they be shet vp, that they may not knowe what to say, but be vtterly confounded for shame. By the report of this, wee knowe what Gods prouidence is in gouerning things here beneath. And when we see his iudgements so manifest, let vs lerne too glorifye his holie name, and therewithall let vs flee vnto him in all our aduersties: and when he shall haue succored vs, let vs render thanks vnto him accordingly.

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

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

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



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

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



neere ynough: but yet wee would bee so astonished at this doctrine, as if a man had giuen vs a knocke on the heade with a beetle. What is too bee doone then? There must some sweetnesse bee mingled with it, that wee may take some taste of that which shal bee sayd vntoo vs, assuring our selues that it is profitable too our saluation. So then, after that Eliphaz hath set forth Gods iudgements in generall, too dispose vs too feare him with all humilitie: now hee sheweth that God will bee louing vntoo vs howsoever the world go: and specially that when he chastizeth vs, he neuer vseth such sharpnesse towardes vs, but he will make vs feele his goodnesse and mercye therewithall, too the intent wee should approche vntoo him, and not bee dysmayed like those that are afrayd too bee confounded. God then meeneth not that his maiestie should bee so dreadfull too vs: but his meening is too drawe vs vntoo him, too the ende wee should loue him, not only when he dooth vs good, but also euen when he chastizeth vs for our sinnes. This wee see in effect what wee haue too gather vpon this sentence. But it should seeme that this sentence is contrarie too that which is written [elsewhere] in the holie scripture: which is, that all the miseries and aduersities which wee suffer in this earthly lyfe, procede of sin, and consequently of Gods curse. How can these things agree, that wee should bee blissed when God chastizeth vs, and yet neuertheless that all the miseries which come vntoo vs from his hand, are as many signes of his displeasure, and that wee haue offended him, and that he curseth vs? For whence come our happinesse and our ioy, but from God? And on the contrarie part, when God is against vs, wee see our lyfe is curled. Againe when wee feele that God is angry with vs by his punishing of vs, it should seeme there is smal blissednesse in that. But wee haue too mark heere, how Eliphaz hath an eye too the intent and end wherat God ameth when hee chastizeth men. True it is that God dooth vs well too vnderstande, that hee abhorreth sinne, and in very deede the order which he appoynted at the making of the worlde, is troubled when he handlth vs not like a father. Yee see then how all the aduersities of this lyfe shewe vs some signe of Gods curse, too the end that thereby wee should vnderstand, that sinne displeaseth him, and that hee hateth and abhorreth it, and cannot beare with it, by cause he is the fountayne of all ryghtuousenesse. But yet for all this, after that God hath so declared the hatred which hee beareth against sin: he will also haue vs too perceyue how he draweth, exhorteth, and sommoneth vs too repentance. And so, dooth God scourge vs? It is a token then that he is loth wee should perish, and that hee dooth rather prouoke vs too returne vntoo him. For corrections are records that God is redye too receyue vs too mercye, if wee acknowledge our faults and ask him forgiuenesse vnfeynedly. Seing the case standeth so, wee must not think it strange that Eliphaz should say, that the man is happie whom God chastizeth. But wee must beare in mynd the twoo poynts that I haue touched, wherof the one is, that so soone as any aduersitie befalleth vs, the wrath of God must come before our eyes, so as wee may vnderstand that he cannot away with sin: and therevpon wee must consider the rigour of his iustice, so as wee may be hartely sorie that wee haue offended. Behold at what poynt wee ought too begin. And therewithall also let vs moreouer take holde of Gods goodnesse, in that he suffereth vs not too runne intoo destruction without drawing of vs home againe to himself, and in that his meening

is too bring vs backe so often as he scourgeth vs. Thus yee see what wee haue too conceyue in all our afflictions. But there remaineth yet one hard poynt: for in the meane season wee see how afflictions lyght vpon all men without exception. God chastizeth those too whom hee is mynded too shewe mercie: and wee see also that he punisheth the castawayes, and yet shall the same turne too their greater damnation. What auayled all the rodde that Pharao felt, sauing that they made him the more vnexcusable, by cause hee continewd stubborne and vnable too bee amended, against God euen too his end? Forasmuch then as God scourgeth bothe good and bad, and wee see by experience that afflictions are as fyre too kindle Gods wrath more and more against the castawayes: it foloweth therevpon, that God chastizeth many folks which are not reckened too bee happie therefore. And herevpon it behoueth vs too note, that Eliphaz speaketh heere but of those whom God chastizeth as his children too their profit, as he declareth by that which foloweth, saying, *that God byndeth vp the woundes which be bath made, swadling them, and laying playsters too them, and making them whole.* Yee see then how Eliphaz restreyneth this sentence too those in whom God maketh his chasticements too turne too true amendment. But this sentence wil bee somewhat with the darkest, if it bee not layd foorth somewhat more at large, that yee may haue a sure and cleere resolution of it. Let vs mark how God woorketh toward the castawayes. True it is that he exhorteth all men too repentance when he chastizeth the (as I haue sayd alrebye) and it is all one as he should wake them vp and say, knowe your faults, and continew no longer in them, but returne vntoo mee, and I am redye too shewe you mercie. But yet for all that, it is well knowne that these sayd chastizements profit not all men, and also that he giueth not all men the grace too returne vntoo him. For it is not ynough for God too stryke vs with his hand, except he touche vs within also by his holie spirit. If God soften not the hardnesse of our harts, it will fall out with vs as it did with Pharao. For men are like vntoo stithies or Anuils: the beating vpon them is not able to chaunge their nature, for wee see how they beate backe the blowes again. Euen so then vntill God haue touched vs too the quicke within, it is certeine that wee shall doo nothing but kicke against him and gather rankour more and more: and whensoever he chastizeth vs, wee shall gnash our teethe at him, and wee shall doo nothing else but storme at him. And in good soothe the wickednesse of men is so mischeuous, so headstrong, and so desperate, that the more that God chastizeth them, the more doo they spew out theyr blasphemyes, and shewe themselves too bee vterly past amendment, so as there is no way too bring them vntoo reason. Let vs lerne then, that till God haue touched vs with his holie spirit, it is vnpossible that his chastizements should serue to bring vs backe to repentance, but rather they shall make vs too wex woorie, and woorse. Yet can it not bee sayd that God is not ryghtuous in so dooing. And whyso? for thereby men are conuincid, inso much as if God hid them not at a bay in that sort by punishing their sinnes, they myght pleade ignorance, that they neuer wist of it, and that they ouershot themselves by cause God had not prouoked them too acknowledge their faults. But when they haue felt the hand of God, so as they haue bin fayne too perceyue his iudgements byte of their teethe, and haue bin as it were sommoned, and yet notwithstanding haue not only gone onward from euill too woorse, but also ben puffed vp with



open and manifest rebellion against God: Hereby wee see, that in effect they haue their mouth stopped, and that they haue not any more too say for themselves. Yee see then how God sheweth his iustice as often as hee punisheth men, notwithstanding that the sinne bee not found too bee a correction too their amendment. Furthermore, when God chastizeth the castaways, it is all one as if hee should out of hand begin too shewe his wrath vpon them, and that the fyre of it were alreadye kindled. True it is that they are not vterly consumed 10 for the present tyme, howbeit they are tokens of the horrible vengeance that is prepared for them at the latter day. Yee see then that many men are touched with Gods hand, which notwithstanding are accursed. For they begin their hell alreadye in this world, according as wee haue examples in all such as amend not their wicked lyfe when God sendeth afflictions vpon them, but a man shall see them take a corner and stande barking like dogges, and thoughte they bee able too doo no more, yet cease they not too shewe 20 a continuall woodnesse. Or else they are like restiades as comparison is made in the twoo and thirtieth Psalme: or finally they are altoogither ouersotted, so as they knowe not their owne harme, I meene as too consider the hand that striketh as the Prophet sayeth: They will crye alas, and they shall feele the blowes. But what for that? they think neuer the more vpon Gods hand, neyther knowe they howe it is hee that visiteth them. VVee see then before our eyes, that many men are the more unhappie for being chastized 30 at Gods hand, by cause they profit not in his schoole, nor yet take any good by his corrections. But heere is mention made precisely of those whom God chastyzeth by touching them with his holie spirit. Therefore let vs assure our selues, that when God maketh vs too feele his hand, so as wee are humbled vnder the same: hee dooth vs a speciall good turne, and it is a priuiledge which he giueth too none but too his owne children. VVhen wee feele the corrections which he sendeth vs, and moreouer are taught too mislike of 40 our selues for our offences, too sygh and grone for them before him, and too flee too his mercye for refuge: I say, when wee haue such a feeling of Gods chastyzements: it is a token that he hath wrought in our harts by his holie spirit. For it is too hygh a poynt of wisdom too growe in the mynd of man: it must procede of the free goodnesse of our God: the holie Ghost must first haue softened the sayd cursed hardnesse and stubbornesse wherevntoo wee are inclined of nature. Let vs vnderstand then that this present 50 text is spoken precisely of Gods children, who are not stubborne against his hand, but are ouermaystred and tamed by the holie Ghost, too the intent they should not stryue agaynst the afflictions which he sendeth vntoo them. But yet will this saying seeme strange after the opinion of the flesh. VVhyso? VVhatfoeuer inconueniences fall out otherwyse than wee would haue them, wee terme them *Aduersities*. VVhen wee indure anye hunger, thirst, cold, or heate, wee say that euerye one of these is an aduersitie. VVhyso? for 60 wee would fayne haue our owne appetytes and desyres. And in good soothe this maner of speaking (too say that the mishappes which God sendeth vpon vs are aduersities that is too say things against vs) is not without reason. Neuerthelesse wee must vnderstand the end of them: namely that Gods scourging of vs is by cause of our sinnes. And therefore let vs not bee

beguyled by flattering of our selues. Furthermore I haue alreadye told you, not only that it is requisyte for vs too consider, that Gods scourging of vs is by cause hee hateth sinne, and that his summoning of vs before him, is too make vs feele him too bee our iudge: but also that he had neede too reache out his armes vntoo vs, and too shewe vs that hee is redie too bee at one with vs whensoever wee shall come too him with true repentance. So then wee perceyue, that they whom God chastyzeth are happie, notwithstanding that wee shunne aduersitie as much as wee possibly can. Also wee shall neuer consent too this doctrine too receyue it with our hart: vntill fayth haue made vs too behold the goodnesse that God vscth towards his seruants, when hee draweth them backe too himself. And that wee may the better comprehend this, let vs marke what becommeth of men when God leaueth them too themselves, and maketh no countenance of clenzing them from their sinnes. Looke vpon a man that is giuen too all euell: as for example, let vs take a despyzer of God: if God let him alone and seeme not too chastyze him, yee shall see such a one harden himself, and the diuell shall carye him still further and further: and therefore it were much better for him, that hee had ben chastyzed sooner. And so, the greatest mishappe that can lyght vpon vs, is when God suffereth vs too welter in our owne wickednesse: for then must wee needs rotte away in it in the end. Verely it were greatly too bee desyred, that men would come vntoo God of their owne accord without spurring, and that they would cleaue vnto him without any warning giuen them of their faults, and without any rebuking of them: this (I say) were a thing greatly too bee wished, yea and moreouer, that there were no faulte in vs, and that wee were as Angels, desyring nothing but too yeelde obedience too our maker, and too honour and loue him as our father. But forasmuch as wee bee so froward, that wee cease not too offend God: [and besydes that] doo 10 play the hypocrites with him, seeking too conceale our faultes from him: and forasmuch as there is so greate pryde in vs, that wee would haue God too let vs alone and too vphold vs in our luts, and fynally would bee his iudges rather than hee should bee ours, considering (I say) how wee bee so froward: it standeth God on hand too vse some violent remedie too drawe vs vntoo him. For if hee should handle vs altoogither by gentlenesse, what would become of it? VVee see this thing partly euen in young children. For if their fathers and moothers chastyze them not, they send them too the gallows. True it is that they perceyue it not: howbeit experience sheweth it, and wee haue common prouerbes of it, that the more that fathers cocker their children, the more doo they marre them: and the moothers doo it yet much more: for they bee fond in flattering of them, and in the meane whyle doo bring them too naught: Herein God sheweth vs as it were small beames of that thing which is much more in himself. For if hee should handle vs myldely, wee should 20 bee vterly vndoone and past recouerie. Therefore he must bee fayne too shewe himselfe a father towards vs, and too bee rowgh with vs, being wee are of so sturdie a nature, that if he should deale gently with vs, wee should take no good by it. Yee see how wee may atteyne too the truth of this doctrine, that the man is happie whom God chastyzeth: that is too wit, by considering what our nature is, namely how it is 30 stub-

stubborne, how it is hard to be framed to order, and that if God should neuer chastize vs, it were not for our profit: and therefore that it is needfull that hee should hold vs short, and that he should giue vs so manie lashses with the whippe, as wee should bee constreyned too regard him whither wee would or no. Then shall wee at length come too conclude, that the man is happie whom God chastizeth: yea verely if he adde the second grace vntoo it: that is too wit, if hee make his roddes and his corrections too auayle, and cause the hoie Ghost too woork in such wyfe in the hart, as a man may no more bee hardened too aduaunce himself against God, but may haue the care too think vpon his owne sinnes, and be ryghtly tamed and humbled. Thus yee see why I sayd that the greatest benefyte which wee can haue, is too bee corrected at Gods hand, in so much that when wee haue cast our account too the full, wee shall fynd that the corrections which hee sendeth vs, are more for our profit than the bread that wee cate. For if wee starue for hunger, God will haue pitie vpon vs in taking of vs out of this world. But if wee liue still heere bylowe, and cease not too prouoke the wrath of him that sheweth himselfe so good and liberall a father too wards vs: see yee not too shamefull an vnthankfulness? I pray you, had it not ben better that wee had ben borne dead, than that wee should so prolong our lyfe too our damnation? But if God preuent vs and vse chastyzements as [preferuatyue] medicines, and tarye not till the disease bee too farre ouergrowne: is it not a greate benefyte too vs, and such a one as wee ought too wish for? Sor hen, as oft and so long as his corrections are hard and bitter too vs, and that our flesh prouoke vs too impaciencie and dispayre, let vs lerne too call this lesson too remembrance, that the man is happie whom God chastyzeth, howbeit that our imagination will not say so: for contrarily wee surmyze that nothing is better, than too bee spared and borne withall. But certainly although wee knowe by experience, how it is not without cause that the hoie Ghoste hath vttered such a sentence: yet notwithstanding it is not ment thereby, that the corrections which wee haue too indure, are not cuermore sowre and paynfull in themselves, according as the Apostle sayeth: and God also will haue vs too feele the prickings that put vs too payne. For if wee feele no greif when God correcteth vs, where is our obedientnesse? And furthermore, how shall wee lerne too bee angrie with our selues for our sinnes? How shall wee bee afrayd of Gods iudgements too bee tamed aright? Then behoueth it vs too bee greued with the aduersitie which God sendeth vs. And although the aduersitie bee turned too our benefyte, and that God doo therby shewe that he loueth vs: yet is it requisyte that there bee some pricking and paynfulnesse in it, too the intent wee may perceyue the wrath of God, and bee displeas'd with our selues for our sinnes. But yet heere withall wee must mount vp hygher, and when wee haue found how our nature is inclyned too all euill: let vs confesse ourselues to haue neede that God should vse some sharppunishment too purge vs withall, as wee see phisicians doo, who now and then put some kynd of poyson in their medicines, after as they see the maladies too bee greate and decperooted. The Phisicion seeth well ynough how it is too the weakening of a poore man and too the vnstrengthening of his veynes and sinewes: and specially when no gentler meanes will serue than letting of blood, it is euen as much as too drawe the substance out of a mannes bodye, and yet must he needs vse suche

violent meanes, too remedie such a maladie: Euen so is God fayne too woork with vs, howbeeit that the same bee an extraordinarie maner with him. For when wee say wee bee happie too bee chastized at Gods hand: it must leade vs vntoo lowelinessse, feing that God cannot procure our saluation, but by shewing himself too bee against vs. Is it not too bee sayd iustly, that there is a maruellouse corruptnesse in men, sith God cannot bee their Sauour and father but by handling them roughly? For his nature is too shewe himself gracious and gentle too all his creatures. And he foloweth the order which he would keepe as in respect of himself: he dooth nothing else but spred out his goodnesse vpon vs, in such wyfe as wee should bee replenished with his grace to bee wholly rauished therat. But now, if hee handle vs gently according too his owne nature and inclinacion: wee are vndoone. And therefore hee is fayne as it were too alter his mynd: that is too say, too shewe himselfe otherwyfe too wards vs than hee would bee. And what is the cause thereof? Our vnrecoverable naughtinesse. And therefore wee haue good cause heere too bee confounded with shame, when wee see that hee is fayne (as yee would say) too disguise himselfe, if hee intend that wee should not perish. Thus much as touching this sentence. Howbeeit forasmuch as wee cannot well apply this doctrine too our vse, without the adding of that which foloweth: let vs ioyne them bothe toogether. It is sayd, *Refuse not the correction of the Almyghtie: for he that hath made the wound, byndeth it vp, and layeth conuenient playsters too it, and when he hath sent the maladie, he healeth it.* Heere wee are exhorted, not too refuse Gods corrections. And the cause thereof is added by and by: that is too witte, by cause God will giue it a good issue. Loe wherein consisteth the sayd happinesse whercof Eliphaz hath made mention. Let vs learne heere, that when God purposeth too exhort vs too patience, hee rot only telleth vs that wee cannot eschew his hand, that wee doe but lose tyme in rebelling against him, that wee must passe that way spyte of our teethe, and that wee cannot withstand necessitie: for that were but the patience of a Lumbard as they say, when wee should grynd our teethe after that maner, and therewithall list vp our selues against God as much as in vs lyeth, so as wee should not bee patient, but perforce. Therefore if wee will bee patient too Godward, wee must bee drawn too him after another maner: that is too wit, wee must bee soone comforted as saynt Paule speaketh in the fiftenth too the Romanes, where he putteth these twoo things toogether as inseparable: that is too witte, that too the intent wee may haue patience in all our aduersities, wee must haue a taste of Gods goodnesse, wee must reioyce of his grace, and wee must assure our selues that his scourging of vs is for our welfare. And this is the thing that is shewed vs in this streyne: when it is sayd: *Refuze not the correction of the almyghtie.* For it is hee that is the Surgeon of all your sores, it is he that will send you helth of all your diseases. God then sheweth vs heere, how his meaning is not that mennes submitting of themselves vntoo him should be too say: Seing wee can nonetherwyfe doo, needs must God haue the maystrie of vs, for wee cannot exempt ourselues from his iurisdiction. The case standeth not vpon comming too him so, but our lord sayeth: No: but bee ye patient, humble your selues vnto mee, and take warning by my iudgements that yee murmure not against mee, ne stomack the matter: or otherwyfe ye shal bee fayne too bee beaten downe by my hand, yea euen in such wyfe as yee shal bee vtterly

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

with naked swordes, and pretendeth to bee angrie with vs, and yet notwithstanding sheweth himselfe a Philicion how soeuer the worlde go. Marke this for a speciall poynt. Then followeth the second grace which also is well shewed vnto vs: that is to witte, that God bindeth vp the woundes which he hath made, and healeth them. And this is it which I haue alledged already out of Sainct Paule, how he suffereth vs not to be reimped aboute our power, but giueth a good issue to all our miseries. So then although corrections bee profitable, yea and necessarie for vs, and that God is sayne to promouke vs by diuers meanes to returne vnto him: yet notwithstanding he spareth vs, and looketh not altogether what our sinnes require, but what wee are able to beare. And here yee see why he sayeth that he will chastize vs with a mans hande, that is too say he will not proceede according too his owne mightie power. For what would become of vs, if God should stretch out his arme against vs? Alas, what creature were able too stande before him? Verily he needeth no more but to shewe one angrie looke, and beholde all the worlde shoulde perishe. And though he doo not so: yet let him but withdrawe his spirite, and all muste needes decay, as it is sayde in the hundred and fourth Psalm. But he handleth vs gently, and therewithall also withdraweth his hande when he seeth vs to sore oppressed, and spareth vs when wee bow vnder the burthen, condicionally that wee bee of a lowly and meeke minde. For wee knowe how he telleth vs in his lawe, that if wee fall to sturdincesse against him, he will be sturdie towardes vs, as he sayeth also in the eighteenth Psalm, I will be stubborne against suche as are stubborne. VVee make a fayre hande if we be stout, and stubborne, and furnish against God: let vs not thinke to compasse him by that meanes. For he will be frowarde with the frowarde: that is too say, he will be ouer terrible when he seeth men vse such an obstinate malice against him, and therefore needes must they bee vtterly oppressed. But if wee bee of a meeke minde to submitte our selues too the mightie hande of God: it is certayne that wee shall alwayes finde that thing in him which is spoken of here. Then let vs folow that which is shewed vs by the Apostle. Humble your selues (sayeth he) vnder the mightie hand of God. For who soeuer stoupeth downe with his head, who soeuer boweth his knee before God to honour him, shall feele his hande ready to releue him if he fall. But he that listeth himselfe vp against God, shall bee sure to feele Gods hande against him. Desire wee to feele Gods hande vnder vs to ayde vs? Then let vs humble our selues. But who soeuer aduanceth himselfe, he muste needes rushe against the hande of God, and feele the thunderclap that shall vtterly ouerwhelme him. And so let vs beare well in minde this lesson when it is sayde, Refuse not the correction of the almightie. VVhen wee shall haue caught holde of Gods goodnesse, so as we know his fatherly loue: it will serue to sweeten the afflictions, whiche otherwise will seeme harsh and sharpe to vs. But in the meane while euery one of vs muste apply this lesson to his owne vse. For it will bee an easie matter for vs to say, Blessed bee God for chastizing men so: and yet in the meane season, when we our selues be chastized, we do not prayse him, but rather grudge against him. Truly wee muste not deale so with him. But when soeuer wee our selues are scourged, lette vs receyue the corrections patiently, and let vs our selues take those things for incoragements, which wee can skill to giue for comfortes vnto others. Let vs vnderstand then how there is not that man of vs, which hath not many vices, in him, and that the same

are as many diseases, which God cannot heale but by means of the afflictions which he sendeth vs. True it is that if he listeth too vse an absolute power, he could well doo it otherwise: but wee speake not now of Gods a mightinesse, wee treate onely of the meane which his will is too keepe towards vs. For asmuch then as it is Gods will too holde this sayde order of remedying our vices by scourging vs: it behoueth euery of vs to studie this lesson for himselfe, to the ende wee may all confesse with Dauid, Lorde it is too my profite, that thou haste brought me lowe. Dauid speaketh not there of other men, to say, Lord thou haste done well too chastize such as haue done amisse: but he beginneth at himselfe. And so muste wee doo. And that is it which the holy Ghost sheweth vs here, saying, Behold the man is happie whom God chastizeth. And why so? For men cannot abide to bee gouerned by God, but they striue against him and continue alwayes vncommendable, and therefore it is needefull and profitable for them to be chastized of God. And for asmuch as wee see Gods hand listeth vp now a dayes bothe generally and seuerally: wee ought too bee the more touched with this doctrine. It is apparant into what enormities the worlde is come: and is it any wonder then, if God shewe suche rigour? And yet is it certayne that he beareth very muche with vs in doing thereof. True it is that a man may see he punisheth not

*Psalm. 119.  
Ib. 10.*

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

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

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

19. He will deliuer thee from sixe afflictions, and in the seuenth the euill shall not touch thee.
20. In the time of dearth he shall preterue thee from death, & from the sword in the time of vvarre.
21. Thou shalt bee hidden from the scourge of the tong, and thou shalt not bee afraid vwhen destruction commeth.
22. Thou shalt laugh in destruction and dearth, and shalt not be afraid of the beasts of the field.
23. Thou shalt haue league vwith the stones, and the wilde beasts shall be brought to haue peace vwith thee.
24. Thou shalt perceyue that thy Tent is in suretie, and in visiting thy house thou shalt not be greued.
25. Thou shalt see thy linage increace, and thine offspring as the grasse of the ground.
26. Thou shalt come to thy graue, being full as a reeke of corne gathered in due season.
27. Behold, vve haue inquired of these things, it is so: therefore herken, and marke it for thy self.



Yesterday I intreated of the comfort that is set downe here for all the faithfull when God afflicteth the: which is, that their wounds are not deadly, bicause God will at length deliuer them from their miseries, for so much as he is the Surgion to cure their stripes. And truly he tempereth them with such measure, as wee are not vterly oppressed, bicause he vpholdeth vs for partie of the feeblenesse that is in vs. Therefore to be short, God by his wonderfull prouidence doth continually cause the issue of our afflictions to be happie, and ministretu matter of gladnesse vnto vs, considering how it is for our benefit and welfare, as Sainct Paule also speaketh in the eight too the Romanes. And nowe too

*Rom. 8. f. 27*

confirmeth the same matter it is sayde, *That God will deliuer his chozen from sixe troubles, or daungers, and that in the seuenth the euill shall not come at them.* Hereby it is signified vnto vs, that God will perchance suffer vs to indure many miseries, and when we be escaped out of one, we shall enter into another, and that it may be as a continually exercise for vs all the time of our life, so as there shall be no respite for the poore children of God, but that they shall be tormeted now after one fashion & now after

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

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put no trust in him as he would that wee shoulde doo. VVee see then how wee haue neede to minde well this lesson, that is too witte, that God will deliuer vs out of sixe troubles: as if it had bene sayde, wee must not trust in God, onely for a day or twoo, or onely for one push: but for asmuche as our life is full of many miseries, so as wee bee no sooner copen out of one aduersitie, but there commeth another freshe in the necke of it, and so wee bee tormented with miseries out of number: therefore inasmuche as wee haue a continuall battell, and shoulde bee ouerthrowne incontinently if God were not at hande too helpe vs: we must beleuee it for a certaintie, that he will not fayle vs. Some expound this text more precisely, as though it were sayd, that God will deliuer vs from miseries all the time of our lyfe, and in the ende make vs to passe out of all, by taking vs out of this worlde. For like as the worlde was made in sixe dayes: so also mans lyfe is willingly compreheded in that number, and then commeth rest when God strippeth vs out of this mortall bodie: for ye see how he then maketh an ende of all our labours, griefes, and battelles. But lette it suffize vs too haue the playne meening of this texte: whiche is, that although wee bee tossed with many miseries during this present life: God will continually make vs way out of them, and bring vs to a good hauen. To be short, mention is made here of seuen corrections after the common maner of the holie Scripture: for this sayd number of *Seuen* importeth a greate, and as it were an infinite quantitie. And here yee see why it is sayde in the Prouerbes, That the righteous man falleth seuen times a day and riseth againe. True it is that some men vnderstande this too bee ment of sinning: but Salomon speaketh onely of the mischaunces that we fall into. For wee be beaten with many roddes, one while there commeth some disease, and an other time some other aduersitie: now some man shal trouble vs, & anon another shal do vs some wrong. Yee see then the falles which Gods children fall into, so that in steede of holding them vp with strong hande, it seemeth that he letteth them tumble downe like little babes which haue no strength. But what? VVhen wee be so falne, God dothe alwayes releeue vs: and specially (as he sayeth in another text,) he will haue his hande vnder vs, and will not suffer vs too fall ouer harde. Then lette vs learne by this streyne, that we are warned first of al not to maruell though it behoue vs to come in many tribulations. And why? for God hath set vs in the worlde to the same purpose and ende: and therefore it is not for vs too promise our selues this or that. And what shall wee gayne by bearing our selues in hande that wee shall haue that thing which is not in our power to haue? Also God will alwayes suffer vs to be disapointed of our expectation, when we be so foolish as too make our reckening without him, and submit not our selues to his government. Therefore noman muste warrant himselfe a continuall reste, seing that God will haue vs to fight, and that it is his pleasure too exercise vs so. Furthermore, sith wee see that wee ceasse not too prouoke Gods wrath, and that there is suche store of faults in vs: is it meete that wee shoulde therevpon desire too liue at our ease, and in pleasures, neuer too parte from them? were not that inough too make vs rotte in our owne dung, if God shoulde not skoure vs from them by afflictions? Lette vs learne then to prepare our selues too bataille, assuring our selues that while we liue in this worlde, wee are not here as in a Paradise, but wee be here to haue many miseries and troubles, bycause Gods will is so. And so wee knowe that aduersities are profitable for vs, yea and necessarie for our saluation,

and that God is fayne to visite and quicken vs vp after that maner. Thus much concerning the first poynt, how the holy Ghost declareth here that the faithfull shall bee subiect too many infirmities. For he speaketh not but of Gods children, euen of those too whom he sheweth mercie: and yet notwithstanding he sayeth euen of them, that they shall bee tormented, not of one affliction alone, but of sixe or seuen. Nowe by the way after wee bee warned too be pacient in all our aduersities: lette vs also beare in minde the presente comfote that is giuen vs here: that is too witte, that God will neuer fayle vs at our neede. True it is that he will not succour vs at eue-ry pinche, to exempt vs vterly from all miserie: but yet will he succor vs in due season, and that shall bee inough for vs, although wee bee driuen too an afterdeale, and bee not ayded by him so soone as our desire would craue it. For our desires are as boyling as may bee, and God delayeth and letteth vs alone too trie our pacience. But in the meane season (as I haue sayde) lette that suffyze vs whiche God hath declared vnto vs: namely that we shall not bee disapoynted of his helpe, so wee tarie his leysure quietly, till he see it good too deliuer vs. Thus yee see what wee haue to beare in minde. And in conclusion, whensoever God shall haue made vs too wade out of many miseries, so as he suffereth vs not too enter into them any more, but deliuereth vs out of them once for all: It is as much too say, as God will continually increafe his goodnesse towards vs, and that if wee haue felte his helpe sixe times (that is too say many a time and often) in the ende he will shewe himselfe yet more fauorable towards vs, and his meening is, not onely to reach vs his hande at all times, too make vs way out of the miseries wherein wee bee: but also will take vs into his eternal rest, and make an ende of all the troubles wherewith wee are incompassed as nowe. So then, all the benefites that God bestoweth vpon vs in this present life, doo guyde vs vnto this one marke: that isto witte, that in the ende our saluation shall bee perfect and full. God as nowe giueth vs a little taste of it: but lette vs tarie till he haue brought things to their true perfection, and then shall wee perceyue him too bee our Sauour. Lo howe the benefites whiche wee receyue in this worlde, ought too giue vs a more large and high expectation of Gods goodnesse, the whiche is shewed nowe in parte, and not all wholly. But after he hath sayde so, he addeth, *That wee shall bee deliuered in the tyme of dearth*. Some are of opinion, that Eliphaz declareth here the seuen afflictions whereof he hath spoken. But this so curious exposition, hath no substantialnesse for a man too reste fully vpon. Therefore lette vs followe the naturall sence such as it is: that is too witte, that according as the miseries are infinite wherewith God scourgeth vs in this worlde: so muste our hope stretch out it selfe farre and wide, too the ende wee may continually wayte for the sayde deliuerance which he hath promised vs, what soeuer kinde of miseries wee indure. Yee see why here is men-  
made of dearth, of warre, of wilde beastes, of stormes and tempestes, of fyre, and of other calamities, according as wee see howe our poore lyfe is besieged with so many sortes of aduersities as nothing can bee more. The thing then that is declared to vs in effect, is that God not onely draweth vs out of dearth, nor onely deliuereth vs from warre: but also that in what trouble soeuer wee bee, wee shall finde that he hath the issue of it in his hande, according as it is sayde that he hath the issues [or outgoings] of deathe in his hande. And this is a righte necessarie poynte. For wee see what the superstition of menne is: that is too witte, that they distribute  
G.ij. Gods

Prouerb. 24  
b. 16.

Psalms. 91. c.  
12.

Psalms. 68.  
d. 26



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

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

*Pſal. 66. 12*  
*Eſai. 43. 2.*

*Gen. 1. 28.*

vnthankfulnesse sake he hath bene fayne too berecue vs of the goodes that he had put into our handes, in so much that he hath armed the wylde beastes which ought too yeelde vs full obedience, and he rayseth them vp dayly against vs. Behold whereof commeth the contrarie, and as it were the enmitie that is betweene men and beastes. But here it is sayde *that wee shall bee in league with the beastes*: that is too say, that God will restrayne the rage that is in beastes, so as they shall haue no desire too doo vs harme. Truly wee see that God hath not as yet vterly bereft vs of the dominion whiche he gaue vs in Adam. For although that Horses and Bulles also bee beastes full of fiercenesse, so as it seemeth that they shoulde ouermayster menne: yet notwithstanding they bee commonly tamed, and menne bring them too their lure. And for asmuche as men haue their liuing in this worlde: it is Gods will that there shoulde still remayne some traces of his goodnesse, and that they shoulde inioy his creatures in parte. But yet for all that, they haue not this sayde league in suche perfection as God promisseth here, neyther were it conuenient for them too haue it. It behoueth vs too bee troubled and vexed by the beastes, too the intent wee may feele the fruite of our rebellion against God. Yet notwithstanding it is a speciall gifte which God giueth too those that are his, when they are vnder his defence and protection: that is too wit, that the wilde beastes are peaceable towards them, as if there were a league [betweene them,] and that God had treated a peace, and were come betwixt them too say, True it is that the beastes haue hitherto bene enimies too you, but now I will that there shall bee peace and agreement betweene you. Yee see then what is promised here, yea euen as it were a singular benefite too suche as shrowd themselues vnder the shadowe of Gods winges. But the meane howe too obtayne suche priuiledge, is shewed vs yet better in Osee, when he sayeth in his seconde Chapter, that God will cause a league too bee betweene vs and the wilde beastes, namely by our Lorde Iesus Christe. For in that place is expressely handled the restitution of the Church which was decayed and desolate. It is sayd that God will send peace throughout: and therewith it is added in particular, that he will cause vs too bee in league with the wilde beastes. And why so? Bycause that Iesus Christe is the vniuersall heire of all creatures, and all things are giuen into his handes: and if wee bee his members, we shall bee partakers of all the benefites whiche the father hath committed too him in all perfection. Yee see then how wee may walke through all the anoyances of this world without wounding: that is too witte, bycause Christe is our keeper, and ouerseeth our lyfe too maynteyne our welfare. Yet notwithstanding wee shall not ceasse too bee troubled: according as it is needefull that God shoulde chastyze vs in diuers sortes. But how soeuer the worlde go, wee shall finde howe it is not for nought sayde here, that God will make the wilde beastes too become as it were tame, so as they shal not ryse vp against vs with such rage as they haue bene wonte too doo, bicause that he will holde them shorte. And here wee haue a very profitable lesson: that is too witte, that wee muste not measure the assistance of our God by our eyefight, but by the promise of succour that is behighted vs from aboue. And why so? For yee see after what sorte God will be honored by vs: that is too witte, he will haue vs beholde the daungers that are neere vnto vs, and when wee see howe there are alwayes as it were a hundred perilles for vs too fall into, wee muste not therefore ceasse to truste too the ayde of our God, [and say:] Beholde Lord, it is

true that if wee looke no further but onely here bylow, wee shall bee too too much confounded. But for asmuche as thou haste promised too helpe vs at our neede, our life muste nowe reste vpon thee, and wee muste put it into thy handes. Lo here a greate honor which wee doo vnto God, when wee can shette our eyes at all the daungers that threaten vs, and imbrace the promise that he hath made too maynteyne our welfare. And too shewe that the faythfull muste yeelde themselues wholly into Gods protection, it is sayde *that they shall laugh in the time of calamitie and famine*. Not that wee shall bee senselesse, no nor that wee ought too be so: but this laughing here importeth such a boldnesse, as we be not afrayde like the wretched vnbeleeuers, who know not what to say when they see themselues in any hazarde. Lette vs marke then that bothe the good and the badde shall feele the miserie that pincheth them, and conceyue the daungers too bee afrayde of them. But yet in the meane season, if an vnbeleuer perceyue any mischiefe towards him: ye shall see him so caried away with fearefulnesse, as there is no comforting of him. And (which woorte is) menne doo muze continually vpon their tormentes, according as *Leuit. 26. 17. & f. 36. & f. 36. & f. 36.* it is sayde that the wicked shall flee when noman followeth him. And in another texte it is sayd, that there needeth but a leafe too fall from a tree, too afright those that haue no trust in God. Yee see then that if men trust not in God, and committe not themselues wholly vnto him, they shall bee so scared out of their wittes, as they can haue no reste, according as it is sayde in the Lawe, that their life shall bee hanging as at a threede. In the morning they shall say, is it possible that I may go forth vntill night? and at night they shall bee in perplexitie too knowe if they may see the morning. Yee see then how they that regarde not God, are in continual thoughtfulness: and not so onely, but also they are in so extreeme agonies, as they wote not whither they be alieue or dead. But contrariwise, when Gods children haue perceyued the inconueniences, and haue fighed and bene attached with some feare: alwayes they come too saye thus: Lorde, into thy handes I commende my soule, thou haste redeemed mee, thou arte soothfaste, thou wilt continue thy goodnesse towards mee, euen too the end: euen so Lorde, therefore prouide thou for all my daungers. The faithfull hauing called thus vpon God, doo truste that he will heare them, and therefore they call vpon him without ceasing. And although they perceyue not that he helpeth them: yet notwithstanding they hold on still their course, warranting themselues that their welfare is assured, bycause it is grounded vpon Gods truth, which is infallible and vnchangeable. So then, yee see that by the *Laughing* whereof mention is made here, it is not ment that Gods children should become altogether senselesse too conceyue nothing, or that they should make a sport of it when God thretneeth them with any aduersitie: for that were no manlinesse, it were rather a beastlinesse. The children of God then muste be afrayde, and specially when they perceyue that God visiteth them for their sinnes, they muste thinke of it thoroughly, yea and they muste haue a feeling of the miseries of their neighbours, too pitie them: but yet therewithall they shall also laugh, that is too say, they shall be able too despise all aduersities, according as wee see how Sainct Paule speaketh when he triumpheth against pouertie, against all diseases, against hunger, thirst, sword, rhings present, and things too come: yea and specially when the cace concerned fighting against the powers aboue. And wherefore? For when we know that God hath taken vs into his keeping, and that he will bee our

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

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

plucketh them out of this worlde in the floure of their age, yea and euen in their infancie. VVee see that Cain came too greate yeeres of age, and Abell was raught away by the swoorde. Howe is it ment then that God will preferue his faythfull ones euen till they bee full rype, as if a man shoulde gather corne into a Berne? wee muste marke firste of all that when the holie Scripture speaketh of these worldly blissinges: it intendeth that it falleth out so commonly, and not that it falleth out so continually. Furthermore wee muste make comparison betweene the greater benefite and the lesser. VVhen God suffereth his children too bee taken out of the worlde betimes: it is for their profite. For God prouideth better for the faythfull man when he calleth him too him at the age of twentie or thirtie yeeres, than when he letteth him liue till threescore. And specially when wee see the worlde flowing out into suche corruption, that all is confounded nowe a dayes: I pray you ought wee not too esteeme them more happie in that God hath drawn them away too himselfe, than if they had longer time too languishe here? It were a miracle if menne coulde continue here and come all too olde age. For wee see what snares Satan layeth for vs, and howe it is right harde too walke through so many outrages. Therefore if God pull away his children quickly: lette vs bee sure that he dooth it for their greater benefite. And specially wee haue here vpon too vnderstand, that although they bee bereft of this blissing whiche is small in respect of that which God will giue them: yet dothe he not ceasse too loue and fauour them by suffering them too fall so into speedie death, like as these that are persecuted by tyrantes, haue a moste precious death. For they offer vp a sacrifice whiche is moste acceptable too God: and it is an offering of sweete fauour when he seeth his woorde sealed vp with the bloud of Martyrs. So then, when wee compare the lesse with the greater, wee shall finde that this promise of feeling continually the sayde blissing of God in sending them to their graue as corne that is gathered in his due time, is not in vayne towards the faithfull. For how soeuer the world go, he rypeneth them continually. If a faythfull man die at the age of thirtie yeeres, what doth he? It seemeth not that he is greatly sorie for it, he maketh no greate struggling against it as wee see the vnbeleeuers do, yea when they bee euen as stale as earth, as the Prouerbe sayeth. Beholde a despyzer of God and a worldling, which neuer thought vpon death: and when it commeth too the poynte that God will pinche him in good earnest, it will make him grinde his teethe and frette with himselfe, weening too withstande death, and saying: Can I not prolong my lyfe one yeere longer? He takes himselfe too bee a peece of greene woode that crackleth on all sides. Contrariwyfe when a faythfull persone dieth, although he indure muche, yet he betaketh himselfe vnto God, and comforteth himselfe in him: and although there bee stryuing seene in his bodie, yet hath he his minde quiet, and he desireth nothing but to frame himselfe to Gods good will, choozing rather too dye when God calleth him, than too liue here. To be short he desireth nothing but too obey his good heauenly father. VVee see then howe God dothe alwayes rypen his seruants before he call them out of the worlde, so as they bee fully satisfied when they come too their graues: and he that bringeth but twentie yeeres too his graue, is more rype than another that shall bring (as ye would say) a million of yeeres with him: according as we see how the vnbeleuers do fret and chafe them selues against God when he calleth them, so as they bee neuer

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

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

*The xxiiij. Sermon, which is the firſt vpon the ſixth Chapter.*

1. IOB anſwered and ſayd vnto them.
2. O that my diſtreſſe vvere vvell vveyed, and that my ſorrovves vwere put into the balance.
3. It vwould be heauier than the ſand of the Sea, vwherefore my vvoordes are ſvvalloved vp.
4. For the arrowes of the almightie are in me, vwhereof the poyſon drinketh vp my ſpirit, the terrours of God are directed againſt mee.
5. VWill the vvilde Aſſe bray vwhen he hath graſſe, or vvil the Oxe lovv vwhen he hath fodder?
6. Shall that vvwhich is vnſauerie bee eaten vvithout falte? or is there any taſte in the vvwhite of an egge?
7. But the thing vvwhich my ſoule hath lothed to touche, is as it vvwere the diſeaſe of my fleſhe.
8. O that the thing vvwhich I deſire might happen to me, and that the thing vvwhich I loue vwere graunted mee.
9. That is, that God vwould cruſhe me and breake mee, and that he vwould cut mee as a boyve.



Here wee haue to conſider, what the ſtate of a poore man is when God ſcourgeth him, and maketh him to feele ſuch miſerie, as it may ſeeme too him, that he hath God againſt him. VVee ſee there is no power in men, that can holde out when the eace is ſo. And it is very true that Iob was neuer yet vterly ouerthrowen, ſo as he ſhould haue no pacience at all: but yet notwithstanding it was not without muche difficultie, that he could gather his wittes to him, to haue ſome comfort. By the way (as I haue ſayde) wee haue to behold, in what anguiſh mortall man is, when God ſheweth himſelfe as his aduerſarie partie. And it is greatly for our behoofe too minde this leſſon, bicauſe wee be ouer negligent, yea and there are ouerfewe that thinke vpon this kinde of temptation. For when wee be ſpoken too of ſuffering any miſerie, and of being pacient in aduerſitie: we be fleſhly, and we mount no higher than our ſenſualitie is able too comprehend: that is too ſay, that we may indure diſeaſes, wee may bee put too ſome troubles, this or that may happen vnto vs. But the greateſt miſchiefe of all, whiche is able too ouerwhelme men vterly, is when God preſſeth them, and maketh them too feele his wrath, as if he were bente full againſt them to ſay, why haue yee offended mee ſo? Therefore when God ſheweth himſelfe ſo fore againſt men: beholde, it is a temptation which paſſeth all that euer wee may indure in our bodie. And here yee ſee why I ſayde, howe

it is good too trie that thing thoroughly whiche is con-  
teyned here. Iob then ſayeth, that he would ſayne *that*  
*his diſtreſſe were well vveyed*, and on the other ſide, *that*  
*his ſorowes and greefes* (that is to witte, the miſerie whiche  
he indureth and ſuffereth) *were put together with it into*  
*the balance*. For then (ſayeth he) it ſhould be ſeene, that  
this miſerie of mine is *heavier than the ſande of the ſea*.  
And for prooſe hereof, God hath ſhotte his arrowes  
at mee, yea euen *poyſoned arrowes*, in ſo muche that I  
am as it were ſyred, *my Spirit is as it were ſvvalloved vp*,  
or my ſpirit is as it were ſteeped in bitterneſſe, by rea-  
ſon of Gods ſayde arrowes whiche haue perced mee.  
Behold whereat he beginneth. But it ſeemeth here, that  
he frameth an vnjuſte complaynt, when he ſayeth that  
his miſerie is ſo greate, as no ſorowe can bee able too  
matche it or bee anſwereable too it. And this complaint  
draweth neere too that whiche Cain made, the whiche  
(as wee knowe) was not without blaſphemie. For aſ-  
ſoone as Cain herde the condemnation whiche God pro-  
nounced againſt him: it is certaine that he could not iuſtifie  
himſelfe, (for his ſinne was manifeſt, and he was conuin-  
ced of it:) but he accuſed God of crueltie or ouergreat ri-  
gour. My puniſhment (ſayeth he) is ouergreat, I am not  
able too beare it, thou wilt chace mee ouer all the earth,  
I am not able to ſtande before thy face: how doeſt thou  
handle mee? wee ſee here that although this wretched  
caytife coulde not denie but he was puniſhed iuſtly: yet  
notwithſtanding he had his ſtaringhole, that God puniſhed  
him not vp rightly, but paſſed meaſure in rigorousneſſe

Gen. 4. 13.



against him. I sayde it seemeth that Iob doeth the like here. For he sayeth it is no maruell though he be in great distresse, bicause the affliction whiche he indureth is exceeding greate, and muche more heauie. As if he should say, he could not lament inough, seyng that God handled him so roughly. But wee haue seene, howe he hath come alreadie euen too the cursing of his birthday, and howe he woulde that he had bene borne dead. And not onely so, but he also banneth the day wherein he was borne. It seemeth then that Iob mighte not bee excused. And in deede (as I haue tolde you alreadie) although he haue a good cace: yet dothe he handle it amisse: and it behoueth men too knowe howe there is some faultinesse in this respecte. Neuerthelesse he ceaseth not too speake truthe when he sayeth that the miserie whiche he indureth is so greate and so extreme, as euen his woordes are *swallowed vp*, in so much as in that behalfe he is as a man ouerwhelmed, whiche hath no lyuelinesse in him, so that all that euer he is able too say, is nothing in comparison of the affliction wherewith God presseth him. Lette vs marke therefore, that wee haue here two things: the one is, that wee see what a poore silie creature is, when God presseth him with his iudgement, as I haue sayde alreadie: And the other is, that wee shoulde knowe, that in fighting against our temptations, although wee doo the beste wee can too withstand them, and too submitte our selues vnto God: yet notwithstanding wee swaye aside eyther one way or other through infirmitie, so as there is neuer sufficient strength in vs, except God holde vs vp and suffer vs not too bowe at all. And why so? It is expedient for vs too knowe, that wee bee not made of steele, nor that wee bee not as rockes of stone: but that wee bee mortall men, full of frayltie. It is behoofefull that God shoulde make vs feele this. Also although he asist vs in our afflictions, so as wee bee not ouercome: yet doth he make vs to bee wounded and too halte, that is too say [he leaueth] alwayes some feeblenesse [in vs] which sheweth it selfe in the mightie operacion which he giueth vs. Thus yee see the two poyntes whiche wee haue to consider here. But first of all let vs call too remembrance that whiche I haue touched heretofore: whiche is, that if wee bee tempted, and when soeuer wee bee pinched with any aduersitie in our bodie: wee muste the more feare still this spirituall temptation, when God citeth vs too his iudgement and becommeth as it were our iudge, so as wee muste bee fayne too answeere before him, and too render him our account. True it is that wee shall muche more perceyue that thing whiche toucheth vs in our flesh. And why so? For wee bee wholly giuen too that. So then wee see commonly that menne feare famine, pestilence, sickenesse, or death which is the vtermoste. If a man threaten vs with this, wee bee afrayde: but if a man speake too vs of God, wee bee not moued a whit. And why so? Herein wee shewe our selues to bee dull, yea euen too the vtermoste, as they that differ nothing from Oxen and Asses, in that wee make so small reckening of Gods wrath, and of the damnation that is prepared for our soules, I meene of them that continue enemies vnto God: But if a man talke to vs of any thing that concerneth this present lyfe, wee are amazed out of measure. Neuerthelesse, in the meane time whyle other continue in their dulnesse, God ceaseth not too exercise those that are his, after suche a maner as he maketh them too feele his wrath, and then (as I sayde) they bee tempted muche more without all comparison, than if they indured all the miseries that are possible to bee imagined. Sometimes wee shall thinke it straunge that the

faythful should speake thus: And what? God hath shewed himselfe as a Lyon towards mee: he hath broken all my bones, I am on a burning fire, I wote not where too become, my soule is as it were swallowed vp, my bodie is as good as rotten, and there is nothing but stinche in mee. VVherefore is it that the faythfull speake so? It seemeth that they bee nice and womannish: and yet notwithstanding these are they that were moeste strong and stedfaste, and whome wee haue seene gouerned by the spirite of God, so as they haue had an inuincible courage. Had not Dauid a goodly pacience: God exercised him very much: & yet we see he alwayes had the vpper hande, so as he was neuer caried away vnto wickednesse for all the trouble that befell him. Yee see here a man of armes, who hath bene practysed in all maner of battelles, not onely for a daye or for a yeere, but all his lyfe long: and yet for all his experience, he complayneth as if he had neuer bene acquainted with any aduersitie, or as if he wist not what it were to bee afflicted. Yea verely. But (as I haue sayde) lette vs marke that he was not pressed with bodily harmes. And although he were sensible as other men are: yet had it not greatly grieved him too beare any sickenesse or to suffer any suche other like thing. VVhat is it then, that driueth him too complayne so? It is bycause he entereth into himselfe, and is touched in his conscience, as though God had not onely forsaken him, but also were become his deadly foe, and pursued him euen vnto hell, too say: thou shalt haue nother peace nor truce, but I will drowne thee altogether. Seing then that Dauid was so pressed with the feeling of his sinnes, and perceyued that Gods wrath was kindled against him: yee see what nipped him euen too the hart. Ezechias felte as muche. For God not onely afflicted him with sickenesse as may commonly befall vnto vs: but also besides that, he shewed him a token of his displeasure. Therefore it seemed vnto him, that God woulde repeale and disanull all the grace that he had graunted him before: and further that his death should cause Gods seruice too be quite ouerthrowne, which had bene stablished by his hande. VVhen Ezechias conceyued so greate and so horrible vengeance of God: there was good reason why he should be so dismayed. And so yee see why he made suche complayntes as are conteyned in his song. Therefore lette vs marke that when God afflicteth vs in our bodies, wee can well take patiently the miseries that he sendeth vs: for, that is nothing in comparison of the anguyshe which they indure, whom he maketh to feele his wrath and vengeance: and yet notwithstanding it is for our profite too come therevnto. And although it bee so harde and bitter a thing vnto vs: yet neuerthelesse wee muste bee fayne too come too it. And why so? For they that conceyue not their bodily tribulations, passe not too seeke helpe of the diseases of their soules, bycause they perceyue them not at all: and so consequently they passe not too seeke attonement with God, for they consider not his iustice. So then (as I sayde) it is more than necessarrie for vs too bee wounded with Gods iudgement, that when we haue taken holde of it, wee maye bee constreyned too grone vnder suche anguyshe, according as wee see it too haue bene in Iob. True it is that euery man shall not haue like measure, and God also knoweth what wee be able too beare. According as a man shall bee weake, and as God shall not haue indewed him with so greate a grace of his holy spiite: so verily will he make him to feele his iudgement thereafter: howbeit hee will holde him vp, and make him to taste of his mercie in the middes of his wrath, so as the same shall not vterly dismaye him.

But

*Eesai. 38. c. 13*  
*Psal. 31. c. 10*  
*38. a. 3.*  
*42. b. 8.*  
*88. a. 4.*



But as for him that hath receiued a more singular strength, and whom God hath fortified with his holy spirite: hee must be faine to sustain greater brunts, and farre rougher assaults, than such as are feeble like little children. And heere yee perceyue why wee see these spirituall battayles in Dauid, Ezechias, and Iob, which neuer a one of vs shall finde in himselfe. True it is that wee shall haue oure porcion of them: for (as I haue sayde) without it wee would become dullardes, & it would bee a signe that we were forsaken of God, so as wee shoulde haue our consciences rocked a sleepe too much. But when God preseth vs with his iudgement, it is but for a small while if wee compare our selues with the holy persons that haue incountred agaynst the sorrowes of death and hell. And why so? for God had armed them, yea and he had so fenced them with his owne strength: that although they were bowed, yet were they not vtterly beaten downe: and if they were beaten downe, yet did God lift them vp againe. And therefore it behoueth vs to marke well what is sayde vnto vs heere. Furthermoie when wee see Iob so fore pressed, euen Iob I say, who was the mirrour of patience: let vs learne to walke aduisedly. For if this happened too the greene tree, what shall become of the drie tree? VVe see that Iob was so hartburned with anguish, and wee see hee was so dulle with torments, as hee wist not what to speake: and what shall become of vs then, if God list to scourge vs rigorously? must we not needes quaike vtterly? But this must not astonie vs: neuertheless it standeth vs on hande too bee afrayde. For we can bee hardie ynough while we be farre from blowes, as our ordinarie maner is: in so much as there is none of vs all, but he will make himselfe as valiant as can be, and it seemeth that nothing shall be able to daunt vs. Let vs rather consider what our feebleness is, to the ende that we may not bee puffed vp with vaine presumption, but may vnderstande howe we be but poore creatures, and that we cannot well holde out one minute of an houre, agaynst the assaults that may bee giuen vs on eyther side, except we flee to our God, praying him to strengthen vs. Ye see then what wee haue to doo, when wee beholde the example of Iob. Moreover let vs marke well this woorde 40 when hee sayth, *that the arrowes of God are in bim, and that the venim of them hath drunke vp his spirite*, or that his spirite hath sucked in the venim, for eyther of both wayes may be spoken. But the principall poynt that we haue to marke heere, is that Iob doth vs to vnderstand heere, that he hath not to deale with men, nor that the case standeth as when wee indure some afflictions in the flesh. I knowe (sayth he) that it is God which warreth agaynst me: and not onely so, but his arrowes also (sayth hee) are in mee: 50 they haue striken mee too the hart and are runne quyte through mee. In the first place, Iob sheweth, that hee is fayne to indure battayles, as if God himselfe warred agaynst him. And what a matter is it when a mortall man who is a thing of nothing, should bee forced so farre, as too feele that God prepareth and bendeth himselfe agaynst him, and yet notwithstanding be able to outstande it? Howe shoulde that bee possible? Neuertheless (as I haue sayde alreadie) we must needes bee brought to that poynt, for our owne profite. And in good sooth wee profite euill vnder Gods scourges, if in the meane while wee beate our braynes, or reason with men, to see from whence the aduersities come vnto vs, and linger here still below: this is verie yll considered of vs. As for example, if one that is diseased thinke with himselfe: such an inconuenience is light vpon mee: Lo suche a thing is the cause: and that hee cannot suffer anye other affliction whereby God shall giue him occasion too feele his

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

God scourgeth him, his intent is to haue him returne vnto him, and that God seeketh nothing but to receyue his seruants to mercie, and to deliuer them from the trouble which they indure. But in these serrowes which he suffereth, he is not able to take hold of the goodnesse which God intendeth too vs towards him. And thus yee see what is the cause of our impacience: euen for that wee are not touched as were requisite, too tender GOD his due honour. For prooffe hereof, when we speake of calling vpon God, and of desiring him to haue pitie vpon vs: we do it but ceremonially vntill we knowe that wee are at the last cast, and that wee bee as poore damned soules and forlorne creatures: Vntill wee knowe this thoroughly to the quicke, it is certaine that oure desyring of God to haue pitie vpon vs, shall be but from the teeth outwarde. And therefore a man neuer honoureth God in good earnest, vnlesse hee bee confounded in himselfe. For the matter consisteth not altogether in saying, that God must be superior ouer vs, and wee subiect too him as all other creatures are: But wee must yeelde hym this honour which is specified here: namely that he onely is righteous, and that there is nothing else in vs but all maner of wickednesse, too the ende wee may haue our mouth shet, and bee destitute of all excuse, so as we may not make any account of our selues, but acknowledge that nothing belongeth too vs but shame, and that wee deserue too bee cast away as stinking and cursed creatures. If wee bee not come too this poynt, it is no honouring nor seruing of God, according as Saint Paule sheweth in the thirde to the Romanes. For in speaking of Gods infinite glorie, hee sayth it becommeth vs too come before him with such feare and lowlinesse, as we may bee lyke poore offenders with haltes about theyr neckes, so as wee shoulde go too hell, if hee plucked vs not back of his infinite goodnesse. So then it is not without cause that God afflicteth his seruants, and proueth them in such wise as he bringeth them to this poynt, too the ende hee may bee glorified in them. As touching that he sayth, *that his woordes are swallowed vp*: it is as muche as if hee had sayde, that hee speaketh not Rhetorically as we see some men doo, who are eloquent in setting out their owne aduersities. As for those that are Cokneys, if they indure any litle aduersitie, they neede no man of lawe to pleade theyr case, it seemeth (too heare them speake) that there are none but they on whom men shoulde haue compassion. But they that can so well pleade and babble, shewe well ynough that their aduersitie did not so greatly greue them: for had they bene touched in good earnest, it is certayne that they woulde shewe that which is sayde heere. And heere ye see wherefore it is expressly sayde in the song of Ezechias, that he had chattered lyke the swallows, and that hee had no more had the voyce of a man to vtter his conceyte, but had bene so shet vp at that tyme in sorrowe, that hee wist not what to say, nor howe to couche his woordes to vtter what his mynde was. Let vs marke then that when God summoneth his seruantes in such wise, hee sheweth himselfe too bee theyr iudge, and pincheth them so too the quicke, as they are euen destitute of woordes, and confounded, and know not howe too expresse their meenings. Although (say I) that God worke so, and that hee oftentimes deale roughly with vs: yet notwithstanding let vs call to minde the conuenient remedie, least wee bee put too vtter confusion. And this is it that Saint Paule meeneth when hee sayeth that God by hys holie spirite giueth vs gronings whiche are inuoluerable. VVhen Saint Paule speaketh of the prayers of the saythfull, (I meene of the better fort:)

hee sayeth that when God maketh vs pray earnestly, then wee grone: yea wee euen grone, but wee haue not a woorde at hande: for if a man shoulde demaunde of vs, what is it that thou sayest? VVhat is it that thou desirest of God? VVee wist not what to say to hym. VVee must keepe that as a thing locked vp, so as wee cannot declare by woorde of mouth, what wee ment too say. Yee see then howe God remedieth that which is spoken heere: which is, that although all our speeches were swallowed vp, yet hee giueth vs a meane too finde him, and to get too him, which meane he alloweth: and although that this kinde of language bee not vnderstood of men, yea and that euen the partie himselfe whiche prayeth vnto God bee intangled, so as hee cannot vtter his woordes: yet doth God vnderstande suche maner of speeche. Nowe forasmuch as wee see that God heareth our gronings when wee bee so abashed that wee bee vterly dismayde in our selues: Let vs beare patiently the aduersities which hee sendeth vs, seeing that hee giueth such successe as all of it redoundeth too our profite and welfare. Lo what wee haue to marke vpon this straine. Heerewithall Iob vseth certaine similitudes, too shewe howe it is not without cause that hee complayneth so. He sayeth, *will the wilde asse bray when hee hath grasse?* no more will the Oxe when hee hath fodder. And furthermore, *Can a man eat a thing that hath no savor, as the whyte of an Egge without salt?* By suche similitudes Iob meeneth, that both men and beastes are glad when thinges fall out too them after their minde or desire. VVhat is the thing that the wilde Asse seeketh? Hee desyret pasture. Therefore when hee hath grasse at will he careth not to bray or too greue himselfe. VVhy so? For hee hath the thing that hee desireth. An Oxe likewise is contented when hee hath fodder given him. But contrary wise (sayth hee) howe is it possible that a man shoulde bee made too lyke of the thing that is agaynst him? Verily wee will not eat the meates that are vnsauorie. If a man shoulde make vs too suppe off the white of an Egge, it were ynough too make vs spewe: for it were a thing that woulde go agaynst our stomacke. Seeing that this worde betokeneth an vnsauory thing: what is to bee sayde of a Litter thirg that shoulde serue too choke vs? But yet muche worse are the miseries wherewith Iob was afflicted. And therefore hee concludeth therevpon, that hee woulde sayne haue his owne wishe: whiche is, *that God woulde kill him at the first blowe*, and not make him to pine away after that sort. Yee see in effect what is ment here. And first of al let vs marke, that this sentence is good and true, yea and that the doctrine conteyned therein is verie profitable: for it is expedient for vs too bee warned of our passions. There are whiche stande muche vpon the reputation of theyr owne vertues: and therefore it is good for vs too knowe that wee haue neede too haue our fleshly desyres repressed. VVhy so? Too the ende that if thinges fall out according too our minde, wee may haue skill to say: Beholde, God giueth vs our hartes desire, and therefore wee haue whereof too reioyce. And that if thinges fall out agaynst vs, wee may acknowledge and say, beholde, it is God that afflicteth vs: VVherefore? Euen because wee haue offended him, and hee will cut vs out our morselles. It is good therefore that these thinges heere shoulde bee knowne vnto vs, and that wee should minde them, and that the remembrance of them should oftentimes bee renewed. And speciallye it is a greate shame for men that they haue no discretion, seeing that the brute beastes can shewe them howe that according to their measure they haue some discretion. True it is that

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

in such carelesnesse when God sendeth vs pasture, and that wee bee handeled as well as wee would wishe. But let vs continually quicken vp oure selues, that we may attayne too the benefite wherevntoo hee calleth vs. Marke thys for a speciall poynt. Nowe whereas it is sayde that wee cannot bee made too *eate that which is without sauour*, and that we cannot *suppe off the whyte of an Egge without salt*: Heereby wee may knowe (as I haue sayde) howe that before the blowe come, it is good too forethinke our selues, that colde and heate, vnfa-  
 uerie vittayles and all other suche thinges are as it were aduersities whiche wee shunne by nature. Verie well, needes must wee feele this geere, for we bee not sense-  
 lesse. But howe soeuer the worlde go, let vs make oure selues readie too indure patiently the thing that is vnfa-  
 uerie. Let vs bee contented that God shall doo it for our profite. And therewithall let vs assure oure selues, that iithe hee ordeyneth it, his oneye will muste bee a better taste vnto vs, than all the things that happen too  
 20 vs by our owne good will. VVhat shall be our salt then too make vs finde good taste in all the aduersities that can befall vs, so as wee maye beare them patiently? Obedience, so as wee acknowledge, and say, go too, I see heere howe God afflicteth vs. And why? First bi-  
 cause wee bee woorthie of it: and secondely by cause it is his will too aduaunce oure welfare by that meane. Beholde (I saye) what will make vs too finde good fa-  
 uour in that whiche heeretofore was (as yee would say) lothsome. This then is the poynt that wee must come  
 30 vntoo, when wee bee desyrous too finde sauour in all our aduersities, that wee may patiently receyue all the corrections which it shall please G O D too sende vs, and that wee maye frame our selues too his good plea-  
 sure, desiring nothing but that hee will accomplishe as he hath begonne, too the intent that beeing guided and gouerned by his holy spirit, we may seeke nothing but to loue, serue, and honour him, and to hold all that for good  
 and rightfull, which it shall please him too sende vs.

And nowe let vs cast our selues downe before the face  
 40 of our good God in acknowledging our faultes, praying him to make vs perceyue them better than we haue done hitherto: and that when it shall please him too make vs feele his iudgements, although we be pressed out of mea-  
 sure to our owne seeming, yet notwithstanding wee may not cease to resort vntoo him continually, hoping that he will deliuer vs from all our aduersities, according as of his infinite mercie it is his will to reach out his hande too vs  
 continually: and that although that at the first wee per-  
 50 ceyue not that he is minded to ayde vs, yet we may wayt patiently till tyme conuenient come too shewe vs that he hath alwayes beene frendly and fauourable too vs, yea, truly by meane of our Lorde Iesus Christ, according as it hath pleased him to chooze vs in him, and to call vs to the knowledge of him, too the ende too make vs all members of his bodie. That it may please him to graunt this grace, not onely to vs, but also to all people and Na-  
 tions of the earth, &c.

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

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

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



We haue to go forward with the matter that I began already: which is; that Iob tormenteth him selfe heere, not for the miserie which he indureth in his bodie, but because

God hidde him as a poore condemned person, and because he

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

as Iob doth heere, shall bee as yee would say, shet vp and shrunke into himselfe, so as he shall not dare present him selfe vnto God to pray for it, though it so be that he haue committed a great offence before. For we must not presume to hyde our selues, nor to haue any backe nookes wherein to make wisshes that are wicked and reiected of God. But yet when a man shall come so farre foorth as to make such request vnto God: no doubt but he sinneth double. VVhy so? For it is an ouergreat rashnesse for vs, to come to vnhalow the name of God. How is it then that we must pray? VVhat rule must we obserue in that behalfe? That wee request nothing which is not agreeable to his will, according as Saint Iohn speaketh in hys Canonick Epistle. And verely our Lorde Iesus Christ sheweth full well that wee must keepe the sayd modestie, when he setteth downe this petition, That Gods will be done. Yee see then howe Iob vnhalloeth the name of God when he dareth make such & so excessiue a request. Nowe then for the first poynt, whereas it is lawfull for men too wishe that God would deliuer them quickly out of this mortall bodie, when their life is beseegeed heere with so many wantes and miseries: it is not by reason of the troubles that we must indure heere, but because wee are alwayes subiect to many vices. Marke this for a speciall poynt. Let vs marke further, that when God afflicteth vs, and that there happen things that are fowre too vs: wee must not wish death therefore: but rather wee must buckle our selues to the combate, sith that the will of God is so. Thirdely, when we desire too bee set free from this bondage of sinne, and that God should breake the bondes that holde vs as nowe: Let men do it measureably, so as we may be readie to bee humbled as much as shall please him. And although it greeue vs, and that wee fighe because we can not giue our selues wholly too doo what God commaundeth: wee must first haue this consideration to say, VVell Lorde, if it bee thy will, that I being a poore sinner and hauing vices continually lurking in me should serue thee: graunt me the grace to acknowledge my faultes, that I may sigh before thee to craue pardon for them at thy hande. Beholde (say I) the measure which it behoueth vs to keepe. Furthermore let vs learne by the example of Iob, that when we come before God, it is not for vs to bring thither our owne desires and our owne lustes, and to speake whatsoever commeth at our tunges ende: but our requestes must alwayes bee framed according to Gods promises, & according to that which he giueth vs leaue to demaunde of him. Yee see then whereat we must begin, if we will pray vnto God as becommeth vs. That is, we must not be rash to threape this or that at his hande: but wee must consider well what is lawfull for vs according to his will. For what honour do al those yeelde vnto God, which craue whatsoever commeth in their minde, without foreconsideration? Their meening is to haue his heade vnder their gyrdle. Beholde (say I) an vtollerable presumptuousnesse, when a mortall man will beare such sway, as God must be subiect to his demaundes. Besides this, wee haue shewed already, howe God will haue vs yeelde him such reuerence, as to seeke to knowe no more than hee giueth vs leaue, and than hee thinketh good, and that he will haue vs too doo it with all modestie. Seeing then that Iob hath happened to ouershooote himselfe so farre, and too make such a request vnto God as is naughtie, & as we our selues would

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Psal. 32. 4. 4.

Ro. S. d. 24.  
Phil. 1. c. 23.

1. Iob. 5. 14



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

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

Psal. 62. b. 9  
Lam. 2. f. 19.

Luk. 23. e. 39

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

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

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

it, not knowing himselfe. Then (as I haue sayde) let vs learne to enter into our selues, and not to tie our selues vnto men. For assoone as we shal haue made such a protestation, God will laugh vs to scorne. It is nothing else but follie and fondnesse for a man too say, if such a thing happen I will do this or that, Therefore if a man come to that poynt, needes must God laugh his pride too scorne. And in good sooth what is our strength? whereof can we boast? So then let vs knowe that after what maner so euer God handle and intreate vs, we must alwayes haue the discretion too glorifie him, beseeching him so too guide vs by hys holie spirite, as hee will giue vs the vertue of pacience thereafter as it shall please him too afflict vs. Thus yee see what wee haue too marke in thys streyne. And heerewithall hee addeth: *What is my strength that I shoulde bee able too indure? Is my strength the strength of stones? or is my fleshe as steele?* Heere Iob entreteth intoo his complayntes, too shewe that hee hath iust cause too chafe after that maner, although hee passe measure. And why so? For God (sayeth hee) on his syde is too excessiue in chastizing. Yee see in effect what hee purposeth too saye. And wee see that whiche I haue touched heeretofore: that is too witte, that Iob is so ouerpressed with the present payne, as hee hath no regarde of all the rest, but is vtterly blynde in it. And this is a poynt that wee must marke well. For yee see in what case wee bee, and experience sheweth the same. VVhensoever wee haue any trouble, straightwayes withoute regarding what it is, our eyes are dazeled at it, so as wee cannot discern betweene redde and greene, but wee babble out this and that too no purpose. So much the more then must wee marke what is conteyned heere. Iob sayeth heere, *What is my strength?* True it is that his strength is nothing. But when hee knoweth it and stayeth vpon it, is it not the next way too make him more impacient than hee was afore? Iob thinkes that his strength fayleth him not, saue in the present miserie that hee indureth. But contrarywise let men trie them selues throughly, and search well what is in them: and they shall finde that the least inconuenience that troubleth them and pricketh them, is not without great greefe, I meene as touching the bodie. But this is nothing in respect of that which Iob indureth through his spirituall temptations whereof I haue spoken. He desyret not too bee eased of his miserie, that hee might knowe his infirmitie and humble himselfe before God, so as he might confesse it to bee good reason that he shoulde be handled after that maner. VVhat then? He intendeth to shewe how God handleth him after an extraordinarie fashion, and that men are not woont too bee so ouerpressed. His meening thē is to enter as it were into the field of battell with God, and that God should likewise take his sword or I wote not what. Lo how Iob runnes a head. But we must demaund and seeke what our strength is: not in our selues, but in him that strengthneth vs. For we shall neuer finde any thing but vanitie in our selues. If we think our selues to haue strength to carie but one fardel, we shall finde our selues ouerwhelmed vnder it. For we are faynte of oure selues, and there needeth no aduersitie too come from otherwhere to beare vs down. Our strength then is none at all to Godward. True it is that to outward shew there may well seeme to be some strength in vs: but the same is deede is but a verie shadowe. So then forasmuch as wee knowe howe oure strength is nothing, let vs conclude in generall, Alas, what shall become of me if God laye hys hande vpon mee? Ought I not too indure a farre greuouser torment, and yet notwithstanding not

Lift vp my selfe agaynst him? Then although God assist vs as well in our bodies, as in our mindes: yet muste wee not grudge agaynst him to condemne him, as if hee did vs wrong. But forsomuch as we knowe that oure strength in all cares and respects is nothing: ye see howe wee must learne to humble our selues before God, and beseech him to strength vs, assuring our selues that it is hee which hath the spirite of strength, and howe it belongeth to him onely to giue it vs. For else if wee were not sustayned by him, and that yet neuerthelesse it behoueth vs to indure a long time: what a thing were it? Let vs assure our selues we should be vterly beaten downe at the first blowe. God should not neede to make the miserie indure long to destroy vs: for who is he that could warrant himselfe to continue pacie: at one only day, or but one houre onely? Then needeth not God to prolong our miseries to shew our feeblenesse, & to make vs to be conuicted of it: but let vs assure our selues that we cannot so much as begin any good thing, and much lesse performe it. And therefore so much the more must we be prouoked to pray God to mainteyne vs, and to lift vs vp euen when we be ouerthrowne. Lo in what maner wee must consider our owne weakenesse wee must consider it as Job did, to say that God keepeth out measure towardes vs: but rather let vs marke that when wee haue displeas'd our God, and that he chaizeth vs: in steed of amending vnder his rods, we become worse and worse. Why so? Because that when God toucheth vs, we fall to blaspheming of his name, and beholde, that is the vttermost and full height of all euill. So then let vs learne, that if God will remedie our vyces, hee must abate this deuillish pride of ours, to make vs to knowe it. Otherwise we shall neuer profite by all the chaizements that hee can sende vs. And when wee knowe the euill that is in vs: we must mistyke of it and seeke remedie of it, to say, Alas my God: true it is that I am so feeble and weake as there is nothing but vanitie in mee: neuerthelesse if it please thee to strengthen mee, thou not onely hast the strength of stone or steele, but also thy strength is infinite. Let all stones and rockes come rushe agaynst thee, let ther be what stormes and tempestes there will, so as it may seeme that the whole worlde shall be sunken to the

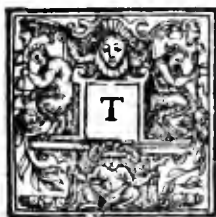
bottomlesse pitte: and yet is it certaine Lorde, that thy strength is alwayes inuincible. And therefore vouchsafe to fortifie me with thy holy spirite, to the ende that although I be frayle of mine owne nature: yet I maye not cease to fight agaynst the temptations that come to assaye vs. When wee shall haue done thus, wee shall haue profited greatly in this poynt of learning. And herewithall let vs vnderstande on the other side also, that if God passe our measure, and sende vs such temptations as we may haue no leysure to take breath: it behoueth vs to crie, alas. Then if God sende vs such a temptation, yea or euen a hundred of them: what will become of it? True it is that our nature will quaike in that case. But if God haue pitie vpon vs, and that we call vpon him too helpe vs in our troubles: that is the way wherby we may be deliuered yea and ouercome al through pacience. Then behoueth it all men to prepare themselues by all meanes to afflictions, that they may feele the hande of God: and if they will haue him to succour them, that they may withstand the combats that shal be put to them, they must haue recourse vnto him, praying him to strengthen them with the power of his holy spirite, that they may constantly passe through all aduersities of this worlde, vntill they be gathered into the euerlasting rest, which is prepared for them in heauen, according as it hath bene purchas'd for vs by our Lorde Iesus Christ.

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

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

*This Sermon conteyneth the rest of the exposition of the .xiiij. and .xiiij. verses, and then as followeth.*

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



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

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

vs without anye aduysment. Verely men think not of this: and yet when we speake of God, we ought not to open our mouth but with all reuerence and sobernesse. Now let vs consider whether God chastyze vs with discretion or no. VVhen it is once agreed vpon, that God knoweth why hee afflicteth vs, and that he neuer passeth measure: the same must not go for payment when we come to excuse our selues: but rather we must yeeld our selues giltye. So then, seing that Iob hath sayled in this behalfe: let vs go the rather to the remedie: which is, that if wee bee combered with greate aduersities, wee should haue our recourse vntoo God, praying him too voutsafe to succour vs. In so dooing wee shall fynd, that he wil ease vs so much as shall bee needfull, and also that hee will not suffer vs too quayle. Although it shall seeme that our calamities are as gulfs to swallowe vs vp: yet will God vphold vs with his hand, and preserue vs in such wyse, as wee shall not come too the poynt to bee vterly ouerthrowe. True it is that in respect of our selues, Gods intent is that our weakenesse should bee knowne, and that it should shewe it selfe to the intent wee myght not haue whereof to boast our selues, but rather that the foolish haultinesse that is in vs might bee beaten downe: but yet for all that, we shall bee succored by him in due tyme. Yee see then [what is to be sayd] concerning this sentence. And it is sayd: *That a freend ought to doo him good which is afflicted*: But Iob complayneth that men haue not the feare of God. This sentence ought too bee common among vs. For wee must not go to schoole to say, Let vs haue compas-  
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with them that mourne (as the scripture exhorteth vs) *Rom. 12. 15*  
 and to bee glad of our neyghbours prosperitie. Yee see then what wee haue to mark. But it is sayd: *that a man forsaketh the feare of God* when he hath not compas-  
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poore folk that are in miserie and heauinesse, they are not only vnkynd bycause they haue no compasfion: but also they exceede further, forsomuch as they come to increase the mischeef. If I see a man that mourneth and desyreth succour of mee, and I turne my backe vpon him: I am cruell, and I shewe my self to knowe nother God nor nature. But if another come and laugh and mocke at him that desyreth to bee some what releued, so as his comming doubleth his greef: such a one is also double cruell. True it is that I haue delt churlishly on my behalfe: but as for him that commeth to set his foote vpon the poore mannes throte, dooth not he shewe himself to be a wyld beast, yea and more than beastly? But such are Jobs freends of whom he complayneth. Therefore if we will proue ourselues to bee Gods children, let vs lerne, not to shake off the that are in miserie, assuring ourselues how it is the thing wherevnto God calleth vs, and wherby he will haue a record whither wee take him for our father or no: that is to say, if we vse brotherlynesse towards men. But in any wise let vs beware wee li't not vp ourselues against such as indure any aduersitie, and that we oppresse them not moreouer. For wee see how that is a greater despying of God, than if wee made no reckening of them. Thus yee see what wee haue too marke.

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

there is no hold of them. Job then in applying this comparifon to his freends, sheweth that they haue not the sayd egall stedinesse, and the sayd hold of themselues, which is requisite about all things in men: Therefore wee haue a very profitable lesson to gather vpon this sentence: That is, that it were much better for vs to bee as some little spring, which shall not seeme too haue anie greate store of water in it, than too bee as greate brooks to bee dryed vp at tymes. There may bee some little spring, and perchance it is well seene that it hath but one little hole, so as a man shall haue much a doo to drawe vp one pot of water: but yet notwithstanding the spring cotinueth alwayes still, it serueth ones turne, it keepeth his course, it dryeth not vp. True it is that such a one beareth no greate shewe, it is not much made of among men: the spring it self shall lye hid, so as a man may passe ouer it and not perceyue it, for the head of it is innermore, and yet it is much better for vs too haue this little trickling groope in vs that holdeth out and continueth still from tyme too tyme, than too haue houghe gushing streames that make a greate shewe, and at length drye vp. As how? yee shall see some man that is a still man, and maketh no great talk: he is a laboring mā, or he shall be some handycraftes man that is of no great reputation: but what soeuer he is he leads a blamelesse lyfe, he laboreth faythfully, and referring himself too God, he contenteth himself with the little that he hath: if God giue him children, hee bringeth them vp; hee is a good example too them, and he giueth no occasion of stumbling. Moreouer hee is sure hee can make no greate troubles nor royots: for his hands are not so long, as that he can stretch them hither or thither. But (as I haue sayd) he sheweth in his littleness, that he is able to help his neyghbour, for beyds his confirming of them by his good example, God dooth also giue him the grace to imploy himself for them in any small matters. Truly he hath no greate shewe too the worldward: but yet the case so standeth, as he may serue a mannes turne euen with his littleness. Yee see then how such a man holding himself after that sort in lowliness, and continuing his race, may be copared to a pretie spring which neuer drieth though it be but little. But there shall bee other some that will work wonders, it would seeme there were no mo men but they, and at the first blush yee would say, behold wee see woonders. But let a man looke throughly vpon them, and he shall fynd the same lacke in them that is spoken of here. There are that bee practized and lerned in the scripture: yea for to talk of it, and to countenance themselues with it, and peradventure also there will bee some gay shewe of it in their lyfe. See here the likenesse of a dry brooke that makes a greate noyse when the waters come downe together: and when the snowes are melted into it, it should seeme that a whole doozen of greate springs fell intoo it and gushed through it with great violence. But what? Yee shall see a man that beareth a greate countenance: but let him be throughly vewed, that is to say let it be marked what he dooth at length, and he shall bee found to fayle and not to hold on. So that if he haue anye shewe of vertue, he shall haue so greate vyces matched with the, as it is pitie to see it, in somuch that a mā shall see he seeketh nothing but to make himself well esteemed, where as he hath so ynreasonable faults in him, (backebyting one man and beguyling another,) that all the world shall bee ashamed of him, or rather laugh him to skorne. Yee see here the dry brooks that are well swolne for a whyle, but in the ende are dryed vp. And for this cause I haue sayd that wee ought too bee well aduised, and too



take good heede every man to himself, and to pray God to make vs perceyue our owne infirmities, to the end that wee cast not our selues in that sorte out of our bounds, to purchace greate reputation among men: but that our cheef studie be to haue the liuing waters that are

*Iohn. 7. f. 38.* spoken of in the seuenth of saint Iohn. True it is that our waters ought to flowe foorth, and that wee ought to make one another partakers of the gifts that God hath giuen vs: but yet in the meane season the headspring must lye couered within; and we must be satisfied with that which God hath giuen vs, and afterward deale thereof among our neyghbours, euery man according too his abilitie. Behold here in effect, whervnto we must apply the comparifon that is set downe here. But this extendeth very farre. For wee see how Job speaketh of his freends that made pretence to be redye to succoure him at his neede, and yet fayled in such wyse as he was deceyued of the hope that he had in them: according as Dauid sayeth, that they are Tablefreends, but they shewe not their heads in the tyme of neede. *Ps. 14. b. 10.* We see then dayly the experience of that which is sayd here, how there are a greate sort of drye brookes in the world, that is too say, that there are a greate sort of howge waters that rore and make a myghtie noyze: but there is no certieintie in them, neyther haue they an euensflowing course to holde out too the end. But to the intent wee bee not shamed, forasmuche as God warneth vs of it aforehande, let vs consider that men are as it were dryebrookes, and although they seeme to bee maruelouse streames for a tyme: yet notwithstanding they vanish and slippe away in suche wise, as a man cannot tell where the water is become which they had trusted vpon. Seing then that God sheweth vs how it shal bee so, yea and that besyds his woord, we haue experience of it also: shall wee maruell when the matter is come to passe? So then let vs beare well in mynd, that we must not gaze at men here bylowe: for in so dooing wee shall bee disappointed of our expectation. Let vs rather learne to hold vs to the fountayne of liuing water as it is shewed vnto vs by the prophet Ieremie. For God blameth the vnthankfulnesse of men which dig themselues pitts and cranyed cesterne that can hold no water, and in the meane tyme forsake him that is the welspring of the liuing water, wherwith they ought too bee filled continually. If one should make a man greate promises, there would be greate fault found if he should fayle him at his neede. Howe so? [it would be sayd] he hath promised mee mountaynes and mynes, I haue wayted vpon him, and in good fayth I haue indeuered myself to do him seruice, and now he giueth mee the slip, he makes none account of me. Behold (say I) the complaynts that wil be made of ordinarie: But we mark not that God chastizeth vs, when we haue not leaned vnto him, as became vs to do: nor that it was not long of him that we were not succored as he hath promised, because we haue shrunk away to creatures, and put our trust more in them than in the creator, and therefore that it is good reason we should bee disappointed of our hope, and put to shame, and be brought vnder foote with those whom wee haue trusted vnto so foolishly. Thus ye see what wee haue to beare in mynd. Yet by the way, wee must abhorre such as are like dryebrookes. For God hath ioyned vs one with another, too the intent that our continuing here, should be to comfort one another, and that euery one of vs should take a peece of his neyghbours burthen. For if there bee nothing but gay countenances, and in the meane whyle wee haue no care one of another: see yee not a thing that tendeth to peruert the order of nature? So then wee must mislyke of

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

There needs no long examination of these things, they are apparant too the eye. They that are riche of the goods of the world, they that haue lands and possessions too liue of their rents, the merchants that haue good trade off traffick, these ought too bee as riuers, and too water the places where they passe through, with the aboundance that God hath giuen them. But what? They ouerflowe their banks, and there is nothing else with them but of ouerthrowing one and of turning vp another, and thereafter as God hath giuen euery of them the more abilitie, so thinketh he himself to haue the more power to any and to greue his neyghbours. Ye see then after what sort men doo through this default beguyle those that haue wayted vpon them. For they haue a streame of water as it were a floud: yea [but that is] too destroy and turne vp all things. When we see this geere, let vs assure ourselues that such men are enemies too nature, and woork spyte vntoo God. But herewithall let vs also mark, that by this meanes God wakeneth vs and draweth vs too him, too the intent wee should learne too put all our trust in him. Furthermore (as I haue touched alre dye) euery of vs is put in mynd of his duetie. which is, that when wee haue the sayd waterspring in vs, thereafter as we haue drawne of the sayd fountayne of liuing water, (that is to say of our God) wee must not keepe the sayd grace inclosed in vs, but it must bee a spring that neuer dryeth vp, and therewithall the waters must flowe out to our neyghbours also. And according to the meafure that euery man shal haue receyued: so let him studye to do that which may bee to the common profit and furtherance of others: according as it is not Gods will that the thing which I haue receyued should serue for my self alone, and that I should suppress it: but his will is that I should deale it foorth to suche as haue wante, and that euery man should indeuer to do the like.

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

maruelous . But this is it that is commonly too bee  
 scene in these iolly fellows that stande so muche vpon  
 their reputation, and that make so great noise. VVhy so?  
 for they holde not themselues in modestie, but they o-  
 uerflowe their bankes, and swell in suche sorte, as it  
 should seeme there were toto an inuincible strength in  
 them. They spred out their wings, and when they bee at  
 their ease they promis this and that . But when it com-  
 meth to the pulsh, it is nothing so nor so . For as a riuer is  
 more requysite in the greate heate of Sommer, and in  
 a drye coast, than it shal be in winter & in moytt grounds:  
 so also must our vertuoufnesse shewe it self when it com-  
 mes to the true tryall . If God afflict a man : it is the  
 thing wherein he ought to shewe himselfe pacient . And  
 afterward if it behoue him to imploy himself vppon his  
 neyghbours: ye see wherein he ought to shewe his chari-  
 tic . Then let vs beare well in mynd that such as inde-  
 uer to make them selues renoumed a farre off, doo shew  
 themselues to bee dryebrooks in the end, whereas they  
 that walk by measure and compasse, keeping themsel-  
 ues in modestie, making no greate shewe nor greate  
 noyse, nor raunging farre to inlarge their borders , shall  
 bee as a wellspring that is couered and hidden : the which  
 (as I haue touched heretoofores) wil not cease too doo  
 well, and yet (howsoeuer it bee) we see it hathe not any  
 greate abundance, that a man myght say it were likely  
 that it should neuer fayle: howbeit this same is more  
 commodious and bringeth more profit, than all these  
 greate brooks that make so greate noyze in ouerflowing  
 their banks. And so they that make their greate shewes  
 and musters before hand, are nothing else but little apes  
 toyes : and for our part let vs take them too bee so, that  
 wee may shunne them . For God suffereth this foolish  
 vayngloriousnesse that is in men so giuen to vanitie, to  
 turne to a mockerie, and themselues to bee put to shame.  
 It is certaine, that all such as set such store by themsel-  
 ues and would make themselues renoumed, are led by  
 vayngloriousnesse : and if there were not such wyndi-  
 nesse and swelling in them, they would be more still and  
 quiet than they be, and they would not hunt for so greate  
 reputation . But forasmuch as they bee so haughty in  
 themselues, that is to say, forasmuch as they bee driuen  
 and led with vayngloriousnesse : it is good reason that  
 God should make them reprochefull among men, and  
 that in the end wee should knowe how there was no-  
 thing but leasing in their case . Yee see what ought too  
 hold vs yet still the more in awe, that wee become not  
 dryebrooks, but that euery of vs may referue himself till  
 neede requyre . Although the world despyse vs, yet not-  
 withstanding let vs like better to walk in lowliness, than  
 to make shewes and to say, I haue this and I haue that.  
 Nay, let vs referue our selues to good purpose, to releue  
 the necessitie bothe of ourselues and of our neygh-  
 bours, and let vs not be lauish for a tyme to lash our all  
 at aduerture and at one push, and afterward drye vp  
 in the end . For if wee do so, wee shall bee like too the  
 dryebrooks . Thus yee see what wee haue to mark in  
 this streyne . And byandy Iob addeth , *That he had not*  
*desyred his freendes too releue him with their gondes , nor*  
*yet too bee his borowe too rescowe him out of the hands*  
*of his enimyes ,* and yet notwithstanding in the meane  
 season they were drawne backe from him . VVhen Iob  
 sayeth that he had not requested his freends to giue him  
 anything, nor to pay any raunfome for him : he mee-  
 neth to apply the similitude which wee haue expound-  
 ed, to his owne purpose : as if hee should say , when  
 did I desyre you too giue mee of your goods ? If I  
 haue doone so, then myght yee well withdrawe your-

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

*Mat. 5. 4. 7.*  
*Psa. 41. 4. 4.*  
in tyme of his neede, according as hee promiffeth that such as haue ben mercifull and pitifull, shall fynd the like. And when they happen too be pinched with any aduersitie, others shall pay them such measure as they haue meafured vnto others. Yee see then what wee haue too beare in mynd: namely that when we see our neybour in aduersitie, we must frame ourselues too be moued and affectioned too releue them as well as wee can. Yet notwithstanding if we performe not our dutie too discharge our selues in giuing of our goods too the releef of others: at leastwise let vs shewe how wee haue not the sayd pryde, that we would cut off those from vs which are in such necessitie and whom God afflicteth: but rather let vs knowe how it is the meane whereby God will trye if we haue any kyndely affection in vs. And in very deede wee must alwayes bee more warer of disdeyning those that are in pouertie and trouble: than of louing those that are in prosperitie and at their ease, or of soothing them vp in all respects bycause they beare a goodly port too the worldward. And whyso? For our charitie is not well grounded, if wee loue our neighbours but in respect too be helped by them, and too serue our owne turnes with their credit, or with their goods and fauour. Nay rather let vs haue regard too followe that which God commaundeth vs: that is to wit too shewe our charitie vpon those whom we knowe to haue more neede. And furthermore let vs extend this doctrine too ourselues: that is to say. Let vs not think it is ynough to blisse God when wee bee in prosperitie: but if God fend vs any affliction, yet for all that, let vs not cease to glorifie him in all respects, and to put our trust in him. And although we be tossed from poste to pillar with the miseries and greeuances of the world: yet neuerthe-

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

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

### *The xxxij. Sermon, which is the fourth vpon the sixth Chapter.*

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



**I**t is a greate vertue in a man too yeeld himself teachable, that is too say, too submit himself too reason: for without that, men must needs ouershoote themselues, as it were, in despite of God: for proof hereof the cheef honour that God requy-  
reth at our hands, is that whatsoeuer we knowe too pro-  
ceede from him, be receyued without any gainfaying, that it be hild for good & rightfull, and that men frame them  
selues thervnto. And certainly all truthe and reason pro-  
ceede from God. Therefore let vs conclude, that God hath  
no souerainie nor authoritie ouer vs, except men yeeld  
themselues fully to that which they knowe to bee true &  
reasonable. So then we shall haue profited greatly in all  
our lyfe, when wee shall haue lerned to humble oursel-  
ues so farfoorth, that assoone as the reason of a thing is  
knowne vntoo vs, wee make no more gaynfaying, nor  
shewe our selues stubborne and hard too agree vntoo

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

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

First therefore let vs mark, that when any thing shall be propounded vntoo vs, wee must not be so wilfulmynded as too say, wee must not be so wilfulmynded as too say, look what I haue conceyued, that will I stand vntoo. No, no: let vs beware of such wilfulnesse. For it is a deadly plague when wee shall be so headstrong and wilfull in the matters that wee take in hand. It is all one as if wee should shet the gate against God, and say hee shall not come in, and that although hee visit vs, and although he be desyrons too shewe vs that which is greatly for our welfare: yet notwithstanding, wee will repulse that grace. And this is that I haue sayd alreedye: namely, that if wee will be Gods children, we must haue the spirit of meeknesse, that is too say, wee must haue a peasable and quyet mynd, and wee must suffer our selues too bee handled by him.

Iohn. 16. 4-5.

Behold also wherefore our Lord Iesus Christ likeneth his children too lambes or too sheepe which folowe the voyce of their shepherd, and herken vntoo him as sone as he call:th them. Therefore let vs lerne too bee reprobued, and too receyue correction whensoever it is brought vs: and generally let vs lerne too yeeld our selues too all things that wee knowe to bee good and of God. Are wee taught? Then must wee followe. And as I haue touched alreedye, as for those that are so wedded to their owne opinion: it is certaine that God setteth them scorth to bee a mockerie and reproche, so as he suffereth them not to haue any more shamefastnesse and modestie, but letteth them bee as wyld beasts, and so reuengeth himself of such stiffneckednesse when men cannot find in their harts too yeeld and too bow their necks in agreeing to his will. And this is it that Iob meeneth by *Holdng of his peace or by holdng of his tong*. For a man may teache vs, and we perchaunce shall say. It is true, yea and wee may perchaunce alwayes say, Amen Sobeeit. But yet peradventure there may be some that will hold their tong, and yet notwithstanding cōtinue still stubborne in their owne fancies whatsoever befall. If yee speake too a man that is fully determined not too

yeeld: he will bee mum, he wil not vtter a woord, yee shall not get him once to open his lippes: and yet notwithstanding this his holding of his peace is not without stubbornesse. But when Iob speaketh of holding his peace: he meeneth that when a man is warned, it is not for that he should incounter it, so as if a man giue him one woord, hee should giue three to the contrarie: but that wee should simply giue eare to that which is sayd. Thus yee see what the holie scripture meeneth by *holdng ones peace or by holdng ones tong*. For when wee bee commaunded to hold our peace vntoo God, it is too the intent wee should not make any adoo, bycause that all our passions are as roarings, which make such a noyse as God can haue no audience nor bee heard of vs. And so let vs lerne to speake and to hold our peace when wee bee taught. First let vs learne too hold our tongs. That it to witte, that wee hinder not the grace of God when it is offered vs, but that wee giue eare, and keepe our mouth shet so as wee reply not. And furthermore let vs also learne speake: that is to say, to confesse that Gods trithe is good, and that there is no fault to bee found in it, according as it is sayd, I haue beleueued, and therefore will I speake: and not only let vs yeeld such record vnto Gods goodnesse, but also in deuer too drawe others to it. Lo wherevnto our speaking must serue: namely to the end that the ignorant may bee desyed, and that wee may with one common accord bee Gods true scholers, so as his doctrine may bee receyued whensoever he listeth to play the schoolemaister among vs. And thus yee see what wee haue too mark vpon this streyne. But if euer this doctrine were needfull to bee practyzed: nowadays is the tyme: for wee see what ignorance is in the world. I pray you in what darknesse haue wee ben? and if wee will needs hold vs too that which wee haue conceyued, what shall become of vs? VVee haue ben so lewdly taught, as there hath ben nothing but confusion in our whole lyfe. Now if God had not graunted vs the grace too giue him the hearing that is mencioned in this place: what a thing had it ben? And at this day wee see manye that continue in their ignorance, bycause they cannot abyde too heare paciently what is told them: and God dooth iustly punish them for this hastinesse of theirs in lifting vp themselues against him. And furthermore wee see how things are so confuzed throughout, that if wee bee not weldispozod and settled to herken what is shewed vs in Gods name, and too apply the same too our behoof: it is certaine that wee shall bee like straying beasts: euety man shall wander here and there, and none of vs all shall keepe the ryght way. So then, seing wee haue such neede to bee teachable: and to haue a meeke mynd to receyue what is sayd vntoo vs: let vs lerne too repress all these fond affections that auance themselues, when wee see any vayngloriousnesse in our selues, according as some bee desyrous too set out themselues, and too speake against the trithe which they knowe, of purpose too purchace themselues fame: and other some are sūrie, and their wits runne at rouers in such fort as a man cā neuer brydle thē. Seing that wee knowe all these vices too bee in vs: let vs learne to correct them, to the intent there may not bee any thing too hinder vs from holding of our peace, and to keepe our selues quiet, till wee haue lerned that which is good, and that which God teacheth vs. Thus much cōcerning this first verse. And touchig the residue, he sayeth, *Teache ye me and therewe me wherein I haue doone anysse*. By this he meeneth that although Gods children ought to bee meeke to receyue correctiō & good doctrine: yet-

Ps. 116. 10.

not-



notwithstanding it is not ment that they should be without wisdom and discretion. For we see what is happened in the popedome vnder colour of being simple. Men say there, O we must walk in simplicitie. It is true: but their meaning is, that men should suffer themselves to be led like brute beasts, without discerning betweene whyte and blacke. But it is not for nought that our Lord promisseth his faythfull ones the spirit of discretion: It is to the intent they should not be led here and there to daunce at euery mānes pype, nor be led about like poore blind men. VVhat is to be doone then? VVe must be taught, and we must haue the knowledge and certaintie of Gods truthe, to followe and obey the same, and when any man shall haue shewed vs our faults, wee must take warning aright, therby to followe the good and eschue the euill. Thus ye see what is ment by this woord *Teache* which is placed here. And it is a verie profitable warning. For there are many folk which think it ynough to receyue whatsoeuer is sayd to them: Yea euen without any warrant that it is so, or without hauing any firmenesse in the same. But if we will haue a true sayth: Gods truthe must be sealed in our hartes by the holie Ghoste, so as wee may be fully resoluēd of it according as saynēt Iohn sayeth, that wee knowe ourselues to be the children of God. He sayeth not, that wee suppose or weene it, nor that wee haue conceyued a confuzed and intangled opinion: but he spēaketh of a knowledge. True it is that this wisdom commeth not of our fleshly reason, nother can our owne wit and vnderstanding bring vs to it: for Gods learning surmounteth all capacitie of man. Yet neuerthelesse it behoueth vs to consider, what truth is, and to be thoroughly resoluēd of it, and not to receyue whatsoeuer men tell vs at auenture and vnder the shadowe of simplicitie without knowing why or how. But wee must diligently inquire of the thing that is told vs, and when we vnderstand a doctrine to be good, wee must determine fully with our selues to hold vs to it. For thencefoorth there is no more replying: it is hygh treason when we will open our mouth against God. Thus ye see what we haue to mark here. Sothen, such as are rightly taught concerning God, may well bee angry with those that would disguyze Gods truth with their leasings: like as in these dayes it is verie requisite for vs to be armed with the example of Iob, that wee may beate backe all the wicked slanders, wherwith the enemies of God and of his woord labour, to ouerthrowe and turne away our sayth. Ye see how the Papists doo vs greate wrongs: inso-much as it should seeme wee are not woorthye that the ground should beare vs. But in the meane whyle there is no talk of shewing why. It is ynough for them that they haue filled the eares of the ignorant sort afore hand, [bearing them in hand] that we spēake against the holy church because wee wil not be subiect to all the traditions which they haue made. Yea: but it is sayd that Gods word is it that must be receyued: and therefore that whosoever speaketh, must not aduaunce himself to bring fancies, but must spēake in such wyse as mē may knowe that the thing which he vttereth is godly and of God. Then must God be exalted among vs. Also when the Papists pryē out and cast vp their skum: it behoueth vs to be alwayes redye to be taught. Yea howbeit so as it be the doctrine, not of men but of the liuing God, and of him whom he hath appointed to be our only maister, that isto wit our Lord Iesus Christ, who nameth himself a shepherd, to the intent that we should be his flocke, that his only voyce should be herd among vs, and that we should shake off the voyce of straungers. And moreouer it is not against the Papists only, that wee must be armed with this war-

ning: But we are at this day in so miserable a tyme, as the childre of God haue greate neede of inuincible cōstancie to resist so many and so sundry aduersaries. In these dayes it booteth not to find fault with the euill and to condēne it: for euery man supporteth it too manifestly. In these dayes we be come to such a bottomlesse gulf, that if there happen any wickednesse, euery man couereth it, yea and iustificieth it: and if there be any good, O it must needs be condemned. And howsoeuer doo not men feare this horrible curse which God hath vttered by his prophet, Cursed be you that call euill good, and good euill? Truly so little doo men think of it, that (as I haue sayd) the euill shall be borne withall, yea and borne out: and the good shall be borne downe. VVhen a man shall not only haue done amisse, once or twyce, but also proceeded so farre as to spyte God to the full: it is all one, so it haue some shewe of ceremoniousnesse. A man shall come and say to him, see, thou haste doone amisse: yea, but that is all [that is done to him.] This is like as if some seruant in a house haue confederate himselfe with the children to guzzle wyne and to play the gluttons in some corner, and to do all maner of naughtinesse: and yet when the fault is espyed, the children should make countenance to say, thou haste done amisse: when as notwithstanding, they haue all of them with one accord compacted themselves together with them, to commit such royots and vnchristinesse. And men vse the like ceremonies at this day, to mocke God withall, when the euill is as excessiue as can be. Contrarily needs must they be cōdemned that haue walked in simplicitie and vprightnesse, and which haue maynteyned Gods quarel. These must passe the pikes & be cōdemned, whyle the wicked be bolstered out, and fauored at all mennes hands. But what is there for vs to do? we may hardly despise those that mocke God in such sort, & take to vs this cudgell here, which wil serue to beate them downe, & to put them to confuziō before the heauenly iudge: that is to say, whensoeuer any man shall teache vs [aright:] let vs be tractable and quiet. But if we perceyue him to indueuer to confound Gods truthe, or to turne it into a lie: let vs abhorre all such maner of dealing, and let vs alwayes hold on our owne race. And this is it that is sayd consequently, *I bat the wordes of ryghtnesse are strong, and what faultfynder is there that can find any faulci in them?* Hereby Iob meeneth to shewe, that when a man hath a good conscience, he shall continew stedfast and neuer bee shaken for any thing that can be sayd to him. True it is that the wicked wil labour thoroughly to ouerwhelme him: but yet shall he continew alwayes in his stedfastnesse. And hereby we be warned to walk rightly before God, and to haue a good [inward] witnesse that there hath ben no hypocrisie in vs. Haue we done so? Let men assaile vs on all sides, and we shall haue wherwith to hold them tacked. True it is that we shall not cease to be greued: but yet shall the wicked neuer haue the vpper hand against vs, if we haue this ryghtnesse wherof Iob spēaketh here. And it is an inestimable priuiledge, that such as haue kept on their way in this rightnesse & soundnesse, cā neuer be cōfounded. True it is that to the worldward men may oppresse thē with false slanders, & mē may diffame thē in such wise as it shall seeme that they be the worst folk in the whole world: according as we see the frowardnesse that reigneth nowadays, so as there is nother right nor indifferencie remainyng. VVe be come to the tyme wherof the prophet Esay cōplayneth: namely that right is openly oppressed, and vprightnesse and truthe are chased out of the world. And besides this (sayeth he) although the mischeet be increased, & ouerfloweth his bounds more & more: yet hath there not ben any man that hath vttered one

1. Iob. 5. 4. 19

1. Pet. 4. 5. 11.

Mat. 23. 4. 8. 10.

Iob. 10. b. 11.

Esa. 5. c. 20.

Esa. 59. c. 14.



woord to cleere these things that are so confuzed: but rather it hath seemed that euery man hath had a desyre to augment the mischeef. Behold at what poynnt we be. But (as I haue sayd heretoofoore) yee see it is an inestimable priuiledge that we can hold that thing for good which the world hateth, and that when men poynnt at vs with their singlar, when they spit in our faces, and when they trample all reason vnder foote. Although we see all this: yet notwithstanding we be not abashed so as wee should inelyne to any wickednesse, but doo alwayes continewe fast rooted and grounded in the sayd truthe, which is myghtie ynough to maynteyne vs. And so folowing that which is shewed heere, let vs lerne to hold vs alwayes too the word of ryghtuousnesse, assuring our selues that God will euermore bee on our side, and that his truth will bee so myghtie, that in the end it will get the vpper had. True it is that forso much as men are fugitiue, and runne on so headily: the truth hath not alwayes his full scope, and it will seeme erewhyles to be vtterly ouerthrowne: but let vs haue patience vntill the day of the lord do apeere as sayeth sainct Paule. For that is it whervnto he calleth them, mocking at the ouerweening of such as iudge so awkly, ouerthwartly and confuzedly, in charging him with those reproches. But (sayeth he) I wil wayt for the day of the lord, till God at length discouer the faise slaunders wherewith I haue ben charged. For whē that day (sayeth he) beginneth to appeere, thē must ryghtfulnesse come abrode, then must slaunders be conuicted and then must all things turne to their confuzion. Now if God euen in our whole lyfe, graunt vs the grace too get the vpper hand of all maliciouse persones that go about to trample vs vnder foote, when we shall haue walked vnfeynedly in truthe: much more shall we haue that preheminece when the cace concerneth fayth and the seruice of God, & the doctrine of saluation, that is to wit, God will giue vs such & so stedfast a constancie, that when the diuell shall haue bent all his force against vs, he shall gayne nothing at our hands, according also as we haue a promis therof. VVherof is it long then, that wee be no stedfaster now adayes, seing the troubles that are in the woorld? whereof cometh it that wee see so many men giue themselues too naughtinesse? Eue by cause they haue not this sayd ryghtnesse, and by cause they bee not fenfed against the manifold assaults which Satan bendeth against them. Verely there are some of a good mynd: if a man warne them, they receyue chastyzement quietly: if noman trouble them, it is well, they will hurt noman, neyther will they giue any cause of offence. But if they once see that iniquitie hath full scope, and that if a man meene too liue simply and vpryghtly, he shall bee pricked on the one syde, and punched on the other: then he starteth a syde and boweth with all wynds. And wherof commeth such inconstancie? It is by cause they haue not the ryghtnesse that is spoken of heere wellrooted in their harts. Behold (I say) what is the cause why wee see so many wauering men, who are not sure of the truthe of the Gospell, inso much that they be but as wethercockes that turne with euery wynd, or as reeds that bow euery way. And why is that? Euen by cause they neuer knew the power of Gods woord and his truthe. For it is certaine that the truthe is so strong, as the diuell may well assayle vs, and woork vs all the trouble that he can deuise: but yet howsoeuer the world go, wee shall hold our owne, and wee shall abyde stedfast in our state. VVhat is to bee doone then? Let vs pray God to make vs feele the power of his word, wherof mention is made here, (that is to wit, how it is an inuincible fortresse) that wee may knowe the same by experience: and in very deede wee be too blame if wee

doo it not. And let vs not say as manye ignorant persones say, I knowe not on what syde too turne mee, for I see contrarieties in mennes opinions, one sayes this, and another sayes that. True it is that there are dyuerse opinions: but so must our fayth bee tryed, and God sufficeth it, according also as Sainct Paule sayeth that there must be herefyes, too the intent that such as are of God, may be knowne by hauing this the constancie of cleauing continually vntoo Gods truthe, neuer to be turned from the same. Then if it be alledged that there are many incounters and disputations: it is true: but is that as much to say as our fayth must therefore bee shaken? for wherin shall the stedfastnesse of this ryghtnesse shew it self, that is too say, how shall a man knowe that the truthe is so strong, or where shall the power therof shewe it self, but in vs? Like as in very deede when it is sayd that Gods woord indureth for euer, it is not ment that it is alwayes but in heauen only: but that it is also in the harts of the faythfull, according as saynct Peter sheweth vs, that although wee bee tossed with many stormes and tempests in this world: yet shall our fayth neuer be shaken downe. So then it is certaine that Gods truthe is myghtie ynough too withstand all assaults, according as it is sayd, the victorie that ouercommeth the world is this, namely euen your fayth, as sainct Iohn sayes in his canonicall epistle. And so, are wee desyrous too profit well in the Gospell and in the schoole of God? Then let vs lerne, not only too take and too followe that which is good: but also too answer thervntoo in such wyse as wee may protest, I will doo such a thing, not only by cause I hope too bring it too passe: but also by cause God will giue mee strength too withstand the temptations which the diuell shall prepare against mee, so as I shall neuer fayle whatsoeuer betyde. And where as it is sayd, *which is the faultfynder among you that can fynd fault with any thing?* it is too shewe that the enemyes of God may well practyze, and well vse craftie conueyances and naughtinesse: but they shall neuer obteyne too suppress the truthe. Not that they shal not streyne themselues to doo it, or that they shal not deuise any thing that may serue to strengthen them withall: but yet (notwithstanding all this,) God will maynteyne the case of his seruants, and at length shewe that the truthe is certaine. I say the wicked shall do their indeuer, yea and somtymes they shall seeme too haue the vpper hand: but by that meanes God punisheth the vnthankfulnesse of the world. And this is it that sainct Paule meeneth by saying that the wicked and such as anoy the church shall go on and preuayle and increase. And how is that? Is it not for that God giueth Satan the brydle, and suffereth the diuels champions to aduance themselues in such wyse, as it seemeth that they ought to be lordes of all? But God suffreth it not without cause: for we see the vnthankfulnesse of the world. There are many that would willingly be deceyued, & which are greued when men teache thē in all purenesse: who could fynd in their hart that Gods word were so confuzed, yea euen in such sort as a man myght not knowe nor discerne aught, but that it had two faces [in one hooed] as they say. Other some, although they can abyde to heare one say the truthe, yet they haue no greate care too bee throughly rooted in it: all is one too them. Now foras much as God feeth in the one sort such a maliciousenesse, and in the other sort such a carelesnesse, that it turneth euen to an open rebelliousnesse, and many men quenche the lyght that God setteth before them: do we maruell if he slack the brydle too the wicked, and too those that turne the truthe intoo lying, and vtterly deface it? But yet in the meane while it is certayne, that God strengtheneth and mayn-

1.Co.11.d.19

1.Pet.1.b.7.

5.c.9.

1.Iob.5.a.4.

2.Tim.3.c.13

1.Cor.1.a.4.5.

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mayn-

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

be not directly minded to say, I wil go iustle against God: yet they see well ynough, that God giueth thē not leaue to aduance themselves after that sorte against goodnesse, to suppress a good cause: they see that well ynough. And therefore it is certaine, that all they whiche yield not simply to that which is good, cannot excuse themselves, but that they haue through a certayne maliciousnesse fought against God. But nowe, let triall be made, and it will be found, that all mē both great and small cease not to wage deadly warre continually against God, and to worke him spite. And for prooffe hereof, shall euer any case be oueruled by iustice, wherein there shall not be vsed a number of slights to turne the good into euill? And yet notwithstanding looke vpon the holiest and best priuiledged place that is: and the same is as shamefully defiled, as none is more: there is such stinking bestlinesse, as eue the bawds of brothelhoufes wold be ashamed of it. For mē disguise things, yea and corrupt them in such sort, as it may seeme that they haue conspired to shet all equitie and vprightnesse our of dores. And yet notwithstanding in the meane whilemen make countenance as though they sawe no such thing, and would fayne couer the leawdnesse which is too too apparant and notoriouse. It is euen like as if a man had cast vp a handful of ashes to darken the sunne, & should say that the day were at an end. The things are knowne as well as may be, and yet do mē still aske what is it? And which worse is (as I said) the same is seene euen in the seate of iustice. On the other side it is to be seene how the deuill possesseth all. The Temples of God which ought to be dedicated to the seruing and worshipping of God purely as he commandeth, are stuffed with ydolles, so as there is nothing but corruption and caneldirt wherewith to send silly soules to destruction. In effect we see that in all the life of man there is nothing but disguising of things, so as there is no more tidings to be heard of the said soundnesse and vprightnesse whercof we haue spoken. And herewithall we haue to marke this saying, *That the words of an afflicted persone, (or of a despised person) passe away into the winde.* For ye see howe the cause why men aduance themselves against God, is for that they set too much by themselves, and thinke there is no wisdom but in their owne brayne. Truly in all the affaires that men haue, euery man seekes his owne auayles. And therefore when a naughtipacke would eschue the punishment that he hath deserued: he wil by and by haue his faire flatteries and gloses at hand, to the intent it shuld not be knowne howe the case standeth, whither it bee a money matter or any other thing. Behold how men corrupt the truth and turne it into a lie, for their owne aduantage sake. But if the case concerne the doctrine of faith, and the Gospell: what else is the cause of so many counterfayings, and that we see so many Sophisters come now adayes to mock God flatly with their sophisticall fittleties, but the pride that is in those which thinke themselves to haue witte ynough to winne their spurres, and to reason *Pro & con* as they terme it [that is, to reason of and on, or too & fro on both sides.] No doubt but Gods spirite ment to taunt here this pride and presumptuousnesse, to the ende that if we purpose to keepe our selues from being enemies to God in fighting against his truth: we should shake off this ouerweening, and not despise our neighbours to tread them vnder feete, but rather be contented to be taught euen by a little childe if God shal haue opened more vnto him than vnto vs: according as Saint Paule sheweth, that such as haue the spirite of propheticie, although god haue giuen them the grace to teach others, must notwithstanding nor disdayne to giue place to any other vnto whome God shall haue giuen more

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

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

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

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

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

*The. xxvij. Sermon, which is the first vpon the seuenth Chapter.*

1. **I**S there not a time appoynted to man whiche is vpon the earth, and are not his dayes as the dayes of an hyreling?
2. As a bondman logeth for the shadow, and as an hyreling longeth for the end of hys labour:
3. So haue I the vayne moneths, and paynefull nights are appoynted vnto me.
4. In laying me downe I say, when shall I rise: and being in my bed, I am cloyed with bitternesse euen vntill the euening.
5. My flesh is clothed with worms, & with dust of the earth: my skin is also brokē & corrupted.
6. My dayes glide avway like a vveauers shettle, and vvaft avway vwithout hope.



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

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

But

Phil. 2. b. 13.

1. Pet. 1. c. 17

we see the holy scripture speaketh. True it is that Job misapplieth this sentence: but yet of it selfe it is good and holy, and (as I haue sayd a'redy) it ought to serue vs for a very profitable instruction. As doubtlesse when saint Peter telleth vs that we must walke in feare, because God



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

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

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we be subiect to such like temptation. But what we must remedie it, and praye God to giue vs the spirite of wisdom, that we may know how to applie to our own vse and welfare, all the warnings that he giueth vs. And now let vs come to treat of that which is said here. Iob alledgeth, *How now? is there not a time appoynted for man that is vpon earth?* True it is that heere beneath, mē are poore and wretched creatures: but yet may they after some sort be glad, seeing that God hath not set them heere to continue so for euer. Lo heere a thing whiche for the most part is able to assuage all the griefes that we indure vpon earth. But now (saith he) God maketh none end of my torments. Behold how Iob complayneth that his state is worse than all other mens: as if he should say, God scourgeth me out of measure, for hee sheweth not that hee is minded to ridde me out of the miseries that presse mee. And this is it that I haue touched heretofore: namelye, that generally wee can confesse well ynough howe it is good reason that wee should indure manye aduersities while we be in this world: And euery manne can say, yea we be borne vnder the same condition and to the same end: and we must not thinke otherwise but that man euen from his birth bringeth with him so many miseries, and so many wants, as it is a pitie to see. I say we can well acknowledge this, in general termes: but so soone as God smiteth vs, we thinke he hath no measure with him. And thus ye see at what poynt Iob is. Also ye see why I saide that the appointing of the time must be referred to Gods discretion, and not to our lust. Had Iob (without being caried away by his owne passions) considered well what he said: it is certaine that he had not spokē amisse. *VWhy? mans time is forefet.* But Iobs misdealing is that he himselfe wold be the iudge, and by that meane he plucketh away the authoritie that belongeth vnto God. And heere we see what we our selues do in the same case. True it is that our intent shall not be to bereeue God of his power, nor to vsurpe the right and authoritie which he hath ouer vs, we will not say so. But yet in the meane while it is as good as if we did it, if we be not patient and that we hold not our affections in awe when we be afflicted, so as we can say, *VVell! Lord, we are in thy hande,* it is not for vs to stint thee, nor to taske thee to the present time, too saye thou shalt do this or that: but inasmuch as thou hast told vs that thou canst ende oure miseries, yea and bring them to a happie and desirable end: Lorde we will patiently waite for that whiche thou hast promised vs. Now then if we haue our minds thus disposed, then shal God be honored as he deserueth. But if we be hasty, if we be fummish, if we cast foorth our complaints at randon to say, *VVhat shall become of it?* It seemeth that God will neuer make any end of our miseries: I say that if we do so, it is all one as if we would pluck God out of hys seate, and not suffer him to haue any more authoritie ouer vs. Lo how Iob dealeth in this case. True it is that he is patient howsoeuer the world go: but yet is that no let but that there is some faultinesse mingled therewith: for the pacience of the faithfull sort is not alwayes so perfect as were requisite. Seeing that Iob hath missed in this behalfe, ought not we too bethinke our selues well who are fully as brittle or more? So then let vs marke well that as oftē as God shal scourge vs, although the miserie indure and be prolonged, and although we see not that he intendeth to deliuer vs out of hand: yet notwithstanding wee must not go after the manner of Iob and saye, *VVhat? God leaueth me here in continual torment, and he seeth that my miserie hath none ende.* But let vs feede oure selues with hope, and (as I said) let vs call to minde that the determining of the time must not be by our lust, but

that it is God that must order it according as hee knoweth it to be good. And if we perceiue not the end of our miseries at the first, but that it seeme we must indure yet more: let vs not cease to tast of the goodnesse which hee hath promised vs. For Gods promises will leade vs to the darknesse of death, and there giue vs light to the intente to put vs alwayes in some hope that we shall one day be deliuered from oure aduersities. And heere ye see why Saint Paule saith, that although we be haried heere and there, yea and that we be made as if we were the ofskourings of all things: yet shall wee not continue in that case, but God will gather vs vp to himselfe to ioine vs with him, and to liue for euer. Behold how we ought to profite our selues by al the promises that God maketh vnto vs, that we maye tast of them in the middes of all our miseries. But now let vs come to that which Iob addeth. He vseth similitudes to expresse what he ment by the appoynting of the time whereof he hath made mention. For (saith hee) looke me vpon a poore bondman or slaue (for hee speket not of seruants, hinds, or seruing men as they be in these dayes: but of such as were slaues: and afterwarde he addeth couenant seruants (that are hired for wages,) looke me then vpo a *slaue how he longeth for the shadowe:* that is to say, for the rest of the night, bycause hee neuer ceaseth labouring all day long: very well then, such a one desireth the shadowe. Agayne, he that is at wages, longeth to haue his dayes worke at an end: and if he haue a moone or more or lesse to serue, he hath an eye to the end of his terme, that he may haue some rest. But as for me (saith he) I haue nother rest nor release. *VVhen I lay mee downe, I say,* how shall I come to the morning? *And when shall I rise agayne?* *VVhen I am vp in the morning,* the day seemeth to me to be a whole yere long. Then seeing I am in this plight. It is well seene, that God is not contented to plague me after the ordinarie manner of men: but that he meaneth to thunder downe vpon me, that I may not know what to do nor what to say. This is the complaint that Iob maketh, saying that his miserie is excessive, and not common miserie, so as here is no cause why any man should saye to him, Thou seeest that so long as men are in this world, they haue many miseries to indure, thou hast experience of it, and thou knowest after what manner God is wonte to deale in that behalfe: but God (saith he) vttereth al his force against me, so as it seemeth he will ouerwhelme me altogether: and when I compare nay selfe with others whome he correcteth, I see my selfe to be in the bottome of hell, and them to haue yet some hope of helpe, that they shall be deliuered of their miseries. And heere wee haue too marke that whiche hath bin touched alreadye heerebefore: that is to witte, that Iob was not pressed wyth bodily aduersitie only, but that hys chiefe griefe was to feele that GOD was agaynste hym. And therefore addeth hee thys that infeweth immediatlye. Beholde (saith hee) my fleshe is as it were clinged to my bones, and my skynne is also broken and as it were rotten: I am in that behalfe as a poore forlorne kaytif, and yet notwithstanding my life passeth and glideth awaye *euen as a weauers shettle,* whiche runneth so swiftly as a man perceyueth it not. neyther can hee measure the nimblenesse of it. Euen so is it wyth my life (saith he) when I rise, I am vterlie abashed so as I haue nother ease nor rest day nor night. But although Iob were smitten in hys bodye: yet the temptation of feeling GOD to bee as hys iudge and to holde hym (as yee would say) vpon the racke, was farre more grieuous to him, than all the martirdomes that he felt in hys body. And heere ye see also why he tormented himselfe so farre: and it is a thing that wee ought too marke well.

For very fewe folke haue bin exercized in these spirituall battels: and therefore they wote not what it meeneth: it is an vnknowne language to them: and when God visiteth them after that manner, ye shall see them vtterly dismayd, bycause they haue not tasted this doctrine in time and place. Then let vs bethinke vs of it, and let vs marke that if all the aduersities which befall vs are sharpe and tedious to vs: yet it behoueth vs to knowe, that they are nothing in comparison of the anguish that they indure which are pressed with Gods iudgement when hee sheweth himselfe boytous towards them, and giueth the some token of his wrath and vengeance: by reason whereof ye shall see them so astonished, as there is no comfort that can cheere them vp, vniesse God worke with an extraordinary operation in that behalfe. And why so? For in all our miseries, if God giue vs leaue to returne vnto him, so as we may call vpon him with hope that he will pitie vs in the end: it is certaine that we can cast all oure cares & troubles vpon him as the scripture saith. So the, our afflictions will be sweete and amiable to vs when we can go after that sort vnto God. But if we conceiue a mistrust once, which shutteth vp the gate, and that we imagin God to be our enemie, and that he persecuteth vs, so as it is but lost time and a vaine thing to call vpon him: it is euen as much as if we were alredie in the bottomlesse gulfe of hell. And to this pointe was Iob come in parte, but not altogether, howbeit that he had experience of it. VVhen we see this, let vs assure our selues that God can well send yet more thā he hath done: and that if he spare vs, it is bycause he knoweth our weakenesse. For it was his will to trie Iob to the vttermost. If he vse not so rigorous trial towards vs, it is of his owne infinite goodnesse. Neuerthelesse in the meane while let euery man prepare himselfe aforehand: that he may be able to withstande such temptation whensoever he shall come vnto it. And though we be tossed as it were with waues: let vs not lose our courage in the midds of such tempests, seeing that God hath susteyned his seruauent Iob, yea and plucked him backe againe euen when he seemed to haue bin vtterlie drowned, and as it were swallowed vp into the bottomlesse pit. Therefore let vs vnderstand that whensoever wee shall enter into such gulfes, we shall be drawen out againe in the end, so we be hild vp by the hand of God. Thus ye see how it behoueth vs to be prepared to battell, that we be not out of hart when such temptations come vpon vs: and that although it seeme we shuld be beaten downe at euery stroke, yet notwithstanding we may hope that God will aide vs: which thing he will do in convenient time, as he hath done to his seruauent Iob. Furthermore although we haue bin afflicted a good while together, and yet God suffereth the afflictions to continue still, and specially if when we haue imagined that we should haue some end of them, things shal come to such a passe as they shall seeme to be cleane contrarie, and that we shal neuer be deliuered from them: yet notwithstanding let vs resist such temptation as shall be cast before our eyes, assuring our selues that God knoweth well how to dispose the times and seasons, and that it belongeth to him to do it, and [therefore] that all thinges must be put into his hand and to his good will. Beholde (saith Iob) I looked if there were any end of my miseries. VVell, we also may well looke for the same. For God is not so rigorous towards vs, but that he beareth with vs so far as we may lawfully say, vntil when, (or how long) shall this hold: according as we see that Dauid speaketh so a good sort of times. But when we haue looked whether there shall be any ende of our miseries, let vs learne also to beware we be not to hastie. For else we shall bee

*Ps. l. 13. a. 2. & 77. b. 5.*

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

*Deut. 28. 2. 66. 6.*

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

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

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

*The. xxviij. Sermon, which is the second vpon the seuenth Chapter.*

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



He holy scripture telleth vs oftentimes that god pitieeth vs in respect of oure frailtie: for wee must not thinke that he is moued with any worthinesse that is in vs: there is no such thing. Then if God spare vs and vse mercie towards vs, it is more in respecte of the needinesse that hee knoweth too be in vs, than otherwise: according also as it is said, he considereth that men are but as grasse which fadeth out of hand and withereth away. Men are but flesh, (that is too say, corruption) and breth, that is to say a wind that passeth away and vanisheth without retourning any more. Now seing that the holy scripture witnesseth this vnto

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

Gods

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

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

But a manne maye thynke it straunge, that Iob speaking of death, leaueth no more hope nother for him selfe nor for all mankind, as who should say that in dying we do perishe, and are vtterlic dispatched for a doo, and shall neuer be restored agayne. For he saith that the man which is once layde in his graue, abideth there and neuer retourneth any more. It seemeth heere that Iob speaketh like an vnbeleeuer, that hath nother knowne nor tasted aught at all of the true religion. But we must consider that in this place hee speaketh of the death of me as it is in itself, like as the holy scripture also vseth the same maner of inditing very oftentimes elsewhere. And we must not thinke it straunge, that Iob hath spoken according to the same maner that we be taught by the holy Ghost. The things that wee haue in these dayes were not yet written in the time of Iob: but yet had God ingrauen all those things in the harts of his faithfull ones, which are now written. Yea and God euen yet still at this day maketh vs to feele the same in our harts, and engraueth the same still with his finger, that is to say with the holy Ghost. So let vs come backe agayne to the article that I haue touched, which is, that the scripture speaketh of the battells which we haue in oure owne nature, without taking hold of Gods goodnes which is from aboue. As how? VVe haue alreedy alledged some records where it is said, That a man is but a breath, or a winde that passeth away and returneth no more. It should seeme that man is likened to the brute beasts. Yea and he should beo like them in verie deede, if God did not put to his hand. For whence commeth the immortalitie of our soules, but of a speciall fauour that God beareth vs? Saint Paule saith that only God is immortall. VVe then are transitorie, we do nothing else but fade away, and what are oure soules? Euen the very Angels of heauen should also be mortall: howbeit forsomuch as God hath breathed hys owne power into them, they must needes continue in him. It is he from whence proceedeth the immortalitie (I say euen) of the Angells: and it behoueth vs also on our parte to drawe out of the same well, according as it is sayde in the Psalme, Lord in thee is the fountayne of life, and in thy light shall wee be enlightened.

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

Iob. 7. d. 20.

1. Timo. 6. d. 16.

Psalm. 36. e. 10.

Psalm 104. d. 29. 30.



and afterwarde mount vp by degrees to know what God hath put into vs. What are men then? A wind: a smoke. Howebeit forasmuch as God hath breathed a continuing power into vs: therefore wee bee immortall. Furthermore it behoueth God to stablish that thing which he hath once put into vs: for if hee mainteyned it not by his grace, all would go too decay. And specially we must come to the *Highest poynt*, that is to witte, too the Resurrection which is promised vs. And where shall we finde that? Not in our owne nature. But wee muste stie vp 10 about the worlde, and wee must vnderstande that there is none but onely Iesus Christ, whiche is the true mirror wherein to see that thing. There wee see that God will rayse vs vp agayne to glorie, that hee will plucke vs out of the corruption and rottenesse wherein we nowe walke, and wherein wee shoulde abide [for euer,] were it not for this extraordinarie remedie whereby hee helpeth the matter. Ye see then howe wee must bee fayne too come too Iesus Christ, to knowe whereat it behoueth vs to looke, when we hope to be raysed vp agayne at the last day. Verely Sainct Paule vseth certaine similitudes which hee taketh of the common order of nature, too shewe the resurrection: as when he sayth, ye see how the graines of corne and other seedes are cast into the ground, and there rotting do grow vp agayne. Nowe (sayth hee) in that men sowe the bare corne, and afterward the same groweth vp agayne out of the rottenesse whercintoo it behoued it to bee first turned: ye haue a figure and image of the Resurrection. But yet is not this as much too say, as that we see our Resurrection there: It serueth onely 30 to shewe, that the saythlesse are vnthankfull and ouerlewde to Godwarde when they dispute how it is possible that our bodies should rise agayne after they be so rotted and turned into dust. If such as will be so wise in their owne conceyte, doo shoote out their suttile deuises, and therevpon conclude that it is vnpossible for God to raise vs vp agayne: Sainct Paule sheweth that such folke are malicious, and that it is nothing else but their owne vnthankfulness that turneth them away from the receyuing of this power of God, whereby hee promiseth too set vs in perfitte state agayne. And why so? For hee giueth vs certaine familiar likelihodes in the order of nature, too assure vs of his good purpose. So then, when S. Paule vseth the foresayd maner of reasoning: it is not ment that our resurrection shall bee as a naturall thing: but it is too make vs vnderstande the infinite power of God, and too honour him, and to yeelde him the praise that belongeth vntoo him: and therewithall too looke vpon the promise which hee hath made vs: whiche is, that although it farre surmount all oure vnderstanding, and bee a verie straunge thing, that GOD shoulde make vs newe agayne when wee bee turned intoo dust: yet notwithstanding hee will restore vs, euen when wee shall haue bene turned too nothing. Although (I say) that this be hard to be beleueed, yet must wee trust that God is neuerthelesse able to doo it, by his power, wherethrough hee is able too doo all things, according as it is sayde in another place too the Philippians. Nowe therefore let mennes wittes discourse what they can, let them raunge euen too the diuels in hell: 40 and yet it is certayne that they shall not bee able too diminish Gods power. Neuerthelesse when they encounter the sayde promise that is made vs of the Resurrection, which is the thing that surmounteth all our capacitie, they go about too diminish, yea and (as muche as in them lyeth) vterly too abolishe Gods woonderfull power, whereby he is able to do all things. Nowe let vs come agayne to that which is sayde heere: *Alas Lorde,*

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



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

And it insueth, *Seeing it is so (sayth Iob) I will not spare my mouth, I must needs speake, I must needs make my moane, I must needs talke of my sorrowe and anguill.* Heerein we see that which I haue touched already: that although Iobs consideration was good, and although the thing that hee alledged here be both holy and agreeable to the doctrine of the holy ghost: yet he ceaseth not to haue some temptation of excessse. For he sayth, Beholde I must needs speake, seeing I haue not past a moment to liue: for I am 20 ouerpressed with the hand of God: and therefore I must reuenge my selfe by speaking in my sorrowes, for I cannot holde my selfe. True it is that God giueth vs leaue to speake in making our moane. Howbeit, not in such wise as there should be any choler in it, or that it shoulde be to encrease our sorrowes, whereas we thinke to ease the by that meanes. What then? It is permitted, to the intēt we should returne vnto him, to vnburthen our selues by it. Sometime they that speake not at all cease not to displease God more greuously through their impaciencie, 30 than they that blasphemee with full mouth. Doubtlesse it is a verie heynous crime when men dare open their mouthes to blaspheme God. But yet there are many also that will not vtter one worde, and yet are they full of rancor agaynst God, yea they bee much fuller of pride and bitterness than those that speake. Ye shall see some man that will chafe vpon the bridle like a Mule, and yet not speake one word. But if ye examin his hart, ye shall finde him redie to burst for spite, & that there is as it were a fry rage in him: and if it were possible that hee might fight 40 with God, he would do it. Another vnlodeth himselfe at the first dash, and many wicked wordes slip from him: but yet he hath not so much bitterness in his hart. But howfoeuer the world go, both of the be naught. What is too be done then? If our sorrowes oppresse vs too fore, let vs settle oure selues to pray vntoo God, that it may please him too ayde vs in the middes of them, so as wee may not conceyue any moodinesse agaynst him, at leastwise which shoulde hinder the honouring of him. And heerewithall wee muste also labour and fight: for 50 whereas as men are wont to harden themselues when they haue once conceiued any wilfulnesse & stomaking, and too nourishe themselues therein: it behoueth vs to knowe that we must withstand it. Then let vs restrayne our afflictions, and let them bee tied vp like wilde beasts. And when we haue so done our indeuer to repressse oure passions and to holde them in awe: then let vs assure our selues that wee can also discerne and say: Howe nowe? Shall a mortall man haue leaue to giue himselfe the bridle, so as hee shall stand in contention with God, as if he 60 would picke a quarrell too him? Then let vs keepe vs from such lycenciousnesse of murmuring agaynst God, as too haue our tongue vnbridled too say, how now? Is this of Gods dooing? Wherefore handleth hee mee after this maner? No: [let vs not doo so.] But let vs make our moane in suche sort as God may alwayes bee honoured at oure handes, and let vs confesse that hee is righteous and vnpartiall howfoeuer

hee deale with vs. Marke heere a speciall poynt. And moreouer therewithall let all our complayntes bee made vntoo him. For ye see wherein men ouershoote themselues ostentymes: that is, in shrinking awaye from God as much as they can when they woulde make their complaynts, or else in discoursing with their neighbours. And howe? I haue a misfortune (say they) and there is no man that indureth so muche as I: it shoulde seeme that God mindeth to torment me without ende or ceasing. Lo howe men doo alwayes grunt. And although they vtter not suche murmurings with their mouth: yet is it sure that they keepe euer some store of such stuffe behind in their harts, and lay it not opē before God as hee requireth. Ye see then what we haue to consider when Iob sayth, *that hee will speake in his bitterness,* and that hee will talke of it: that is to witte, that this is not the measure which hee ought too keepe, and that he taketh too much libertie. Now if this happened too the man that was as a mirrour of pacience: what shall betyde vs? So then let vs beare in minde the warnings that I haue giuen already: that is too wit, that when wee haue any bitterness in oure hartes, wee come vntoo God too pray him too asswage the disease: and that when wee come too speaking, wee vse not our tounge too babbling, but that they maye bee refrayned to gloritie God withall, and that wee make all oure complayntes vntoo him, and go not murmuring heere and there with wayling and babling: but that God may bee the witnessse of all oure sighes and grones, and wee resort right forth vntoo him for comfort. And after Iob hath sayde so, hee addeth: *Am I a Sea, or an IuVVhale,* that thou shouldest sette (as it were) suche barres agaynst mee, and that I shoulde bee sayne too haue so greate lettes too steppe mee? Iob protesteth heere before God, that there was no neede why hee shoulde be stopped with so great violence. And why so? I am not like a Sea (sayth hee) whiche hath neede of Rampyres and lettes. If a Sea haue broken ouer his bankes, a thousande or two thousand men muste bee sent agaynst it: there muste bee bringing of timber, of earth, and of stonestoo make vp so great a breach. Also a VVhale will not suffer himselfe to bee caught without great ado: but great force muste bee vsed too holde so strong and mightie a beast. But Iob sayeth, I am no Sea, nor VVhale: Howe is it then that God proceedeth with so great violence agaynst mee? Heereby hee meeneth that the miserie which hee indureth is ouer greate, and that God hath no neede too punishe him so. And heerein hee sheweth that hee had not suche stay of himselfe as hee ought too haue had. True it is (as I haue sayde afore) that hee ceased not too bee patient: howbeit his pacience was not continually perfect: but it had alwayes some storminesse mingled with it. And so what haue we too gather vpon this sentence, but that by bewaying oure selues, wee shoulde knowe so muche the better what wee bee? True it is that forasmuche as wee bee frayle, wee may well say, I am no VVhale, no Lyon, no Beare, nor other wilde beast. VVell: But heerewithall, if wee looke vpon oure lustes, if wee looke vpon the rebelliousnesse that is in vs agaynst God, if wee looke vpon the number of vyces whiche wee haue whole: they bee lyke feedes of hell, not onely in bursting out of their boundes vntoo all euill vpon earth, but also in mounting well nere into heauen. VVhen we resist God through our lusts, I pray you do we not mount vp aloft as it were to make warte with God? And so there is neither VVhale, nor Lion, nor any other wilde beast vpon earth, that of his owne nature hath so great a violence, as haue 70 the

the wicked affections of a man. Therefore if God vse violent remedies agaynst vs, and that he hamper vs more roughly than we would he shoulde, let vs not say as Iob sayeth, Am I a VVhale, or am I the Sea? wee be muche worse: God must be fayne to hold vs chayned by force, as if we were Lunatike, or more than Lunatike. Nowe when we shal haue knowne that there is such gainestriving in our wicked passions, then wee will confesse that if God afflicte vs and vse euen violent remedies agaynst vs: the same is not without cause: and therefore wee cannot accuse him that he is excessiue, but we must glorifie him, considering howe the case standeth. Nowe wee see that men ought too haue a double knowledge of themselues. For on the one side it behoueth them too knowe howe there is nothing but rottenesse and corruption in them, too the intent they may obteyne fauour of God, and moue him too vse mercie and pittie towards vs. And when we knowe this: let vs also consider that wee be but too strong vntoo euill: in case as when a madde man singeth and tormenteth himselfe, and yet for all that hath neuer awhitte of right strength. Euen so standes the case with vs. As in respect of good, wee are vtterly weake: but as touching euill, wee be like Gyants, there is too huge a force in vs. Then is it requisite that God shoulde stretche oute his arme, and smyte vs with greate strokes, yea and thunder more vpon vs than vpon the wylde beastes. For although the wylde beastes holde all of crueltie, and suffer not themselues too be easily maystred: yet notwithstanding if wee compare them with our selues: wee shall finde that men starte muche further oute of their boundes. And therefore whensoever God shall presse vs neuer so sore, let vs be sure hee hath good cause to doo it, and let vs not repyne at it. For when we haue pleaded our best, wee shall gayne nothing by it, there needeth but one worde too put vs too confusion. Thus much concerning this streyne. And hee addeth, *If I say, my bed shall comfort mee, behold my couch burneth mee as I take too my selfe. Thou frayest mee with visions of the night, and thou frightest mee with dreames.* True it is that this present saying is expounded diuersly, where it is sayde, that when Iob purposed too haue refreshment in hys bedde, hee founde a burning heate in his Couch. The Hebrew worde that is put here, betokeneth sometymes to burne, according as wee shall see it againe in another sentence: But moreouer it signifieth to withdrawe, or drawe backe, and by a similitude it signifyeth to leaue or forsake. Neuerthelesse the signification of turning agreeth verie well heere: and howsoever a man expounde the worde, the sentence and the doctrine remayne all one still: that is too wit, that Iob complayneth of being disappointed of his hope, in that hee looked too haue had some refreshment by hys bed, and yet founde more heate there, insomuch that it was as burning fire too him when hee talked too himselfe. Heere we see that which hath bene shewed already heerebefore: namely, that Iob was in horrible torments, and that hee was not pressed onely with bodily paine: but also that hee was in battels of the mynde, feeling God agaynst him as his iudge, and being payned in such sort as if he had bene in a burning laake as it were in the paynes of hell. And wee muste alwayes call the same too mynde: for (as I sayde) it is good for vs also to thinke oftentimes vpon it. True it is that wee ought too put oure selues in good readinesse too battell, sith that God afflicte vs, and that wee shall not feele any thing saue that wee indure too the worldewarde: but the cause is sith we knowe wee must come to a reck-

ning before God. For if hee make vs feele our finnes, by shewing himselfe a rigorous iudge: beholde, that is as it were the depth of hell, and the gulfes that are open too swallowe vs vp. VVee must haue bethought vs of these things before hande, that wee may knowe howe too humble oure selues, and that this conceit also doo not vtterly confounde vs. And heere yee see why Iob (who was a man of such vertue and excellencie) was notwithstanding so pressed. And wherefore? For by his example God ment too shewe howe it is no small matter too come before his Maiestie and before his iudgement seate too answere for our whole lyfe. Then let vs appie our selues to receyue the warnings which God giueth vs of our finnes, notwithstanding that wee haue verie roughe assaults. And let vs beseech God to holde vs vp, that putting our trust in the grace that is offered vs in our Lorde Iesus Christ, wee may not cease to continue and holde out to the ende, yea euen till hee haue humbled vs as hee knoweth too be needfull for vs. And specially let vs mark well this circumstance: VVhen I haue thought that my bed should giue me rest, I founde a burning fire in talking to my selfe. True it is that we may well hope that God will releue vs: but it is not for vs to appoint him either time or place: that must be put ouer wholly to his good will. Then must we not seke our rest, niether in our bed nor in any other thing: but let vs cast vp our sighes vnto God, that it may please him to refresh vs of our sorowes. But by the way (as I sayd) it is a straunge case that Iob shoulde feele himselfe so burned by talking to himselfe. I haue tolde you how this circumstance is well woorthie to be marked. For whereas men doo commonly babble so much in making their moane: their talking of this and that dooth but set them more on fire. VVhat is the cause that wee ouershoote our selues after such sort in our passions? It is bicause euerie of vs flingeth out at randon and deceyueth himselfe: But Iob sayeth heere, howe it was contrariwise with him: that is to say, that he spake in himselfe. Howe then? VVhen a man shrinketh intoo himselfe, and striueth too keepe himselfe from passing his boundes in woordes for feare of resisting God, and represseth his affections: is that an occasion too set him on fyre? Yea surely sometymes: according as it is sayde in the twoo and thirte Psalme, and in suche other texts. But yet notwithstanding it is not as muche too say on the contrarie part, that wee shoulde therefore bee lauisse of oure woordes and complayntes too euerie bodye too fynde ease of oure greefe, and too quenche the fyre whereof mention is made heere: but rather let vs enter into our selues. True it is that sometymes oure passions kindle by talking so too our selues: but yet notwithstanding God wil soone after doo his office in quenching the fire that shall be kindled by him. As for example: looke vpon a poore man whome God scourgeth. And why? the man ostentymes knoweth not why, and yet notwithstanding in the ende God will turne it too good. But if the poore man continue still in his anguise, what shall hee doo? Let him enter into himselfe. How? [Let him say,] hath thy God forsaken thee? Or else [let him say] looke well vpon thy selfe, poore creature, needes must thou haue offended God greuously, seeing he executeth such rigour vpon thee. But in the ende the holy Ghost will still make him too take holde, to taste, and to appie too his owne vse, that the holye Scripture in speaking of the roughest assaults, doth neuerthelesse set forth too vs the infinite goodnesse of our God, to the intent that in the mids of our greatest afflictions we should be assured that God will deliuer vs out of all our aduersities

uerfities in tyme comenient. Ye fee then how Job hath beene exercized. But yet neuertheleffe he presently profeffeth, that he felt himfelfe in the greater heate when he had mourned and mized in himfelfe. And he ought too acknowledge, Very well my God, I haue not yet ynough: true it is that my miserie is verie great in refpect of my ablenesse to beare it: but it muft yet increafe more. Lo what Job ought too haue confidered, and it had beene a poynt of true wifedome. But feeing that hee did it not euen he which was of fuch a courage as a man may fee: 10 fo much the more behoueth it vs too ftande vpon oure garde, and too aduife our felues well that we pleade not, agaynft God when hee afflieteth vs, for feare leaft hee put vs to fuch reproch as we fhall not know where to become. And hee fayeth, that it is *God that troubleth him in vifions by night*, according as wee haue feene alreadie heertofore, that hee had not too doo with men too feele paine in his bodie onely: but that aboue all he was faine to abide temptations as if God were agaynft him. Herevpon he concludeth, *that his foule had chofen the balter*: 20 that is to fay, that hee wifhed the miserableft death that could bee, and that he had leuer to be hanged than to be in fuch cace. And howe fo? Those are the wordes of a man in difpayre. But let vs marke that Job in fpeaking fo, fayeth not that hee had hidde himfelfe there nor that hee had that purpose fettled in himfelfe: but he proteffeth onely that in making comparifon of hys life, with the worft death that coulde happen vnto him, he was fo difmayde with it for a tyme, as hee looked no further afore him, than too the feeling of the sorrowe 30 that pinched him. Heerevpon then let vs confider, that if God haue not fpared his feruant Job, it may fall oute that wee fhall bee tormented as hee was. True it is that God knowing what wee bee able too beare, will not fuffer the temptations too bee fo great, as they haue beene in man, who had receyued more ftrengh of

the holy Ghofth than wee: but yet muft euery of vs bee vifited by the hande of God in fuch fort, that sometime oure lyfe fhall bee more miserable than the death of hym that is hanged. I faye wee muft bee fayne too come therevntoo, and therefore it ftandeth vs in hande to bee throughly in a readineffe. But let vs learne too fence oure felues with that whiche is fhewed vs in the holy fcripture: namely, that wee fhall haue matter of gladneffe ynough, when wee fhall haue increafed and profited in Iefus Chrift as well too death as to life. Are wee then ioyned to Iefus Chrift? Although our lyfe be more than miserable: yet fhall it turne to our profite, fo as if wee haue troubles in this world, the fame fhall be as many helpes to our faluation. Therefore whenfoeuer it fhall feeme that we be vtterly forlorne, let vs not therfore ceaffe to call vpon our God, hoping not only that he will in the ende turne all our troubles into ioy and glory: but alfo that he will continue his goodneffe towards vs vntill he make vs feele it in all perfectneffe.

But let vs caft oure felues downe before the face of our good God, with acknowledgemēt of our faults, praying him to humble vs in fuch wife, that being afhamed in our felues, we may be fory and giue him the glory that is due vnto him: and yet notwithstanding, that in the meane while we may not ceafe to returne towards him feing he allureth vs fo familiarly, being fure that he will receyue vs at al times: & that we may know which is the way whereby he will lead vs thither, that is to fay, our Lorde Iefus Chrift, fo that after we haue once knowne howe there is nothing in vs but a bottomleffe gulfe of all confufion, we may neuertheleffe continue in ftedefaft trust that we fhall be acceptable to this our good God, feeing we be clothed with the righteoufneffe of his only fon, & that our finnes be blotted out by the merit of his death and paffion, and by the pureneffe of the obedience which he hath yellected vnto him. That it may pleafe him to graūt this grace, &c.

### *The xxix. Sermon, which is the third vpon the feauent h Chapter.*

*This Sermon conteyneth the reft of the Exposition of the xv. verfe, and then as followeth.*

16. I am vvery, I fhall not liue alwayes: take thy felfe avvay frō me, for my dayes are nothing.
17. VVhat is man that thou fo magnifiest him, and that thou haft care of him?
18. Thou vifiteft him in the morning, thou haft an eye vpon him euery minute.
19. Hovve long vvill it be ere thou let me alone? Thou vvilt giue me tyme to fvvallovve my fpittle.
20. I haue finned: vvhat fhall I doe to thee, O thou keeper of men? vvhy haft thou fet me ouer againft thee, to be a burthen to my felfe?
21. VVhy dofte thou not take avvay my fin, and vvhy dofte thou not pardon mine iniquities? for I fhall be layde in the duft, and if thou feekeme in the morning, I fhall be no more.



Eere Job goeth forwarde ftill with the matter I touched yefterday, that is to fay, with his lothing of his life: not that he fayeth hee refteth refolutely vpon that poynt, as though hee tafted not Gods goodneffe a-whit to comfort himfelfe withall, 60 but hee confidereth what this lyfe is fo long as God holdeth him in fuch rigour. And therevpon he concludeth that it were much better if God would kill him, yea after what fort fo euer it were, for I haue fayde alreadie that when men looke no further than too their prefent ftate, they may bee tempted to fuch a mil liking of it, as they fhall be vtterly difmayde by reafon of their exceeding miserie: and fpecially it feemeth that God is mynded too execute a finguler rigour towards his fathfull,

and that he handleth them in fuch wife as they be more afflicted than the wicked. Then may wee bee caryed away with a hopelefneffe fo as wee fhall bee wearie of oure lyfe, and had leuer too bee deade. There is nothing that comforteth vs, but oure knowing that euen in the middes of our sorrowes wee bee ftill beloued of God, and that in the ende hee will haue pitie of vs, and giue vs faluation and life by meanes of our Lorde Iefus Chrift. VVithout this, it is certaine that oure life wyll bee weerifome and bring nothing but lothfomneffe, yea euen to repynning agaynft God. Let vs marke then that Job ment not heere to exprefse what affection hee had: but onely that God had hylde him vp. And that is the caufe why hee now addeth. *That hee is weery, that hee fhall not liue euer, and that his dayes are but vanitie, and therefore hee woulde haue God to go away from him, as if* he

he shoulde say, Alas Lorde, wherefore persecutest thou mee? Thou seest heere a poore soule that can indure no more, except thou haue consideration of him: and as for his lyfe it is nothing, it is but vanitie. VVherefore then doost thou not gette thee away from mee? This is according too that whiche wee haue seene already: that is too witte, that God ought not too vtter his full force agaynst mortall and transitorie men, bycause they be not rockes, nor yet so boystous bealts that he should bee fayne too inforce hymselfe so much agaynst them. 10  
 Iob therefore confirmeth still the same matter, as a man that is in anguise and cannot make an ende of his groanings. And hauing sayde so, hee addeth: *VVhat is man that thou so magnifyest him? VVhat is hee that thou vifitest him a Mornings, that thou settest thy bart vpon him, and hast so great care of him?* Some expounde this sentence, *VVhat is man that thou makest so much of hym,* as though hee ment heere as it were too rayle at God, that hee listeth vs vp as if wee were litte kinges, and that hee seemeth too haue a fatherly care of vs, and to 20  
 preferre vs aboute all creatures: and afterwarde throweth vs downe as men in the picture of the wheele of fortune. Thus ye see howe some take this streyne. Other some thinke that Iob ment too make comparison betweene himselfe and all mankinde: as if hee had sayde, Alas Lorde, Thou art so good vnto men, that thy mercie filleth the whole earth: there is not the man that feeleth not howe thou art his father, and that thou bestowest manye benefites vpon him: there is none but my selfe alone too whome thou art vnkynde. VVhat 30  
 meeneth this? VVhy shall not I bee in the same ranke that other men are? But when all things are well considered: Iobs plaine meening is too say, yea Lorde, why art thou so greued agaynst men? Thou settest verye great store by them. Then dooth hee not speake of Gods benefites: but rather meeneth that it is not a conuenient thing for God too bee greued at men. As for example, If a great Prince shoulde take pritch agaynst a poore Labourer, it were not for his honour: for men woulde say, why marcheth hee not himselfe wyth hys 40  
 equal? He doth himselfe great wrong in that he knoweth not who hee is. Yea and euen the proude sort of this worlde can well ynoughe saye, if suche a one were my matche, I woulde shewe him who I am. Ye see then after what sort men commonly vse to shewe token of disdeyne. If men (who are but woormes of the earth) can well skill to alledge, that it is not comely for them too beare malice to those that are farre then inferiors: there is farre greater reason too thinke that God seemeth too magnifie men ouer much, when hee matcheth himselfe 50  
 agaynst them. For who are they? VVhat is their state? God therefore ought too set light by them, [and to say:] Tush, well yee are but woormes, yee are but vermine: and shall I challenge you too go fight with you? That were greatly too the defacing of my glorie and Maiestie. Yee see then what Iobs cheefe meening is. Furthermore wee haue too marke, that this present sentence is not like that of the eight Psalme, where it is sayde: 60  
 Lorde what is man that thou makest so much of him. Yee see heere howe the woordes are set in their proper signification: but in Iobs saying, they bee taken cleane contrarie. For in the said text of the Psalme which I haue alledged, Dauid recounteth Gods infinite goodnesse, in that he thinketh so vpon his creatures, and that hee vouchsafeth to haue a care of them too guide them, and to gouerne them. If ye looke vpon man in himself, ye shall see so poore a creature, as it may well seeme that God ought not too haue respect of him, or too cast his

eye vpon him. Nowe then when we see that God not onely vouchsafeth too gouerne men, but also maketh them Lordes of all his creatures: according as it is sayde there, that he hath made both the beastes of the feelde, and the byrdes of the ayre, and the fishes of the sea, too serue our turnes withall: seeing he hath so disposed all things to serue vs, and to succour our necessities: it seemeth that God beareth vs suche a loue, as hee putteth all that he hath vnder our hands, saying, I withhold nothing from you. Ye see then that the wretchednesse and poornesse of men, yeeldeth a greater beautie to Gods goodnesse and mercie, than if we had any thing of oure owne that coulde prouoke him to do vs good. Thus ye see Dauids plaine meering. And this thing is specially fulfilled in the person of our Lorde Iesus Christ. For although he be the onely sonne of God: yet notwithstanding, so it is that in respect of his manhod he was the sonne of Abra- 15  
 ham, and was fully like vs in all poyntes, sinne onely excepted. And so when we see that God hath made much of him by giuing all things intoo his hande, too the ende that wee shoulde recouer that thing in him, which wee lost in Adam: therein God hath shewed the great and infinite treasures of his mercie. And verely Iesus Christ is the true looking glasse of Gods grace, which afterward is spred out vpon all his members. And so after the example of Dauid, wee haue good cause too exait the goodnesse of God, when wee see that hauing begonne first in Adam, and afterwarde in Iesus Christ, (by whom all is made whole againe that was beaten downe and defaced in Adam) hee continueth still at this day in doing vs good, and we bee made partakers of all his riches. Herein wee haue good cause too maruell and too saye, 20  
 Alas Lorde, what are wee, that thou vifitest vs, that thou viftest vs so familiarly, that wee bee as thy children, that thou holdest vs as in thy lappe, and that thou shewest thy selfe so bountifull towards vs. Lo what wee ought too do. But in this place Iob taketh all too the flat contrarie. VVherein wee see that when mennes mouthes are out of taste, nothing can like them: in case as if a mannes stomacke were squeymishe by meanes of sicknesse, the best and the finest meates that coulde be brought vntoo him, should haue no sauour with him: but should lothe him, and prouoke him as it were too vomiting. So standeth the case with vs: when wee bee yll disposed, and haue not a right and well ruled iudgement, Gods graces shall haue no taste nor sauour with vs. Is there any thing that ought to prouoke vs more too loue God, than when wee knowe that hee commeth downe after that 30  
 sort vntoo vs, and that hee dooth (as ye woulde say) put the meate into our mouthes as a mother dooth too hir yong babes, and that hee hath his wings spred out too receiue vs [vnder them] as it is sayde in the song of 40  
 Moyse? VVhen wee see God too haue so familiar a care of vs, is it not ynoughe too rauishe vs out of oure wittes? Ought not the consideration therof to suffize vs throughly? But as for them that are sorweeryed and full of anguise, they come so farre short of tasting this too their profite, that they coulde finde in theyr hartes that God were a great way off from them: according as wee see it is hapned vnto Iob, at leastwise in respect of hys fleshy affection. No doubt but he resisted it, and had patience, howbee it that the same were secrete and hidden within him: neuerthelesse it behoued the same passion to shewe it selfe whatsoever it were, and God ment too humble him thereby. VVee see then howe Iob turneth Gods prouidence quite vpside downe, and that in steade of coforting and cheering himself therewith, he would fayne that God were farre of. VVhat is man (sayth hee) 50  
 I.iiij. that

Heb. 4. d. 15

Deu. 32. b. 11

Psal. 8. a. 5.



that thou makest so much of him? Yeaverely. But if God chastize vs whē we do amisse, must we therefore say he aduanceth vs to much, and that he doth vs wrong? It is not with him as it is with mortall men. For if a man bee offended with me, he wil holde some to match himselfe with his vnderling, but will bende himselfe agaynst his equall. And wherefore? For the matter standeth vpon reuenging. But if God chastize vs for the faultes that we haue committed, it is not too auenge himselfe of vs, hee passeth for no such thing. VVhat then? For two reasons. The one is that we muste bee sayne too take him for our iudge spyte of our teeth, when wee haue despyzed him [never so much.] And the other is, that he woulde not haue vs too perishe, and therefore he correcteth vs too the ende wee shoulde come backe againe too him, and he calleth vs by that meanes to repentance. VVe will not say they are vncomely things for God too punishe vs and too preace so vpon vs too the intent too plucke vs backe from our sinnes, and too shewe himselfe too bee our iudge, and that we should learne to bee subiect vnto him. VVe see then howe thankelesse men are, sith they turne the good turnes vpside down which God doth to them. And moreouer let vs vnderstand, that if it befell vnto Iob to be so tempted as he wished God away from him: the like temptation may well happen vnto vs, not onely to shake vs, but also to put vs to such a plunge, as wee shall bee quite ouerthrowne. Then must men be well aduised too fense themselues [aforhande] and (accordingly too that which I haue declared) wee must acknowledge that God bindeth exceedingly much vnto him, in that he vouchsafeth to visite vs, and (as it were) to keepe watch and ward ouer our life, and to haue a fatherly care of vs: as we can neuer magnifie his grace too much. Yea, and when hee punisheth vs for our sinnes, let vs assure our selues that his chastening of vs is not for that wee be worthie of it: there is no cause why hee shoulde once put to his hande, but that hee should let vs go for such as we are. Then, in sending vs punishments God sheweth both his goodnesse and iustice. And why so? For by this meanes he calleth men to repentance: and afterwarde he maketh them to feele him too bee their iudge, that they may humble themselues. He chastizeth them to their profite, if their vnthankfulnesse hinder not their profiting. Lo what we haue too remember in this streyne. Howsoeuer the worlde go, let vs keepe our selues from saying too God. And what is man that thou magnifiest him, so as thou visitest him a mornings? Let vs not be greued if God set sure watch vpon vs all: no, let vs not do so. For that is for those to do which woulde haue the bridle layd looce in their necke to runne at rouers, to the end that God should not chastize them at all. But if it were so: what should we gaine by it? Let vs put the case that God did shet his eyes, and that he did let vs runne at randon all the feeldes ouer, so as wee gaue oure selues to riot, and he passed not of it: what should become of vs? Beholde, the diuell woulde ceaze vpon vs, and we should be his pray, and he woulde carie vs euen into destruction. So then let vs know that there is nothing better for our welfare, than that God should haue his eyes open continually, that he should see all that we do, and specially that he should gage the bottome of our thoughts, and that we should not remoue one fingers bredth, nor step forth one pace, but he should note it and mark it, assuring our selues (I say) that it should not be for our profit, if he did otherwise. Thus ye see what we haue to gather vpon this text. And by and by Iob addeth, *Howe long will it bee ere thou let me alone, and withdrawe thy selfe from mee till I baue swallowed in my spittle?* Heere Iob declareth his pas-

sions wherewith he had bene tempted. By the way wee haue to beare in minde what hath bene sayd heretofore: that is to wit, that Iob felt alwayes some comfort, and that God forsooke him not for a full doo. Iob then sheweth heere after what sort he was affectioned as in respect of the flesh, to the intent his freendes might know, that hee made not so great complaint without cause. And the better too expresse the anguish wherin hee was, he turneth himselfe to God, because hee fees he shall gaine nothing at mens hands. But yet for all that, he ceaseth not to re- garde men, yea euen too much. For had hee bene well gathered into himselfe, and had hee made his prayer vnto God: it is certaine that he had behaued himselfe more quietly, and he had shewed a greater token of fayth and pacience. VVhat is the cause that Iob mattereth himselfe in such sort, as it may seeeme at the first blush, that hee is a desperate person? It is for that hee hath an eye too the reproches that are offered him, and hee is not able too beare them, too passe them ouer, and too haue an eye vnto God. And this is it that I sayde heretofore, namely that if men come too molest and too sting vs, wee muste not looke vpon that, wee must not cast our countenance thithe ward: but forasmuch as wee perceyue that Satan laboureth to bring vs by that meanes to confuzion: wee must come streyght vnto God, wee must mourne before him, and we must assure our selues that hee will cause vs too feele the auaylablenesse of his chastizements the better, and that wee cannot bee thruit out of the way, as when men were the marke that wee ame at. But yet neuerthelesse, Iobs purpose in thys streyne, was too expresse the vehemencie of his affection the better, by turning his talke vnto God, as if hee had sayde: VVell, yee vnderstande nothing at all, I see yee peceyue not the spirituall battell wherewith God hath put me, and therefore I must talke too him that is my iudge. To be short, it is all one as if Iob had sayde, This that I speake is no counterfeyte stuffe: but it is as if God himselfe were heere. And hee sayeth (as hee had touched afore) that his lyfe was nothing but vanitie, insomuche that God *ought too take himselfe awaye from him, vntill hee had swallowed in his spittle*, according as wee may saye too take his breath. Heereby Iob meaneth that God pursueth vpon him ouerroughly: and it seemeth that hee woulde pleade agaynst God as hee hath done heeretofore. But I haue tolde you already that hee dooth but expresse the passions of the fleshe. And truly whensoeuer God giueth men the grace too frame themselues vnto him, and too beare their crosse and afflictions paciently: it is not in suche wise as they should bee altogether without feeling, it is not that they should bee vnmouable and vnprofitable when men trouble them and torment them: But it is too the intent they should fully settle themselues too beare all this with pacience, and that they shoulde conclude: It is meete that my God should haue the maystrie, and that I should frame my selfe too his lure, and therefore yeeld my self ouer vnto his good pleasure. But howsoeuer the worlde go, none is able to do it without incountering. Iob then expresseth heere his owne passions in such sort as hee felt them, and in the meane while Gods grace is as it were buried for the time: not that it was vtterly quenched, for (as I haue sayde) God vphilde him. But it will come to passe that when the first passions assault the faythfull, they shall (as a man woulde saye) bee harried awaye in suche manner, as it maye seeme that God gouerneth them not any more, and that they play the horses that are broken looce. Nay but it is as if a man were vpon a horse: and very well, ye see the horse flingeth & kicketh  
and



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

wee our selues doo see the experience. Can we swallowe downe our spittle, if God shoulde giue vs vp? That is much like: as who woulde say, there is more power in vs, than in the Angels of heauen. For if God should leaue them too themselues, what woulde become of them? Beholde they are immortal creatures, and are alreadie in the glorie of heauen, and beholde the maiestie of God: and yet neuerthelesse they shoulde vanishe away and bee brought to nothing if God shoulde withdrawe himselfe from them: and can we that are full of corruption haue more force? Therefore whye God giueth vs some leysure, let vs learne too thinke vpon our infirmitie which are so excessiue in vs, and to knowe that there is nothing better than that God should visit vs, looke to vs, and dispose of vs: for else wee shoulde decay euerie minute. Thus ye see what wee haue too marke vpon this streyne. And it is certeyne that in the persone of one faythfull and pacient man, God intended to giue vs a mirroure of oure inordinate affections, too the ende wee shoulde beware of them, and seeke too feele the succour and refreshment that are shewed vs heere. And howe shall wee feele it? There is no better way than too call vpon him that hath all power in himselfe, that he may restreine vs and not suffer vs too start asyde when wee bee chastized after that sorte by his hande. Nowe hee addeth immediately, *I haue sinned, what shall I do to thee O thou the keeper of men?* Some men expounde this, as though Iob disputed agaynst God, saying: *I can do none other but sinne, wherefore hast thou made mee such a one?* If thou bee the preseruer of men: why shouldst thou condemne mee so, seeing it lyeth in thee too saue mee? But a man may well see that this is not the naturall meening: and such as take it so, neuer knewe the intent of the holy Ghost as touching this streyne: & moreover they haue yll considered that which is witnessed too vs concerning Iob, how he was pacient howe soeuer the worlde went with him. VVhat is it then that Iob ment? It is as if he should say, well, I confesse my fault, & I cannot scape the iudgement of God. VVhy so? He is the Keeper of men. But this worde *Keeper*, hath bene misconstrued: for men haue taken it for a preseruer of mankinde, and for one that sheeldeth them vnder his protectiō. It is certeyne, that (as the Greeke translater also hath well marked, which thing hee is not commonly woont too doo) Iob ment too say, that God wayteth vpon vs, that hee watcheth vs, and that hee knoweth all, as if a man shoulde watche one too spie and marke all that euer hee doth and sayeth. Yee see then in what sense Iob applieth this tytle vnto God, That is the Keeper of men. True it is that God dooth well preferue vs, that hee hath vs in his hande, and that oure lyfe continueth by him. But yet isthys no let that hee shoulde not bee called oure Keeper, in respect that hee seeth and beholdeth all that wee doo, so as wee can not hyde oure selues from him: according as all the scripture sayth, that he sercheth men, examineth theyr thoughtes, discouereth all things, and nothing is hidden from him in all our life. And it appeareth that Iob ment so: for why and to what purpose saith he, *What shall I do to thee?* if it be not bicause he must be fayne to yeelde himselfe gilty? Lorde (sayth hee) I can gaine nothing at thy hand by starting asyde, I confesse my det, I haue sinned: but by the way what shall I do to thee? For I must be fayne to passe that way: and why letst thou me not alone? Although thou see heere a poore creature cast vnder foote, that hath neither strength nor power, yet neuerthelesse thou followest vpon him wyth thy rigour still. I acknowledge my selfe too bee indetted to thee: and yet thou holdest mee still vpon the racke, as

if a iudge should holde a malefactor vpon the racke and say too him. Tell mee thy fault, and that the malefactor should answer, I will so, I haue committed such a murther, yea twoo or three, and suche and suche are accessaries. Too what purpose should the iudge holde him still vpon the racke after such confession? Beholde heere the like cace concerning Iob. Truth Lorde (sayeth hee) I haue sinned, thou needest too torment mee no more, nor too racke mee too make mee confesse my faultes. For sith I haue graunted thee thy det, wherefore doost thou persecute mee? Thou art the keeper of men, thou knowest all. If thou needed too make inquisition nowe of a thing that were lidden from thee: verye well: thou mightest say, I will holde thee heere tyll I haue gotten the knowledge of all thy faultes. But thou knowest them (sayeth Iob,) thou art the keeper of men: and admitte that men knewe not themselves: yet knowest thou what they bee. Then seeing the cace is so, why doost thou not drawe thy hande away from mee withoute presing mee after suche a sort? Thus yee see the naturall meaning of this sentence. And heere wee see howe men fare when they will measure Gods Justice by theyr owne witte and capacite: for it will seeme too them that God passeth measure at euerie blowe, and that hee vsleth ouer great rigour. Although our intent bee not too accuse God of crueltie with full mouth: yet wee ceasse not to frette and chafe agaynst him, like as Iob hath beene tempted too doo. What is too bee done then? Let vs consider that God is the keeper of men: that is too say, that wee are heere within his sight: wee maye well fynde fayre colours and lurkingholes before men, but all our hypocries cannot keepe God from seeing vs or from discerning all, euen too our verie thoughts. What got oure father Adam by couering hymselfe with leaues, when hee was summoned before God? Hee should haue appeared, and his sinne should haue beene layde afore him spyte of his teeth. So then let vs consider that Gods Registers are full of our woorkes, woordes, and thoughts. And although that as nowe we read not our Indytements as they bee framed: yet shall Daniels saying be fulfilled, which is, that when the iudgement is settled, then the bookes shall bee opened. Yee see then that the thing whiche wee haue too marke in the first place, is that God is mennes keeper: wee maye well icte heere bylowe, and take leaue to leape lyke frogges without order, and (as the Prouerbe sayeth) playe the Mece in the chaffe, (so as all things may bee confuzed too manwarde: but yet will God marke and beare away all. VVhen wee knowe this, let vs learne too walke in feare and carefulnesse: and seeing that our God looketh vpon vs, let vs walke as before him. And if wee haue this lesson well printed in our hartes: wee shall bee sure too haue one care more than wee had before. VVe shall be ashamed afore men, so as wee will not doo oure naughtinesse in the open day nor in the open streete. And why so? Bicause the eyes of men will let vs. Beholde also how God and his Angels are witnesses of our lyfe: ought not that too make vs walke in farre more awe a great deale? This knowledge then must holde vs in awe, too the ende wee thinke not that our sinnes shall scape vnpunished: but that forasmuche as God knoweth them, hee will also giue iudgement agaynst them. For hee gouerneth not after the common order of men: he hath other maner of eyes than wee haue: although wee haue confessed oure faultes, hee knoweth that which is hidden within and that which is vnkowne too our selues. VVhen an offender hath acknowledged his

crimes and euill dooings before an earthly iudge, a man demaundeth no more at his hande: but God is a spirituall iudge, and will bring vs too the inwarde knowledge of our sinnes. Then is it not ynough for vs to say, I haue sinned: but wee must condemne the sinne in our selues, yea euen in such wyse, as euerie of vs may be his owne iudge, and learne to abhorre sinne: according also as yee see why GOD holdeth vs as it were so locked vp therein, that nowe and then wee pyne away lyke poore soules in dispayre. Ye see wherefore he trieth vs: namely too the intent that euerie of vs should knowe himselfe, not onely too say yea verely I perceyue well that I am a sinner: but also too haue a liuely feeling of our sinnes, that wee may bee vterly ashamed of them before him. And finally Iob sayeth, *VVherefore hast thou set mee full ouer agaynst thee? VVherefore doost thou not take away my wickednesse? VVherefore doost thou not pardon my sinne? For I am in the dust, and if thou seeke mee, I shall bee no more.* Heere Iob returneth too the matter whiche hee had glaunced at afore: that is too witte, that hee desyred but too haue some truce or release till he had swallowed hys spittle. Nowe therefore hee sayth, why hast thou set mee full oueragaynst thee, that is too say, as a white for a man too shoote at. For hee coulde well haue founde in his hart, that God should haue let him alone as hee was: as if hee should say, who am I? And at whom doost thou bende thy selfe? For I am a poore woorme of the earth, and thou settest mee as a whyte too shoote at: must thou needes trie thy strength vpon mee? as he will say too him anon. For Iob returneth oftentimes to that complaint, and reneweth the same oft. True it is that when God setteth vs full butte agaynst him, wee bee not able too abyde suche a force: but yet for all that wee muste not shrinke away from him: For it cannot bee but that wee must needes fayle as soone as God turneth his backe vpon vs. Then, are we desirous too stande out and too continue in good state? The meane thereof is not that God should turne his backe vpon vs, but that wee should bee as a marke in a Butte for him too shoote at, and that hee should beate vpon vs as muche as hee listeth: yea verely so hee asswage the greefe of the woundes that hee hath made, by causing vs too feele his goodnesse: so wee may knowe that in the midst of his anger hee forgetteth not his mercye, according as it is spoken in the song of Habacucke. Thus yee see whye thys persuation of Iobes is sette out vntoo vs: It is too the intent wee should learne not too desire God too let vs alone as wee bee, for then should wee bee drowned euen in damnation. But let vs praye God that when hee chastizeth vs, wee may not make outleapes in hope too scape his hande, but that wee may holde him our backes too receyue his strokes, so bee it that hee giue vs the powre too beare all his corrections patiently: and therevpon also that hee make vs to taste his mercie, that wee bee not destitute of comforte in the middes of oure aduersities. True it is that wee muste followe Iob heere in confessing that if God looke vpon vs from Euening tyll Morning, wee shall bee no more: no verely if hee leaue vs destitute of his grace, and forsake vs wyth his looking vpon vs. But if wee returne too him with a hartie affection, we shall feele him alwayes at hande wyth vs, and that hee will not fayle vs, but alsist vs continually, yea euen till he haue taken vs vp into his heavenly glorie to continue with him for cuer:

And now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him that wheras we prouoke his wrath so many wayes, he wil

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

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

*The .xxx. Sermon, which is the first vpon the eight Chapter.*

1. Baldad the Suite answered and sayde.
2. How long wilt thou holde such talke? the vwoordes of thy mouth are as a vehement vinde.
3. Will God peruert Iustice? will the almightie deface the right?
4. Thy Sonnes haue sinned, and he hath made them come to the place of their misdeedes.
5. But if thou returne to God betimes, and pray to the almightie:
6. If thou be pure and right, he will avwake vnto thee, and make the tent of thy rightuoufnesse peaccable.



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

so as we cast not foorth suche a vinde as is mencioned here. For although we be not able to preiudice God by any maner of meanes: yet will not he fayle to take vengeance of them that indeuer to lift vp themselves after that sorte against him by casting forth proude and presumptuous woordes. VVhat is to be done then? If wee haue once settled that thing in our hartes which the holie Scripture teacheth vs: the same will hold vs in true steadfastnesse. And afterward when we speake after the measure of our sayth, wee shall not onely cast foorth goodly blastes, but God shall be exalted and magnified in all our talke. But now lette vs come to that which is set downe here for the principall. *Will God peruert Iudgement and right? will the Almighty ouerthrowe Iustice?* Here we be put in mind to yeelde God the honor of being the fountaine of all equitie and right, and that it is impossible that he shoulde doo any thing that is not good and rightfull. Some can well finde in their hartes to graunt that God is Almighty, but in the meane while they acknowledge him not to be rightuous as they ought to do. For the one of them must not be separated from the other. VVe muste not imagine that there are things in God which can be deuided one from another. True it is that it behoueth vs to put a difference betweene the wisdom, and the goodnesse, and the Iustice, and the almightinesse of God: but yet notwithstanding, in respect that he is God, all these things must needes be in him at once, and they must be as it were himselfe or his very being. Then let vs beware that wee furnyze not a lawlesse power in God, as if he gouerned the world like a tyrant, and vsed excesse or crueltie. But lette vs vnderstande whereas he hath all things in his hande, and is of endlesse power and doeth all things, yet notwithstanding he ceaseth not to be rightuous. It is true that this rightuoufnesse of Gods is partly hidde from vs, so as we comprehend it not: but yet neuerthelesse, it is of his mightinesse also: and for prooffe thereof, are we able to measure it by our wit and vnderstanding? It is certaine that wee cannot. And therefore when we heare speaking of Gods rightuoufnesse or Iustice: let vs marke, that although the same bee not fully knowne and manifest vnto vs: yet wee muste honor and reuerence it. It is sayde that his deuices are a bottomlesse pit, and that he dwelleth in vnapprochable light, so as we cannot reache so high as to know what is in him. But yet neuerthelesse, we must be fully perswaded in our selues, that

*Psal. 36. b. 7.*  
*Rom. 11. d. 33*  
*1. Tim. 6. d.*

that it is the proprietie and nature of God to do al things in perfect vprightnesse so as there is no faulte to bee founde. Now then wee see what opinion wee ought to conceyue of God. VVhen worldly folke speake of God, they can well say that he is the foueraine Creator of the world: but yet in the meane season they acknowledge not the thing that is propre vnto him, nor him in suche wise as it his will to manifest himselfe vnto vs: that is to wit in his Iustice, in his goodnesse, in his wisdom, and in all things whereby we may take taste to loue him, to honor him, and to serue him. And this is the principall poynnt that we must take heede vnto. For what shall we haue gayned by knowing curiously what the *Being* and what the glorious Maieftie of God is: if in the meane time wee vnderstande not that thing of him which wee ought to feele by experience, and which he declareth vnto vs? as when it is sayd that he dwelleth in vs, and that we liue in him & haue our mouing & being in him, that his mercie filleth all things, that wee be susteyned by his goodnesse, that we haue so much light as he giueth vs and no more, that it is in him to remedie all our corruptions, and that we cannot haue so much as one grayne or one drop of rightuoufnesse, except we drawe it out of him who is the wellspring thereof. Now if we know not these things, what shall it auayle vs to knowe that there is but onely one God, who contayneth all things, and to haue some feeling of his maieftie? VVherefore so much the more behoueth it vs to marke well what is sayde here: that is to wit, that we must take it for a grounded principle, that Gods nature is rightuous, and that it is no more possible for him to turne aside from right & equitie, than to say that he can forgo his being, and cease to be God. For it is no lesse absurditie too say, that God doeth any thing vnaduisedly, than to say that he is not at all, or to say that his *Being* is diminished. And here yee see also how sainct Paule reasoneth in the third to the Romanes, where he taketh away the flaunder that might be enforced against the doctrine that he brought: how men are alwayes full of venom to speake euill of Gods pure truth, and to stande checking and replying against it. Sainct Paule therefore sayeth, *Is God vnrightuous?* How should it be possible, that he to whom it belongeth to iudge the whole worlde, should not performe all right? He sheweth there by this woorde *Iudge*, how all of vs ought to bee fully perswaded, that God is so chare of right dealing, that all that he doeth and all that commeth from him is compassed aboute with that rule. VVe see then that the sayde sentence of Sainct Pauls agreeth with this of Baldads. For vnder this terme *God*, Baldad comprehendeth Iustice and right dealing, and so doth he afterwarde vnder the woorde *Almightie*. And it is as much as if he had sayd, Can we spoyle God of that thing which is so knitte into his being, as they cannot by any meanes bee put a funder. It were as much as to abace him vtterly, and to pull him out of his seate, and to bring him to nothing if a man woulde pleade against him as though he were not rightuous. In steade of setting downe the woorde *God* alone. or of ioyning the title of *Almightie* too it. Sainct Paule alledgeth the office of him: that is to wit, that *God is the Iudge of the world*. And he is not a Iudge after the maner of those that are brybed and corrupted, as wee see mortall men are, who being well aduanced to great estate and authoritie, do notwithstanding abuse the same full oft: But it is not so with God. And why? For, his being Iudge of the worlde, is not by good happe, or by election at auenture, or by fute, or by purchase: but it is incident to him by nature, he is no sooner God, but he is immediatly iudge therewithal. Seing the that the cace standeth

so, let vs not cōceyue ought of him but al rightuoufnesse being well assured that his will is the foueraine rule thereof. Furthermore (as I haue sayde) this rightuoufnesse cannot be so knowne vnto vs as we should be able to decypher what is in it, that when soeuer God shall worke ought, wee shall see the reason why. And doubtlesse it is no reason that it should bee subiect to vs, or that wee should desire to haue it an vnderling too our capacitie. Then if wee finde not that thing to be good whiche he doeth, whither shall wee go? what a presumptuousnesse shall it be for mortall creatures, (I say) for poore wormes of the earth, to be desirous to compell God to make them to knowe what his workes are, and to giue their verdit of them? But cleane contrarie, although God conceale the reason of his doings from vs: and that wee thinke his workes straunge, so as it seemeth to our vnderstanding, that wee haue cause to pleade against him: Yet muste we honour his secrete and incomprehensible iudgements, and gather our wittes too vs in all humblenesse; too say, Beholde, it is true that as now this seemeth too vs to bee able to preuayle against God. And so without any further replying, we must holde it for a sure conclusion, that God is rightuous. For asmuche then as wee see nowe but in parte, yea euen as it were in a glasse and darkely: lette vs wayte for the day wherein we shall see Gods glorie face to face, and then shall wee comprehend the thing that is hidden from vs as now. Yee see then after what manner it is Gods will to exercise our faith: that is to wit, he will haue vs to confesse his rightuoufnesse to be such as no mans witte may finde fault with it or carpe against it. I say he will haue vs to confesse this, although wee perceyue it not, nor haue any full knowledge of it, and although euery man haue his reason to dispute with God why he doeth so. Albeit then that wee see not the things with our eye: yet must we haue the humblenesse to yeeld vnto God that which belongeth to him. And if wee do otherwise, it is all one as if wee would (so farre as in vs lieth) bring his euerlasting *Being* vtterly too nought. But if wee haue this well printed in our hartes: it will be a good beginning aforehand to submit our selues in such wise vnto God, as although he scourge vs and handle vs roughlier than wee would bee: yet notwithstanding wee shall be pacient in our aduersities. VVhy so? For he that fretteth at his aduersitie, muste needes bee made to know what it is to lift vp himselfe against God. And he cannot take pritch against God, but he must also set himselfe against all right and equitie. And what els shall bee the ende of such a cace, but confusion and decay? Beholde then a brydle to holde vs still in pacience: namely the knowledge which we ought to haue of Gods rightuoufnesse. For by standing so against all right and equitie, wee fight to our owne damnation. And when we chafe at our aduersities, wee wage battell against God, and would ouerthrow his Iustice and bring it to nothing, as neere as wee can. Yet notwithstanding it behoueth vs to go on further, if wee will bee rightly pacient. And why so? bycause wee shall bee neuerthelessse tempted to despayre though wee haue knowne the rightuoufnesse and Iustice of God. Looke vpon a poore sinner that feeleth himselfe pressed too the vttermoste: well he will confesse (yea euen vnfaignedly) that God is rightuous in punishing him: but yet it seemeth too him that he shall perish, and that there is no forgiuenesse to be looked for in his cace. Yee see then how he which is visited by the hande of God may fall into despayre, notwithstanding that he acknowledge God too bee rightuous. And in good fayth wee see what is happened vnto Iob. True it is that he was not vtterly destitute of pacience:

17. f.  
28.

Psalm. 36.  
c. 10.

Rom. 3. 4. 5.  
6.

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



patience: but yet he ceased not to bee tormented with  
 horrible passions, as we haue seene heretofore and shall  
 see hereafter. And certainly, he doubted not at all that  
 God was righteous: but he had an eye to his owne in-  
 firmite, [saying in himselfe:] Lorde I am frayle, and  
 yet neuertheless, thou vtterest thy strength against me:  
 and what am I? It seemeth that thou arte minded here  
 too thunder against me sillie creature whiche am lesse  
 than a worme. Yee see now wherewith Iob found him-  
 selfe grieved and vexed: namely, that he coule not (at  
 the firste brunt) taste howe God succored him in the  
 middes of his rigour: and afterwarde would giue him a  
 happie ende of it, so he taried his leysure. Verily Iob  
 had some feeling hereof: but yet he is so combered with  
 heauinesse, as he coule not ridde and dispatch himselfe  
 of it at the firste brunt. Yee see then that Iob is partly  
 vnpacient: And notwithstanding that he bee set forth to  
 vs as a mirroure of pacience: yet are his afflictions so ve-  
 hement, that he quayleth. What is the reason? It is  
 because he hath not suche a fauour of the fatherly care  
 that God hath of him, as is requisite. For this cause I  
 haue sayde, that to knowe Gods righteousnesse and to  
 be fully persuaded of it, is a meane to bring vs too pa-  
 cience: howbeit that wee must matche another article  
 with it, that is to witte, wee muste alwayes thinke that  
 God in afflictig vs doeth not cease to loue vs, yea and  
 that he will procure our saluation what rigour soeuer he  
 vse towardes vs, so as all our afflictions shall be assuaged  
 through his grace, and he will giue them a glad some end.  
 And after that Baldad hath spoken so, he addeth, *Thy*  
*children haue sinned, and God hath sente them too the pl. ce*  
*of their iniquitie. But if thou returne to him betymes, he*  
*will make towards thee, or he will make prosperitie come*  
 againe. Hereby he meeneth that God hath set a fayre  
 lookinglasse before Iobs eyes, to the intent he shoulde  
 not aduance himselfe any more, nor play the horse that  
 is broken looce, seing that they which are stubborne  
 against God doo come to confusio, and must be pland-  
 ged into perdition for euer. Secondly there is a promise,  
 that God doth still wayte, and wou'd fayne drawe him  
 backe to repentance, and therefore, that he ought to make  
 haste whyle time serueth for it. Thus then yee see the  
 two poyntes that are couched here by Baldad. But I haue  
 tolde you before, howe he misapplieth it to the persone  
 of Iob. Why so? It is an euill case well handled. There-  
 fore let vs take the same for a generall lesson, to the ende  
 that euery of vs may applie it to himselfe in his degree  
 and according to his necessitie. It is sayde here, that  
 God punisheth suche as are stubborne against him: and  
 hereby his meening is too humble vs, that wee might  
 not giue the brydle too the infirmite of our fleshe, as  
 our maner is too bee too licentious. When wee come  
 too taking a stomacke against God, wee make lesse dif-  
 ficultie in it than if wee shoulde incounter with our in-  
 ferieur or with our equall.

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

if wee follow them. And here yee see why it is sayde in  
 the holie Scripture, that God teacheth men righteous-  
 nesse by executing his iudgements. Hertzby the Pro-  
 phet Esay sheweth that so long as sinnes abide vnpuni-  
 shed, men do harden, themselves and make a sport at it:  
 they thinke they bee scaped out of the iudges hande: to  
 be shorte there is nother feare nor modestie in them.  
 But so soone as God sets himselfe downe in his iudge-  
 ment seate, and sheweth examples of his iustice, wee be  
 out of conceyte, and wee conceyue suche a fearfulnessse,  
 as wee sinke downe vnder it, and that serueth too bring  
 vs backe agayne. Lo howe the iudgements which God  
 executeth vpon the wicked ought to serue for our in-  
 struction, too the intent that euery of vs yeelde himselfe  
 vnder his hande. And this is it that is sayde likewise in  
 this texte. Truly wee ought not too determine whe-  
 ther Iobs childre were reprobates or no: and it is a more  
 likelihood that God sente them onely a temporall pu-  
 nishment, too saue their soules for euer. For wee haue  
 seene heretofore the concorde that was betwixt them:  
 and the Scripture speaketh not of them as it doth of the  
 sonnes of Elie. On the other side we see that Iob made  
 solemne Sacrifyzes when the course of their feasting  
 was come out: and there is no doubt (as it hath bene de-  
 clared) but they were counselled too aske forgiveness at  
 Gods hand, and doubtlesse they wou'd haue ioyned with  
 their father in so doing. So then wee cannot determi-  
 nately say of Iobs children, that they were reprobates,  
 and wee knowe that oftentimes God taketh euen the  
 cheefe of those out of this worlde by violent meanes,  
 whom he hath chozen and ordeyned to saluatiō, howbeit  
 that he hadlerh them after such a fashio, as the casti-  
 fement which he sendeth them turneth to their welfare.  
 Also mennes bodies muste perishe for a time, that their  
 soules may bee saued for euer. Therefore it may be that  
 the like befell to Iobs children. But (as I haue sayde al-  
 readie) wee must not haue an eye to persones here: wee  
 must not onely receyue the doctrine: which is, that as oft  
 as God stretcheth out his arme too punish the sinnes of  
 the worlde, there is none of vs all but he ought to trem-  
 ble. And whensoeuer we shall haue misbehaued our  
 selues vnto God, knowing that he chastizeth vs by other  
 mens harmes, and there beholde and after a sorte feele  
 how terrible his wrath is vpon all such as auance them-  
 selues too resist him. And here yee see why Sainct Paule  
 turning his speach too the faythfull, sayeth: Bee yee not  
 deceyued by wayne wordes: for by reason of these things  
 is Gods wrath wonte too come vpon the vnbeleeuers.  
 True it is that men flatter themselves by discountenan-  
 cing of their sinnes, according as we see how these diue-  
 lish skoffers and Iesters do cloke them at this day, so that  
 now a dayes if a man speake of Lecherie, it shall be made  
 but a trick of youth. O, it is of nature: and if a man  
 speake of drunkennesse, [answere shall bee made,] God  
 giueth wyne, and will he not haue vs too bee merrie  
 with it? Yee see then after what maner men become  
 brutishe and spewe out their blasphemies against God,  
 and how they seeke nothing else but shistes to flatter the-  
 selues in their owne faults and euill doings. And for this  
 cause Sainct Paule sayeth, My friends lette not men de-  
 ceuyue you with suche Heathenish talke. He sayeth not,  
 for the wrath of God shall come vpon you, you shall bee  
 ouerwhelmed by it: but he sayeth, learne to knowe that  
 which God sheweth, ye haue very fayre mirroures. As oft  
 as God chastizeth the whomongers, the vnbeleeuers,  
 the disobedient, the stubborne, and all such kind of folke:  
 he meeneth to shewe you that no euill escapeth vnpu-  
 nished. So then preuent ye his vengeance, and tarie not  
 till

Eph. 2. 6.

1. Sam. 2. 6.

Eph. 5. 6. 6.



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

Iob. 7. c. 15.

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

Luke. 23. c.  
30.

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

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

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

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

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

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



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

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

God

God sheweth vs that his mercie shall alwayes be readie for vs, ought not that to moue vs? Then lette vs marke well the promisse that is contayned here, and therewithal make hast, feing it is Gods will that we should not driue of, nor delay our cōming vnto him. VVhen God prouoketh vs to thinke vpon our sinnes, let vs not delay our repentance till to morrow. And aboue al, when this voice of God (*Comē*) soundeth from heauē: let vs not harden our hearts, as it is sayd in the Psalme: but rather let vs do as is sayd in the Prophet Esay, Seeke the Lord while he may be found, cal vpon him while he is nere you, and let the wicked man leaue his owne wayes. For as it is sayd againe in another text, Behold [now is] the fit time, these are the dayes of sauing, when God exhorteth vs to repentance. If we forslow: the occasion will slip away, and it shal abash vs when the gate shal be shet against vs. Ye see then how it behoueth vs to put this *Hasting* in vre. And lette vs marke well that in our cōming vnto God, we shall gayne nothing by bringing our excuses. For if we haue but one woorde to lay for our selues, God (as we shall see hereafter) shal haue a hundred, yea a thousand articles against vs to cōdemne vs. Then let vs come to God with prayer, as it is sayd here that we must sue vnto him. And this importeth a playne and pure confesing of our sinnes: that is to say, that with our cōfession (when we shall haue sayd I haue sinned,) there muste also follow repentance. For we shall see many that will neuer sticke to say that God hath done rightly in punishing them, and that their faults are as grieuous and grosse as any mens: but yet they will fall to their old byasse againe strayt wayes. If God holde their nozes to the gryndstone by some sicknesse or by some other crosse: then they make fayre promises. But as soone as Gods hande is withdrawn from them: they shewe playnly how there was nothing but dissimulation in them. Therefore whereas wee are here commaunded to confesse our faults: let vs marke well, that wee must haue the sayd purenesse and vprightnesse, which is to cōdemne the euill, in reconcyling our selues vnto God. And here is shewed the fruite [that insueth] when wee shall haue obtayned grace: which is, that *God will make the dwelling place of our rightuousnesse too prosper*: as if Baldad shoulde say, that when God is at one with men & receyueth them to mercie, he leaueth them not there: but maketh them to feele the effectualnesse of his mercy and loue. God pardoneth not after the maner of such as protest that they forgiue the faultes that men haue committed against them, and yet in the meane while (if they be able to reuendge) sticke not to cracke their credite, when they spy occasions: saying, Hath such a one too doo with mee? and he shall finde that he hath done mee displeasure. Here yee see an euill maner of forgiuing. God deales not so. But when he tellet vs that our sinnes are forgiuen: immediatly he addeth the effect of his forgiuing, by making vs too feele his goodnesse in blissing and prospering vs. And here is expresse mention made of the habitation of our rightuousnesse, for two causes. The first is that Gods grace may be the better vttered, so as it shall shewe it selfe not onely towards our persones, but also towards all our house. If God hauing pitie of a man, doo cause him to feele it bothe in bodie and minde: it is very much alreadie. But if God extende his goodnesse yet further, so as a man is blissed in his children, in his cattell, and in ali his household: doo yee not perceyue yet a larger prooffe of his goodnesse? Yee see then howe it is sayd here, that God maketh that mannes dwelling to prosper, which returneth speedely vnto him. And this dwelling is called the *tent of Rightuousnesse*, to the intent to put vs continually in remem-

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

Beholde, if a thing bee in suche state or suche: such a thing or such a thing shal be the meane of it, & we consider not that it is easie for him to helpe vs, we are of opinion that the thing is vnpossible. Now then wee see how the holie Ghost ment to correct the froward iudgement that is in vs, in that we imagine of Gods grace after our owne capacite, and by that which we are able to see. Contrarywise it is sayd, that God hath wōderfull meanes & incōprehensible to vs, to augment that which seemeth to be very small: and notwithstanding that wee were as good as at deathes doore, so as it might seeme we should neuer bee plucked out of our miseries: yet shall God well finde some good way out of them. This cannot be perceyued at the first: his intent is also too bring vs low, too the ende wee may learne too flee too him for refuge. For what would become of vs, if that were not? How shoulde our fayth bee exercyzed? If wee make our reckening too say that God will worke according too that which wee conceyue by the inferiour causes of this worlde: wherein shall Gods power be knowen? wherein shoulde his sayde grace bee so wonderfull, as to make vs amazed at it? As in deede it is sayde in the Psalme, that when God guydeth his in sauing them, it is as it were in a dreame: and the matter is so strange, that eueryman is astonied when he beholdeth that which was not looked for. So then lette vs marke well, that when our sinnes shall haue sente vs downe to the bottomlesse pitte, so as wee may thinke our selues vtterly shet vp in despayre: wee must fight against our owne vnderstanding, and conclude that God can well skil to increace the things that are small. For (as the Scripture sayeth,) it is his office and peculiar propertie to call that which is not, as though it were, to the ende too giue vs a newe being which wee haue not. Lo what wee haue to gather of this streyne. Now to giue authoritie to his talke, Baldad sayeth, *Aske the yeeves of olde tyme, and dispose thy selfe too inquire, of the fathers*. VVhereby he doeth vs too vnderstande, that the thing which he hath spoken, is knowne to be true by al experience of long time. Inquire (sayeth he) not onely of them that liue at this day: but of those that are departed long ago. Search from age too age, and thou shalt finde, that God neuer reiected such as come vnto him: & that their expectatiō was neuer superfluous nor vnauailable, verely if they sought him without dissimulation. And afterward he addeth, *VVe are but of yesterday, we are vnskillfull, for our dayes are but a shadow*.

But

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

his providence in this behalfe, that the thing which might haue bene buried, is now laid afore vs for our instruction: I pray you ought not we to exercise our selues therein the more earnestly? Then let vs beare in mind, how it is said here, that we must aske of them that haue liued afore vs: howbeit not of their persons, for we haue no access to the dead, neither is it lawfull for vs to seke to them for counsell: God hath not ordeyned them to be prophets, further forth than by the seruice which they did in their owne time. S. Peter, S. Paule and the rest of the Apostles, & the Prophets speake vnto vs at this day: but that is by theyr writings which are immortall. As for their persons, God hath withdrawne them from our companie. Yet must we aske of the time wherein they liued, and we must also follow the records which they haue yeilded of gods works, and thereby learne to be stablished in his feare. But the reason that must moue vs most of all herevnto, is added when Baldad sayth, *That we be but of yesterday, and are ignorant, bicause our life is but a shadow.* True it is that this present text may be expounded twoo wayes. There are which think that Baldad ment to say, O I know thou wilt not esteeme that which I can bring of mine owne: thou wilt say I am not so old, that me should giue ear to me as to a wise man. VVell, put the case that my saying be nought worth, bicause my person is not agreeable therevnto: yet shalt thou finde, that the olde men will tell thee as much. And I set downe this interpretation, bicause it may go for good. Howbeit if all things be necerly looked to, it will appeere that the plaine meaning of this text is, That Baldads mouing of Iob to inquire of the time past, was bicause that if we looke no further than before vs, it shall be to small purpose. True it is that the verie same which God sheweth vs from day to day, is ynough for our instruction: so as there shall neede no other processe too make vs vnexcusable, than that which we shall haue perceyued in one yeare or in twoo, yea or euen in one day. God sheweth vs so many things, as there remaines no more excuse for vs, neither can we alledge, I neuer wist of this, God neuer gaue me knowledge of this. I say we see ynough before our eyes for our instruction. But such is our slothfulnesse, as God had neede to chawe our morsels to vs aforehand, and yet shall we haue much adoo to swallowe them downe when they bee so chawed, as the proverbe sayeth. Lo heere wherefore hee giueth vs knowledge of the tyme past. As for example. If wee dispise all that is come to passe before our birth, and say, O I shal be wise ynough by considering the things that we see of our owne life: was it Gods wil that the presidents which hee giueth vs of the time so far past, should be to no purpose? VVhen the scripture telleth vs, that euer since the creating of the world, God hath gouerned me, chastized them for their offences, pitied the, & with his goodnesse continually surmounted the naughtinesse of those that had don amisse: and that about all things he had defended those that were his, & succored the in their afflictions: seing that God from age to age discovereth things so greatly for our behoofe: wil we haue eueriwhit of it despised, & thrust vnder foot? do ye not see to vilaynous an vnthankfulnesse, when we thrust farre from vs, the thing that is more than profitable for vs? Let vs mark then that this is the very thing wherunto he that speakeh (namely Baldad) hath pretended to bring Iob. And therefore shall it grieue vs to inquire of the things that are for our welfare? Let vs consider a little of our owne age. VVhat are wee? VVee are of yesterday. VVhen men haue cast vp their account throughly: they are but as snayles, which vanish away out of hande. True it is that a man may liue fiftie or threescore yeares, but yet must we come backe to that which is sayd in the song of



Exod. 20. 4.
 Moyses, namely that before God, a thousand yeeres are but as one day, and therefore that a mans lyfe is but as a dreame that is past already. If wee considered well the shortnesse of our lyfe, how it glideth away as a shadow: it is certayne that wee would be so much the more diligent to inquire after things past. And why? For we are ignorant if we looke no further than to the sayde shortnesse of life. But Gods will is that the things which have bene done before we were borne, shoulde be as it were present with vs by stories, and by that which is left vs in them. Ye see then how gracious God hath shewed himselfe towards vs, in that he hath gathered all times together, and brought to passe, that a man whiche liueth but fiftie yeeres in this worlde, may be able to comprehend fife thousand yeeres that were before him, and to dispose them, put them in order, and knowe them. Yee see howe long time slipped away afore the fludde. Very well: howe went things then? how hath God wrought since the fludde? when it liked him too prepare himselfe a Church, after what maner did he gouerne it? How did the faithfull behaue themselves which were persecuted for witnesssing the truthe? Afterward, when faultes were crept in, howe did God redresse them? Againe, howe did the Church continue in his state, after it was set a flote? I say wee may see all these things as it were before our eyes, and yet notwithstanding there are aboute fife thousand yeeres passed. It is true. But (as I haue sayde) it is a grace of God whiche cannot be pryzed sufficiently. And surely this ought to spurre vs well forward, not onely to looke before our feete: but also to cast our eyes further of, knowing that God hath set vs as vpon a stage, where he will haue vs to discover the time, not onely of an hundred yeeres or more, but also euer since the beginning of the world. Now wee see what was Baldads intent, and also in what wise wee ought to apply this sentence to our owne vse: that is to wit, that seeing we are but of yesterday, and that our life is but a shadowe, (that is to say, that wee abide not so long time in this worlde, that the things which wee see here may suffyze vs:) it is good to looke further of, accordingly as God giueth vs meanes to inquire of the time past. And so (in effect) we be warned, to consider well all that euer God sheweth vs of his workes past, and not to wey them as things that belong not to vs, but as things that are brought to our remembrance, to teache vs. So then, let vs apply all the stories of former times to our instruction, that they may leade vs to put our whole trust in God, to call vpon him in our necessities, and to feare him and honour him as requireth. Lo what we haue to beare away in this streyne. Now it followeth that as *Rushes grow not but in moyst places, and also that as the grasse in moorish grounds cannot cherish it selfe without water:* in so muche that when such herbes flourish, they wither away of themselves without cutting vp: *Euen so the hope of the hypocryte shall perish,* and likewise *the hope of all sub as forget God.* This is cleane contrarie to that which we saw afore. This sentence was alleaged already at the beginning of the Chapter. But Baldad had added, that God will be mercifull to suche as returne too him, notwithstanding that they had runne royt for a time. And now he returneth to that which he sayde afore: namely that God will roote out the hypocrites and wicked doers. He vseth a very fitte similitude, saying: Can the weedes of marish-grounds (as rushes and suche other like hearbes) growe but in a moyst ground? There are many hearbes that will grow well inough without water vpon mountaynes, yea euen where there shall not be a whit of earth, but bare rockes, and yet neuertheless we shall see some

hearbes to growe there: but they haue that propertie by nature. The rushe and such other hearbes cannot grow but in a marish. For their nourishment is of water: the ground must be alwayes moyste, or else will this geere wither by and by. Then like as a rushe or other moorish hearbe, cannot growe but in a moyst place: euen so the man that hath not his sap of God, muste needs perishe with all his fayre shewes, and quite wither away. This similitude is not set downe in this texte onely: but it is also very rife in the reste of the holy Scripture, as wee knowe. It is sayde in the firste Psalm, That the man which setteth himselfe wholly too the minding of Gods lawe, is like a tree planted by a riuers side: and that because his roote is continually soked, the tree doth neuer wither nor die away, but continueth still in his freshnesse. And why? It is too shewe that God neuer suffereth good menne too perishe. For his grace floweth alwayes vpon them, too maynteyne them too the ende, yea and too maynteyne them without ende. For we be watred, not onely too be maynteyned here for a certaine time: but for too come too euerlasting life. Yee see then that suche as yeelde themselves wholly vnto God, are as a tree planted by a riuers side, so as they flourish for euer. But this is yet better expressed in the seuenth of Ieremie: because the Prophet compryzeth bothe the partes there. Cursed (sayeth he) is the man that trusteth in man, and setteth fleshe too be his hope or strength. He shall be as grasse or as the heath that shooteth vp a little among the sande in the wilderness. Well, it is true that there shall be some freshnesse in it, howbeit the same shall be scorched incontinent by meanes of heate, in so muche that suche a shrubbe shall be burnt vp by and by of the Sunne. Euen so standeth the case with all suche as are freshe and greene, and put not their trust in God, but eyther trust in themselves, or els haue their eyes vpon creatures. But happie is the man that trusteth in God: for what soeuer heate of the Sunne he haue, though he seeme too be burnt vp: yet shall he be so watred, and God will giue him suche nourishment, as he shall not decay. And although that the Prophete Ieremie, by setting downe these two comparisons too giue light the one to the other, doo sufficiently expresse that whiche is sayde here: yet notwithstanding there is yet more in this texte. For here Baldad hath chozen a kinde of hearbe that cannot be nourished without water. In the Psalm it is sayde, that the wicked shall be like the grasse that groweth vpon the house toppe. We see that some weedes growe well vpon house toppes: But the good hearbes shall be trampled vnder foote. Men will walke vpon a medowground: neuertheless when the time of the yeere commeth, yee see that the hearbes of the meddowes doo growe and flourish. And although the medowe be mowen, yet doeth the grasse spring, and become freshe againe. But what commeth of the weedes vpon a house toppe? can they stande a man in any steade? No: but it is sayde in the sayde texte, that a man may well fill his armes full of them, but hee shall finde no foyzon, he shall finde no fruite in them. And verely when a man sees the house toppe ouergrown with weedes, hee sayeth not, God blisseth these hearbes: but contrarywise it were a good turne that they were plucked vp, and the Sunne also burneth them vp before they be ripe, so as they come not too any perfection. Yee see then that although the wicked be exalted, and be had in more estimation than those that are blisset of God: yet neuertheless they dry away after such a sorte, as they bring forth no frute: how fayre shew soeuer they make, there is no substantialnesse

Psalm. 3.  
 Ieremy. 17.  
 b. 6.  
 Psalm. 129.  
 b. 6.



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

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

that suche as haue nothing else but smoke and vntuth in them, cease not to be freshe and greene, yea to theyr owne seeming, and after the opinion of men. And so ye see heere what it is that deceiueth vs. For we be naked of all goodnesse, and yet we be so brutish, as we weene our selues to be very rich, and therefore God is nobody with vs. Lo why Baldad hath spoken heere precisely of the hope of hypocrites: as if he had said, True it is that hypocrites will make faire shewes, and not onely they will like well of them selues for this goodly outward countenance of vertue: but also it seemeth that God dandleth them in his lappe, and fauoreth them in all poyntes. But yet shall they wither and drie away, so as it shall be a wonder to see how they be vndermined and vtterly ouerthrowne. So then let vs not wilfully beguile our selues: that is to say, although we haue some worldly prosperitie for a time: yet let vs not sleepe vpon it, nother let vs be tied to the riches and pleasures of this world, which hinder vs in looking vnto God: but let vs rest our selues wholly vpon him, according as he is the wellspring of all our welfare and prosperitie. Ye see the what is imported in this word *Hope*, whereof mention is made in this place. Finally we haue also to marke, that Baldad describeth the hypocrites, saying *that they haue forgotten God.* Yea doubtlesse. For although hypocrites prate neuer so much of God: yet for all that, they haue quite forgotten him. But the true remembring of God is, to feele that all our welfare lieth in him, that we must not seeke for saluation otherwhere than at him alone, and that withoute his goodnesse and mercy wee muste needes go to destruction. Ye see then what is meant by forgetting God: namely, when men haue a selfeliking of their owne vertues, insomuch as they thinke the selues able to aduaunce and maintaine them selues, and in the meane while come not to God to seeke remedie of their miseries at his hand, whereas we ought to haue recourse vnto him, not only for one time, but as often as we shall haue neede of helpe. Then do we not forget God, when we acknowledge that we must receiue al goodnes at his hand, bycause we be vtterlie void of it as in respect of our selues. But they that trust in their owne vertues, they that imagine to purchace estimation by their owne policie, they that presume vpon them selues in what wise soeuer it be: those are the men that forget God. And why so? for they haue pluckt his office from hym, and vsurped it to themselues. Also, do not they forget God, which are giuen too their wicked affections and fleshy lusts? VVe see that such as liue at their owne ease cannot be tamed by any manner of means: there is no talking with them of making them to walke in the feare of God. As for him that hath this worlds goodes, if a mā tell him he must humble himselfe: he shall neuer bring it about. And why? His riches haue made him hornes too dosse with against God. A whorehunter that is plunged in his villanie, if a man go about too drawe hym backe by counsell and correction, amendeth not, but rather appayreth. Then all suche as are so caried away by their owne affections, are as wilde beastes, and cast them selues wilfully into destruction, and a man cannot bring them backe agayne to the righte waye. And why? They haue forgotten G O D, and consider not, that to walke aright, it behoueth vs to haue God continually before our eyes.

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

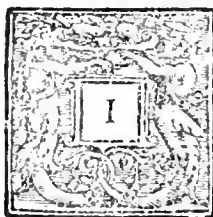
that he requireth at their hand: it is said, beholde, suche a one is as it were in Gods presence: he walketh as before God. So then let vs learne too exercise our selues heerein, and to acknowledge Gods benefites throughly, to the end we may thanke him, and call vpon him too succoure vs in our necessities: assuring oure selues, that if we come to beg of him, he will so moysten vs with his grace, that although we feele greate heates, (that is too say, although wee haue sore afflictions in this worlde) yet shall we neuer drie away. And why? Bycause that when we haue once taken sure rooting in God, he wil not suffer vs to quayle, but will mainteine vs continually, vntill he haue taken vs vp to him selfe to make vs partakers of the heauenly life: yea and he will water vs with his grace in this present world, and make vs feele the same so farforth as shall be needefull for vs.

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

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

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

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



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

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

vs walke in a good way: that is to witte, to knowe what Gods office is. Eut what? There are very fewe that gyue their minds that way, for it is to be seene, that the worlde is full of the said hipocrisie. But so much the more behoueth it vs to marke well this streyne, to the end that if our wittes haue erst bin so dulle as we knew not God: or if they haue bin rouing heere and there: when as wee haue gone astray after that manner, we must at leastwise bethinke our selues when God calleth vs agayne to him, and sheweth vs that he will not haue vs to abide in our foolish trusts, but will haue vs to haue some certayne resting poynt, that we may not builde as the spiders do, but haue stayednesse in him. For certainly heere is a comparison betwene the resting wherewith we oughte to rest vpon all Gods promises: and the trust wherewith we pretend to rest vpon creatures. Then do ye see heere, how the holy Ghost condemneth all the trust that wee haue in creatures. And why so? For can we find any steadfastnesse out of God? It is certayne we shall finde none. And therefore all suche as giue ouer them selues vnto creatures and hang vpon them, meene to shut God out of dores, and to driue him a great way off. Thinke we that hee will suffer suche dealing, and that hee will not curse all these vaine hopes? This sentence hath more neede to be well minded, than to bee well expounded in woordes. VVe see that the whole matter consisteth in the practize, and in the well knowing of it: for it is certayne that men beare them selues in hande, that if they finde worldlye and inferioure meanes, the same wyll serue theyr turne wellynough. But what? in doing so, men yeeld not God his due honoure, but rather wrest it from him: howbeit, God will auenge him selfe of it. So then, if we will not haue God to be our enimie, and

to ouer-

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

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

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

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

Forasmuch then as it seemeth that wee shoulde bee plucked vp euery day, and that we should be so muche

Mat. 7. c. 19.  
Iob. 15. a. 2. 6

Mat. 15. b. 13.

Iob. 15. a. 1. 5.

Esay. 5. a. 4.

1. Cor. 15. c. 19.

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

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

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

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

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

Io. 13. b. 15.

Isa. 23. b. 4.

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

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

Now then, what is our true resurrection and renewment? Euen that God shoulde referue vs and set vs in hys kingdome: that when hee hath made vs to wayfare through thys worlde, and to passe through fire and water and all other afflictions: we maye in the ende be exempted from all the miseries of thys world, and be made partakers of hys lyfe and glorie. And so let vs beare in mynde howe sainte Paule sayth vnto vs, that our life is hydden in Iesus Christe, and that wee shall not see the true and perfect manifestation of it, vntill our Lord Iesus come from heauen. To be short, let vs marke one other similitude which we ought to bee well acquainted with. Truly in winter time the trees seeme to be dead, we see how the raine doth as it were rotte them, they are so swolne that they bee readie to burst, and thus ye see well one kynde of rottennesse: Afterwarde commeth the frost, as it were to seare them, and to drie them vp. VVe see all these thynges, and wee see not so muche as one floure: and thys is a cutting vs off. Beholde heere a kynde of death, whiche lasteth not for a daye or twayne, but for foure or fiue moneths. Neuerthelesse although the life of the trees be vntene: yet is their sap in their roote, and in the hart of the wood. Euen so is it with vs, that our life also is hidden, howbeit not in our selues. For that were a poore kinde of hiding. There should neede no great frost to sterue it vp, nor greate wet to marre it. For we carrie fire and frost ynough in our selues to consume it. But our life is hidden in God, he is the keeper of it and wee knowe that Iesus Christ is the partie from out of whome we drawe all our life. So then let vs content our selues with the saide hedlinesse. True it is that if a man take vp a tree and purpose to set it agayne, hee had neede to make hast. For if a tree tarrie anie long time aboute the ground, it will neuer take roote anie more, though it bee planted new agayne. But GOD hath another manner of power, than the labourers of the earth haue. Neuerthelesse we see sometimes that men are cunning, and can well keepe a tree alieue for a time. They will laie it in a shadie place where nother winde nor sunne shall come at it to drie it, so as the sap shall alwayes bee kepte close in it: men will finde some meanes or other, and although they cannot saue the lyues of trees for euer, yet will they helpe them in some sorte. And let not vs thinke that when GOD listeth too keepe vs vnplanted a long tyme, hee cannot for all that preferue vs, yea euen in such wise as it shall not bee harde for him too make vs rake roote newe agayne whensoever it pleaseth hym. Ye see then what is



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

And for too conclude with, and too confirme thys  
matter, it behoueth vs too marke well what is sayde  
heere: namelye, *That God will neuer lend his bande to the  
wicked, but contrariwise, will put the enemies of good men  
too shame, and haue pitie of the good men continuallye.*  
Verelye if we shoul'd put God too hys stint, to saye that  
(in respecte of thys presente lyfe) hee shoulde behaue  
hym selfe in suche forte towards vs, as wee shoulde al-  
wayes be bliffed at his hande, and continue alwayes in  
prosperitie: this doctrine were false.

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

Col. 3. 4. 4. VVe see then that although God suffer thynges too  
bee confuzed in this worlde, so as good folke are tor-  
mented to the vttermost, and wicked folke aduanced  
in triumph: yet wee bee so drouzie and so dulheaded, as  
wee cannot be moued to come vnto God, and to con-  
sider what he saith to vs: namely that oure life is hidden  
as yet, and that wee must tarrye till it bee reueled by  
the comming of Iesus Christ. VVe cannot atayne  
too thys consideration by no meanes, no not although  
God prouoke vs and drawe vs to it as it were by force.  
VWhat woulde wee do then, if God disposed mans life  
in such wyfe as all were well ordered there, and no man  
indured any aduersitie, but that men might say, Beholde  
how God aydeth the good, therewithall shewing him-  
selfe an enemie to the bad, and that he cannot beare wyth  
them nor suffer them. It is certayne that we woul'd make  
our heauen heere, and we wold conclude, that it were a  
fondnesse to waite for the comming of Christ, and that  
it were not to be looked for. So then we see it is not for  
our profite, that God should as now vphold vs after an  
ordinarie and vnpartiall manner, too shewe hym selfe  
fauorable too the faithfull, and to punish the naught-  
packs: but rather that he should seeme to dissemble for  
a tyme, when the wicked ouer shoote themselues, work-  
ing him displeasure, and nothing else but mocking  
hym. VVell: it seemeth that God is asleepe, or rather  
that hee is not able too repress them: the wicked must  
ruffe it out, and haue the better hande for the tyme.  
And on the contrarie, when the good are troubled and  
tormented, God must not succoure them: they must  
figh after him, and criue vpon hym: and all this seemes  
too be in vayne: for if they were heard, the effect woul'd  
shewe it. It is good therefore that things shoulde go so.  
And why? If there were none other reason than I haue  
alleged already, were it not ynough? And heere we must  
also reherce other texts of Scripture: as when it is sayde  
1. Pet. 1. b. 7. that oure fayth is muche more precious than corrup-  
tible metalls: so that if golde and siluer must passe  
through the fire too bee fined from their drossie: oure  
fayth must also bee tryed so much the more thorrow-

lie, as it is more precious before God. And howe shall  
this be done? by afflictions. Marke then what wee haue  
to note, that we may fare the better for this text: whiche  
is that God lendeth his hande to the wicked, fauoring  
them and shewing hym selfe too bee their friende: and  
that on the contrarie, hee will not shewe hys loue to-  
wards the faithfull, at the first, but suffereth them to lan-  
guish in suche wise, as they be trampled vnder foote,  
and there is no likelyhoode that euer they shoulde be set  
vp agayne. God then may well do all these thynges:  
and yet in the meane whyle he ceaseth not to fulfill that  
whiche is conteyned heere, that is to witte, that he re-  
acheth not hys hand vnto the wicked. And why? For all  
the goodes whiche they haue, and all that euer they de-  
lighte in, or glory of, must euery whit of it turne to their  
confusion. But we perceiue not this, excepte wee giue  
eare to that whyche is spoken too vs in the holy Scrip-  
ture. VVhen we shall haue herked to heare what God  
vttereth: then will he giue vs eyes to behold that which  
is hidden from vs. How is that? Behold, our sauoure Ie-  
sus Christ crieth, wo bee to you that laugh nowe, for  
ye shall weepe. VVo bee to them that ruffe it out, for  
they must likewise be tormented: so that they shall pay  
verry deere for all their ioyes. Lo how the Scripture  
augucheth it: and it behoueth vs to receiue that which  
is spoken there, and to be thoroughly resolued of it. And  
when we haue done God the honoure to giue credite  
to his worde: then will he make vs to vnderstande that  
which other men perceiue not: namely that in the mid-  
des of their greateft aduersitie and heatinesse that can  
betide vs, we haue still cause to laugh: that is to say, too  
comfort and cheere our selues, bycause we haue an eye  
to the happie ende which God promieth, notwithstanding  
that the same cannot be perceyued by our earthlye  
eyes and vnderstanding. Neuerthelesse it is certaine  
that God fauoreth not the wicked. And why? Bycause  
that although they haue neuer so much prosperitie, and  
although they flourish neuer so much to outward appee-  
rance: yet is all of it turned to their ruine and confusion.  
And contrariwise, though the faithfull be scourged and  
tormented many wayes: yet notwithstanding forasmuch  
as they be vphild by the hand of God, they neuer mis-  
carie, and all turneth to their welfare and profite. And  
heerein wee see that thyng accomplished, which is con-  
teyned heere. To bee short, we see what wee haue too  
marke vpon this text. So then let vs learne, not to put  
our trust in thys world, nor in any of the inferioure me-  
anes heere belowe. But let vs leane vnto God, seeing  
that hee hath gyuen vs oure Lorde Iesus Christ, too  
the ende that beeing grafted in hym, wee maye drayne  
50 the ende that beeing grafted in hym, wee maye drayne  
suche strength and sap from hym, that although oure  
lyfe bee hydden, so as wee bee euen as it were in death:  
wee maye not cease to continue still, and too bee main-  
tained in good and sure state, waiting tyll thys good  
GOD haue deliuered vs out of all worldlie miseries,  
and out of all the troubles whyche wee bee fayne too  
suffer heere, vntill hee call vs and bring vs into the king-  
dome of heauen, and into the glorie which he hath pur-  
chaced by the precieuse blood of our Lord Iesus Christ.  
60 And now let vs fall flat before the presence of oure  
good God, with acknowledgme of our faultes, pray-  
ing him to make vs perceiue them better than we haue  
done, and that therewithall we may haue our recourse  
vnto him, knowing how it is he only that can amend vs  
and all our euill affections: and therefore that it maye  
please him too drawe vs backe in suche wise, that for-  
saling our selues and all that is in this worlde, we maye  
laboure for the heauenly life, vntill such time as hauing  
overcom

Luk. 6. d. 25

ouercome all the aduersities of this present life, and being come too the end of all the battels wherewith we are assayed: we may fully enjoy all the victories whiche

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

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

Job answered and sayde.

2. Ofa truth I know that man shall not bee iustified to Godward.
3. If he vvould dispute vvith him, he should not answer him one poynt of a thousand.
4. He is vvise of hart, and mightie in strength. And vvho is he that shall set him selfe agaynst him and haue peace?
5. Hee remoueth the mountaynes, and they feele not vvhen hee ouerthroweth them in hys vvraath.
6. He remoueth the earth out of hir place, and the pillers thereof do quake.



Although men be enforced to confesse that God is righteous, and that there is no fault to be founde in hym: Yet notwithstanding, their passions are so outrageous, that if any of them be afflicted, a manne shall heare those that are so smitten, not only grudge agaynst God, but also blaspheme him with full mouth. And yet for all that, their torment is neuer the lesse: but it seemeth to them that they reuenge themselues after a sort when they can so rayle agaynst him with whome they haue to do. So much the more therefore behoueth it vs to bethinke vs of Gods righteousnesse a great while aforehand, to the ende that when he scourgeth vs, we may alwayes abide in the lowlinesse to know him as he is, that is to witte, that hee is righteous and vnblamable. Neuerthelesse the whole matter consisteth not onely in confessing generally that God is righteous: for we haue seene heretofore, how Baldad mainteyning the said cace that God is righteous, wrested it after an euill fashion, in staying vpon this poynte, namely that God punisheth men according to their desert. But (as we haue seene already) that rule holdeth not continually alike. God doth sometimes spare the wicked, and beare with them: and sometimes hee chastizeth those whome hee loueth, and handleth them much more rigorously than those that are vtterly past amendment. Then, if we will deeme that God chastizeth euery man according to hys desert: what shall become of it: when men couet to mainteyne his righteousnesse by that meanes, they take a wrong way. Ye see then heere is a fault: for when men will take vpon them to measure Gods iustice, and to say, hee punisheth no man but for his sinnes, yea and looke in what manner and quantitie euery one hath offended, thereafter must God pay hym home in this world: then do they not take Gods iustice as they ought to do. In this respecte, Job treateth now much better of the manner of Gods iustice and how it is to be knowne, than Baldad hath done: That is to witte, without hauing respect to one sinne or other, but onely taking menne as they be from their moothers wombe, yet notwithstanding the whole world must needs be condemned afore God: and it is apparant that although the afflictions seeme rough, yet notwithstanding God cannot be reprobued. Then let vs marke well, that they be two diuerse maners of speech to say, God is righteous, for hee punisheth men according to their desert, and too say, God is righteous, for howsoeuer hee handle men, yet must wee alwayes keepe our mouthes shet and not grudge agaynst hym by cause we cannot gayne any thing

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

Thus yee see then howe it is Gods will, that menne shoulde beholde and consider hys iudgements, specially, when they bee manifest. A man may well saye sometimes that God is righteous. And why? for he hath punished such a one, yea euen by cause hee was a man of a wicked and dissolute life. Hee hath executed hys vengeance vpon suche a countrie. And why? for it was full of all filthynesse and vncleannesse. VVee maye well speake after this manner, and so oughte wee too do: howbeit not alwayes. For (as I haue sayde already) hee holdeth not on all by one rule. VVhat is to be done then? VVe must come vp higher, [and saye] that God is alwayes righteous howsoeuer he handle men. And this is a poynte well woorthie to be noted: for in these days wee shall see some beastes, who notwithstanding wyll weene them selues too be clearkly fellows, when they shall haue mainteyned Gods iustice by their owne reason and phantasticall witte. They woulde that God shoulde be esteemed righteous. And why? for handling euery man according too their desertes, as I touched afore. And too bring this to passe, they are fayne to grant me a free will, and Gods election must be overthrowne and broughte to naughte. For to say that God choseth whome he listeth, and calleth them to saluation through hys owne free goodnesse, and that he forsaketh the residue: they thynke it very straunge too be spoken, by cause they cannot comprehend the reason of it.

And heere yee see why these rogues that counterfayte too be greate clearkes, ouerturne the foundations of oure fayth too prooue Gods righteousnesse euen after theyre owne fancie. And whye is that?

K.iiij.

By cause

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

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

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

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

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

Neuer-

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

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



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

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

Heb. 4. c. 12.  
Psa. 119. Num.  
Malac. 4. a. 2

Lu. 19. d. 15.



nature. Therefore it is a good token that we knowe not the maiestie of God, though the word fly neuer so roundly out of our mouthe. Also there are store of forswearings. It is a horrible cace now a dayes, that a man cannot wring out one woord of truth, and let there be neuer so much solemnitie vsed to bring on those that are called to witness, yet is it seene that they be all forsworne, inso-much that of the whole number of such as are deposed, a man shall hardly find one among half a score that will say the truth. And in deede it is a common bywoord among 10 them, that the cace goes wholly with them when there are no witnesses: which is as much to say, as there is not one that will speake the truth. And thus ye see how they spyte God. Also I pray you what talk will men hold when communication is ministred about the holie scripture, about the whole religion, and about so holie things as we haue at this day? It were meete that men should hold themselves in awe in such caces, according as it is sayd that the true mark of Gods childre is to tremble at his word. But we see that men will boldly reason of God: there is discourting, and prating of him and of all the secrets of his maiestie, euen as it were in sport: and are not these substantiall proofs that we knowe not what God is though his name be ryse in euery mannes mouthe? Then let vs mark well that the thing which is added here, (namely *that God is wyse of hart and myghtie of strenght*) is no more than needeth. And it is true that these woords seeme not too bee so pithily spoken as they myght haue bin: but if they be well weyed, there will be found a sufficient force to make vs shrink in our hornes. For when it is sayd that *God is wyse of hart*: it is not ment of worldly wisdom, nor of such wisdom as our wit is able to comprehend. And whē it is sayd *that he is strong*: it is not that he is strōg as if he were a Gyant or a Mountayne: but we must glorifie him in such wise as wee must assure our selues, that there is no might, no strength, no power like his in all the creatures that we see: but that all is nothing which we cā see here beneath, and that we must seeke all strength & power in God alone. Lo what this speeche importeth. Verely this thing cannot be so well gone through with, at 40

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

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

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

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

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



If we had the wit to know God accordingly as he vtereth himself, there should nede no lōg proceffe to be vsed: for euery of vs should be able to discern the things that are set afore oureyes. But forasmuch as we be so vntoward in that behalf, God had neede to vpbraid vs vvith our vvithakfulness by telling vs

of his woorks. And to this purpose maketh that which is said here: namely that whē God lieth the skie shal be couered with great & thicke clouds, so as the Sun shal not be scene: & cōtrariwise that whē it pleaseth him to send light, the cope of the skyes appereth, & that faire pavillion which is the heaue of his maiestie sheweth it self: he walketh aloft vpon the sea, that is to say, his power sheweth it self throughly there also: & he setteth the stars of the skye in order

order, according as they be certain in number. This (I say) is reherfed to vs, to the end we should knowe our duetie the better, and apply our mynds to the considering of Gods woorks, that we may honour him as he deserueth. And although that God hauing cast vs in the teeth with this vyce whiche is in vs, myghte leaue vs there for such as we are: yet notwithstanding his intent is too instruct vs to our welfare. And the twoo points that wee haue too mark in this streyne for our owne profit, are these. The first is, that we should vnderstand how there is not any of vs that thinketh vpon Gods wisdom and power in such forte as he ought to do. In deede we can confesse ynough with our mouthe, but the same entreteth not into our hart, which thing we shewe by our contēptuousnesse. For (as it was touched yesterday) if we were thoroughly perswaded that all the wisdom of manne is but vanitie, and that all the strength which we see in creatures is nothing: God should hold vs in such awe as wee should be (as ye would say) reyned vp hard too it with a short brydle, and none of vs all should once be so hardie as to think, speake, or do any thing that were not according to Gods good pleasure. Seeing then that wee bee so negligent, and that euery of vs beareth with himself, and that we giue brydle to our wicked thoughts, and nourish them without any remorse of conscience, insomuch that they burst out euē into outward deeds: thereby we shewe that we neuer knew Gods maiestie aright, or rather that we neuer tasted aught of it to anye purpose, or else that the taste thereof was so vnfaurye, that it dyed out of hand. Doo we then heare what is said of Gods wisdom and myghtinesse here? Beit knowne that this is spoken after that sort vnto vs, by cause wee bee so vntowarde in applying our mynds to that which is moſte for our profit. And in good sooth, is it not a greate shame for vs that whereas wee liue here in this world as in a goodly large lists where God giueth vs the syght of all his creatures: the same crosseth afore our eyes, and yet we forget him that is the founder of them, euen him whose will is that heauen and earth and all that in them is, should be as mirrors of his glorie, according as it is sayd that by the visible things we may see the things that are inuisible: now then, seing he hath put vs into this world, and we make none account of all this geere, must it not needs bee sayd that we haue a verye naughtic mynd? Verely we be stark blynd: and whensoever God is too be delt with all, wee conceyue nothing of him except he giue it vs. He must be fayne to inlighten vs, or else there shall bee nothing but darknesse in our witts. Howsoever the case stand, we cannot excuse our selues by ignorance, when there shall haue ben anye wilfulnesse ioyned with it: but we shall be conuicted that we haue not regarded God, yea and that it hath greued vs, to think of him, as if it had ben some matter of heauinesse. Yee see then that (first of all) our lord accuseth vs in this streyne. Howbeit, there is an instruction ioyned with it, wherein we perceyue his inestimable goodnesse. He myght condemne vs, and leaue vs there, as I haue sayd alreedy. True it is that hee condemneth vs: howbeit, that is to make vs feeble our sin, that it may be corrected in vs. And herevpon he dooth the office of a good schoolemaister, to the end we should lerne the thing that wee knew not before. Therefore let vs take good heede to that which shall be shewed vs here. I cōfesse that the text speaketh not any thing which euery of vs knoweth not: the things will seeme too bee common and familiar to vs, and therefore it wil bee sayd that it is but superfluous talke. Some (I say) will peradventure surmyze so. But forso much as we referre not things to their ryght mark: must not God be fayne to play the

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

he goeth further from vs draweth neerer to vs : there-  
 after maketh he the diuersitie of seasons. VVe see this,  
 I say euen the rudest and most ignorant of vs all. True  
 it is that they perceyue not how the Sunne walketh a  
 cleane contrarie course to that which he maketh in keep-  
 ing his dayly course : but the experience thereof is kno-  
 wen by the effect. For we haue nother winter nor som-  
 mer but by the Sunne. But although wee knowe this:  
 yet doo wee not sufficiently conceyue after what sort  
 God ordeyneth this walk of the Sunne. On the other  
 syde there are the starres that Iob nameth to vs heere,  
 which informe vs of other things. Like as wee see the  
 wheelles of a charyot turne about hycause there is an  
 Extree ouerthwart, wherby are the twoo naues by mea-  
 nes wherof the wheelles go: Euen so God hath set these  
 twoo Starres to be as naues in the wheele of a Charyot,  
 about the which the Sunne is seene to turne. VVe see  
 then that by the knowledge of these things, Gods inesti-  
 mable wisdome may the better be perceyued, or at least-  
 wyse men shall haue some taste of it whereby they shall  
 bee prouoked to magnifie him, saying, Lord how excel-  
 lent is this thy woorkmanship? Verely, the thing that  
 Iob touched here cannot be fully vnderstood, except a  
 man haue ben conuerfant in lerning. For here he tou-  
 cheth Astrologie: he is not contented to speake of that  
 which the rudest idiots do see, he passeth on further, and  
 roucheth cunningly certaine particulars, to the intent that  
 we should knowe the woorkmanship of the skyes. How-  
 beeit, although that all men be not Astronomers, yet is  
 there not any man that can excuse himself that God gi-  
 ueth him not sufficient knowledge of those things, if we  
 shet not our eyes when the Sunne shyneth. The shep-  
 herds of the countrie can well skill to speake of the Star-  
 res, yea and they giue them names. Howbeeit in nam-  
 ing them, it is certayne that they darken the glorie of  
 God: and whereof commeth that? must not the euill  
 be imputed to men? There are twoo Starres that are na-  
 med here: And the Poets haue feyned many fables and  
 fond things of them. VVhereof commeth such vnrea-  
 sonableness? Of the vaynesse and naughtinesse of men.  
 They haue sayd that such a Starre was the crowner or  
 Garland of a woman, or else the woman herself. Lo  
 here a cow, [lo there an ox,] Lo here this, and lo there  
 that: to be short, Lo a sort of dotages. Neuerthelesse we  
 haue to mark that these dotages are sprung out of Satans  
 furttest wylineesse. For his desyre was (so farre as was  
 possible for him) to deface this fayre lookingglasse wher-  
 in Gods will was to bee seene and knowen. It is sayd by  
 Moyses, that God garnished the heauen with all the  
 hosts thereof. Moyses termeth the Starres (as well the  
 Planets as the residue) the Hoste of heauen. And why-  
 so? for they be the furniture of the heauen: the skyes  
 should bee without beautie or fashyon, if it were not gar-  
 nished with starres: and this was performed in the crea-  
 tion of the world, as Moyses declareth it. But see how  
 the diuell beguyleth men to make them forget the re-  
 cord that God hath giuen them by his woorks, and too  
 make them beleue that the Starres are come from this  
 place and from that. Yea and men haue intermingled  
 them with villanies and filthinesse: there was nothing  
 else with them but the whoredomes of their Idolls when  
 they spake of the Starres of heauen. And like as the Pope  
 canonizeth sayncts whom hee listeth: So the Idolaters  
 canonized the Lemans of their Idolls, and would sayne  
 haue had heauen infected with their filthinesse as well  
 as the earth. Yee see then how Satan hath sent his illu-  
 sions into the world to abolish the knowledge of God (if  
 it were possible for him) and too darken it in such wyse,

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

Gen. 1. 6. 16.

Rom. 1. 20.

Gen. 2. 4. 1.

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

he is woorthie. For men acquit themselves lyghtly, and when they haue doone some ceremonie vnto God, they think he ought to hold himself contented with it. But the honour that he requyret and which is due vnto him, is that we should quake vnder him, as oft as we heare him spoken of: and that we should acknowledge him to be our iudge and be abashed, assuring ourselues that he is able too sink vs which one only loke, and that he is able too make the mountaynes too melt away as wax doeth against the Sunne. Then what shall become of vs that are so frayle? First let vs be abashed at the maiestie of God, and afterward let vs also take hold of hir ryghtuousnesse as it behoueth, saying that nothing hath any being but of him, for he is the fountayne of all benefitis: when wee feele after this sort what God is, fearing him earnestly and trembling at his maiestie. It is the profit that we must make of it. Howbeit forasmuch as wee bee yet very farre from that point: let euery one of vs lerne to recorde this lesson. And thus ye see what we haue to beare in mynd concerning this text. Furthermore, it is not requisite to go seeke the stories, whither any mountaynes haue ben sunken into the deepe or no. But when it is sayd heere, *that God remoueth the mountaynes and they feele it not at all*: it serueth too shewe that like as hee hath once settled the earth and buided it as it were vpon very deepe foundations: If it please him he can change all in such wyse, as the mountaynes shall be turned into valleyes. Job then recyteth not a thing already come to passe, in some certayne tyme or place: but sheweth how it is a thing that God can doo, according as it is sayd in another text, when it pleaseth him, the mountaynes: melt away before him as wax doeth at the heate of the Sunne. And so this serueth to do vs to vnderstand that he can doo it so often as he listeth. Ye see then what we haue to mark cheefly. This doone, wee must compare them with our owne fraynesse. For what are wee in comparison of a mountayne? how greate firmnesse is in it? All the artillerie in the world can doo nothing to it: and as for vs, there needeth but one little finger to ouerthrowe vs. Now if Gods looke bee so terrible and dreadfull, that heauen and earth shake at it, (as the scripture sayeth): shall a mortall man be able to stande before him? VVhen wee shall haue knowne our owne frayltie, and throughly digested Gods myghtie power, we shall haue doone very much. Howbeit forasmuch as we think very seeldome of it, let vs hardely lerne all our lyfe long, and let vs study this lesson, and let vs alwayes bee scholars. Now after that Job hath spoken so, he addeth that *God passeth before him, and he seeth him not: and that he goeth to and fro, and he perceyuet him not*: wherein he doeth vs too wit, that although God vtter himself vnto vs, yet shall he be inuisible. How is it that God vttereth or sheweth himself vnto vs? By his works, and not in his substance: for in his substance wee shall neuer see him. Neuerthelesse we knowe him after such a sorte, as we be constreynd to see that his hand hath passed that way. Thus ye see the recorde which he yeeldeth vs of his presence. God then passeth before vs, that is to say, he maketh vs to perceyue his power which spreddeh it self in such wyse through all the whole world, as it is hard at hand with vs: and yet notwithstanding he is inuisible, that is too say, although the sayd vttering and shewing of himself be according to nature: yet haue not we the full knowledge thereof, nother are we able too comprehend it by reason of the small capacitie of our wit: but wee stand astonied at it. As for example: If I see the ground bring foorth frute: behold, I am put in mynd of the goodnesse and power of our God. In the

Att. 17. f. 27.

Ps. 97. 4. 5.

spring-



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

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

Ye see then after what maner this sentence of Iobs must be expounded. And now we see in effect how he hath confirmed the matter that we delt with yesterday: that is too wit, concerning the power and strength of God. Are we desyrous to knowe the power and strength of God? Then let vs settle our witts to the consideration of the order of nature as we see it in heauen and earth, that the same may serue to bring vs vnto God, yea and that we may so conceyue of him, as we may humble our selues before him to yeeld him all honour. Is not this ynough for vs yet? I then let vs go on further. Surely it is ouergreate brutishnesse in vs, that heauen and earth and all the whole order of nature suffizeth vs not to shewe vs what God is. For ye see the booke is written in letters big ynough, and therewithall there is so greate store of diuers instructions, that when we shall haue profited in a thousand, there shall be a hundred thousand others wherat we ought to lerne somewhat more: But if we be so dull, as that nother heauen nor earth can profit vs: let vs come to our selues. Let vs bethink vs, well then, doth God come so familiarly vnto vs, as well in his woorks, as in all things that we see in our selues? I though we cannot knowe him as he is, yet at least wyse let vs perceyue him whē he worketh so familiarly in vs. But it is certaine that we fayle in that behalf: and therefore we must conclude that we haue no wit to know God. Now then when we shall haue inquired of Gods presence and power, let vs lerne to humble ourselues according as Iob addeth here for a conclusion. *Behold (sayeth he) whensoever I shall come to answer before him, I wil neuer attempt to iustifie myself, but I wil submit myself to my iudge to intreate him.* Now we see wher vnto ail leanceth that Iob hath spoken, although his talke be disordered. Verely we may gather a good lesson of it, though we haue no more but the generalitie that hath be declared heretofore. But now when Iob sheweth vs the mark that he shooteth at: it is certaine that that will profit vs double. So then let vs mark well this woord, how that after that Iob hath spoken of Gods power and wisdom, and giuen here some mirours & presidets of it: he sayeth,

what



what is to be done then my freends? Ye see God is our iudge. VVhen euery of vs hath looked into himself, put the cace that we be no euill doers that haue led altogether a wicked lyfe: put the cace we haue ben no whoremongers, no murderers, nor Theeues: put the cace that God be not able too charge vs that wee haue liued naughtily and wantonly: yet not withstanding who is he that dares be so bold as to open his mouth too say, I am ryghtuouse and I deserue well that thou shouldest receyue mee to mercie: where is he that dares presume to be so bold: what is too bee doone then? VVee must come before our iudge to intreate him by fayre meanes. And this woord *Intreate* importeth that we must pleade guilty: that is too say, that wee must knowe how there is nothing but matter of death and damnation in vs: that there is nothing but sin and wickednesse in vs: and that wee haue none other refuge but only too his mere mercye. Thus ye see what the woord *Intreate* importeth. And so as oft as there is any speaking of presenting our selues before Gods maiestie, let vs mark well that he cannot be glorified at our hands as he ought to be, except wee bee brought vnder foote, so as all mouthes be stopped and the whole world confesse themselves indetted vnto God, as saynct Paule speaketh in the third to the Romanes. Therefore when we come to make intreatance before our iudge, let it not be with a mynd to iustifie our selues, for we shall get no good by so dooing. Also let vs not imagin that the honour which God requireth of vs, consisteth in ceremonies nor in braueries, nor in

Rom. 3.c.19.

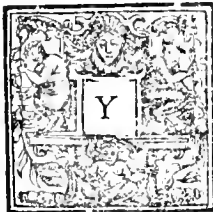
any other like things: let vs not stand vpon apish toys, as the Papiſts doo, and vpon I wote not what other gewgawes that men haue brought in of themselves. I say let vs not think that God will be serued and honored at our hands with such geere. But let vs bend our witts to dedicate our selues wholly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

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

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

*This Sermon containeth still the exposition of the xiiij. xiiij. and xv. verses, and then the text that is set downe here.*

16. If I call vpon him and he ansvver mee, yet vwould I not think thah he hatt heard mee.
17. He hath smittē mee dovvne vvith a vvhirle vvynd, and he hath vvoided me vvithout cause.
18. He giueth mee no leyturē to take breathe, but he filleth mee vvith bitternesse.
19. If man go to strength, behold he is strong: and if a man deale [vvith him] by Iustice, vvho is he that may cope vvith him?
20. If I iustifie my self, myne ovvne mouth condemneeth mee: If I alledge myne vpryghtnesse, he shall esteeme mee frovvard.
21. If I say I am found, yet knowve I not I my soule, and my life my sliketh mee.
22. Behold one point vvhercin I am resolued: that is to vvit, that God destroyeth the ryghtuous and the vvnyghtuoule alyke.



Yesterday: we treated of this poynt, namely that although wee knowe not our sinnes sufficiently: yet notwithstanding it behoueth vs too come vnto God with intreatance. That is to say, euery of vs must acknowledge himself a wretched sinner, and assure ourselves that all of vs haue neede of the mercie of him that can condemne vs with good ryght, according as Paule sayeth that all of vs are runne in arrearses him. And why so? by cause (sayeth he) we be destitute of Gods glorie. As to menward we may well glorifie ourselves, and it may seeme vnto vs that wee haue good cause so to doo: But come we once to the greate iudgementseate, there we must all of vs stand confounded. And here ye see why it is sayd, *that if God withdrawe not his wrath, all strong helpe shall be beaten downe by him*: and when we shall haue gathered together all that may ayde vs, God shall ouerturne it every whit, except he be pacified: that is to say, except that he of his goodnesse re-

Rom. 3.c.19.  
20.

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

painte tale that might amaze our hearers, God will not passe a whit for it. Then must all babling and all retorique cease when we come before the heauenly throne. For

*Dan. 7. s. 10.* runces are not heard there: Mens thoughts muste come  
*Apo. 20. c.* to light there: these bookes must be opened there. God  
 12. will make none other inquisition, than the bringing forth  
*Rom. 2. c. 15* of our owne cōsciences, which may as now hide and excuse  
 themselues in many startingholes: but as then they must lay  
 themselues open, so as all must be knowne and apparant. So then  
 let no man beguyle himselfe with that which he can alledge  
 afore men. For all that geere must be ouerthrowen, when  
 God summoneth vs before him. And hereby Iob meeneth in  
 effect, that wee muste not measure Gods rightuoufnesse by  
 the rightuoufnesse of men. And why? If wee pleade after the  
 maner of men, then no doubt but that our case will go on our  
 side: yea as wee suppose. But when the whole worlde shall  
 haue quitte vs and iustified vs, yea and clapped their hands at  
 vs, and that wee on our side shall haue liued in such sorte as  
 no fault may be found in vs: yet shall wee stop short when  
 wee come vnto God: the chaunce shall be quite changed. Lette  
 vs learne then, that all the aduantage that wee can haue now  
 to the worldwarde, shall be nothing but vanitie. And so, will  
 wee stande before God? wee must first marke well what he is:  
 wee muste call to minde his mightie power, whereof mention  
 hath bene made heretofore: and then shall we be bereft of all  
 glorie according to Sainct Paules saying: In steade of  
 imaginig our selues to haue any power to cleere our selues,  
 wee shall finde that there is not so much as one silie drop  
 of goodnesse in vs that deserueth too bee made account of.  
 When men are so condemned, they will flee for refuge to the  
 mercie of God. And that is the very poynt that the holy ghost  
 intendeth too bring vs vnto. Now it foloweth, *when I shall  
 haue called vpon him, and he haue answered mee, yet shall not  
 I thinke that he hath bearded my voyce, nor that he hath  
 berkened too it.* Behold: here a strange saying. For although  
 God heare vs not to outward apparance: yet doth he make vs  
 to feele his goodnesse in such sorte as wee bee not vtterly  
 destitute of his helpe. But Iob sayeth, that when he shall  
 haue obtayned his requestes, so as God hath had pitie of him  
 and answered him: yet will he looke to be condemned at his  
 hand, that his prayers haue profited nothing at all. How shall  
 we take this? There is no doubt but that Iob expresseth  
 what the temptations of men are, so long as God sheweth  
 himselfe against them, according as wee haue seene how he  
 followeth the like phraze of speache heretofore. True it is  
 that Iob rested not there: but yet was he touched with  
 suche a passion: and there is no man but he findeth  
 himselfe in the same plight when God commeth to call him,  
 and make him to feele his iustice after such a sorte, as he is  
 vtterly dismayde. VVe come not so lowe at the first brunt,  
 it is true: but if God come to fight against vs in suche  
 wise as wee see him like an enimie or aduersary partie  
 against vs, it is certayne that we shall be frighted with  
 suche a feare, as nothing may assuage the anguish wherewith  
 wee shall be ouertaken and incombered: and although God  
 haue answered vs, yet we beleue not so: but rather we  
 thinke that he persecuteth vs, and that in whatsoeuer  
 hope he haue put vs, yet notwithstanding he will not  
 cease to increace till his stripes. Ye see then in what  
 discomfort they be which haue once taken a conceyte that  
 God is against them. And for as much as this present  
 passion is dreadfull: wee haue good cause to fence our  
 selues aforehand that wee may withstand it. And how  
 will that bee? First and foremost lette vs vnderstande,  
 what it is to bee in like case as Iob was.

There are very fewe that thinke of that. For according to  
 our owne sensualitye, it seemeth too vs that there is none  
 other miserie nor aduersitie, than that whiche wee feele  
 in our bodies and in this present lyfe. And so wee come  
 not to these spirituall battels whereby God trieth vs by  
 holding our consciences so locked vp, as wee wote not  
 what to say but that he is ryfen vp against vs, that he  
 thundreth downe vpon vs, and that he hath set vs full  
 afore him as a whyte too shoote at. Although God  
 examine vs not so neere the quicke at the first: yet must  
 euerie of vs haue an eye therevnto, and thinke with our  
 selues: Alas if God sende vs but onely some sicknesse,  
 or if he smite vs after some other maner as in respect  
 of our bodie, it is a small thing in comparison of the  
 torments that he maketh folkes feele when he setteth  
 nothing afore them but his wrath and vengeance, and when  
 he maketh as though he would damne them and drowne  
 them vtterly. Seing the case standeth so, lette vs pray  
 our God that when it shall please him to bring vs too  
 that poynt: he will then giue vs power and strength too  
 stande out. And howe? Euen by calling his promises to  
 remembrance. True it is that Gods wrath is a consuming  
 fyre: And truly so soone as he giueth vs any inckling  
 of it, wee muste needes bee vtterly dismayde. And  
 vndoubtedly it is not for men to seeke strength in  
 themselues to withstand such incounters, but they must  
 be faine to borrowe it at Gods hand. According then  
 as God dismayeth vs when he sheweth vs any signe  
 of his vengeance: so on the contrarie part, he rayseth  
 vs out of our graues, yea euen from the bottome  
 of hell, and finally liteth vs vp aboue the cloudes  
 of the ayre, when he maketh vs taste of his  
 goodnesse euen by meanes of his promises. Lo how  
 wee borrowe strength of God to fight against our  
 temptations. But yet neuertheless, Iob sheweth  
 vs here, that the faithfullest, the pacientest, and  
 those to whom God giueth more of his spirit than  
 he doth to other men, shall not for all that be  
 exempted from this present temptation: that is to  
 wit, that they shall not know where to become  
 in the middes of their distresses, when God  
 preseth vpon them. If he heare them, they will  
 thinke they be stil shaken off and that God is  
 not minded to pitee them. If these temptations  
 should last still, it is certayne that wee should  
 not misse but blaspheme God. When faith  
 were once quēched, we should needes go astray:  
 & we should be harried away with a helish  
 rage. Howbeit when God woundeth the  
 faythfull after that sort, he by and by  
 abateth the smart of the stripes, & healeth  
 them. And (which more is) wee should be  
 ouerthrowen and flung downe to hell with  
 the turning of a hand, if God gaue vs not  
 some taste of his goodnesse in such  
 distresses. Had Iob hild himself fast to  
 this cōclusion, that God intended not to  
 heare him: he had bene vndone, and there  
 had bene no more remedie with him. Let  
 vs marke then, that he was not possessed  
 nor oppressed with such a despayre as he  
 vttereth here, but that God made him to  
 feele his godnesse in some sort. VVe see  
 this yet much better in the persone of  
 our Lord Iesus Christ. He sayeth, *VVhy  
 hast thou forsaken me?* And in deede he is  
 there in extremitie, as the partie that  
 beareth the burthen of all the sinnes of the  
 world. Therefore it was requisite that for  
 a while Iesus Christ should feele  
 himselfe as it were forsaken of God his  
 father. But yet neuertheless he had a  
 cōfort to the contrary as he shewed by  
 saying, *My God my God.* So long as we  
 call vpon God, assuring our selues that  
 he is our sauour, & that we may  
 preace vnto him: so long doth faith  
 beare sway, and thereby wee be  
 perswaded that God hath not  
 forsaken vs. But yet in the meane  
 while, we cease not to haue this  
 ouerheady passion, wherein our  
 flesh findeth it selfe

*Mat. 27. c.*  
46.

self as it were in a gulfe, so as it hath no light in respect  
 of naturall vnderstanding, nor in respect of aught that  
 wee can see: in so much that when we haue debated the  
 matter throughly, wee can conclude none otherwise but  
 that God is against vs, that God is our enimie, or at the  
 least that God hath set vs in that plight as a praygiuen  
 vp vnto Satan, so as there is no more hope nor meane  
 of recouerie. Yee see then to what plundge God put-  
 teth vs, howbeit but only in respect of our fleshly vnder-  
 standing, according to our owne reason, & for aught that  
 wee can see by nature. But God giueth vs as it were a  
 sparke of brightnesse, and he giueth vs some feeling of  
 faith, howbeit that we nother know it nor can discern  
 it. And here ye see why S. Paule sayeth, that the sighes  
 and gronings which God stirreth vp in vs too make vs  
 pray vnto him, are vnutterable: that is to say, they canot  
 be expressed. Beholde a faithfull man that prayeth vnto  
 God, he sigheth and groneth, and after what maner? Be-  
 hold (sayeth S. Paule) when the faithfull persone maketh  
 supplication vnto God, he knoweth not what he doeth:  
 it is a thing that outreacheth his mind & all his thoughts,  
 not that wee become like brute beastes in praying vnto  
 God: not that we be voyde of vnderstanding: S. Paule  
 meeneth not so: but his intent is to say, that God wor-  
 keth after a straunge fashion when wee be so ouercom-  
 bered with our owne passions, as we note not what too  
 say, nor see nor any likelyhood that he wil be fauorable  
 and merciful to vs. Now then when we be in such a pecke  
 of troubles, although our insight be so dimme as we can-  
 not perceyue that God will supply our infirmities: yet  
 neuerthelesse let vs tarie his leysure till he worke in vs,  
 yea euen by some meane that is vnknown too vs and  
 to high for vs to atteyne vnto. Lo how Iob pretendeth  
 that he beleueed not that God had regarded him, nor  
 heard him, although he answered him. To bee shorte, he  
 doeth vs to vnderstand, that this present téptation was so  
 vnruely and excessiue, as he forwent the whole taste of  
 Gods goodnesse, yea and that his faith was as good as  
 quenched as in respect of his owne naturall reason. Not  
 that it was vtterly perished: but bicause it was as a little  
 fire vnder the Ashes, it was as good as choked. If Iob were  
 ouerwhelmed with his téptation: alas, what shall become  
 of vs? If he whom the holy Ghost hath set before vs for  
 a mirroure of pacience was brought so lowe, as to be falne  
 into so deepe a pit of dreadfulness: I pray you, if God  
 touch vs to the quicke, must not we needes be more swal-  
 lowed vp to that whirlpoole? So much the more neede  
 then haue we to pray God, to strengthen vs. And though  
 we light now and then into such temptations: let vs not  
 be out of hart, it is no token that God hath cast vs away,  
 nor that we be destitute of his holy spirite. And why so?  
 For he useth a wonderful fashion in gouerning & rescuing  
 those that are his, notwithstanding that in respect of  
 their owne nature they haue conceyts and imaginacions  
 which dismay them and plundge them ouer head & eares  
 yea euen downe into hell, so as there remayneth nothing  
 for them to say, but that the Diuell holdeth them as his  
 slaues. But what? They haue their eyes so troubled for a  
 time, as they are not able to loke at him, but they are as it  
 were dazeled at it: neuer thelater he leaueth them some  
 feeling of his maicltie to holde them alwayes backe, that  
 they should not vtterly despayre. Thus ye see how the ef-  
 fect that we haue to marke, is that in the middes of these  
 great temptations, where the Diuell shall haue wonne so  
 much at our hands as that it shall seeme vnto vs that wee  
 must be vtterly ouerwhelmed, and that there is no shift to  
 get out of it: we must continue in calling vpon our God,  
 yea eue till such time as he haue giuen vs the light againe

which was as it were ouercovered in vs for a time. Not  
 that it was quite quèched, as I haue sayd: for what should  
 haue become of vs if God should haue left vs vp for al-  
 together: but God suffereth the sayd brightnesse of faith  
 and of his holy spirit which he hath put into vs, to be as it  
 were stifled, after the same maner that I haue already de-  
 clared by cōparison of a litle fire ouercovered with ashes,  
 in which case the fire may neuerthelesse be kindied a-  
 gaine in time. Eue so is faith smouldred after such a sort,  
 as it sheweth not one sparke, vntill God kindie vs againe,  
 & chase away the darknesse wherewith we were posses-  
 sed and ouerwhelmed. And after that Iob hath uttered  
 this sentence, he addeth: *Behold he hath smitten me downe  
 with a whirlwind, and wounded me without cause.* VVhen  
 Iob sayeth that God had strickē him down with a whirl-  
 wind, it is to signifie that it is no wōder though he imagin  
 that God is so sore against him that he canot by his natu-  
 ral reason hope for any fauour at his hād. Do ye thinke it  
 straunge (sayeth he) that I should say, I canot suppose that  
 God doth heare me, whē he shal haue answered me? for I  
 haue an eye to this present affliction, wherewith I am so  
 wholly possessed, as nothing may assuage my grief. This is  
 it that I haue touched already, namely that the woundes  
 which God maketh, when he sheweth himself as our eni-  
 mie, & when he cyteth vs to iudgemēt & we see nothing  
 but an angrie cōtenāce: are very sensible. Therefore when  
 we come to that poynt, it is certaine that we be so ouer-  
 whelmed with sorrow, as nothing may cōfort vs nor giue  
 vs paciētnesse. Now we see what Iobs meening is: that is  
 to wit, that for that present time, Gods wrath & the fee-  
 ling that he had therof bereft him of al meane of cōforting  
 himselfe, & of all herkening to the declaration that could  
 be made to him to comfort him withal. But we must al-  
 wayes beare in mind what hath ben declared heretofore,  
 that is to wit, that God neuer sheweth himselfe so angrie  
 towards his owne, but that he maketh them to feele his  
 goodnesse in some wise or other, howbeit not so as they  
 alwayes perceyue it. And it is a thing not easie to compre-  
 hend, that this should be so. Neuerthelesse it behoueth vs  
 to wayte for it, if we wil be Gods childre: but yet we shal  
 haue much ado to perceyue it but by praetise. Some poore  
 mā being assaulted with these téptations [shal perchance  
 say,] how is it? doth God regard me? No: for behold I  
 pine away, & I cal vpon him, and yet I find no cōfort, and  
 therefore it is a signe that he hath shaken me off. Afterward  
 his sinnes come to his remēbrance, and the Diuell stirreth  
 vp store of such stuffe as are horrible. Thus ye see a poore  
 creature that is vtterly ouerwhelmed. VVhen this is past,  
 then cōmeth God to make al whole againe, the cōscience  
 that was so tormēted afore, becōmeth quiet: looke where  
 was nothing but darkenesse before, there doth he nowe  
 shine, there sheweth he a sweete & amiable cōtenāce af-  
 ter the maner of fayre weather. That is to wit, though the  
 partie were in such temptations for a time, did God suf-  
 fer his fayth to perish and to be vtterly disfeated? No, it  
 is impossible. For faith is an vncorruptible seede in our  
 soules. Howbeit (as I haue sayd already) as in respect of  
 mans whole naturall wit & reason, we must needes be as  
 blind, vntill God shew vs his fauor. And it behoueth vs to  
 mark wel these wordes when Iob sayeth, *that God smiteth  
 him with a whirlwind*: for his intent is to vtter an extraor-  
 dinarie maner of dealing. It is not as though God layd  
 vpon mee with a cudgell, or as though he had giuen me a  
 stripe with a sword: But he hath affrighted me (sayeth  
 he) as if he had caste downe some thunderbolte or some  
 whirlwinde vpon mee. The blowes that wee receyue  
 here bylowe, are not alwayes so deadly: but if thun-  
 der light vpon vs from heauen, wee bee but dead men.

Iob therefore meeneth, that the wounds which he hath receiued are as if he were sunken into the bottōlesse deeps. And why? For (sayeth he) lightning and whirlwinds are false vpon me frō heauen. And this is worth the noting. For it is one of Satans policie to driue vs to despayre, by bearing vs in hand that God hadleth vs with vnaccustomed rigour: for Satan will tell vs in our eare, what meenest thou? It is true that God chaſtyzeth sinners, and afterwarde pitieth them: God visiteth his owne whom he loueth: but that is after a fatherly maner, and he alwayes moderateth his rigour. But as for thee, doth he hadle thee so? He thundreth against thee, and how canst thou persuade thy selfe then, that he will shewe thee mercie? It is impossible. Now then when the Diuell beares vs in hand that God visiteth an accustomed rigour against vs: he maketh vs to conclude, that wee shall thenceforth haue no more recourse vnto him, nor muste not trust any more that euer he will receyue vs to fauour. So much the more then behoueth it vs to marke this text wherein Iob sayeth that he was smitten with a whirlwind. Nowe if he haue passed that way, and yet for all that we see that God did succour him neuerthelesse: Let vs wayte for the like in our sekies. And furthermore let vs marke well how Iob speaketh here according to his affliction: he was not senselesse. God then not onely thundred vpon him, but also gaue him the knowledge to feele that God thundred. It had bene ynough to haue ouerwhelmed him: but in the meane season he had a secreete remedie, as I haue sayd. Therefore let vs hope for the lyke. As concerning that he addeth *that God hath giuen him many wounds without cause*: it seemeth very rude geere. For that God should torment men after a sort without cause, it is not only simple vniustice, but such a crueltie as he were not to be taken any more for iudge of the worlde, but rather for a tyrant. It seemeth that Iob blasphemeth God here in saying that he was smitten and wounded without cause. But if we remember what hath bene sayd: we shal know his meening and what he speaketh. For the holy Ghost hath guydeth and gouerned him in his tung, to the intēt that wee should haue an instruction that might be much to our profite. Iob then first sayeth here (according to his naturall vnderstanding) that God smiteth him without cause. And afterwarde moreouer let vs marke that these wordes *without cause* haue respect to the apparant & open knowledge of men. I haue told you heretofore, that Gods Iustice is knowne two wayes. For sometimes God punisheth the sinnes that are notorious to the worldward. Ye see that God chaſtizeth such a one. And why? for men haue knowne him a shameful whoremaster full of filthinesse & dishonestie: men haue knowne him to be a blasphemer and swearer: men haue knowne him for a drunkard & ryotter: men haue knowne him to be giuē to raking, to extortion, and to al vnfaithfulnesse. VVell, when God executeth his Iustice vpon such a one: there is no man but he seeth it, behold, God is a iudge when he suffereth not crimes to scape vnpunished. Also Gods iustice is knowne in his secret iudgements, when wee see God smite and torment such folke as had no notable faults in them, but rather they had some vertues in them. Ye shal see sometimes that a whole Citie or a whole Countrie is put to hauocke: yee see all is put to the fire and sword, yea euen the little babes in whom was nothing to be seene but innocencie. VVell, yee see things that to our seeming are straunge. In this case we must glorifie God, yea euen though the reason thereof be not open vnto vs. God will not shewe vs at the first day, why he suffereth and ordeyneth such things. May wee dispute with him, and aske why he doth it, or demand the reason of

it? Yee see then what Iob ment by these wordes *without cause*: his meening was not that God as in respect of him selfe doth punish men without cause. For (as I haue sayd afore) that were an vniuste Tyrannie. But he taketh these wordes [without cause] in respect of that which we perceyue. And herein it is included that we must reuerence Gods Iustice. Although it be hidden, and ouercast with darke and thicke cloudes: yet must we belceue that there is nothing but right and indifferencie in it. And although that to the seeming of our naturall reason wee finde no Iustice in God, but rather that his Iustice is as it were transformed into vrightuousnesse: yet must we glorifie him neuerthelesse. Thus yee see what Iob ment by saying that he was wounded without cause: that is to witte, as if a man shoulde haue demanded of him, knowest thou any euident cause in thy selfe why God punisheth thee? I see none. For Iob was handled after a very straunge fashion. VVee haue seene how he was as it were a mirrour of a castaway, and how it might seeme that God was minded too, vter all his anger and wrath against him. Iob therefore sawe not to what ende God did it: there was no reason in it, as to his knowledge. That is true: for he speaketh not in hypocrisie. And in deede God did it not in that respect, he punished not Iob as who shoulde say he was a wicked mā, and therefore ought to be punished more than other men. VVherfore did he it then? It is bycause the Diuel accuseth him, that he had nother vprightnesse nor soundnesse in him, and God ment that he should come to the triall and that men should knowe what a one he is. Gods intent then was not to punish Iobs sinnes in lyke measure as he had offended. For in the meane whyle he spared many wicked men and dealt not so roughly with them. And so we see now that Iob blasphemeth not at all when he sayeth, that God woundeth him without cause, for asmuch as that woorde is ment simply as he speaketh it: that is to wit, that he knewe not any speciall cause why God punished him so, according as of truth he knew none. But out of all doubt, if God shoulde vse all the rigour that were possible, against a man that were like the Angels of heauen, and walked in all soundnesse and perfection: [I say] if God shoulde vter all his rigour against him: yet should he be iust and rightuous still. Yea verily: and yet were that without cause. True it is that if we take counsell of our owne brayne, if we discuss the case as it commeth too our owne fleshy vnderstanding, wee shal say, it is without cause. But without any inquisition, or without running a head, it behoueth vs to conclude, that for asmuch as God is rightuous, he knoweth why he doth it. VVe see no cause: but yet must we glorifie him. Lo in what plight Iob was. And he addeth, *that God giueth him not respite to take breath, but feedeth him with bitternesse*. Here Iob sheweth that besides that his miserie is greate and excelsiue, it doth also holde on still, and the chiefe piece of his temptatiō is that God feederh him with bitternesse, that is to say, that he filleth him in such wise with anguish, as he cannot finde so much as one little scrappe of his goodnesse to refreshe him with, that he may take courage. And here yee see yet better, how God doeth now and then cast his seruants euen to the bottome of their graue. And it is a thing that we ought to marke well. For there is not that man of vs, whiche shall not finde himselfe sore combered when God turneth his backe vpon vs, or if wee perceyue him to haue a terrible countenance so as he shewe himselfe to be as it were angrie with vs. For then alas, euen the boldest and most aduenterous are so quayled, as they see nothing but death before their eyes. Howe shall wee doo then who are



yet so weake and feeble? So muche the more therefore doth it stand vs in hand to marke wel these textes: that is to wit, that when God not onely hath giuen poore creatures some signe of his anger, but also holdeth them locked vp there, so that when they would take winde and draw their breth, in hope to haue some litle smacke of his fauour to alay their griefes withal, God cometh on stil to increace the miserie. Seing that Iob hath bene in such extremitie, why should not we be so too? Therefore when so euer wee be in any meane aduersitie, let vs prepare our selues to receyue grieuoufer when it pleaseth God to send them, vntill that he haue remedied all our miseries. Thus ye see what we haue to marke vpon this text. But Iob bewrayeth himself more opely anon after, in saying: *If yee speake of strength, who is like vnto God? If the matter must come to Iustice, who is he that can summon him?* Or who can finde any matter that we hold plea with him as if we stode vpon euen ground with him? There is none at all. I conclude then (sayeth he) *that God consumeth the righteous and the vnrighteous all togither.* There are two 20 ways for vs to recouer our right, when men shall haue taken ought from vs that is ours: for we go about it eyther by force or by way of Iustice. Princes maynteyne their quarells with bloudshed: and priuate persones would do as much, if they might be suffered. Alwayes they would begin by way of deedes, and hardly can they withhold themselves from it, what punishment so euer be prepared for them. And there is also the ordinarie meanes of Iustice, Iob taketh both these things here, as if he should say, True it is that I find my self tormeted with 30 extremitie, and yet notwithstanding, howe shall I withstand my God? For if I fall to violence, what shall I gaine by it? I am no egall match for him. If I go to it by way of Iustice, will he receyue me? who shall take vpon him as Iudge or vmpire betwixt vs? whereat shall I beginne my plea? To be short, I see that God consumeth both the righteous and the wicked. This talke seemeth yet more straunge than that which we haue set downe: howbeit if we looke well into it, we may after a sorte make them both one: which thing will be very good, and very fit to 40 serue our turne. VVhereas Iob sayeth there is none that can match God in strength nor that can holde plea with him in law, bicause he wil not be so much at comaundement: he meeneth not hereby to impute vnto God such a lawlesse power as to do what he listeth and to deale vniustly. True it is that we ought to aske none other reason at Gods had, than his own good wil: but yet therewithall we must hold it for a certaintie that Gods will cannot be otherwise than iust & rightfull: no though we see it not to be so, but rather the flat contrarye. Here then Iob taketh 50 his ground vpon that which I haue discourfed afore: that is to wit, That Gods iustice consisteth not in the knowledge that wee haue of it, or that can enter into mans brayne. VVherein then? It consisteth in it selfe, so as wee must say, hath God done this or that? It is well done. Hath God willed this? his will is right and rightfull, there is no faulte to be founde in it, And how may that be? If we examine Gods doings, wee shall finde there is no reason in them, and that they be cleane awke to that they should be: and shall wee therevpon acknowledge him too bee 60 righteous? Howe is that possible? This is it that I touched afore, namely that Gods rightuoufnesse or iustnesse consisteth in it selfe, so as it needeth not to borrow allowance. And lette vs not thinke it straunge that God requireth this confession at our handes, that wee should all of vs assure our selues that he is righteous how vnindifferent so euer he seeme to be in his dealings. And why so? I pray you what is our wit? Shall mortall men dare

say that they are able too comprehend the measure of Gods rightuoufnesse? what a folly were that? But for asmuch as our eyesight is dimme, and that we haue much a do to discern one foote length afore vs, as yee would say: let vs acknowledge our owne measure and what we are able to beare. True it is that our eyesight is hild within boundes and can see no further than this worlde: but there are imaginacions and fancies in vs, which are more nimble to runne euerywhere. Neuerthelesse, when wee shall haue stied aboute the heauens, yet shall we neuer attayne so high, as to the maiestie that is in God. And certesse seing we cannot abide the brightnesse of the sunne, without dazeling of our eyes: Alas, how shall we attayne so highe as to reache the heigth of Gods rightuoufnesse, so as nothing might be hidde from vs that shoulde not passe through our examinacion? Then let vs mark well, that Iob hath not spoken here of Gods strength and rightuoufnesse after the maner and meening aforesayd, howbeit that he vse an excessiue forme of speach. VVho is he that shall go to lawe with God? For God will giue no eare to him. It insueth then, that God will bee of ful and sufficient credite, and will haue men tied vnto him, and too that which he shall speake in his owne case. But lette vs come backe againe too this conclusion, that it were a fonde and vnreasonable matter, yea and euen againt kinde, that God shoulde as it were be raunged in the ranke among men, and that he should not be righteous furtherforth than he maketh vs priuie to it. For then should he abace himself to be our fellow, he should forget himselfe, and he should strip himselfe out of his owne Godhead. So then it is good reason, that Gods rightuoufnesse shoulde haue this preheminance, that whereas he will not come to account before vs, whereas he will not yeelde vs a reason of his doings, yea and euen when he doeth all things contrarie to our vnderstanding and reason: yet notwithstanding wee must assure our selues that his rightuoufnesse continueth whole and sounde. And why? Bicause (as I haue sayd) it consisteth in it selfe. And herevpon Iob concludeth, that then *God consumeth both the righteous and the vnrighteous.* Howe 40 now (sayeth he) is it meete that for asmuch as Gods rightuoufnesse surmounteth all capacite of man, therefore he should mingle the good and bad so togither as it were in one vessell? doth not goodnesse proceede of him? VVhy then doth he not know it? why doth he not auow it? why is he not fauorable to it? now if God do so consume the good and badde alike, it shoulde seeme that he hath no more rightuoufnesse in him. And in deede, yee see also howe Abraham reasoneth with him in the eightenth of 50 Genesis. Lorde (sayeth he) it is not seemely that thou shouldest destroy the righteous with the vnrighteous: that is impossible. How is it then that Iob speaketh so? VVe must alwayes holde this grounde, that Iob doth not here take the righteous and vnrighteous, as they be founde to be before God. For where is the righteous when wee come there? But he taketh righteous and vnrighteous according to our perceyuing. Yee see then that a man shall bee righteous, that is too say, he shall leade a good and honest lyfe, he shall walke in the feare of God, and in all purenesse and soundnesse with his neyghbours: and yet when he commeth before the heauenly Throne, the thing that we see not must needes bee discourfed there. Thus to our vnderstanding we see both the righteous and the vnrighteous to perish, & that God striketh as wel the one as the other, & that their plagies are indifferent, as it is sayd in Salomon. But shall we therefore blaspheme God? No: but we must alwayes beare in minde, that if Gods iustice bee apparant vnto vs, that 60 is to

Gen. 18. c.  
23. 25.



is to say, if he shewe it openly by punishing the wicked and deliuering the good and suche as haue serued him faithfully: it is well, wee haue too glorifie him in that behalfe. But if Gods Iustice bee not knowne too vs, so as it seemeth that he confoundeth all together, and that according to our imaginacion he punisheth the righteous and vrightuous together: yet let not vs therefore cease to acknowledge and confesse that he is righteous in himselfe, and that it becommeth vs to glorifie him in all cases and in all respects. VVhen wee take this way: although things seeme vterly confuzed vnto vs: yet will God giue vs such a wisdom, as wee shall acknowledge that there is nothing done without reason: yea and the thing which seemeth presently too be against vs, shall be turned too our welfare. Lo what the exercyses of Christians are: herevnto must we apply our indeuer vntill God haue called vs home from all warres. But the chiefest assault wherewith he will exercise vs, is that wee may giue him glorie, notwithstanding that it seeme he is minded to thunder downe vpon vs.

And nowe lette vs fall flat before the presence of our

good God with acknowledgment of our faultes, praying him to make vs so too enter in the examination of our sinnes, as when we shal haue knowne them thoroughly, wee may not doubt but that he hath vs at a great aduantage, and therevpon humble our selues both great and small, and all of vs confesse our selues to bee indented too that greate iudge. And if that during this mortall lyfe, he handle vs more roughly than wee would, and sende vs afflictions that are ouerfore and contrarie to the fleshe: lette vs beseeche him too asswage them, and that although he abate them not at the firste dashe, yet neuerthelesse he will alwayes holde vs vp with a strong hand, and not suffer Satan too inuegle vs too blasphemie, but that wee may acknowledge his rightuousnesse and honour it, vntill he make vs feele his goodnesse in giuing vs full fruition of our saluation: too the ende wee may not onely sende vp our sighes to him whyle wee be here beneath, but also crie out vnto him with open mouth as to our father. That it may please him too graunt this grace, not onely to vs but also to all people and Nations of the earth, &c.

*The xxxvj. Sermon, which is the fourth vpon the ninth Chapter.*

23. If the scourge kill out of hande, shall he laugh at the temptation of innocents?
24. The earth is giuen into the hande of the vicked, he couereth the faces of the iudges. If not: vvhere is he, or vvho is he?
25. My dayes are passed more svviftly than a Poste, in so much that I haue seene no good at all.
26. They be slipt avvay sooner than a svvift ship, or than a flying Eagle.
27. If I say in my selte, I vvill forget my complaynt, I vvill appease my vvyrath, I vvill comfort mee.
28. I am afrayde of my miseries. For I knowv thou vvilt not iudge me innocent.



That wee may fare the better by this doctrine, wee muste call to remembrance what hath bene sayde heretofore: namely how Iobs intent was too shewe that Gods Iustice appeereth not alwayes vnto men, nor is so knowne, as it can be layde, that men may touche it with their finger: but rather that God worketh after suche a straunge fashion, as it seemeth vnto vs that there is nother reason nor indifferencie in him, and that he maketh a hotchpotch of all things. But I haue tolde you afore, that Gods Iustice doth sometimes shew it selfe, and that there are certaine markes for vs too discern it by. If God punish a wicked man, there is none of vs, but he thinketh vs all too haue warning by such example, and wee bee compelled to glorifie him, according as it is sayde in the hundred and seuenth Psalme. If God deliuer any one that calleth vpon him, and hath walked in his feare: we will say, God is righteous. But he keepeth not all one rate too doo continually so. For he hath his secreete iudgements, whiche are incomprehensible to vs, in so much that wee cannot but be abashed and amazed when God shall doo things that seeme too bee quite against reason. Yee see then howe Iobs meening is, that he findeth himselfe as it were amazed, bycause God ruleth him not after his owne minde and fancie, but hath another maner of doing of his workes, which is vterly vnkowne vnto vs. And here yee see why he sayeth, *If the whip smyte to kill, how shall God laugh at the temptation of good men?* Bycause this sentence is darke, and shorte (whiche causeth darkentesse:) it hath bene expounded diuers wayes. But when all is throughly considered the very right meening

is this: namely that if God ryse vp agaynst the wicked, howe doeth he laugh at the trouble of the good? for he that spake afore, (that is to witte Baldad) pretended that God vtereth out his chastizements openly, so as when soeuer men haue deserued it, and whensoever they haue done amisse, God punisheth them for it. To be shorte, he seemed (by his saying) that men were already come too the latter day, and that iudgement and Iustice were set in full perfection. Howbeit, God reseruech many things: And so yee see why God seemeth to gouerne things confuzedly to this day. For if he shoud punish all the sinnes of men, we would thinke the end to be come already, & we would no more hope that our Lord Iesus Christ should gather vs vp to himselfe. So then it is needefull for vs, that God shoud leaue many faultes unpunished, & also it is needefull that the good shuld be afflicted, and seeme to haue lost their labour in seruing God. But now let vs come to Iobs wordes. *If the scourge* (sayeth he) *doo slea immediatly:* that is to say, if God make no delay of his corrections, but lift vp his hande to smyte men as soone as they haue sinned, and do vnto euery man according to his woorthinesse and deseruings: why should he then *laugh at the affliction of good men?* for we know that Iustice and vprightness consist of two partes: wherof the one is the punishing of euill folke, and the other is the relieuing of good folke and the mayntayning of them in their righteous and sounde conuersation. Therefore if God punish the wicked: he muste also on the contrarie part maintayne the good, so as he keepe them vnder his tuicion, and suffer them not to be troubled or tormeted, but that they may feele his succour so soone as they crie vnto him. Howbeit (as we see) the good are punished, not for a day or twoo, but with lingering paynes all their life

long, so that instead of shewing any signe that he is minded to help them, it seemeth that God taketh vengeance of them and is purposed to plunge them into the bottō-lesse pit. Then let vs conclude, that he is not hastie to punish the wicked out of hād, nor bringeth them at the first brunt to the poynt that men may say, Such a one hath done amisse, and therefore he muste be punished. For it were conuenient that both these two things were ioyned together. And the reason that Iob vseth here is good. For it is the same that S. Paule also setteth out in his seconde Epistle to the Thessalonians, saying that it belongeth to Gods rightuoufnesse too punish those that trouble the good and to giue reliefe & rest to such as shall haue bene oppressed wrongfully for a time. The one of these points (say I) cannot be separated from the other: that is to wit, that if God be righteous and minde to shew it perfectly in this world: on the one side he must haue his eye vpon all such as do amisse, & not suffer them to scape his hand, but make thē come to a reckning: and on the other side when good men are disquieted or haue any wrōg or violence offered them, he must pittie them and shew how he hath them in his hand. Ye see (I say) how these two things ought to match togither: otherwise there should be but the one part of iustice in God, and his iustice should not be whole and perfect. VVe see then that Iob hath good reason to speake so. And yet for all that, it is not to be said that he lifted vp himselfe maliciously agaynst God. As I haue declared heretofore, his intent is to shew, that Gods rightuoufnesse is not alwayes apparāt, and that we must not take it for a generall rule, that as soone as men haue sinned, God hath his hand bent to punish them, & on the contrarie part he wil at the first brunt shew himselfe a preseruer of the good, by ridding them out of all their miseries: we must not come to that point. And why? Bicause it is not Gods wil that his rightuoufnesse should alwayes be knowne vnto vs, but rather to shew how it is not for vs to enter at any time into his iudgemēt, but that it behoueth vs to hūble our selues whensoever he vseth any manner of dealings that shal be quite contrarie to our fantasies: & we must not presume to murmur agaynst him for it, but we must reuerence these great secretes which are far aboue our capacitie, vntill such time as we may comprehend that which is hidden frō vs as now. Ye see then what Iobs meening is. True it is: that he ceased not to be tormented with an excessiue passion. Therefore let vs learne hereby, that it behoueth vs to hūble our selues before God, & that although he deale after such a straunge fashiō with vs, as we perceiue nother equitie nor vprightnesse in it: yet notwithstanding we must cast downe our eyes. But if we haue any inclination to murmur agaynst God, when he doth things that we comprehend not by our own reason: the same wil then specially shew it self, when he scourgeth vs: then are we spurred to repine agaynst him: saying, what meeneth this? where am I? why doth not God pittie me? Lo how men waxe wood when God handleth them otherwise than they like of. But yet so it is, that Iob fought agaynst such temptations. Let vs marke then that Iob knew how God is rightuous, & was fully perswaded therof in generall. But when he came to the incounter, & that the mischief pressed him: then was he driuen backe and inforced to chafe agaynst God. Furthermore there is this restingpoynt wherof I haue spokē, that such as wil cōfort themselves in their afflictions, must alwayes haue an eye to the rule that Iob taketh here: which is, I am not scourged at Gods hād bicause I am an euill doer: for God punisheth not mē according to their deserts. It becōmeth vs not to taske him so to our ordinarie manner of proceeding, for he hath iudgements that are

incōprehensible to vs. Ye see then how Iob speaketh. And to cōfirme his matter, he sayeth: we see the good pine away & God helpeth thē not: he suffereth thē to continue in anguish a yeere or two, yea or all the time of their life: he maketh no cōutenance of cōming towards them, they be as poore forlorne folke. Now if God leaue good folke after that maner in their necessities: why should it be sayd that the whip striketh out of hād, that is to say, that God is hastie in punishing mens offences and finnes? VVe see the cleane cōtrarie. And here vpo we gather, that we must not thinke our selues to be scaped frō Gods hand, when (hauing done our neighbours a shrewd turne,) wee be at our ease for a time. Let vs beware we flatter not our selues when God beareth with vs, but let vs vnderstand that by that meanes he meeneth to draw vs to repētaunce. Abusest thou Gods pacience, sayeth S. Paule speaking to such as were wilful in their naughtinesse: True it is that God wil haue pittie vpon such as returne vnto him and aske him forgieuenesse of their faultes: but yet doth it not therefore followe, that he will cast away all those whom he scourgeth in this worlde. Let vs marke then that God punisheth not men as soone as they haue done amisse: and yet it followeth not that they are therefore acquit, and shall neuer be called to account. Nay rather, it is bicause God giueth vs respite here to returne to his mercie, and to beseech him to receiue vs to mercie. Therefore if we see the wicked triumph, and scoffe at God, and yet that they are not pressed by his hand: let vs not bee misgriued thereat, as though God had giuen vp his office and were no longer the iudge of the worlde: but let vs wayte till the time be come. Our Lorde may well delay the corrections that he intendeth to sende, and on the other side the time may seeme long vnto vs: but yet must we restreine our mindes, and holde them short, knowing that God wil not punish all the finnes of the worlde presently, and he knoweth why: there is reason good ynough why he should do so, as I haue sayd already. For his meening is to holde vs alwayes in suspence, that wee might worship him and call vpon him, vntill all things be set in order and good state. Thus yee see why there is so greate store of minglings so long as the world indureth. It is bicause God intendeth to exercyze vs in faith and hope, to the ende we should wayte for the comming of our Lord Iesus Christe, at which time he shall set vp all things full and perfectly which are now so intermedied. As touching that Iob addeeth, *that God laugheth at the temptation of innocents*: he speaketh after the vnderstanding of man. For we must not imagine that God sporteth himselfe in the affliction of good men. VVe know what loue he beareth vs: he cannot expresse sufficiently how tender the same is, but in saying that we be vnto him as the apple of his eye. Then let vs not thinke that God is so cruell towards vs as to laugh at our torments, howbeit that we can imagine none otherwise after the flesh. Yea [we thinke thus with our selues:] Lord, thou knowst the miserie wherin I am, I cal vpō thee, I sigh to thee, I feele how frayle I am: & yet thou lettest me alone stil, and I perceiue not that thou intēdest to he'p me by any meanes. These things cōsidered, we cōclude in our selues, that God doth nothing but laugh at vs in heauē. But it behoueth vs to vnderstand by faith, that whē God doth so discoūtenance the matter, he ceaseth not to haue pittie vpon vs. True it is that he sheweth it not out of hād: neuert. elsse it ought to suffyze vs, that being a father to vs he loneth vs as much as wee can wishe. For (as Iesus Christ sheweth) if our fleshly fathers who are euill by nature, do loue their children: what shal God doo who is the fountayne of all goodnesse? Then lette vs not thinke that God laugheth at vs: but lette

Rom. 2. 4.4

Deut. 32. b.

10.

Zach. 2. c. 8.

Mat. 7. 6.

11.

vs rather too consider that his discountenancing of the matter is for nothing els but to exercise vs, and that he in the meane time ceaseth not to watch ouer vs to succour vs after such a maner as we knowe not of. Thus much concerning this sentence. And Iob addeth, *That the earth is deliuered into the bande of the wicked, and that the eyes of the Iudges are turned aside*: that is too say, that suche as ought to redresse the troubles, offences, and misorders that are committed, are guiltie of all. *If not*, (sayeth he) *where is he and who is he?* In effect Iob sheweth here, that during this present life, things shall be so mingled together, that men shall not (as they say) know white from blacke. The Earth then shall be deliuered into the hands of the wicked, that is to say, men shall see the wicked haue their full skope here, that such as are moſte vnruely, moſt looce of lyfe, fighters, ſeditious, and full of all vngraciuſneſſe, ſo as there is nother vprightneſſe nor humanitie in them, ſhall haue all things at their will. Therefore when wee ſee God giue bridle to the wicked after ſuche ſorte, what is to be ſayde? There is but one onely remedie, which is, that thoſe which beare the warder of Iuſtice ſhould repreſſe ſuch as vexe good men after that faſhion. But contrariwyſe, it is to be ſeene that they be giuen to themſelues, that they ~~let~~ <sup>let</sup> all go too hauocke. VVhat is to be ſayd, but that the magiſtrats which ought to yeeld eury man his right, ſuffer the wicked to do the worſt they can? A man ſhal finde no reliefe at their hãds, but when he ſhal haue wayted to haue them do their dutie, it is to no purpoſe they are but Idols. And what is the cauſe of all this? And who is to blame for this (ſayeth Iob) but God? For is not God the gouerner of the earth? Then ought not all the wicked to bee rooted out of it? Or els if he beare with them, and lay the raynes of the brydle in their necke to vexe & trouble good men, without ſtopping them of their purpoſe: may it not be ſayde that God doth all this geere? On the other ſide is it not ſayd that it is Gods office too gouerne ſuch by his holy ſpirite as walke in his feare and in modeſtie? Moreouer he telleth vs how he hath ſtabliſhed the Ciuill ſtate of the world, and that iudges can haue nother wiſdome nor diſcretiõ, but at his hand. Seing then that God leaueſt magiſtrats ſo blind, that they be as Idols, and ſo lazie as they haue nother courage nor inclination in them to mayntayne good and to puniſh euill: no bodie is to be blamed but God as it is ſayd here by Iob. True it is that this ſentence may be expounded otherwyſe. But wee muſte not ſtand here vpon diuerſitie of expoſitions: we muſt haue an eye onely to the naturall meening. Thus ye ſee in effect what Iob ment to ſay here. Vpon this verſe we haue a good leſſon to gather: which is, firſt that when we ſee things ſo diſordered, that the wicked triũph, weltring in their pleaſures, inioying abũdãce of goodes, no man gainſaying them, & working their exceſſes and outrages without touche of breſt: we muſte conſider how it is no new thing, that we ſhould be greatly aſtoniſhed at ſuch a temptation. For it is good, yea and needefull for vs to be armed againſt ſuch imaginacions. VVee ſee how our owne minde driueſt vs therevnto, ſo as if things fall not out according to our fanciẽ, it ſeemeth to vs that all things are turned by fortune, and that God regardeth no more the worlde, or rather that he forſloweth his ductie, or that he is as it were aſleepe, or els that he regardeth neyther good nor euill. Lo what fancies runne in our heads, if we be not reſtreyned, according as the Scripture telleth vs that wee ought not to thinke it ſtraunge though the earth be deliuered after that ſorte into the bande of the wicked. And why? For our ſinnes deſerue that the wicked ſhould haue full power ouer vs. If we obeyed God

as becommeth vs: it is certaine that things ſhould be ruled here after ſuch faſhion, as wee ſhould be contented. But for aſmuch as we be ſtubborne againſt our God, and play the horſes that are broken looce: it is good reaſon that he alſo ſhould giue the wicked ſcope, to the end that we might be chaſtized by the hãd of them. And why ſo? for our vnthankfuineſſe deſerueth well that God ſhould bring forth his roddes and make vs feele them with al rigour. Therefore when this is knowne to vs, wee thinke it no ſtraunge ſight to ſee things ſo cõfounded here bylow, as we may ſay that the earth is deliuered into the handes of the wicked, or that wee ſhould ſight at the comming thereof to paſſe, bicauſe that God giueſt vs warning of our ſinnes. And verely we haue good cauſe to ſigh, ſeeing that the wicked and the deſpyzers of God, muſt not onely deſile the earth, but alſo haue their full ſcope. God hath created men after his owne image, and put all things into their hande, to the intent they ſhould be as his lieuetenants here. But behold, the wicked and ſuch as ſeeke nothing butto offende God and to deſace his maieſtie and glorie, diſplace his childrẽ whom he hath appoynted here to be his owne heritage. VVhen wee ſee all things thus turned topſitoruic, muſt we not needes grone? and muſt not this prouoke vs to pray God to vouchſafe to ſet all things againe in their right ſtate? Furthermore when it is ſayde that God is he that ſhutteth the eyes of the iudges, let vs marke how it is as much to ſay, as that they which haue the adminiſtration of Iuſtice committed vnto them, cannot haue the minde to do it, except it be giuen them from aboue? For a man is not able to gouerne himſelf: and how ſhal he then gouerne a whole realme? Furthermore it is a matter of greate preeminence to execute Gods office in this worlde: and therefore God muſt be fayne to worke in thoſe, whom he hath ſette in high eſtate and authoritie. And as for the parties themſelues that are in it, they muſte be ſo much the earneſter in calling vpon God, that it may pleaſe him to guide the and helpe them. For if a man thinke himſelf to be of ſufficient abilitie when he is ſet in the ſiege of iuſtice, & truſt in his own wiſdome and power: God will laugh him to ſcorne, and make him a very blockehead. They therefore whom God choozeth muſt humble themſelues ſo much the more, and not preſume vpon any thing that is in theſelues, but muſt craue the ſpirite of wiſdome, the ſpirit of ſtoutneſſe, & the ſpirit of vprightneſſe, that God may giue them the power and abilitie to diſcharge their duties faithfully. Thus ye ſee howe Magiſtrats ought to betake themſelues vnto God in all care and feare. And we alſo that are vnder them, muſte all of vs on our parte doo the like. For if there bee no Iuſtice among vs: behold, the curſe of God is vpon vs, and the Lande muſte bee deſiled ſo farre till God poure out his vttermoſte wrath vpon vs: and in the meane whyle wee our ſelues muſt bothe ſuffer and ſee good men ſuffer, and none of both to be maynteyned as they ought to be. Seing then that it is for the welfare of a whole Realme, when God giueſt his ſpirite to Princes and Magiſtrats and men of Law: it is for vs to call vpon him, that he ſuffer them not to be blinded and vnable to diſcerne aught, and blockiſh as though they ſaw not the euil doings that are cõmitted. And like as we muſt ſewe for the grace and goodneſſe of our God, that it may pleaſe him to graunt his ſpirite vnto Magiſtrats: ſo muſte wee alſo pray him to giue vs ſuch ſtrength and ſtoutneſſe, as wee may not bee out of hart when wee ſee things go amiſſe (as wee ſee them go too much) yea and from euill to worſe, ſo as the Magiſtrats in ſteade of ryſing vp when they ſee neede, and of being readie at hand to maynteyne the right, knowing theſelues

to be ordeyned of God for the same purpose: do fauour and maynteyne the euill. Let vs assure our selues that God hath forsaken them, and thereby sheweth that he hath withdrawen himselfe from vs, bicause wee be not woorthie to haue him sit among vs as he hath promised to do among all such as are conformable vnto him. Thus yee see the fruite of our disobedience and of all our sinnes, which is, that God shall suffer all ciuill order to be ouerthrowne among vs, that all things may be confounded as wee haue well deserued. And so when wee see such trouble and confuzion among vs, lette vs assure our selues that God punisheth vs: and that when he taketh away all discretion and vnderstanding from iudges after that sorte, it is bicause he hath striken them with the spirite of giddinesse as it is sayde in the Scripture. But yet must wee not murmur against God, assuring our selues that he doeth not any thing without cause although wee cannot perceyue it. And this is it that Iob meeneth by saying: *If not, where is he? and who is he?* It is to shewe that when wee haue sought all the reasons why there is so much euill done in the worlde: wee must euer more come vnto God. For when the Scripture sayeth that God doth bothe good and euill: it meeneth that all things proceede from him, whither it be prosperitie or aduersitie, lyfe or death, light or darkenesse as it is sayde in the Prophete Esay: in somuch that whatsoever the Diuell doeth (as I haue sayde afore) or whatsoever the wicked sorte doo attempt, wee muste take the same as at the hande of God. For vnlesse he gaue them the brydle, they coulde not attempt any thing: and whatsoever they deuised, they coulde neuer bring it to passe. So then it were a fayre martyring of a mans selfe to leaue God and to seeke the inferiour meanes. For it belongeth to God to gouerne, and if he had not soueraine dominion ouer all creatures, all would go too wrecke. And although men seeke nothing but too rebell against him: yet doth he serue his owne turne with them spyte of their teeth. This is it that Iob ment too vtter in saying, *If not: where is he, and who is it?* VVhen there happeneth any mischiese, let men searche it out, saying: who hath done this? True it is that when any euill happeneth, we can well skill to make our discourfes, and to seeke some ground of it here beneath. If wee bee in a Countrie where a King or Prince reigneth tyrannically, men will say, behold, the King fleeceth and deuoueth his people, and moreover maketh none accout of ministring iustice: he hath officers like himselfe, who seeke but to intrap men: all is ouerturned and out of order: it is to be seene that there is none other shift but the realme must come too vtter decay: and who is to bee blamed for all this? what complaints shall be heard herevpon? It is not marked that men are all together frowarde and naughtie, nor that they haue prouoked Gods wrath against them, and that they be folke giuen to all lewdnesse, despyzers of God, and looce of lyfe in all poynts and respectes, so as it should seeme they are desirous to kindle the fire of Gods wrath to burne vp all. Men then may well alledge the lewdnesse of gouerners, when a Nacion is so misordered after that maner: but yet muste they mount vp hygher. For let vs not thinke that God is asleepe in heauen, and hath forgotten the worlde: but rather let vs assure our selues, that he worketh with his owne hande, and that the sinnes of the people are the cause why the officers and men of law are wicked, and that for the same cause God also is fayne too shake them off, and to make them as it were mirrours of his wrath and vengeance. So then let vs so consider the inferiour causes and meanes, as wee may neuerthelessse perceyue in our reason and vnder-

standing, that God abideth continually all the while in his souerayne dominiō, & as we may know that all things come of him. But yet notwithstanding, wee shall not alwayes knowe the cause why God worketh so. VVhen wee shall haue searched to the vttermost, and made great circuites and discourfes: in the ende wee shall be dazeled and not see any reason why God doth this or that.

VVhat is to bee done then? wee muste honour this Iustice of God which is vnknowne to vs. True it is that sometimes God worketh in suche wise, as his Iustice is fully apparant: and men may see it with their eyes: and sometimes also it is hidden. And in this case wee haue no more to do but to honour it, and to say: Alas Lorde, thy iudgements are a bottomlesse pit wherevnto wee bee not able too atteyne: but yet will wee not cease to confesse that thou art righteous, although we perceyue not the reason why. Howbeit wee muste not furnyze as men do that are not well practized in the Scriptures, that things are done here bylowe by Gods sufferance without caring for them or meddling with them. For that were as much as to cut off his power, and it were all one as if he were asleepe in heauen, and leste the ruling of the worlde here beneath, eyther to Satan, or too men. It were (I say) an vtter defacing of Gods maiestie. For it is meete that he should order all that he hath made, and that the same should proceede of his will and good disposition. True it is (as hath bene sayde) that wee see not alwayes how God is righteous: but yet muste wee acknowledge him too bee so, and wee muste walke in all sobernesse and modestie, and then in the ende God will make vs to know that which is hidden from vs as nowe. Lette vs come to that which Iob addeth: he sayeth, *that his dayes are gone away more swiftly than a poste or a shippe vnder sayle.* There is also *Flying*: And this woorde is set downe too expresse the better, that Iob speaketh not of some great ship that is full fraughted: but of some litle pinnesse that may serue to make sport and pastime vpon the water, which turneth nimble here and there and goeth away apace. Therefore he likeneth his life to a litle pinnesse that is light and glydeth swiftly vpon the water: and therewithall he compareth it also to a Poste: and finally too an Ægle that soareth in the ayre too seeke hir prey. Here Iob sheweth howe sore he was caryed away in all his passions. And it pleased the holy Ghost that this president should be giuen vs, to the intent that eue-ry of vs shoulde in the persone of Iob beholde what may happen too himselfe. Then howe fare wee when God scourgeth vs? Lo here a temptation to driue vs too despayre: which is, when wee forget all the gracious goodnesse that God hath done for vs. If wee could bethinke vs of the benefites that we haue receyued at Gods hand, as wee haue seene Iob say heretofore: it is certayne that the same woulde make vs to forgette all our sorrowes. VVell then God doth nowe smyte mee: but what for that? I haue receyued as much good at his hande, and he hath shewed himselfe bountifull towards mee: was it not to the ende I should alwayes taste of his mercie, and that I should trust to it, and flee therevnto for refuge? we cannot eat one bit of bread, but the same is a witnesse vnto vs of Gods goodnesse, and that he will alwayes bee our father and Sauour. Beholde here an inestimable remedie too sweeten all our sorrowes when soeuer wee bee afflicted: whiche is by calling too minde the benefites and gracious giftes that wee haue receyued at Gods hande. But Satan who seeth well this, vseth a cleane contrarie policie: whiche is, too make vs forgette the good that God hath done vs and bestowed vpon vs, too the ende wee might haue nothing in vs but anguish

Esay. 19. c.  
14.

Esay. 15. a. 7.  
Amos. 3. b. 6

Psal. 36. b. 7



anguish to set vs in a fretting, and that there might be nothing but bitterneſſe, nor nothing that might cheere vs or comforte vs in oure troubles. This is it that Iob ſheweth vs nowe. *My dayes (ſayeth hee) are ſlipt away, like a little Pinniffe that will go ſwiftly vpon the water, or elſe as an Eagle ſlying in the ayre, or as a Lackey that goeth poſte.* Heereby hee dooth vs too witte, that hee remembreth no more how God cauſed him to be borne intoo the worlde, nor that hee had giuen him ſo manie tokens of hys fatherly loue, as he might well haue wherewith too comfort himſelfe: yea, if hee had had ſuche regarde and conſideration as were requiſite. True it is that Iob kept alwayes ſtill ſome taſt of Gods goodneſſe, ſo as hee was neuer in diſpayre. And verely althoughe he were tormented and toſſed too and fro, yet had he alwayes ſuch vnderſtanding, and was ſtill hulde in ſuche awe, as hee knewe God to bee rightuous, and alſo wayted too be deliuered of his miſeries. Nowe when we ſee ſuche temptations in him, it behoueth euerie of vs to haue an eye too himſelfe, and too beholde himſelfe heere. And indeede although God ſhewe vs the fauor to make vs taſte continually of his goodneſſe: yet notwithstanding we know not ſufficiently fully how well he loueth vs: but rather if hee trouble vs, wee quite forget the good that he hath done vs, and too our ſeeming we neuer receyued any benefite at his hande. Nowe then ſith wee ſee that ſuch a temptation befell vntoo Iob, ſo much the more behoueth it vs too be fenced before the blowe come: Let vs take warning (I ſay) as oft as God ſhall ſende vs any trouble: and let vs thinke thus: Yea, but did God neuer doo mee any good? Is the good loſt that hee beſtowed vpon mee? If I beare it not in minde: too what purpoſe ſhall all this ſerue mee, but too procure double puniſhments for myne vnthankfulneſſe? Lo what wee haue to marke. And further forasmuch as our lyfe is ouerbricke: let euerie of vs inforce himſelfe the more to thinke vpon the gracious goodneſſe and benefites of God. If wee fall into any aduerſitie, we muſt by and by runne too the remedie: which is to pray vnto God too ſtrengthen vs, and to withhold vs from murmuring agaynſt him, yea whatſoever tribulations wee bee dryuen too indure, fully aſſuring our ſelues that if wee bee of his Church, and of the bodie of our Lorde Ieſus Chriſt, we muſt bee made like vnto his Image, and that the glorie which is prepared for vs aboue in heauen, is ynough too recompence all the tribulations that wee can indure in this worlde: and this bethinking of things will ſerue well too aſſwage all oure ſorrowes. Finally Iob concludeth, *that if hee ſay hee will forget his complaints, and reſreſh himſelfe of his ſayde greefe and torment: hee cannot. VV by ſo? For (ſayeth hee) I am aſſayde becauſe I know thou wilt not leaue me unpuniſhed; or that thou wilt not holde mee giltye.* In effect, Iobs meening in this ſentence, is that forasmuch as hee hath to do with God, he can finde no releefe for his aduerſitie and heauineſſe: and that although hee purpoſe ſo to doo, yea and inforce himſelfe too bring it to paſſe: yet dooth God holde him ſhet vp ſo as he cannot haue any reſt in himſelfe. It is a verie notable ſentence. For (as we haue earſt ſene here-  
**tofore)** if we haue to do with men, we may ſtill haue ſome

ſtaringholes, and we may ſlink aſide intoo couert, to ſay, I will finde ſome meane or other too ſhift my ſelfe out of ſuch a mans hands: although he be a Lion and gape with open mouth to deuour me: yet for al that I may ſtill ſcape from him. So then if we haue to deale but with men, we may ſtill finde ſome ſcapingplace: but if God ſhew him to bee our aduerſarie, and that he holde vs at the ſtaues ende, and make vs to ſay, no, beholde it is God that puniſheth me, beholde, it is God that troubleth mee: wee may peraduenture wrythe our ſelues hither and thither, and make all the fetches in the worlde: and yet when we haue ſtyed aboue the cloudes with our ſkill, God is ſtill higher and higher aboue vs: and if wee go downe to the bottome of the decpes, his hand can well reach thither to vs: and if we paſſe ouer the Sea, his hand ſhall ſtretch yet farre further. Therefore let vs learne to knowe that wee muſt ſeek no ſtaringholes when we haue to doo with God, but muſt appeare before him when he cyteth vs, and we ſhall gaine nothing by delaying. Alſo let vs learne not to flatter our ſelues as we are woont to do. For behold the vſe whereto this doctrine ought to ſerue vs: is that when wee ſee the hypocriſie that is in men, wee ſhoulde come right forth afore God without diſſimulation, too diſcouer our hearts there. For it is meete that hee ſhoulde ſearch vs too the quicke, and wee cannot hide any thing for ought that we can doo. Therefore if wee will bee at peace with our God: let vs beware that we vſe none of the fonde toyes wherewith wee are woont to beguile our ſelues. But let vs walke in feare and carefullneſſe before him, & let vs pray him that if it pleaſe him to ſcourge vs, it may be with ſuch meaſure, that when he maketh vs to feele his diſpleaſure, we may not ceaſſe for all that too taſte of his goodneſſe, that the ſame maye ſerue vs too aſſwage our ſorrowes, ſo as we may not doubt but that he is at hande with vs, to deliuer vs, when he ſhall perceyue it to be for our welfare & profit. yea euē becauſe we haue called vpon him. Thus ye ſee after what ſort wee ought to put this leſſon in vre. The reſidue (God willing) ſhall bee diſcourſed to morrow.

And now let vs caſt our ſelues downe before the Maieſtic of our good God with acknowledgement of oure faults, praying him to make vs feele them in ſuch a wiſe as we may be inſtructed to lowlineſſe, yea euen too gloriſie him in all our tribulations, beeing well aſſured that wee haue deſerued a hundred thouſande tymes mo miſeries than he ſendeth vs. And ſpecially that we may know that hee holdeth vs vp and ſpareth vs continually, euen by his fatherly goodneſſe. To the intent therefore that this may leade vs to gloriſie and magniſie him, and too walke in the feare of him, vntill ſuche time as hauing withdrawne vs quite from all the troubles and hinderances that holde vs backe as now: hee make vs attaine to the knowledge of the things which are to depe for vs as yet: let vs pray him to guyde vs in ſuch wiſe by his holy ſpिरite, as we may honour his ſecretes till he giue vs the full ſight of them, and make vs feele by experience, that he hath beene our father and Sauour, when wee ſhall haue obeyed him as true children. That it may pleaſe him to graunt this grace not only to vs, but alſo to all people and Nations of the earth. &c.

Rom. 8. f. 28.  
 & d. 17. 18.  
 2. Cor. 4. d.  
 17. 1

*... L. v. ... The*



*The xxxvij. Sermon, which is the fift vpon the ninth Chapter.*

*This sermon treateth still vpon the xxvij. and xxviij. verses, and then vpon those that followe.*

29. If I bee vicked, vwhy labour I in vaine ?  
 30. If I vvashe my selfe in cleare vvater, and make my handes pure and cleane,  
 31. Thou vvilt plundge mee in the myre, and mine ovvne clothes shall defile mee.  
 32. For hee is not a man as I am, that I might bee bolde to ansvvere him, and that vvee might go too lavve together.  
 33. VVho is the vmpere that vvill put his hande betvvixt vs ?  
 34. Let him take his rod avvay from mee, and let him not fray me any more.  
 35. And then vvill I speake, and not be afrayd : but I holde me still bicause he is not so.



Have begonne alreadie to expound this sentence where Job sayeth that hee hath no rest bicause it is God that pursueth him, by reason wherof hee is the more dismayde in his adversities. For if we suffer any trouble at mens hands, wee may finde some meanes too resist them. But if we knowe that God is agaynst vs, ye shall see vs so incombred, as wee may well seeke heere and there for remedie, but wee shall finde none til God bee at one with vs. And bicause it had beene layde too Iobs charge, that he ment to iustifie himselfe before God, and it had beene tolde him that he should gaine nothing by so doing: hee addeth: *VVell then, I am wicked, & why then do I trouble my selfe in vaine?* Heere Job pleadeth guiltie, howbeit not in such wise as his freendes had tolde him of, who spake as then in effect as enemies. VVhy so? They intended to haue hild him as a condemned caytife, as a despizer of God, and as a castaway. Howbeit Job graunteth not that, but hee sayeth hee is an offender if it were ment that Gods secrete judgement shoulde bee entered into, as if he should say: I haue a fayre pleading of my case: for when I shall haue iustified my life afore men, yet shall I alwayes be condemned afore God, if hee list to enter into his rigour agaynst mee. For wee must alwayes turne backe againe too this grounde whiche wee haue spoken of heeretofore: that is too wit, that God may well allowe of vs, as of them that shall haue serued and honoured him: and yet notwithstanding, that when he shall bring vs to his secrete iustice, which is the rule of that rightuoufnesse which he standeth too and accepteth: wee shall bee nothing, and all that euere is in vs must needes be vtterly defaced. This requireth a larger declaration, for otherwise it will not bee vnderstoode. Truly according to the rule which God hath giuen vs in his lawe, there is not any mortall wight that can bee founde rightuous: for where is the perfect loue that is required there? I say wee loue not God with all our hart, and our neighbour as our selues. For so much then as we fayle both in loue towards God, and in charitie towards our neighbour: we be condemned by Gods lawe. And heere we see why Saint Paule alledging this text, Cursed is he that perfourmeth not all the things that are conteyned in the law: concludeth therevpon, that there is no more any rightuoufnesse among men, nor any hope of their saluation, if they rest vpon their owne woorkes. VVhy so? Doth it followe that bicause the transgressors of the lawe, are cursed, therefore all men shoulde bee so? Yea verely: for are there any too bee found, which haue walked according to Gods lawe? No: I meane in full perfection. For if we haue missed in any one poynt we bee guiltie in all: bicause that (as Saint Iames sayeth) He that hath forbid-

Deut. 27. d.

26.

Gal. 3. b. 10.

Lomes. 2. b.

10. 11.

den to murder, hath also forbidden to steale. VVhen we shall haue offended Gods Maiestie, and haue wrought agaynst his rightuoufnesse: must wee not needes come shorte of rightuoufnesse? Marke then a speciall poynt: which is, that if God enter intoo account with vs according to the rule that is conteyned in his lawe: hee shall not finde so muche as one rightuous man in the whole worlde. Yet notwithstanding in the meane while there are that walke in the feare of God, howbeit not through their owne nature. For howe fayre shewe soeuer wee make: it is certaine that til God gouerne vs with his spirite, all the holynesse that men perceyue in vs, is but hypocrisie and vntuth. But if God touch our hartes, and write his lawe within the same: then shall we obey him: howbeit not throughly, nor with such perfect soundnesse as we may come boldly before God to bee acquit. Neuerthelisse there is great diuersitie betweene the despizers of God, and the saythfull. For although the saythfull man haue many inimities in him, and cannot walk so right as hee sayne woulde: yet notwithstanding hee hath a desire to serue God, hee letoureth in it, and hee inforceth himselfe too it: whereas the saythlesse taketh scorne of al goodnesse, casting God off, and making none account of him, but is giuen to his owne sensualitie. So then we see, that some may be called rightuous, who deserue not to be accepted so before God. There is no finding of any perfect rightuoufnesse heere in men, neyther is it to be sayde, that God is beholding to them, and that they may go to law with him, or that they haue deserued well at his hand, and that he cannot find any fault in them or in their lyfe. No: but wee speake of another rightuoufnesse whiche God accepteth of his owne free goodnesse: and we speake of a rightuoufnesse that is but halfe a one: which may be rightly condemned, howbeit it is not condemned, bicause God imputeth not the faultes and imperfections that are in his saythfull ones. And Job doth not heere tearme himselfe a wicked man, after the maner of a lawlesse and awlesse person. Ye shall see a whoremonger that shall bee giuen too all filthinesse, and mocke at God to the full: yee shall see a cruell man giuen too extorcion: yee shall see a blasphemor or swearer: and these maner of men are wicked in their conuersation. For their naughtinesse is so farre oute of square, as we ought of good right too holde them accursed. Job graunteth not himselfe too bee such a one: for then had hee lyed, as wee shall see hereafter, where hee protesteth himselfe too haue beene the fosterer of the fatherlesse, the succourer of the widowes, the eye of the blinde, and the bearer vp of the feeble and weake. To bee short, he had in him an angelicall soundnesse, if it be compared with other men. Howe then, and in what sense doth hee condemne himself for a wicked man in this sentece? For he doth it not of hypocrisie.

As

As I sayde afore, it is bicause that if he enter into the secret iustice of God, there he must needs be cast: and he shall doo well to alledge, Lorde, it is at thy hande that I haue receyued this grace of yeelding my selfe to thy seruice: & although I haue not walked so perfectly as I ought to do: yet notwithstanding, it was the marke that I aimed at, & I haue applied mine indeuer that way, so as my mind was none other, but to haue giuen my selfe wholly therunto. True it is that I am blame worthe in many things: howbeit I haue not shrinke away from thee at any time. 10  
 Job might well haue protested all this. But what for that? In the sayd rigorous iustice he must needs haue had his mouth shut. For although men may well shewe themselves to haue had some desire to do well: yet is all that nothing worth. Thus ye see what Job ment by this sentence. And therefore let vs marke well, that whensoever wee shall haue any fayre shewe (I meane not before men, but euen before the Angels of heauen) although we haue labored to serue God without dissimulation: yet is not that ynough to iustifie vs. Why so? For if we enter intoo 20  
 accounte with God, all the rightuoufnesse that wee can haue, muste needes washe away and come too naught. Sainct Paule speaking of his charge onely, and not of his whole life, sayeth, that hee had not ought wher at his conscience may repine, or for the which he might bee blamed iustly, and yet notwithstanding that hee woulde not iustifie himselfe. In that place he speaketh but of one thing: namely that he had preached the Gospell with a good zeale, and yet for all that he confesseth, that he shall not bee iustified for it. And why? For 30  
 God can fynde faultes ynowe in him, which he himselfe wist not of. Nowe if Sainct Paule speaking of the office of Apostleship, stode vpon that poynnt bicause he knew well that God could condemne him in many things that were vnknowne too himselfe: howe shall wee do when we come to the examination of our whole lyfe? Howe shall wee doo when God shall enter action agaynst vs, not for some one matter, but for all matters, yea euen for oure woordes and thoughtes, and not alonely for oure woorkes? Neuerthelesse we must alwayes come backe 40  
 too this poynnt, namely, that Job speaketh not alonely of the rigour of the lawe, which is vnable too bee borne, and serueth to ouerwhelme vs euerie whit of vs: but also mounteth yet higher too the sayde iustice which is vnknowne vntoo vs. Notwithstanding, when hee addeth, *Why labour I in vayne?* Thereby he sheweth himselfe too haue an excessiue passion. Not that hee yeeldeth wholly vntoo it (for it is certaine that hee hath resisted it:) but hee speaketh of the affection that was in him after the fleshe. His saying then is, verie well I 50  
 yeelde my selfe gilty, I confesse I am a sinner, I confesse I am wicked: But why take I this paine too no purpose? For God persecutes mee heere: and though I condemne my selfe, yet am I neuer the more eased: Is it meete that God shoulde ouerwhelme mee at the first blowe? Why am I not wiped out of the worlde? why dooth God take pleasure to holde mee so in long pynning? Seeing I acknowledge my selfe woorthie too bee condemned, what woulde he haue more? Lo how Job speaketh heere as a man in a rage. But (as I haue 60  
 tolde you heere too afore) although the faythful, do fight agaynst their temptations: yet my selfe they not too bee shaken, and too feele such assaults as they wote not where they bee. And that is the thing which Job confesseth and verely hee is the more prouoked hereunto, by the temptations of those that galied him, as though hee had gone about to make his part good agaynst god. And that which he addeth immediately after, conteyneth a more certaine

declaration of it. For he sayeth, *If I washe my selfe in water, so as I make my selfe thoroughly cleane, God shall cast mee into the myre, I shall be plunged in filthinesse, in so much that mine owne apparell shall defile me.* That is too say, when I shall haue clenfed my selfe well, the same cleannesse of mine which at this present beareth a goodly shewe, shall bee but dung and filth afore God. Heere Job continueth still in his matter, to shewe that when wee haue well examined our lyfe, it shall bee founde that our feating of God and our obeying of him proceeded [wholly] of the grace that hee gaue vs, and yet that the same dooing of ours, is nothing. For we must alwayes beare in mynde, that Gods Maiestie is hidden from vs, and that in the same Maiestie there is a certaine rightuoufnesse which we comprehend not. True it is that God hath well giuen vs a patterne and image of rightuoufnesse in his lawe, howbeit, that is but according too our capacitie. But it behoueth vs too knowe, that oure reason is so grosse, as it can not mounte so high, as to conceyue perfectly what is in God. So then the verie rightuoufnesse 20  
 which is conteyned in Goddes lawe, is a rightuoufnesse that is bounded within the measure of mans capacitie. VVee doo rightly call it perfect rightuoufnesse, and so maye wee name it: yea and the Scripture tearmeth it perfect rightuoufnesse: howbeit but in respect of vs, that is too saye in respect of creatures. I meene not in respect of vs as wee bee sinners, and as we bee all cursed in Adam: but in respect of vs as wee bee Gods creatures: yea and (too take away all difficultie) euen in respect of the Angelles. This rightuoufnesse then is suche a rightuoufnesse, as Angelles and men ought too yeelde vntoo God, by obeying him and pleasing him, yea euen in as muche as they bee his creatures. But yet for all this, there is another higher rightuoufnesse in God: that is too saye a perfect rightuoufnesse, wherevntoo wee bee not able too attayne, neyther can wee bee able too come any whitte neere it, vntill wee bee made like vntoo him, and haue the function 1. Cor. 13. d.  
 of the glorie that is hid from vs as yet, and which we see 12.  
 not but as it were in a glasse and darkely. For then shall wee bee a farre other thing, than wee bee nowe. Thus yee see why Job telleth vs heere, that though hee wash himselfe, yet shall hee bee founde vncleane neuerthelesse.

And although he speake here of *Water*, and of *Snowe*: yet notwithstanding, by a resemblance hee meeneth all the cleannesse that is in men, according as is sayd, I will washe my hands in innocencie. VVhen David spake so, 2. Sa. 26. b. 5  
 he had an eye too the Ceremonie of the lawe, for so muche as it was Gods will that men shoulde make themselves cleane when they came intoo the Temple too pray. And what was the reason? By cause wee bee fullyed and full of all fylthe: therefore it behoueth vs too bee made cleane when wee present our selues before God. And howe maye that bee done? Can water bee a spirituall washing for oure soules? No. Then muste wee take the Ceremonie of the lawe, as a figure of the thing that muste bee in our selues: that is too witte, that wee must renounce all lewde affections, and haue a pure and cleane harte: wee muste renounce all wicked woorkes, and dedicate all our members too serue GOD perfectly: and that is the washing whereof Job speaketh heere. To bee short, his saying is, that if hee shoulde inforce himselfe to serue God, yea euen in such wise as hee shoulde become as whyte as Snowe: yet shoulde God fynde somewhat woerthie of blame in hym. And why? *Hee will plunge mee* (sayeth hee:) the olde heere a strange maner of speaking, that God shoulde 1. Cor. 13. d.  
 plunge

plunge him in the myre. And howe is that? For it is not the propertie of God to put any foyle into vs: we knowe hee is the fountain of all holynesse: yea and when wee be full of filthinesse, wee flee too him for helpe too bee purged and made cleane by him. Wherefore is it then that Iob sayeth, that God will plunge him in the myre? His meening is, that God will discover an uncleannesse in him which was not perceyued afore. And howe will hee discover it? Not onely after the lawe. True it is that the onely lawe of God is ynough too condemne men, as I haue sayde afore. And heere yee see why the lawe is called the message of death: namely because that if we haue no more but the doctrine that is conteyned in the lawe, we shall be vtterly ouerwhelmed afore God, and wee shall bee cast away without any remedie. Then if God indite vs but according to the forme of the lawe, he shall discover filthinesse ynough in vs. But Iob steppeth yet further: that is to wit, that although we had the sayde purenesse according to the lawe, that is to say, although we had performed all that euer God commaundeth there, which is impossible for men to do: yet can we not stand before him. But let vs put the case, that Iob were as an Angell, and that he were able too go through to Godwarde according too the righteousnesse of the lawe: yet shoulde he alwayes finde himselfe behinde hande in respect of the secrete rightfulnessse that is in God. For it is sayde that the verie Angels are not able too stande afore him, if he listeth to enter into reckoning with them. Iob therefore in this sentence meeneth, that euen when he shall bee as pure as pure may bee, (I meene according too the righteousnesse of the lawe) all shall be but dung and filth when it commeth afore God. And beholde heere a lesson which ought to make al flesh to stoupe, when we shall haue weyed well the things that are conteyned therein. True it is that the ordinarie doctrine of the holye scripture is, that when men looke vpon themselues too see whether they haue fulfilled Gods lawe or no: there they shall finde themselves all condemned. Beholde (I say) wherevnto the holy scripture bringeth vs backe. And wherefore? For we knowe what pride and hypocrisie are in vs. Wee bee so proude that we will not stoupe to God, except we be compelled. Then if oure Lorde presse vs with his secrete rightfulnessse whereof mention is made heere, what a thing will that bee? But we play the horses that are broken looce, and wee set vp our horns too dosse agaynst God as wee see the vnbeleueers doo, who blaspheme him with full mouth: and although they bee conuicted, so as theyr owne conscience reprobeth them, and they knowe not what to say for themselues: yet notwithstanding, their mouth is still open too rayle at God, too grudge agaynst him, and to spyre him at their pleasure. And therefore it is requisite that God shoulde haue a way to condemne vs peculiar to our nature, to abate the pride and hypocrisie that are in vs. Heere ye see why God bringeth vs to the lawe, and telleth vs that we be vtterly forlorne: as if hee shoulde say, well, I see that euery of you footheth himselfe, and standeth too much in his owne conceyt: yee cannot be brought to any reason nor made to submit your selues. I will not see agaynst you my selfe, but I giue you a looking glasse in my lawe, and I would haue eueryone of you to beholde himselfe there: looke there whether ye be fayre or no. Come we once too the lawe of God, there euery man sees his owne filthinesse: and whereas erit there was (to our seeming) nothing but life and welfare, and woonderfull stufte in vs: nowe we be starke deade as Saint Paule speaketh. Yea verely if wee vnderstande Gods lawe as wee ought too do. For there

2. Cor. 4. b.  
7. 8.

Rom. 7. b.  
9. 10.

are many that haue the vayne still before their eyes, who beare themselves in hande that they haue serued God well: and so long as the lawe is layde asyde from them, they thinke themselves to haue performed it to the full, and yet they neuer came nere it. Such folke haue a scaffe before their eyes. But if we consider what Gods lawe is, wee shall finde that there is nothing but filthinesse and iniquitie in vs. Yee see then wherefore God toucheth vs after such a maner. But beholde there is yet a higher meening in this sentence, (according also as Iob speaketh it for the perfecter sort:) that is to wit, that neuer any righteousness of the law shall be able to stand afore God, if hee list too deale rigorously with vs. And heere a man might cast a doubt, and say: will God condemne men when they shall haue performed all that he commaundeth and appoynteth them? No, the matter is not what God will do, but what he may do. For surely hee will not doo it. Then let it suffice vs, that when wee haue ruled our life well according to Gods lawe, we shall bee accepted for righteous before him. This is certaine. For it is sayde, hee that dooth these things shall liue in them. The promise is not to deceyue vs with vntruth. But howe soeuer the case stande, this is alwayes a sure grounde, that when wee shall haue obeyed Goddes lawe too the full, and attained the sayde purenesse so great as is required, (whiche is an impossible thing for mortall men to doo:) yet notwithstanding, God needeth not to content himselfe with it, except he list: that is to say, hee can finde such a perfectnesse in himselfe, as all that we bring to him, shall be nothing to it: but yet hee doth not so, as I sayd afore. And this is it that Iob ment by saying that God will plunge him in the myre when he shall haue washed himselfe: that is too say, God will finde meanes to shake me off as a wretched and vnperfite creature: and although I haue giuen my minde too al purenesse, that my life might bee ruled by his lawe and by his ordinance, and that my woorkes might bee good and holy: yet notwithstanding, all the sayde purenesse shall be but filth, if Gods rightfulnessse passe vpon it. And I haue sayde alreadye that this present lesson ought well to astonishe vs. For though wee were as pure as the Angels: yet were we not able to stande, but by the grace of God, and so farre forth as hee vpholdeth vs as his creatures, without vsing his rigour agaynt vs. For if he listeth to handle vs as we deserue: howe should we do? Now then if god may ouerwhelme vs though we were like the Angels: alas is there any cause why we shoulde auance our selues, seeing we drinke sinne as a fish sucketh in water (according as it is sayde in this selfe same booke) seeing we cease not to go agaynst the rule that he hath giuen vs, and seeing we perceyue, not some one condemnation but a hundred thousand, yea and an infinite number of condemnations before vs? Alas, what shall become of mans pride? Hereby we see what rage or rather furie hath bene and still is in the Popedom, in all dging their owne merits. For the wretched folke are so puffed vp with pryde, as they weene themselves able to purchase Paradise. And if they do anishe in any poynt, they haue meares of their owne too recompence God, they haue their satisfactions, and they haue their woorkes of ouerplusse or supererogation as they terme them: and all these are payments to discharge themselves with agaynst God. The deuil muste needs haue bewitched men, when they coulde so beare themselves in hande, that they were able to binde God to them by their woorkes. And so let vs wey well this doctrine: but by the way let vs repress our affections and holde them short, that we come not to the same poynt that Iob was at. Not that he rested

Lit. 13. 4. 5

Iob. 16. b.  
15. 16.

rested vpon that poynt (for that had bene a blasphemie : ) but hee confesseth himselfe to haue bene tempted , and too haue bene prouoked too say, Go too, if God were a man as I am, that I might bee bolde to answere him, that we might go to law together, and that some body might take vpon him to bee vmpier betwixt vs : then would I speake freely, and not bee afrayde. If God would giue me leaue to holde plea with him, and suffer a iudge to be set ouer vs both : then could I talke boldly agaynst him. Beholde here a right daungerous temptation : And (as I sayde afore) if Iob had concluded therevpon in himselfe : it had bene a cursed blasphemie. Therefore he sheweth that he was tossed with that temptation, howbeit that he withstood it all the while. And it may happen that we also shall be in such troubles at times. For vnto mans vnderstanding it is a verie straunge thing, that when wee shall haue kept Gods lawe, (that is to say, if it were possible to bee done ) yet wee shall not bee discharged before him. Men haue alwayes somewhat to replie in this case : and at least they will lament their state and make their moane, saying : is it possible that God should deale so rygorously with vs, as that our fulfilling of his lawe should bee nothing woorth ? Men then haue a case which they themselues shall thinke too bee verie worthie of fauour, and so shall it seeme too bee to the worldwarde. But when we be egged after that sort, we must holde our selues in awe, and learne to knowe that Gods rightfulnessse (the which wee cannot comprehend as nowe) is hidden from vs, to the intent we should honor it. For wee haue two wayes to magnifie God. The one is according to the maner of his manifesting of himselfe vnto vs. Yee see howe God doth in his lawe shewe himselfe a iudge too condemne vs : and in his Gospell he sheweth himselfe a father to acquit vs. That is to say, whē he commaundeth vs to do the thing that is good and rightuous, and therewithall threatmeth vs that if we haue sayled in any thing, wee must be accursed : when God sheweth himselfe after that maner : we haue wherefore to glorifie him, and to acknowledge that hee is rightuous howsoever the case stande. For if wee perishe, yet haue we no cause to grudge at it. Againe, if God call vs to himselfe, offering vs his grace in our Lorde Iesus Christ, and shewing that he desyreth nothing but to be at one with vs : ye see yet a greater cause too glorifie him in his rightuousnesse, forasmuch as hee hath pulled vs oute of hell, and reached vs his hande. Yee see then by this, how we must glorifie God in double wise, when hee vtereth himselfe vnto vs by his woorde. As muche is too be sayde of his woorkes. VVhen God beareth with vs by his mercie, let vs vnderstande that he could thunder downe vpon vs, and that it is of his speciall fauour that he doth it not. Againe when hee chastizeth vs for our offences, of purpose to drawe vs to repentance : see ye not howe he ministrereth as many causes to sing his prayes vnto him ? Yes verely. And so inasmuche as God sheweth himselfe to bee both good, and rightuous, and wise, as well by his woorde as by his woorkes : we haue wherefore to glorifie him. But haue we done so ? we must mount yet higher : that is to wit, we must glorifie God though hee hide himselfe from vs, and shewe not himselfe too vs, neyther by his rightuousnesse, nor by his goodnesse, nor by any other thing which might cause vs too say that the sayde glorie were due vnto him As for example. VVhen the scripture speaketh too vs of his election, that hee choozeth whome hee lyketh, and casteth away the residue : and that hee disposeth of mankinde at his owne pleasure : and likewise when hee scourgeth the good, and leaueth them oppressed, and wee see that all things are

confounded in this worlde : in these cases God hydeth himselfe, that is to say, he sheweth not himselfe to vs after such a fashion, as our reason may be able to take hold of his rightfulnessse, goodnesse, power, and wisdom, and yet must we yeeld him his due glorie. Thus yee see what we haue too marke vpon this streyne. And in so doing wee may well correct and beate backe the temptation whereof Iob speaketh heere. Hee sayeth, Let God go to lawe with mee, and giue me leaue to plead agaynst him : and I will do it boldly. Alas, and how shall we bee able to bring our matters to passe ? As I haue touched afore, Iob ment to expresse heere, that he was tempted to repine agaynst God in that wise : but he resisted that incounter. And euen so must we do. How is that ? Because that (as I haue sayde already) although God should giue vs the sayd libertie of pleading agaynst him : yet should we bee confounded : but Iob did yll remember that : and that was because his mynde was bewrapped in suche anguise as hee wist not what hee sayde. Nowe if so perfect a man as he, (who is set fourth to vs as a mirrour of pacience) was so incomed : what will become of vs ? So muche more then behoueth it vs too marke well what is sayde heere : that is too witte, that if God vter himselfe to vs, we must glorifie him for so doing : and if he hyde himselfe, we must reuerence his secretes, which are incomprehensible too vs : and so wee must euery way haue our mouth shet, and not say, If I might reason the matter, I should preuayle in the case. But wee shall somtimes see in the scripture, how God sayth, Come on, let vs pleade together, according as it is sayde in the Prophete Esay : Beholde, I am contented that there bee a iudge betwixt vs, too see whither of our cases is best. To what ende sayth God so ? It is to stoppe the mouthes of wicked folke, who were full of of rancour agaynst him, and thought themselues to haue gotten the gale, if men had allowed them. Yea (sayth the Lorde) to the ende yee alledge that I vse a tyrannicall power agaynst you, and that ye bee oppressed without cause or reason : Come on your wayes, I am contented to be mustered in the rank among men, and to bee taken as a creature : I will forgo mine owne right, and the souereine dominion and Maieitic that are in mee. I am contented that for this present case, yee shall haue no regarde too none of all that geere : and yet for all this, yee shall bee condemned neuerthelesse. Yee see howe God is well contented too enter intoo accounte with vs : but when hee speaketh so, it is agaynst the dispyzers which spite him, and are vterly rebellious agaynst him. And as for those, hee shall finde ynough in them too condemne them. Among whiche sort dooth Iob put himselfe ? Among them that haue bene desirous too serue GOD, and haue walked vnder the obedience of his lawe. Yea verely : howebeit hee deceyueh himselfe very muche. For there is no man so perfect in whome God findeth not muche faultinesse, euen by the selfe same rule that he giueth vs in his lawe. But by the way, we haue another poynt too marke : whiche is, that Iob sheweth vs, howe the sinnes which hee had committed, were not the cause that God handled him so roughly : and this is a true poynt. For Iob was not so grosse headed, but hee knewe well ynough hee should bee found faultie before God, if his lyfe were examined by the lawe. Iob might know that well ynough. True it is that in his greefe hee was caried away, and became as good as blinde : but howsoever the world went, yet knewe he well, that God shall euermore finde giltinesse in all men. VVhy then doth he say that he wil speake boldly ? He turneth his talke to those that had accused him, and this present discourse is rather

Esay. 5. 1. 3.  
6. 41. 1. 1.



rather agaynst the men, than agaynst the matter. If Iob had spoken without an aduersarie: he would haue sayd, Alas, I confesse my self indetted vnto God: and although it were possible that I might be quite and clere out of his dette according to the law: that is to say, although I were able to discharge my ductie too the full: yet shoulde I bee fayne too make my recourse too his meere goodnesse. Lo howe Iob would haue spoken. But forasmuch as it was layde too his charge, that hee was so punished for his offences sake, as it hee had bene a dispyzer of God: hee sayeth, no, no: I durst bee bolde too pleade in that respect. And in saying I durst be bolde too pleade, it is true (as I haue sayde) that he was caried away by his passions: howbeit forasmuch as he hath an eye to his aduersarie parties, hee meeneth none otherwise than we haue declared already. Thus much for the meening of this streyne. Nowe let vs consider how we may profite oure selues by it. I haue tolde you heerebefore, that when we haue done all that euer God commaundeth vs, (whiche is impossible for man too doo: ) yet is the case too suche, as hee can still finde some meane or other too condemne vs, yea and yet shall hee himselfe continue righteous all the while. VVhat haue wee then to do, but onely too humble our selues? And furthermore let vs learne too knowe, that God vseth a double goodnesse towards vs, when he both giueth vs his lawe, and also plucketh vs out of the damnation wherinto the same casteth vs. Yee see (I say) one poynt of Gods goodnesse when hee speaketh so familiarly vntoo men as too say: Go too, I owe you nothing, and you bee indetted and bounde vnto me as much as you are woorth: I can 20  
deale with you as I thinke good, and yet in the meane while it shall not be for you to say vnto me, *pay vs*: for in asmuch as yee bee mine, it is good reason that all that euer you haue should be dedicated to mee. Neuerthelesse, I will beare with you so farre as too bee contented, that if you fulfill my lawe, I will giue you euerlasting life in rewarde, notwithstanding that I mighte require it at youre hande withoute recompence. Seeing then that God speaketh thus in his lawe: doo yee nor see his great 40  
goodnesse already? For this righteousnesse which hee requireth at our handes, is such as is too bee required of pure creatures, suche as the Angelles of heauen are. For there is no respect too bee had too our owne nature as it is nowe sinfull and corrupted: wee muste alwayes beare that well in mynde. But seeing that God had spoken so: wee shoulde all of vs be confounded and damned, were it not that hee goeth on further, and setteth his mercie before vs. Otherwyse wee shoulde all abyde accursed, notwythstanding that wee had performed all 50  
the things that are conteyned in his lawe. Howebeit, forasmuch as oure good God holdeth vs vp, notwithstanding that we haue both the wayes done amisse: that is the thing which draweth vs out of the curse of the lawe. So then let vs remember, that God dooth well giue vs cause too come vntoo him: not too pleade with him, nor too iustifie our case: (for all mouthes must be stopped:) but too acknowledge oure selues by all meanes indetted vntoo him. And verely euen oure owne mother witte dooth vs to vnderstande, that we must needes 60

bee condemned: yea and thoughte hee speake not one worde, yet is it ynough that we haue the sayd iudgement ingrauen within vs, so as there is not any of vs that cannot or at leastwise ought not too bee his owne iudge, if our owne hypocrisie letteth vs not too knowe it: for our owne conscience must spyte of our teeth reprove vs. Lo heere a ipeeciall poynt. And furthermore, in steede of vmpers too heare oure matter debated: let vs seeke too Iesus Christ that hee may bee our vmpere to take vp the matter. Let vs not desire too haue a iudge too lay hande both vpon him and vs: but let vs beseech him, that there maye bee some meanes of atonement betweene vs and his Maestie. Yee see howe God is eitraunged and separated from vs, and what is the cause of it? Our sinnes, sayeth the Prophete Esay. For God dwelleth in vs by his power. Howe haue wee our beeing, our moouing, and our lyfe? Howe haue wee any continuance at all, but by reason that his power is spredde out through all things? And yet for all that we ceasse not to bee separated from him through our sinnes and iniquities. VVhat must we do then? VVhat remayneth more? That Iesus Christ put himselfe betwixt vs: Iesus Christ muste bee fayne too bee our dayesman, not too passe in iudgement vpon the Maestie of God, nor too set God at the barre with vs: but too bee the meane too reconcytle vs vntoo God, and too drawe vs after him as oure heade, too knit vs in suche wyse vntoo God, as wee may bee all one in him, as the Scripture speaketh. And heere- 10  
vpon let vs learne too humble our selues and say, Lorde wee come vntoo thee, not too pleade, nor too presume vpon anye thing that is in vs or in our owne persons: but bicause thou art fauourable too vs, and bicause thou art willing too receyue vs for thy sonne Iesus Christes sake. That is the thing whereof wee vaunte our selues. Not that wee muste not continue confounded as in respect of oure selues: but that forasmuche as it pleaseth thee too make vs feele thine infinite goodnesse which thou hast set forth in thine onely sonne our Lorde Iesus Christ, whome thou gauest too death for our sakes: wee will not nowe doubt but thou wilt receyue vs, notwith- 15  
standing that we be too vnworthie of it.

But nowe let vs fall downe before the Maestie of our good God, with acknowledgement of the innumerable sinnes which we ceasse not to commit dayly against him, beseeching him that forasmuch as wee bee full of filthinesse and infection, it may please him to purge vs, and to rid vs from all our spottes, and specially to correct this hypocrisie of ours wherunto we be much giuen, to the ende that we misliking the faults and offences which we haue committed heerebefore, maye desire nothing so much as too returne vntoo him with true repentance, assuring our selues that we shall not fayle to get pardon at his hande, at leastwise so we come to him in true soundnesse of heart, praying him morcouer to gouerne vs in such wyse by his holy spirite: that although wee bee full of many infirmities, and bee so many wayes defiled: yet it may please him to receyue vs, and not to vse rigour and extremitie towards vs. That it maye please him too graunt this grace, not onely to vs, but also too all people and nations of the earth, &c.

### *The xxxviij. Sermon, which is the first vpon the tenth Chapter.*

**M**Y Soule is cut off in my lyfe: I vwill leaue my complaynt vpon my selfe, I vwill speake in my bitternesse.

2. I vvyll saye too God, condemne mee not: shevve mee why thou pleadest agaynst mee.



3. Is it good for thee too do me vvrong, or to cast avvay the vvorke of thine ovyne handes, and to cleere the deuice of the vviked?
4. Hast thou eyes of flesh? lookest thou after the maner of men?
5. Are thy dayes as the dayes of men? are thy yeares as the yeares of a mortall man?
6. That thou shouldest ferche out mine iniquitie, and make inquirie of my sinne?



He things that are spoken heere by Iob, may well bee spoken by euery of vs so farre forth as they be good and holy prayers made vnto God, and as he will allow them. And first of all, if wee bee pressed with anguish, wee may well say that wee shall get no good by aduancing ourselues agaynst God in going too lawe with him. Secondly, wee may desyre him too make vs feele our sinnes. For the cheefe condemnation that hee shall pronounce vpon vs, shall boote no whitte to our saluation, except we bee touched to be ouerthrowne in our selues. For a man must become his owne iudge and condemne himselfe, if hee will bee quit at Gods hande. Also we may well make all the shewes that are added immediately, that is to witte, that it is no reason that God shoulde giue the wicked short occasion too lyke of their blasphemies and lewde dealings: and that on the other syde hee is no earthly creature that hee shoulde bee desirous too reuenge himselfe: and finally that wee bee the worke of his handes. Lastly [wee may well say] that hee neede not to put men to the racke too houlte oute their misdeedes, for all is knowne vnto him. So then wee may well vse the wordes that are reported heere, in good fort. But wee see how Iob vtereth his pafsions wherewith hee was caryed away: not that hee resisted them not (as I haue declared afore:) and yet for all that it is not too bee gathered but that in the meane while he was combred with them at the first brunt. And hee confesseth heere, that hee was in suche bitternesse, that although hee shoulde gayne nothing by it, yet coulde hee not but strengthen himselfe in hys complayntes, or rather giue them their full scope. For the Hebrew woorde that is put there, signifyeth both to leaue or let looce, and also to fortifie or strengthen. Therefore let vs marke well that Iob speaketh heere as a man ouerfull of pafsions. Neuerthelesse hee knoweth what the nature of God is, and restrayneth himselfe, neyther laboureth hee to make his owne cace good by accusing God. But contrariwise hee confesseth that hee is amazed, and as it were out of his witte, as men say. And therefore hee resorteth too praying vnto God, that (before he condemne him) hee shoulde shewe him wherefore he goeth to lawe with him, and that before hee bring him downe to that poynt, he should make him perceyue the reaso why he indureth it. And now let vs go through with these matters from woorde too woorde. He sayeth, *My soule is cut off in my life.* The Hebrew word signifieth oftentimes too mislyke, as if hee shoulde say, my soule is wearie of my life, or I am lothe too liue anye longer. But the truer meening is too saye, My soule is cut off in my lyfe. And why so? For although hee were allyue: yet notwithstanding hee confesseth that his state was suche as hee was euen as good as deade. Beholde (sayeth hee) my lyfe is no lyfe. For I liue in death. And thus yee see that hys meening was so. And heereby hee confesseth himselfe too bee as it were past hope: yea verely as in respect of Gods handling of him. Hee had still a hope in God: howebeit, too truste therevntoo, it behoued hym too go oute of his owne person. And this is a poynt whiche wee ought too marke

throughly. For if wee looke but vpon oure presente state, what can wee doo that wee shoulde not bee vterly ouerthrowne by it? And for prooffe hereof, although a man bee at his ease, yet hath hee no continuance too beare out the inconueniences of this lyfe: and if hee looke vpon his owne fraytie, hee is beseeged with a hundred deathes, and hee hath but a shadowe of lyfe. But specially when God scourgeth vs, and sheweth himselfe as our aduersarie, so as it should seeme hee will thunder vpon vs, so as on the one side we consider oure sinnes, and on the other syde haue an eye too this so perfect and highe rightuousnesse which is in God: it is certaine that wee cannot conceyue anye hope of saluation in our selues. Notwithstanding, they that suffer themselues too bee overcome by such temptations, doo well shewe themselues too be ouerdull, that is too say, that they haue not anye suche feeling of Gods iudgement as they ought too haue. For whosoever is touched rightly and too the quicke, shall feele himselfe as it were in hell when hee bethinketh him of his sinnes, and specially if God sommon him before his seate, and make him feele howe gyltie hee is. It is not for nought then that I tolde you that Iob confesseth himselfe too bee as it were past hope, yea verely as in respect of himselfe. Neuerthelater, so it is that hee tasted Gods mercie and fatherly loue wherewith hee alwayes had hys recourse. That was the thing whereby hee was susteyned, and ouercame so great a temptation. And it is for vs also to do the like. For after we haue considered our sinnes and bee sorie for them: wee must harken too this sweete and amyable voyce, whereby God calleth vs too himselfe, for hee promisseth not saluation and life too the Angelsonly and to such as are able too shewe themselues rightuous: for if it were so, there were not that man in the worlde which should not bee shet out from life and saluation. But God declareth that hee will be fauorable to sinners, which are vterly cast downe in themselues, so as they knowe not where to become. Ye see then how it is not in our selues, but out of our selues that we must seke comfort whē we haue sorowed at the sight of our sinnes. And when wee feele suche troubles as wee see nothing but hell open before vs too swallowe vs vp: then muste wee lift vp our eyes aloft, too looke vpon the inestimable goodnesse of our God, whereby he is willing to call vs too saluation, notwithstanding that we bee as good as damned alreadye. Thus yee see what wee haue too note vpon this first place. Now whereas Iob sayeth, that seeing it is so, *He will take leaue to talke agaynst himselfe or vpon himselfe:* therein hee declareth that hee meeneth to bewray the pafsions wherewith hee was turmoyled, which of themselues were euill and damnable. Neuerthelesse Iob intended to lay them forth, to the end men might know that hee was oppressed with heauinesse, yea cuē with such heauinesse as he saw no remedie, but was faine to make his moane so, beeing a frayle man. But the hollye Ghost had yet a further foresight. For he ment that Iob should bee a Prophete and teacher vntoo vs, too giue vs warning what our affections bee. For it behoueth men to knowethemselues, and to be warned of their infirmities, that they may take heede to themselues and brydle themselues, forsomuch as if they let theselues at libertie, they

they shall keepe neyther meane nor measure. Lo howe we ought to applie this lesson to our instruction. Neuerthelesse it behoueth vs too marke well this speeche where Iob sayeth that he will take libertie to make complaynts agaynst himselfe. As if hee shoulde say, I knowe I shall gayne nothing by standing in contention with God. Yee see then that the Preface whiche he vseth, importeth a verie profitable lesson. For men are of opinion that they shall discharge themselues well ynough, if they maye frette and grudge agaynst God. 10 And heere yee see wherein the wicked comfort themselues: For beholde, it will seeme too them that they are well eased of their burthen, when they haue spewed oute some blasphemies and vttered theyr impaciencie: and yet for all that, it booteth them nothing at all, they make their case muche worse than it was. If wee haue any thing that ouerlodeth vs, well, if wee can cast it too the grounde, we bee vnburthened: it is true: but If I haue a great burthen vpon my shoulders or betwixt mine armes, and I woulde cast it vpon myne heade, 20 and make a great struing too doo it: that were the next way too breake my necke. And what haue I gayned by that? Euen so is it with vs, when wee will pleade with God: it is all one as if wee woulde huyse vp a burthen vpon our heade, and it must needs fall vpon it for anie thing that wee can doo, for which way soeuer wee flie it shall light vpon vs. VVee see then that men doo nought but destroy themselues when they vomitte and spewe vp their murmurings and blasphemies after that fashion agaynst God. And thus ye perceyue why I sayde 30 that this lesson is greatly for our profite. True it is that God woulde haue vs vse this homeliuesse of vnburthening our selues intoo his lappe. But the maner of proceeding therein is verie diuerse, as it is sayde in the Psalmes, and in many other places of the holy scripture: the maner is, that wee shoulde consider that God will prouide for all, and that forasmuch as it is his office too gouerne the worlde, he can well remedie all our needes, and will giue vs releefe when wee bee ouerfore oppressed. Lo howe wee may say all our cares and griefes 40 in Gods lappe, and he will take charge of them, whereby wee shall bee eased of them, yea, if wee come too him with prayer and supplication. If wee haue any heauinesse or greefe that nipeth vs, [let vs say,] well Lord, it is in thee to succour thy faythfull seruants when they pyne in payne. I come hither not knowing what shall become of mee, if thou pitie mee not. Nowe therefore when wee shall haue requested God after that sort, and hee shall haue yeilded vs recorde that hee hath not beene deafe to our desires, but that wee are sure hee hath 50 heard them: that is a good discharge: for God cometh still before vs, and receyueth our burthen whiche we deliuer vnto him. But as for those that harden themselues in their pryde, and are puffed vp with it and caried away by impaciencie: what do they? They bend themselues agaynst God, as if a man woulde shoote an arrow at heauen: and the same must needs fall backe vpon their owne heade: or as if a man shoulde cast vp a stone, and the same should light vpon his owne pate also. Therefore when we make our complayntes, let vs be well aduised that the same be done with all lowlinesse, yea, and that we rest wholly vpon Gods prouidence, grounding our selues vpon the goodnesse & fatherly loue which he hath shewed vs, and going vnto him with praier and supplication. If we do so: then shall we be vnburthened and God will prouide for all. But if wee thinke to amende our case by grudging and by casting foorth some bitter talke, it is certaine that thereby we shall bring our selues

*Psa. 62. b. 9.*

in worse plight than wee were afore. Yee see then what we haue to consider vpon this text, where Iob confesseth that if he giue his excessiue passions head, the same must needs rebounde backe vpon himselfe or agaynst himselfe. But in the meane season hee declarerh, that hys intent was not too lift vp himselfe agaynst God, but to acknowledge that all the complayntes that hee shoulde make, came of the greefe that hee indured by hys aduersitie. Therefore let vs acknowledge our faults: but yet when we haue acknowledged them, wee muste also seeke the remedie of them. Do wee perceyue that our fleshe is vnable too beare the afflictions which God sendeth vs? Let vs runne vnto him that hath the spirit of strength, yea not for himselfe, but too deale it abroad to suche as haue neede of it. Nowe when men knowe their infirmities: what haue they too doo? Behold God telleth them that hee is able too helpe them, and strengthen them. Seeing then that wee are warned so of our diseases: why go wee not to the Phisition? But what? 20 It seemeth too mooste men that it is a sufficient discharge for them too say, it is true that I haue sinned, but I am a man of fleshe and bloude, I am neyther of yron nor steele, if any misfortune happen vnto me, I must needs feele it. All this is true. But in the meane while wher too serue all the warninges that are giuen vs in the holy scripture? Serue they not both too shewe t<sup>r</sup> at when God warneth vs of our finnes hee woulde haue vs to bee sorie for them, and that euerie of vs should hate himselfe seeing himselfe to be such a one? Againe, wherto serue the promises also which he adderh, but too ma<sup>e</sup> vs too come stryete vnto him, praying him to performe them in vs, and that wee may not doubt, but th<sup>t</sup> at he is ready too succour vs whensoever hee seeth vs dryuen too necessitie? Yee see then that the thing which we haue too doo, is not onely too acknowledge our faultes, but also too come vnto God that he may amende them by his goodnesse and by the grace of his holy spirite. And Iob saith, that hee will crie vnto God, saying: *Condemne mee not, but shewe mee wherefore thou pleadest.* Here Iob speaketh 40 still as a man troubled in his wittes. For he is verie loth that God should proceede with him by the sayde secrete and hidden rightfulnessse whereof I treated yesterday: but he woulde haue God to examine him after his ordinarie maner. I sayde afore, that God hath giuen vs a sure rule in his lawe: and that if we be i<sup>n</sup> treated according to our offences, we beholde Gods rightuousnesse which is set forth there, and our inditement is giuen vs and layde afore vs in writing, insomuch that we see there the Articies that are proued agaynst vs, yea and so well proued, as they suffize to cast vs. Therefore when men are scourged at Gods hande for their finnes: then see they in the law, not onely their sentence of condemnation, but also all their whole inditement. There the matters are so layde foorth from poynt to poynt, as they be faine to cast their heades intoo their bosomes. Howbeit forsomuch as God scourgeth not Iob after the ordinarie maner, but had graunted Satan leaue too trouble him: Therefore Iob sayth, *Condemne me not till thou hast first commended thyne action agaynst me.* And this is sayde, because Gods secrete iustice is very strauge for vs to know: for our wits cannot attaine thervnto. And why so? For we are alwayes desirous to knowe the reason why God worketh so: wee would haue him accoutable to vs. And when God scourgeth vs, and lea<sup>t</sup>eth vs not know wherefore: thervpon we are amazed, and we are angrie at it. How so? Is not God rightuous? Then must not all that he doth needes be ruled by reason and vprightnesse? Yes. but I see it not to be so, but rather the flat contrarie. See how men are puffed

vp to pleade against God, They make discourses within themselves, yea euen discourses of hartburning and fummishnesse. Thus yee see what Iob seeketh in this sentence. But yet for all that, God was able to shewe him playnly, yea say I, and to make him perceyue that how ryghtuous so euer he had ben, it was good reason that he should bee chastized for his sinnes. And wherefore doeth he then make such protestation? for he seemeth to beare men in hand that his case is good, if God would chastize him by the rule of the lawe. No no: But he rather hath respect to the purpose of God: which is that he should confesse himself vnfaignedly to bee a sinner, and that although God had good reason to punish him so greuously: yet notwithstanding he did not punish for his sinnes sake. And for proof thereof, he sawe many wicked folk in the world, who were spared whylest he was punished: and as for his owne parr, he had alwayes indeuered to serue God too the vtermost of his power. Wherefore the was he so scourged, but bycause God had some other special consideration? yee see then when Iob pretendeth heere: that is to witte, to obteyne that God should handle him after an ordinarie manner, to the end to make him perceiue his sinnes. And heere withall wee haue to apply this present lesson to our owne instructiō, and it will stand vs in great stead. The applying of it is, to pray God to shew vs wherefore he entreteth processe against vs, and why he calleth vs to iudgemēt. For without that, all the chastizements that wee can endure, are to no purpose: according as we see that the greater part of the world do harden them selues against God. VVe see how Gods scourges do beate both gret and smal: and in deede, euery man crieth, Alas that the wretched world is no better now adayes: but in the meane season where is the repentance? what auaille al these chastizements? It seemeth that men haue conspired to withstand God, and to beate backe his blowes: insomuch that if God giue them neuer so great strokes with a hammer, we see their harts are as stythes: and so farre off are they from softning, that they rather harden at it. Whereof commeth this, but bycause wee want the wisdom and discretion to knowe, why God pleadeth against vs? So then it is a very profitable petition for vs when we desire God that he shoulde not simply condemne vs, but rather make vs to vnderstand wherein we be guiltie. and enlighten vs by his holy spirite, that we may enter into the examining of our own consciences, and when wee haue well considered our sinnes, we may mourne for them, and not haue any other intent than to returne vnto him, and to yeeld our selues confounded in them, that he may haue pitie vpon vs. Lo heere a speciall poynt. And besides this, there is yet another second request: which is, that Gods punishing of vs may not be to oppresse vs vtterly: but that he will deale with vs after suche a sort, as we may haue leysure to be-thinke vs of our sinnes. And this present request differeth from the other. Why so? If God should come with so great and headie violence at the first brunt, as we might be vtterly dismaide at it: what wold become of it? VVe shuld not haue the stomacke to acknowledge, Alas, God is my iudge, and yet he neuer ceaseth to be my father still. But as a miserable offender that is condemned, is as it were dulle when he is drawen to the gallows, and is like as a blocke of wood vnable to receiue cōfort though it be offered him: euen so yee see that we are in the same taking, when God doth by the said horrible extremitie begin to shew him selfe against vs. For [out of hand] we conceiue eternall death, which is so combersome to vs, as it overwhelmeth vs with suche darknesse, that we haue not so much as one little sparke of good comfort to come

vnto him. VVe bee forepossest with suche a fearefulnesse, as we haue not the witte to say, alas my God, yet giue thou space of repentance to thy silly poore creature which presenteth him selfe before thee. Therefore wee haue great neede to returne vnto God after the example of Iob, praying him to indite vs before he condemne vs: that is to say, to deale so mildly with vs as we may haue respite to bethinke our selues. And heere ye see why Ieremy likewise saith, Lorde chastize thou me, howbeit with measure. For he saith wel ynough, that if God listeth to deale rigorously with vs, we should be vtterly overwhelmed, we were past recouerie. Therefore he beseecheth God to chastize him with measure: that is to say, that the chastizemēt may be tempered and moderated in such wise, as he may reade and quietly examin his faults, to be sorie for them: and that therevpon he may also take hart to returne vnto God in hope of forgiuenesse at his hand.

Ye see then how it behoueth vs too do: and it is more than necessarie for vs to do it. For wee see howe Gods scourges are continually sent abroad through the whole world: and the cause of the mischief is the same which I haue shewed alreedy: that is to witte, bycause men consider not why God scourgeth them and beateth them after that fashion. Agayne we see men are befotted with such a presumptuousnesse, yea and with such a foolish rage: as they thinke themselves alwayes able to iustifie themselves before God. Then seeing that this pride is so deeply rooted in our nature: we ought too bee so muche the more prouoked to make the said petition which I haue spoken of: that is to witte, that God shuld shew vs wherefore hee sueth against vs: that is to say, that he shoulde make vs to feele our sinnes in such manner, as we might be driuen willingly to confesse our selues guiltie, and afterward be taught to returne vnto him. But yet for all this, whensoever it shall please God to shew men wherefore he pleadeth against them, there is not that mā which hath not his enditement throughly framed alreedy (no not euen the rightuouest man vpon the earth) I say euen according to the rule of the lawe, so as God needeth not to bring vs to his high iustice which is incomprehensible to vs: but only that we looke vpon our owne life on the one side, and on the other side considering what Gods lawe requireth, comparing our works with the rule that God hath lent vs: and then shall wee be driuen to vtter confusion. Wherefore is it then, that men presume so much both vpon their works, and vpon their vertues, and vpon their merites? It is bycause they neuer knew what Gods iustice is. For wherof cometh this hypocrisy in the popedome, that mé shal preach free will, merits, & satisfactiōs, & set vp their bristles in such wise, as beare theselues in hand that they may come perking before God, yea and preace thither like shamelesse strumpets. They be full of filth and vncleannesse, and yet notwithstanding they preache their owne merites: and they beare themselves in hand, that when they haue done amisse, they can well quit themselves againe by satisfactiōs. And wherof cometh such pride, but bycause they were neuer rightly cited before the saide iudgement seate to feele how guiltie they be?

Therefore lette vs marke well, that when wee desire God to shew vs wherefore he pleadeth against vs: the iustifying and quitting of our selues must not be the marke that wee must shoote at: but rather we must yeeld ourselues gilty that we may be receyued to mercie. For behold the onely remedye which is lefte vs, is too desire God to pitie vs, bycause that we for our part can bring nothing to I iin but our owne confusion. Thus yee see

what we haue to marke in this streime. But by the way Iob addeth, *Is it good for thee to do me wrong, and to cast away the worke of thy hands, and to make the determination of the wicked to shine.* Or [is it a pleasure to thee] to be priate or of counsell with the wicked? Heere Iob speaketh of the nature of God, euen to the intent to obtaine his request. As I haue touched heretofore, God suffereth vs to vse such manner of speech as this, when wee come vnto him that is to witte, [he giueth vs leaue] to speake familiarly. neuerthelesse, this must be done with all lowlinesse. For when God is so freendlie as to abace himselfe to the intent we should not aliedge that we be set to farre off from him: it is not to giue vs boldnesse to overshooote our selues so as we should come scornefully too him and disdayne him. No but it is to the end that oure sorrowe should not ouerwhelme vs in suche sort as wee should not be able to take breath, and be out of all hope that God will regard vs. Thus ye see the mane that wee haue to find some easement when it shall seeme that we are vtterly vndone as in respect of our selues: whiche is, that we cease not for all that, to lay open our harts so familiarly vnto God, and to make our moane vnto him as a little child gets him to his father, seeing he giueth vs leaue so to do.

Ye see then how the faith of Gods children may be well stablised, not in pride and ouerweening, but in true lowlinesse: And now lette vs come too that whiche Iob saith *Shal thou gayne any t'ng by doing me wrong? or by casting away the worke of thy hands?* Gods righteousnesse is tried by this, that he is not like men who are led by affection. VVhereof commeth it that men do wrong, or hurme, or some other anoyance by guile or malice to their neighbour? It is by cause it profiteth them selues. VVherefore is it that a iudge is brybed: VVherefore will he oppresse good men, and support wicked men? VVill he be led by credite or fauoure? It is by cause it seemeth to be for his profite, or to win the good will of some person, or else to auenge him selfe. But none of these things can fasten vpon God. VVe see then that his righteousnesse is prooued on the one part. For when God scourgeth men, doth he bend him selfe against his enemies? No: he addresseth him selfe to his creatures: for wee are the work of his hands, he hath created and fashioned vs. VVill he then destroy that which he hath made. No: And therefore it behoueth vs to conclude, that God cannot vse eyther wrong or crueltie towards vs. He cannot vse any wrong: verely because he requireth not any thing at mens hands, but that which is due to him. And they are convicted thereof. For although they be malicious and stubborne: Yet haue they alwayes some respect vnto him. True it is that some are so ouerboid in naughtinesse, and giue themselves so wholly vnto it: as they thinke not at all vpon God. Notwithstanding, (as I haue said) euen nature imprinteth alwayes this vnderstanding in men, that if they know it not to be for their commoditie and profite to do extortion and wrong to their neighbours, they will nor do it. Then if men being euill of themselves, do no euill but to their owne profite: can God who is the fountaine of all goodnesse, and the rule of all righte, be moued to do vs hurme and to punish vs wrongfullye, without hauing any profite by it? So then we see heere one prooue of Gods righteousnesse. Agayne it is manifest that he can vse no crueltie against vs: we are his workmanship inasmuch as he hath fashioned vs. It is certaine therefore, that forsomuch as we be his workmanship, he will not destroy vs without cause. VVe see that when a workman hath made a peece of work, he wold haue the same to be preferued still. But God hath put vs into this

world: and we be as it were the record of his power, righteousnesse, goodnesse, and wisdom. VVill he then destroy vs without cause? It is a doctrine greatly for our behoofe, if so be that we be able to applie it well to our instruction. Yea: for Satan will tempt vs at all assayes, to be offended with God as who should say he vsed ouergreat rigoure towards vs as if he were vnrighteous. But wee must haue the stay to say, how now wretched creature? against whome bendest thou thy selfe? imaginest thou that thy God doth thee wrong? is it possible for him to do any? thou art full of sinne, thou art full of malice, craftinesse, and deceit: and yet notwithstanding thou hast an eye to thine owne profite whē thou dost any man hurme. If thou anoy or impeach any man, it is too further thy selfe by another mans losse and hindrance. And can thy God gayn any thing by thee? VVilt thou make him co-partner of thine vnrighteousnesse and sinne? Then if we can consider thus farre: it is certaine that we shall be horribly afrayde to treat after that sort of Gods righteousnesse, or by any meanes to bring it in question. Furthermore if we consider our selues and say, how now? God hath set thee in this world, and he hath spred out his gracious gifts and the great treasures of his goodnesse vpon thee, whiche if thou marke in thy body, thou shalt haue matter ynough to rauish thee into wondering: Must thou not needes be very vn sensible, yea and possessed with the deuill, when thou shalt charge thy God with any crueltie, who hath shewed him selfe so gentle and louing towards thee? Ye see then howe wee must practize this lesson, that we may haue skill to profite ourselues by it. But the saying that is added is yet more to be practized. For there is nothing more rise with vs, than to be out of pacience when we see the wicked and the despizers of God to be in their ruffe, as though they had the world at will: and to make their triumphes in skorning of God and of the Gospell, and of vs that professe it. As how? God afflicteth his Church: and by and by ye see the wicked are in suche triumph as they thinke they haue wonne the goale, and it seemeth that God fauoreth the.

Alterward ther commeth some trouble: things go cleane backward, and where as we ought to be confirmed more and more, that the number of the faithfull shall increase, and whereas we ought to be strengthened in faith and in all goodnesse: we see that many whiche made pretence too beleue the Gospell, slippe their heads out of the collar, and become much more wicked and outrageous than the open enemies. VVe see other things also whereof there is no hope at all that they shall amende to the better, and this is it that greuet vs.

And howe is it (say wee) that GOD suffereth this geere? It seemeth that hee is minded too aduance the wicked heere, and that hee is willing too open their mouthes that they may spew out theyr blasphemies against him: It seemeth that he is altogether againste vs, and that it is a pleasure to him too haue vs vexed and made a laughing stocke to all men. And will God so cleere the deuises of the wicked? VVill hee take their part? will hee be a partner of their corruption and filthynesse?

Loe what geere maye runne in oure heades. So muche the more therefore behoueth it vs to be fenced againste suche temptations, according as Iob setteth downe both twayne of them in this sentence. For on the one syde hee confesseth that it came thus too bys imagination. Howe nowe? it seemeth that GOD taketh the wicked mens part, and that hee hath made a compacte with them too gyue them so muche the more boldnesse. Iob then confesseth, that this tempta-

temptation came in his head, howbeit that he withstood it. For hee confesseth it too bee impossible that God should not bee vterly against euill, bycause he naturally hateth it: otherwyse he should bee fayne too deny himself. So then forsomuch as God is the iudge of the world: he must needs hate all vnryghtuousnesse. VVherfore let vs assure our selues, that he will neuer cleere the intent of the wicked, that is too say, hee will neuer shewe himself too allow it. VVhat will he doo then? He will exerceyse our patience in the meane whyle. Therefore let vs be armed against all stumbling blocks. VVhen we see the wicked, the enimies of the truthe take occasion to scoffe at God, and at vs, by reason that things are so confounded in the world: Let vs say, well, yet is not God on their side for all this, for in the end they must bee confounded in their pryde: But it behoueth vs too looke further. Behold now is the tyme of darknesse, as our Lord Iesus Christ termeth it, when the diuell hath such a libertie too doo mischief, that the wicked haue the reynes of the brydle looce in their necke. He sayeth it is the kingdome or reigne of darknesse when things are confounded as it were in the dark. But God will chase away the darknesse, and giue vs lyght at length, according as we haue most certaine promis of it. Then let vs tarye, and bee quiet, and conclude that it is impossible that God should fauour the deuises of the wicked, howsoeuer he seeme to dissemble the matter in the meane whyle towards vs. And therefore wee must bee patient too the end. For in tyme conuenient he will shewe vs that wee haue not ben deceyued in wayting his leysure. Lo what we haue too note concerning this text. Now as touching that which Iob addeth: that is too wit, *Whither God haue such eyes as man hath, or else whether his tyme bee as the tyme of a mortall man*: it is too shewe that God needeth not too make long inquests against vs: as if he should say, Lord, thou knowest all things, yea and they were present with thee before the creation of the world. Therefore thou needest not to vse the ordinarie course of earthly iudges, who make long processe whyle they hold offenders vpon the racke. For they doo so bycause of their ignorance: but thou haste no neede too doo it. So then, wherefore handlest thou mee so rigorously? Iob speaketh verie well of Gods nature, but he concludeth verie ill. For he bewrayeth his excessiue passion as I sayd afore. But the cheef poynt is that wee should consider how too apply this lesson too our owne vse. VVheras Iob desireth too be eased bycause God hath not the eyes of a mortall man. Let vs vnderstand that when God scourgeth vs, he doeth it not to boult out the certaintie of aught that is vnknown or concealed from him: but to make vs too vnderstand it. VVhy doeth God suffer vs to pyne away by processe of tyme, seing he cā make cleane riddance of vs at the first blowe? Hee doth it too the end we should bethink our selues the better. And heere Iob is contrarie to himself. VVherein we see

that mennes passions are so diuers, that oftentimes they speake against themselves. Euen as we see the waues of the sea doo breake one another with their violence: euen so doo our passions which are contrarie and repugnant one against another in vs. VVe see it not awaite. But if we would shore vp our eyes, wee should fynd there is such contrarioussnesse in our selues, as we speake one whyle one thing, and another whyle another.

And behold what happened vnto Iob. He sayd euen now, condemne mee not, but shewe me wherefore thou sewest mee. VVell, God ment to shewe him why, but he on his side knew it not. Howbeit he sayeth that he is pressed ouerfore, not that he had not patience continuallye (as I haue sayd) but the same was not so perfect as were requisite. So then whensoeuer and as oft as wee shall happen to bee smitten by Gods hand, and that as sone as we be escaped out of one wo, wee enter into another, so as wee continue in lingering paine, and see no end of our miseries, but when wee tynk too plucke the one foote out of the myre, the other sinketh further in: Let vs acknowledge that God afflicteth vs, not bycause he taketh any pleasure profit or aduantage by it, but bycause it is his will to drawe vs to him by that meane. And so let the same make vs to think those afflictions sweete and amiable, seing wee perceyue them to tend to our saluation and welfare. In any wyse let vs not bee out of hart, when he scourgeth vs diuers wayes. And when he hath giuen vs one terype, if he turne againe and strike vs twyce or thryce more: Let vs say, well Lord, seing it please thee to hold vs as it were vpon the racke. Suffer vs not too bee rooted in naughtinesse as wee should grynd our teethe against thee though wee bee conuicted of our sinnes: but make vs too come with ryght meekenesse to sue for thy mercie, that we may find thee fauorable and pitifull towards vs.

Behold (I say) how wee ought to doo. And bycause wee haue none accessse to God but by our Lord Iesus Christe: let vs repayre vnto him, praying him too put vs in such redinesse, as we may bee receyued at his hand. And although wee must be fayne to indure manie troubles and miseries during this present life: yet if wee beare them patiently, let vs not doubt but all shall turne to our welfare, and serue vs in stede of salues and medicines.

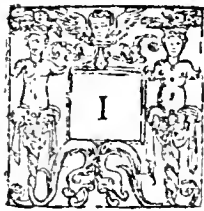
And now let vs present our selues before the maiestie of our good God, in acknowledging the innumerable faults whereof we be gilty in his sight: praying him that after he hath made vs too perceyue them, hee will also withdrawe vs from them, and so gouerne vs by his holie spirit, as we may fyght in such wyse against the temptations of our flesh and of the world. that when we haue ouercome them, wee may come to the triumph of glorie which is prepared for vs in heaue. And so let vs all say, Almighty God our heauenly father wee acknowledge in our selues, &c.

*The xxxix. Sermon, which is the second vpon the tenth Chapter.*

7. Thou knowest that I cannot do vvickedly, and that no man can deliuer mee from thy hād.
8. Thy hands haue made mee, they haue fashyoned me vvholly round about, and doost thou destroy mee?
9. Remember that thou haste made mee as of clay, and that thou shalt bring mee intoo dust againe.
10. Haste not thou poured mee out like milk? haste not thou set mee toogether like cheese?
11. Haste thou not clothed mee vvith skin and flesh, [and] knit mee toogether vvith bones and sinevves?
12. Thou haste giuen me life and grace, and thy visitation hath preserved my Soule.



13. These things haste thou hidden in thee, and yet notwithstanding I knowe that it is so with thee.
14. If I haue sinned, thou wilt imprison me: thou wilt not suffer me to scape unpunished.
15. If I haue done amisse, vvo is me: If I haue bin righteous, yet shall I not liit vp my head, seeing I am filled vvith shame, and knowving mine affliction.



Ob going forward with that which was declared yesterday, telleth God heere, that he needeth not to make inquisition after the manner of earthly iudges. Why for: *Thou knowest* (saith he) *that I can do no euill, and that no man can deliuer me from thy hand.* If men haue an offender in ward, they will bee afrayde least he should do worse than he had done afore, if he escape, and specially they labour to reuenge themselues of that which is past. And that is the cause why men are fayne to kill those in whome there is no hope of amendament afterward. But Job saith that it is not so with God. Wherefore: Thou knowest (saith he) that I can do no euill, and thou knowest that although thou deliuer me from this punishment, I am alwayes subiect to thee, whensoever it pleaseth thee thou canst bring me agayne to this wretched plight wherin I am now. Seing it is so: what should prouoke thee to put me to so many torments? As I haue said alreedy, all these requests may well be made vnto God, so it be with al lowlinesse, that we stand not in contention as though we would blame him for handling vs to rigorously, or else alledge some reason in our owne behalfe to iustifie our case withall. When we come not after that manner, but with a settled purpose and mind to say, Alas Lord, as in respect of thy selfe I know thou proceedest not after the maner of men: for what should leade thee to do so: Thou knowest what I am, thou knowest what is in my hearte: againe it is in thine owne power to bridle me: though I were the wickeddest caitif in the world, yet could I not escape: what shall I gayne then by striuing against thee? For who am I? I am but dust, I am a poore mortall creature. (Lo heere a speciall poynt.) And moreouer, if thou do but blowe vpon me, I shall be right nought at al. Lord I know therefore and conclude, that thou art not led by fleshy affection when thou scourgest: What remaineth then? Make me to feele thy goodnesse. VVhen we be well assured of Gods rightfulnessse, and therewithal haue this full purpose to incline our selues to stedfast trust in him: Let vs not imagin that he heareth vs not, or that he will not shewe vs mercie. Thus ye see how we may vse Iobs talke. And after he hath said so, he addeth: *Thy hands haue made me, they haue fashioned me wholly round about, and yet for all that wilt thou destroy me?* Heere he returneth to that which was declared yesterday. For this matter hath bin touched afore, and nowe hee confirmeth it new ageine, and not without cause. For it is a matter that ought to comfort vs greatly, that if God vse rigoure towards vs, he doth it not of any crueltie. VVhy for: for hee hath a regard of his owne worke and of the thing that he made. Therefore as oft as God striketh vs, we must alwayes thinke thus: VVell then, I made not my selfe, God listeth not him selfe vp against a straunge thing, I am the worke of his owne hands. And sith it is so, it becommeth me to say that he hath good reason to deale thus with me. For he is not cruell: it is certaine that he acknowledgeth his owne work. God doth (as a mā might say) looke vpon him selfe, and behold him selfe in men as it were in a glasse: and it is not without cause that he looked vpon all that he made and found it good. But man is his principall work, and the excellentest of all his creatures.

It was his will to vter that thing in him, which he had put but in small portions both in heauen and in earth, and all liuing wights: in somuch that man is termed as the little worlde, wherein wee see so many wonderful things, as a man must needes be astonied at them. Sith it is so: we must alwayes beleeuue, that God beholding hys owne workmanship in vs, will bee moued and inclined to do vs good and to maainteine vs. For we know what is attributed to him in the holy scripture: namely, that he preferueth that which hee hath made, and bringeth the thing to perfection which he hath once begonne. Then seeing the case is so that he hath vsed so singular fauour towards vs: there is no doubt but he will continue the same to the end. Now we see that this matter (that is too say, this our considering that God made vs) ought & can stand vs in great stead, if we applie it to good vse. And heere ye see also why Job maketh a larger discourse of it. In this verse he saith, *Lord, wilt thou deuoure me,* (for so signifyeth the hebrew word which we translate *wilt thou destroy me*) seeing thou best fashioned me wholly round about: He meeneth that ther is no fault at al to be found. For one may well make a goodly peece of work, but it shall not be so perfectly polished alike throughout, there will be some part of it wherein he hath not vsed the like cunning. If a man make a peece of faire tapistrie, ther shall be no more but the outside of it bewtiful to the eye, that which is out of sight shall be altogether il fauored. But as for man, we see he is polished through out from top to toe, so as there is one orderly workmanship in him thoroughout, (yea according to the order of nature) & ther is no exception to be taken in him euen to the tippes of his nailes. Job therefore ment to expresse heere the infinite wisdom of God which vtereth it selfe in the shape of man: as if he had said, Lord, wilt thou destroy so excellent a work wherin a man may see thy wisdom, thy power, and inestimable goodnesse to thy glory: VVilt thou take pleasure so, in defacing thine owne glory which appeereth and shineth in men? Now we see what his meaning is: howbeit hee addeth that which I haue touched: that is to witte, *That God hath made him as clay, and shall bring him to dust agayne.* As if he should say, Lord, were thy workmanship taken out of me, what shoulde remaine? for my beginning is of the mire of the earth. True it is that ther is none but Adam that God made fro out of the earth. But hereby ye see fro whence we haue our first beginning. VVe must al of vs come backe thither. VVhe we bethinke vs fro whence me are come, & wherof they be made, that is to wit of the earth: let vs assure ourselues that the same is verified vpon vs al in generall. Now seeing that god hath made vs of the earth: let him take away that which he hath put to vs, (that is to say, let him withdraw his power, wisdom, & goodnesse which he hath shed out vpon vs) and we must needes retourn: from whence we came. The case then standing as it doth, will God destroy vs? were it not as much as to deface his owne glory? Yes, if he did it without reason why. For when he destroyeth the wicked and vnrighteous, it is because that (as much as they could they haue blotted out the image that was printed in their nature. And in deede Moyses declareth that God was soie whē he saw that me were corrupted after that fashion Behold (sayth he) God repented that euer he made man. Not that ther is any

Psa. 36. b. 7.  
Or. 138. b. 8

Gen. 6. b. 6.

is any changeablenesse in God too repent him of his dooing: for he had well foreseene all things before the world was made. But Moyses sheweth there, that God miliketh men when they bee so peruerted and turned away from the soundnesse and rightuoufnesse which he had put into them. Hereby then we see that God doeth alwayes acknowledge his woorkmanship in men: howbeeit that therewithall he doeth alwayes vtterly mislike of their sinne, the which proceedeth not of him, nor can be fathered vpon him. And after this Job addeth: *Haste not thou powred mee out like milke?* Here he speaketh of mannes begetting, which is a woonderfull thing whereat all our witts are confounded. For to say, that of mannes seede there should ingender a liuing wight, a wight so polished as there should appeere such an orderly disposition in him, as might rauish mennes mynds and make them astonished at it: ought not God to be magnified thereat? what difference is there betweene the originall of a man and the making of a cheeze? For wee see, that of milke, after it is set together and curded, folk make cheeze. But who can say that a liuing creature, a creature that beareth the image of God in it, a creature that is so well framed, shall proceede of that which is the groundwork in the begetting of men? For so much then as there seemeth to be no likelyhode that a man should be formed out of mannes seede: so much the more is it too be seene that Gods intent is to be glorified therein. Therefore let vs bee as it were rauished too say. Lord what a workman art thou, that men should be compacted after such maner of dung and filthinesse, and yet notwithstanding become so excellent a thing? For when wee looke vpon a man, we must needs be abashed whither we wil or no. And whereof commeth that? Of a shamefull thing and such a one as men are loth to speak of. Ye see then that God hath so abaced vs in our begetting, as he will haue his power, ryghtuoufnesse and wisdome the better knowne therby. Lo what Job hath vttered here. And for the same cause he addeth, *Lord thou hast clothed me with flesh and skin.* Now, doo these things proceede of mannes seede? It is nothing but infection and filthinesse, and yet notwithstanding behold how skin, behold how flesh, behold how sinewes [come thereof,] which are things whereat all the world may be amazed. Seing then that God hath packed so many miracles together in one body, and sheweth vs there so sayre and liuely an image of his maiestie: haue not we cause to say, Lord, here are things that farre passe all our witte and reason? But after that Job hath spoken of mannes begetting, he addeth: well then, *Thou hast giuen mee life and grace, and thy visitation hath preferred my Soule.* Herein he sheweth how God thought it not ynough to haue fashyoned him in his mothers wombe and to haue giuen him so excellent a shape. *But besides this* (sayeth he) *thou hast giuen mee lyfe and grace:* By this woord *lyfe*, he meeneth the liuelinesse and power that is in the Soule. For the bodie of it self hath no mouing: it is but a dead thing. Thou therefore o Lord halte quickened mee: that is to say, the shape of my hodie is not the cheef thing that ought to be magnified in thy woork: True it is that euen in that, a man may see thy woonderfull power and wisdome. But the Soule is yet more, that passeth. And herewithall, the Soule hath not the commo life, such as is in the brute beasts, whose soule hath power to feele and moue, to eat and drink, and to go and come: not only these outward senses are in mā, but also there is reason, and vnderstanding in him, and there is trithe in him. For we see what a nūber of things the mynd that is in man doeth comprehend. Lo why Job matcheth the woord *lyfe* with the woord *Grace*: meening

therby that the brute beasts are not parttakers of the life that is in men, but that there is in men a dignitie farre greater and of much more value. And successiuecly hee declareth that God is the continuer thereof. *Thy visitation* (sayeth he) [or thy looking too it] *hath preferred my soule.* For when God hath set vs in good state: yet can we not co inue vnlesse he haue his hand alwayes reached out ouer vs. What is too bee doone then, that we may continue in the state wherem we be once stablished: God must be sayne to breathe his power into vs without ceasing, and be continually at hand with vs. Thus ye see why Job vscth this woord *visitation* [or looking too]: as if he should say, Lord, were it not that thou lookest vpon mee with a fatherly eye: it is certaine that I should bee vndoone euery minute of an houre. But thou lookest to mee continually, thou knowest my needs, and thou providest for them. Lo how I am preferred and maynteyned. And in the end he addeth: *Although the things be bidden in thee, and thou keepest them in thine owne mynd: yet knowe I wel that it is so with thee.* As if Job should say, Lord I knowe these things are so hygh, as I cannot reache them at all: but yet notwithstanding, needs must I haue some ame of them: I knowe it is so with thee: that is to say, I haue not so perfect a knowledge as were requisite: but yet neuerthelesse, I knowe it is so. I haue some taste of it on my part: which suffizeth to make me conclude, that thou halte layd foorth the so greate treasures of thy wisdome, goodnesse, and power in mee: as it is impossible for mee to value and esteeme them as they deserue. But now I see how thou handlest mee. For I am vn-happie, thou halte shet mee here in prizon, and I shall neuer be able to get out. And why so? I looke vpon the trouble wherein thou haste set mee: and by cause I see no: the end of it, behold I am so abashed, that although I were rightuouse, yet durst I not looke vp to excuze myself before thee. I am vtterly barred of all [plea]: like as when a iudge will not admit any allegations, but barreth the partie of his plea, then must the partie needs be condemned, notwithstanding all his replications. Euen so is it with mee, sayeth Job. For I see that although I perceyue not my self to be faultie: yet notwithstanding thou halte punished mee greuously as now. But this is spoken in respect of the excessiue hartgrief whereof wee haue treated: and yet neuerthelesse he acknowledgeth therewithall, that if he should come to the sayd rightuoufnesse of God which is incomprehensible vnto vs: there hee would not think it straunge to bee handled so. True it is that he could not conceyue that thing in his owne naturall vnderstanding: and yet neuerthelesse whē he shall haue considered all things well: hee must needs resist the sayd temptation. Ye see then in effect what is touched here. And now wee haue to consider and beare in mynde, what Job declareth here concerning the creation of men, and concerning, Gods grace whereby they be mainteyned in their state. Then mark it for a speciall point when he sayeth, *That God hath created vs as of Clay, and that we must bee brought to dust again,* when he shall haue withdrawen his grace which he had spred out vpon vs, and this must teach vs lowlinesse. For we see how mee set much by themselves, and euery one of vs could find in his hart to be aduanced aboue the clouds. Why so? he that knowes him self wel, setteth little by himself. But men through desyre to purchase estimation, do shet their eyes, and forget themselves, and passe not to consider what they be, nor what their state is. It is a woonder that wee should loue so well to beguyle ourselues: and yet we do so neuerthelesse. So much the more must we mark this lesson, which bringeth vs backe to that point which we

would not come at by our good will: that is to wit, too knowing that God tooke vs out of myre and dirt. Behold what we be. Let men go vaunt themselves, and say they haue some woorthinesse and vertue in them: yet must they be fayne in the end to knowe that it is but dirt and myre. And will not this serue too make vs stouper? we must returne to the same state againe. Not that God will leaue vs there, for wee hope for the resurrection: but I speake as now of that which is in our owne nature. I say that all that euer is woorthie to bee made  
 10 account of in our bodie, is but as a building of mud. If we haue any liuelinesse in vs as now: foothly, it is but as the greenesse of grasse, as the prophet Esay sayeth. *Esai. 40. b.* Wee flourish awchyle: but our flourishing fadeth out of  
 6.7. hand. So then, if we looke but to the order of nature: death dispatcheth all that euer is of any woorthinesse in men, in so much that all returneth into myre, and dirt, and earth. Sith the case standeth so: let vs lerne to record this lesson oftentimes, that we may shrink in our hornes, and not be puffed vp with vayne ouerweening as  
 20 most men are, but take our selues too be beholden vnto God for all that we haue, and hold it of him, and doo him homage for it, without lifting of ourselues vp against him. For we should bewray too villanouse an vnthankfulnesse in vs, if we should take vpon vs the honour that belongs to God, or vsurp the thing wherein wee haue no part at all. So then let vs be fully resolved of this: namely too know from whence wee came, and whither we must returne. The thing is meetly common of it self: howbeit so: as much as we praetize it so flyghtly: there-  
 30 fore the holy scripture speaketh often of it. Furthermore on our part also, let vs lerne to consider Gods infinite goodnesse towards vs, better than wee haue doone, because wee bee so defyled. For if wee looke vpon the metall whereof men are made, and vpon the shape that is giuen them, and compare the one with the other: the same will giue the greater glosse too that which God hath put in them. If God had made vs of the substance of the Sunne, or of the Starres: or if he had made some heauenly substance to take men out of: truly we myght  
 40 haue cause to say that our beginning was honorable and thereby the face of God should also bee somewhat disgraced: but when men bethink them of dirt and myre, who will regard that?

Behold a thing that importeth reproche: men will scarce vouchsafe too cast their eye vpon myre. If we haue any dirt hanging about vs, yea euen vpon the hem of our garment, we be defiled: if wee haue it on our hands, we cannot abyde that: but if wee haue it on our face, that mislikes vs worrit of all. And yet what are we? we  
 50 are all wholly of clay. Wee haue not so much as one rag of our garment, or heele of our hope, or peece of our shoesoles, but it is clay: wee are nothing else but dirt and myre bothe within and without. And yet notwithstanding, when we come to the considering of the wonderfull woorkmanship wiche God hath put into vs (as I haue sayd alredie) therein we haue occasion to acknowledge Gods goodnesse, power, and wisdom so much the better and cleerlyer. Ye see then that when men behold from whence they came, they ought to cast downe  
 60 their heads, and vtterly to abace themselves. And againe considering who they be, and to what state and degree of honour God hath aduanced them: they ought to be rauished vnto wondering, and to magnifying of God, acknowledging themselves so much the more bound too him, for that he hauing taken them out of so base and despyzed a kind of matter, hath notwithstanding put into them his so precieuse, hygh, and noble grace, that of force

(euen spyte of their teethe) they must needs confesse. Behold here how God vttereth himself to the full. And so, as oft as we think vpon our selues, let these two things come to our remembrance: namely the matter whereof wee be made, that the same may rid vs of all pryde and bereeue vs of all loftinesse: and also the woorkmanship that God hath put into vs, to the end wee may the better knowe, how much wee be beholden and indetted to him: and let euery of vs crye, Alas Lord, we be not able to comprehend the hundredth part of the benefits which thou bestowest vpon vs.

Thus ye see what we haue to remember for the first place. And herevpon it behoueth vs also to consider what Job addeth here, when he sayeth: *Thou hast poured me out like milk, thou hast fashioned me like a cheefe in setting me together, and thou hast clothed me with skin and bones.* Truly his phraze of speeche seemeth somewhat straunge at the first blush. And howso? Had the helie Glorie no fitter things to say? had he no better kynd of speeche to  
 20 expresse what the begetting of men is? These are things that seeme not answerable nor agreeable too the maiestie of God. But it is not for nought that Job speaketh so. For (as I haue sayd heretofore) men must be alased be they neuer so loth, or else they would alwayes be so puffed vp with pryde, as they could neuer come too this consideration (which notwithstanding is needfull) too think, what is it that God hath put into vs? and what would become of vs if he should withdraw his grace, and quite separate him self from vs? Men will neuer  
 30 come so farre, but by force. And therefore it behoueth vs to be brought to this myre and dirt, that are spoken of here. True it is that they which are suttile, (that is to say, which weene themselves to be wise in their owne brayne) will take exceptions heere, that this maner of speeche (too their seeming) is not such as they would haue wisshed it. For if yee aske the philosophers: they will speake after another fashio. But God knewe what could edifie vs best. For the matter standeth not vpon  
 40 disputing of suttile schoolepoynts, nor vpon making of vs philosophers: but vpon lerning how much we be bound vnto God, and vpon the exerysing of our selues in the twoo points that I haue touched: which are, that on the one side we should be ashamed of our selues, and of all that is our owne, and be abashed by beholding what our owne nature is: And that on the other side wee should be rauished with the knowledge of Gods goodnesse and grace, in making vs such as wee bee, and of so goodly and excellent a woorkmanship.

This (I say) is the thing whervnto it behoueth vs too  
 50 apply our indauer: and not to be curious in inquiring by peece meale for the causes reasons and meanes that are in the begetting of men. For why? can our wit attayne to them? Verely when the philosophers disputed of these things they sayd that Gods working in the begetting of men must needs be extraordinary. For there is no apparant reason how he should take so perfect and excellent a work as manes bodie is, out of a thing that is so base of it self. And although the philosophers say well, that if a man will haue any thing in nature, it must begin of corruptio: yet notwithstanding ye see it is a fayre beginning, & that  
 60 is cleane contrarie to mannes reason. It is true. But it was Gods will to shewe them, that euen the wisest of them shall be graueled, when they come to the beholding of his works. Neuertheless God graunteth to the philosophers in the meane whyle, too vew and consider many things, which shall not be vnderstood of the comon peop'e & the vnlearned sort: but Gods meening here, is not to call vs too such a schole. What the meēt to shewe the thing that is  
 a way-

auaylable for our saluation : which is, that we should first knowe what we our selues are, and of what metall we be made : and secondly, that in respect of the woorkmanship that is in vs, we should behold the shape that God hath giuen vs to glorifie him withall, to the end that none of vs, nother great nor small, lerned nor ignorant and simple, should haue any excuse at all. For if God had treated of things ouercunningly: the great clerks would haue surmyzed that they had atteyned too such knowledge by their owne studie, or by reason of their great discretion about other men. But God setteth downe things here in such a sense, as there needeth no descanting vpon them afterward, nor any such great speculation, as the vnlearned myght say, I neuer went to schoole. There needeth no great lerning nor skill too vnderstand what is sayd here. Yee see then that the great clerks shall be the more blame woorthie, if they perceyue not the things which the ignorantest persones ought to knowe. And they also which haue not gone to schoole, shall haue no excuse too cloke themselues withall, because the things that God setteth downe here ought to be knowne to vs all. Thus ye see how wee ought too inure ourselues to the speeche which the holie Ghost vsfeth here by the mouth of Iob, when he sayeth, *that God hath clothed man with skin and flesh, and knit him together with bones and sinewes.* For it serueth too expresse better, what hath ben sayd afore: that is to wit, what difference there is betweene the feede of man, and that which we see in mannes bodie. Ye see the feede is but filth and corruption: and ye see the flesh is liely: ye see there is skin, there are sinewes, there are bones. Let vs consider a little what maner of woorkmanship there is in mannes skinnes. The very heathen were forced to say, that such as knew not that there is a soueraine Godhead, myght be conuicted thereof euen by one onely nayle of a man without going any further. Ye see our nayles are as it were superfluous in our bodies: and yet notwithstanding, if we looke well vpon our nayles, we shall see a wonderful woorkmanship in them. For they serue to arme the fingers, that they may be put to woork, and hold what focuer is necessarie by bowing of the fingers. Therefore it is certaine that a mannes nayle which is but a superflurie, is a looking glasse of Gods providence to vs, so as in the same we may perceyue, that he hath wrought in such wyse in vs, as it is vnpossible for vs to knowe the hundredth part of the woorkmanship that he hath put in vs. Ye see then what is vttered here: namely that there is greates odde betweene the feede whereof men are begotten, and the things that are to be seene in mannes bodie. But yet the cheefe thing is the Soule. And that is the cause why he sayeth, *Thou haste clothed mee.* For hereby Iob meeneth, that the cheef part of men consisteth not in the shape that is seene with our eye, but in that which dwelleth within it. For what importeth this maner of speeche, and what is ment by saying, *Thou haste clothed mee?* It must needs be some guest that is lodged in our bodie. And who is this guest? It is the Soule. VVe see then that the cheef part of men is the Soule which God hath put into them. There is so excellent woorkmanship in the bodie: as we must needs be astonied at it: and what is to be thought then of that which surmounteth it, and is farre hygher, and of much greater woorthinesse? Behold the degrees which wee haue to remember. So then although this maner of speeche (as whereby God ment too teache the veryest idiots) be rude and grosse: yet notwithstanding we see things still in them which are able to moue vs throughly to set our whole mynd vpon them, though we were the

sharpestwitted and finestheaded in the world. But yet Iob expresseth further what the excellencie and woorthinesse of the Soule is, when he sayeth, *Thou haste giuen me life and grace, and thy visitation hath preserued my Soule.* VVhen he sayeth, thou haste giuen me life: he sheweth that the hodie were nothing (no though it haue so goodly and woonderfull woorkmanship in it) if it had not the liuelinesse that is shed into it. For so much then as God hath quickened vs: therein he hath vttered his great goodnesse, and we ought to glorifie him the more therein, and to acknowledge ourselues bound vnto him beyond all measure. True it is that wee haue much more in vs than common lyfe: and if there were no more but that same mouing: it were much of it self. Let vs behold the brute beasts. It is a great matter to say, beholde a beast shall come of feede, that is too say of corruption: and although it haue not that which is in man, (I meene euen as touching the bodie) yet hath God put this mouingnesse into it. VVe see that in the nourishment of beasts, when they haue eaten grasse, the same turneth into blud, into milk, and into flesh, and afterward when the beasts be killed, they feede vs lykewyse. VVhen wee behold all these things, euen that verye Beastlife (as a man may terme it) beare witness of Gods most excellent power and wildome. But there is much more in men than life. And that is the cause why Iob sayeth expressly, that God had giuen him life and grace. For hereby he doeth vs to wit, that the lyfe of men is matched with vnderstanding and reason. And therefore it is sayd in the first chapter of Sainct Iohn, That lyfe was the light of men. VVhen Iohn declareth that all things are quickened by the woord of God, and that the sayd eternall wildome which is in God is the wellspring of life and power: he sheweth that men haue not only life, so as they can eat and drinke: but (sayeth he) there is also a light shyning in them. By this woord *lyght*, he meeneth that the image of God is imprinted in vs, because we haue vnderstanding and reason, because wee discern between good and euill, and because men are borne too haue some order and common societie among themselues, so as euery manne hath a conscience of his owne to tell him what is euill and what is good.

Ye see then how God hath graunted men a prerogative which is, not only that he hath giuen them life: but also inlyghtened their myndes, in such wyse as they iudge and discern, yea and take hold of eternall life. Then if we consider well what is in men: it is certain that wee shall woonder. But there is nothing whereat wee shall bee more astonied, than at the reason which God hath put into vs. For yee see that if a man heere of things that he neuer sawe, he conceyue them in his mynd. VVhen men looke aforehand vnto things that are too come, and compare them with things past, they commit all of it vnto memorie. And againe when any thing is red or reported too them, they also iudge of it.

Thus see you how God hath indewed men with a grace that cannot bee valewed sufficiently. And therefore let vs lerne to consider well what God hath giuen vs, and wee shall haue cause ynough to glorifie him, yea and we shall not neede to passe out of our selues for it. And heere also ye see why Sainct Paule in that goodly Sermon which he made in the citie of Athens, sayeth that men neede not too go farre too lerne too knowe God. For (sayeth he) it is in him that wee haue our being, life, and mouing. And if we bee blinde, let vs but fall too groping, and grope with our hands as a poore blind man doeth in the dark. For although he see nothing at all: yet he gropeth about him, and thereafter

taketh his way. Therefore if we be blinde (sayeth Sainct  
 Paule) yet may we grope out Gods works, inasmuch as he  
 hath giuen vs wit and reason: so that we bee vtterly vn-  
 excusable if we make not this grace auaylable, whereof  
 mention is made here. And in conclusion wee must also  
 mark well how Iob sayeth heere, *It is thy visitation*  
*ô Lord, that hath preferued my Soule.* Hithere to he hath  
 spoken of that which wee may see in our creation or  
 begetting. VVhen any of vs is begotten: then doeth the  
 myre shewe it self: that is too say, wee be full of in-  
 fection and filthinesse. And therewithall appeereth also  
 the sayd workmanship which God hath put intoo it,  
 bothe in respect of bodie and soule. But what for  
 that? If God preferued vs not, wee should needs perish  
 euery minute of an houre, as it is sayd in the Psalme:  
 Lord, when thou sendest forth thy Spirit all things are  
 renewed: and when thou withdrawest it, all things go  
 too wrecke and decay. God then must bee sayne too  
 maynteyne vs, too looke vnto vs, and to bee alwayes at  
 hand with vs: or otherwyse wee bee vtterly vndoone.  
 Behold heere a poynt that is well woorth the weying:  
 namely this visitation of Gods in looking too our Sou-  
 les. And the Soules are spoken of precysely by name.  
 VVhyso? If he had sayd, Lord thy visitation preferueth  
 my bodie: my bodie shall not go to the graue at the first  
 brunt, and whyso? euen bycause thou maynteynest it  
 by thy power: if there had ben no more but that sayd,  
 it had ben much: but it is farre more without compari-  
 son when Iob speaketh of the Soule. And why? For it  
 seemeth vnto vs, that our Soule hath of it self the power  
 to quicken our bodie, and to giue it liuelinesse. And this  
 is partly true. But it behoueth vs to vnderstand more-  
 ouer, that our Soules are not immortall of their owne  
 power, nother is the lyfe of them inclosed in themselues  
 as though it had his roote there. VVhere is their lyfe the?  
 In God. So farre foorth then as God, putteth any  
 droppe or spark of life into ménes Soules: so farre foorth  
 haue they liuelinesse in them, and not otherwise. Thus  
 ye see what wee haue too mark vpon this streyne. And  
 specially let vs hearken what the holy ghost ment too  
 expresse by this woord *visitation*: which is, that God  
 mainteyneth vs continually, & looketh to vs to preferue  
 vs, or else we should go to wrecke. The philosophers can

well say, that God hath created and fashyoned vs, & that  
 we haue our being of him: but therewithall they are of opi-  
 niô that after God hath set vs in our race, euery mā guy-  
 deth & gouerneth himself. Lo how they deface the good-  
 nesse & power of God: and vnto the same leudnesse are  
 all men inclined. So much the more then standeth it vs  
 in hand, to mark well this woord *visitation*: which im-  
 porteth as much to say, as when God hath put vs intoo  
 this world, he letteth vs not alone there, as if hee  
 should say, walke ye euery one as ye can: but hee aby-  
 deth with vs continually, and hath his hand alwayes  
 stretched out to breathe his power into vs, to the intent  
 we shold not miscarie. Therefore seing we cannot con-  
 tinue, except he haue his eye alwayes vpon vs to visit vs  
 and looke to vs: we must lerne to rule our lyfe in such  
 wyse, as if wee were euermore in his presence. And  
 forasmuch as the same assureth vs of Gods infinite good-  
 nesse which hesheweth towards vs: let it make vs too  
 walk in the feare of him, to magnifie him, and to yeeld  
 him his due prayse.

And nowe lette vs caste our selues downe before the  
 face of our good God, with acknowledgement of our  
 faults: praying him to make vs perceiue them better, that  
 we may bee sorie for them, and bee so greued, as we al-  
 ways seeke the remedie of them, which is, his reforming  
 of them by his holie spirit, that like as he hath created vs  
 mortall men, so he will make vs members of our Lord  
 Iesus Christ, that we may bee repayred after his image,  
 and that he looke not at that which he hath put intoo  
 vs by nature, but at that which hee hath put intoo vs  
 by grace, which surmounteth all, specially seing he hath  
 vouchsafed too make vs new creatures to inherit his  
 heavenly kingdome. And [further let vs beseeche  
 him] not only to continue the good that he hath be-  
 gonne in vs, but also too increace the same till it bee  
 come to full perfection, and in the meane tyme beare  
 with our infirmities, that although wee bee gilty be-  
 fore him, yet he will not condemne vs with rigour,  
 but receyue vs as his children, accordingly as he hath  
 vouchsafed too adopt vs in the name and by the meane  
 of our Lord Iesus Christ. That it may please him too  
 graunt this grace, not only too vs, but also too all na-  
 tions of the earth, &c.

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

*This Sermon is yet still vpon the xiiij. and xv. verses, and then vpon  
that which followeth.*

16. Let it increace, come thou as a Lyon and shevverthy selfe maruelous vpon mee.  
 17. Thou renevest thy plagues against mee, thy vvrath increaseth about mee: the svvoorde  
 of change and the multitude are vpon mee.



Yesterday we saw how God preferueth vs in the state wherein he hath  
 set vs: and that it is not ynough for him to haue created vs at the  
 firste, nor too haue giuen vs liueli-  
 nesse: but that he must be sayne to  
 continue it also. Now if this be to  
 be acknowledged in respect of this present lyfe: muche  
 more reason is it that God should be prayzed for renew-  
 ing vs by his infinite goodnesse, for repaying his image  
 in vs, and for leading vs as it were by the hande, vntill  
 suche tyme as wee haue finished our course. For it  
 behooueth him too worke with a greater power in

that behalfe, than in the order of nature. Therefore let  
 vs learne to magnifie Gods gracious giftes in such wise  
 as wee perceyue them to bee. And further let vs marke  
 well, that if Iob hauing felte that God had bestowed so  
 many benefites vpon him, ceased not to be so greued, as  
 he was sayne to bewray his excessiue passions: the same  
 may muche more befall vs, when wee shall not haue  
 minded Gods goodnesse as becommeth vs, and the gra-  
 cious giftes which he dealeth out too vs dayly. For (as  
 I haue declared heretofore,) the true remedie too as-  
 swage all our miseries, is too feele how bountifull God is  
 vnto vs, and what riches of his goodnesse he poureth out  
 vpon vs. If wee knowe this thoroughly, it is ynough too  
 remedie



remedie all temptations, in suche sort as we may be able to take courage to call vpon him, euen when we shall be as it were in hell. And well did Iob knowe these thyngs, howbeit that this affliction was so great and terrible, as it ouermastered him. Therefore let vs bethinke our selues well, and let vs marke that God will punish vs for oure vnthankfulnesse, if we make not account of the benefits which he dayly bestoweth vpon vs. And there shal neede no great tribulation to ouerthrowe vs: but we shall be dispatched out of hand as soone as we feele any little aduersitie: And for prooffe heereof, let vs come too that which Iob addeth. *If I haue sinned (saith he) thou wilt imprison me, and thou wilt not let me go vnpunished.* As if hee should say, Lorde, thou holdest me as it were vpon the racke. For he matcheth imprisonment against some sodaine punishment, which God mighte lay vpon him, and which should be easier for him to abide: at leastwise too his owne seeming. VVe knowe that the present harmes are greuouser to beare. He that indureth bitter colde, could find in his hart to be broyled with heate: and if he be hote, he desireth extreme cold. So then, Iob being pressed with such violence by the hand of God, as there seemed not to be any hope of recouerie: wold fayne: that God shoulde haue killed him out of hand, and that he might not haue pyned any longer: like as when a wretched offender is condemned and seeth he cannot escape, and yet is let alone vnexecuted: his miseries are encreased in that he feareth to be put to torture, and that hee shall be charged with new matters from day to day. Iob being in such cace, complayneth that God persecuteth him, and saith he oughte too take him out of the worlde without any more ado. Heereby we are admonished, that if God moderate not his roddes when he mindeth to chastize our faults, or to exercise our pacience: we are so dismaide, that in sted of profiting vnder his correction we shall do nothing else but storne, and there shal be nothing but turmoyling and rebeliuousnesse in vs. Iob was patient, and yet for all that, he sayled not to make a great broyle, as though he had bin minded to stand at defyance with God: And his infirmitie had driuen him therevnto, if God had not preserued him by the grace of his holy spirite. Sith the cace standeth so: let vs marke well, that it standeth vs in hand to pray vnto God, that whensoever he shall be minded to chastize vs, or to trie our pacience, it may please him to vse suche mildnesse towards vs, as we may learne chiefly to know his hand, and to profite our selues thereby, and not to be caried away by our ouerheady affections: and further, that although God suffer vs to be tossed too and fro, and our owne flesh to carrie vs away: yet neuerthelesse it may please him to succoure vs, and that we may haue wherewith to fence our selues, that we giue nothead to our affections. And in the meane while, let vs not be out of hart when we feele turmoyling in our selues, though it seeme to vs that we be skirmishing against God, and that it is vnpossible for vs to returne vnto him to yelde oure selues vnder his obedience. VVe see heere what happened vnto Iob: and therefore let vs call vpon him that is able to set vs vp againe, when we be vtterlie ouerthrowne. And thus ye see what we haue to marke in this streine. But now let vs come to the wells head. *If I be wicked (saith Iob) wo is me. If I be righteous, yet may I not lift vp my head, seeing my trouble and being filled with reproch.* Iob goeth on foorth with the matter which I haue expounded already heretofore. For he considereth, that if he be wicked, the lawe of God shal condemne him: and that if he be righteous, there is yet another righteousness aboue that, whereby he shal not misse to be condemned. That is a thing which

is not so well knowne as this: and no maruell. For although God haue told vs in his law, that we are al damned, and the thing is manifest of it selfe: yet shall wee hardly find one of a hundred, whiche commeth to that point. And why so? For hipocrisie hindreth vs, and blindfoldeth our eyes, yea and vtterlie blindeth vs, so as wee cannot knowe that which ought to be best knowne and most familiar vnto vs. Behold, Sainte Paule confesseth that although he had bin trayned vp from his childhood in the lawe of God, and one of the order and companie of the doctors in great reputation. Yet notwithstanding he vnderstoode not what was the meening of gods law, but flattered him selfe, so as he was puffed vp with pride, supposing him selfe to be righteous. I liued (saith he) that is to say, he thought him selfe righteous before God, and had an ouerliking of his owne merites. And why so? Bycause he had not the power to enter into his owne hart, and to say that God hath giuen vs the lawe for euery man to view him selfe in, that all men might know how there is nothing in them but vnrighteousnesse, and be ashamed thereof. Saint Paule was not come so farre forward. If a man that had bin trained vp in Gods lawe, and therewithall liued a blamelesse life, was neuerthe later dazeled with pride: what shall come of vs? VVhat shall become of such as haue no care at all to thinke vpon God nor vpon his word, but are saped in their vices & leade a lawlesse life: or what shall become of those that vaunt them selues and yet haue no cause at all? According as at this day we see these monks, and these hypocrites, and all these chaplaynes of the papacie: and as we see the whole rable of these superstitious cloysterers which haue their gay deuotions: and yet in the meane while, some of them shall be whorehunters, some drunkards, some full of crueltie, and other some full of treason and enuie. So then they cease not to reckon themselves for righteous, and they haue merites to sell and to depart with vnto other folkes. Therefore we must not thinke this straunge, seeing that Saint Paule was so abused in that behalfe. And hereby ye may see, that there is so grosse hypocrisie in men, as it is a wonder how God should be so patient, as to beare with them so long as he doth. But if this condemnation which God setteth out vnto vs in his lawe, be vnknowne vnto vs: how should we attayne to the conceiuing of the iustice which is higher and traunger than that: when it is said vnto vs, Thou shalt loue God with all thy hart, with all thy mind, and with all thy strength, and thy neighbour as thy selfe: there is no man but he confesseth it to be good reason, that we should keepe this rule. For very nature teacheth vs, that we be created to the end we should mainteine the common societie that he hath ordeyned among mankynd. These then are things that ought to be commonly knowne euen vnto little children. But let vs come to the comparing of our life with that whiche God commaundeth in his lawe, and we shall find that euery one of vs is guiltie for his owne part. And we come so farre short of performing all that God appoynteth vs: as we be not able to performe any one point, no not euen so much as to thinke to do good. For (saith Saint Paule) we are not able to thinke a good thought: and we find it ouermuch by experience. VVhen we haue made this comparison, yet do we continue dull still. VVhich of vs feeleth him selfe wounded with so deadly a wound, as too saye, Alas I must be faine to come before my God, hee must be my iudge, and I haue nothing to aledge, but I must be driuen to confesse that I am more than conuicted: VVho is he that thinketh thus? No man. Although men haue not done any deede that is to be condemned

Mat. 5. d. 28.  
c. 22.

or to be blamed: yet notwithstanding, they cease not to be giltye inasmuch as it is saide vnto vs, Thou shalt not hurt God hath not only forbidden vs to be murtherers, theeuers, whomongers, blasphemers, and rebels against his word: but he hath also forbidden vs to consent to any euill. VVhosoever shall but cast aside an vnchaste looke: the same is a lechor before god. VVhosoever shall haue slandered his brother, or rayled vpon him, or priuily hated him. behold, he is a murtherer. VVhosoever wiltheth other mens goodes, although he neuer go about to take them: yet is he a theefer already. And God hathe not only forbidden the desire to do amisse: but he passeth yet further. For he hath forbidden lust, that is to say, if we be but tickled and stirred vp to any euill desire or liking, fourthwith we be transgressors of Gods lawe. But finally do men consider this as I haue said heretofore. Seing we bee so blockish as to haue no regard of oure selues, and that the lawe is so cleere and large a looking glasse for vs to behold our selues in: I pray you who is he that can boast him selfe to be righteous, and that he is able to performe all that is in the lawe, and all that God commaundeth? Therefore we must not thinke it strange if we cannot clere ourselves of that which is conteyned there. And furthermore, that we may take profite of this doctrine, it behoueth vs to call to remembrance what we haue declared afore: namely that Gods lawe is a sufficient perfect rule whereby to liue a good and holy life, that is to wit, in respect of vs. Let vs marke then that the righteousness which is conteyned in the lawe, may well bee termed a perfect righteousness: yea in respect of men, that is to say, according to their capacite and measure. But this righteousness is not answerable to the righteousness of God, nor equall with it, it cometh farre short of it. As how? This will bee better knowne by the Angells. Ye see the Angells haue no lawe written, and yet they frame them selues to the obeying of God. And heere ye see also why we say in our prayer, Thy will be done in earth as it is in heauen. For there is no gaynsaying, God is obeyed fully, and he reigneth in Heauen. Then do wee desire to be conformable to the Angels, and that ought to be ynough for vs: for then shall we haue such a perfection as ought to be in creatures. Yea but is that as much to say, as the Angels haue a righteousness that may fully match and be compared with the righteousness of God? There is a great odde betwixt them, as there is distance betweene heauen and earth. Although the righteousness of the Angels be perfect in respect of creatures: yet is it nothing but smoke when it cometh beefore the infinite maiestie of God.

Leuit. 18. 4. 5.

Therfore let vs marke wel, that the lawe which was giue vs, is a full and certaine rule whereby to liue well. And when we can once do and performe that which is ioyned vs there: then shall we be taken and reckened for righteous before God in all perfection and goodness, but yet for all that we shall not be so righteous as to say, there is any worthinesse in vs, so as wee might deserue any thing at his hand. And why? It is of his owne free fauoure that he saith, he that doth these things shall liue in them. For God might exact what he listeth at oure hande, and yet notwithstanding we can neuer say that we be not in his dette. For wee bee his, and what soeuer we bring vnto him he will not accepte it excepte he list, Although wee take it to be as righteous as any thing can bee, and that (to oure seeming) there bee no faulte in it. Yet will not God vntersafe to cast his eye vpon it, except he list: that is to saye, excepte his owne meere grace and bountifullnesse do moue him to do it.

Now then wee see, how there is a double righteousness in God. The one is that which is set fourth to vs in the lawe, wherewithall God contenteth himselfe, because it pleaseth him so. And there is another secreete righteousness, which surmounteth the wit and capacite of all creatures. In this respect Job saith heere: *If I be wicked, do vnto me.* VVhy so? For it is said, *Curfed be hee that performeth not all the things that are conteyned in this booke, Curfed bee hee that worshippeth not God. Curfed be he that breaketh the Sabboth. Curfed be he that honoreth not his father and mother. Curfed be he that stealeth other mens goodes, or taketh them away by force. Curfed be he that killeth or hurteth his neighbor: and all people must answer Amen.* That is to say, all of vs must confesse, that we haue rightly deserued to be curfed and cast away at Gods hand. For albeir that the lawe (perchance, were not written in Jobs time, (as we knowe nothing thereof.) yet was this record ingrauen in mens hearts. Then do ye see wherefore hee saith, that he is vn-happie if he be found wicked, that is to saye, if hee shall haue withtoode Gods will, and led a loose life. And secondly he addeth, *Although I were righteous, yet will I not lift vp my head.* VVhy so? *Because* (saith he) *I see mine affliction, and am filled with shame.* VVherby he meeneth, that Gods increasing of his afflictions, is as much to say, as he hath soueraine authoritie ouer all men: and that although they be righteous, yet may he execute such rigoure vpon them, as may be thought straunge: and yet that howsoeuer the case standeth, men shall gaine nothing by checking against him: they may well pleade and alledge this or that, but yet must they be fayne to be confounded, and God must haue the maistrise of them. For this cause Job saith that he wil not lift vp his head though he be found to be righteous. But by the waye a manne might aske a question heere, how Job meened that hee should be found righteous? For that is impossible. Hee skarce knew himselfe if he meant to chalenge such a perfection as were the true fulfilling of Gods lawe. And why? As I haue said heretofore, so long as men continue in their owne nature, they are so farre wide from discharging their duetie to Godward, or of anye parte thereof: that there is nothing else to be found in them but rebelliousnesse: according as Saint Paule saith, that all the affections of our fleshe are enemies vnto God. Shall we then follow our owne nature? Then go wee cleane ake to Gods will, and we haue not so muche as one thought but the same is wicked and damnable. And so vntill God reach vs his hand, we shall neuer come vnto him. But hath hee begonne to giue vs that grace? Yea partiye: and verely so farfoorth do we labour towards hym, as he draweth vs vnto hym, and as hee guideth vs: and yet for all that, we come not to him so fast as were requisite. For we may haue some good inclination: but the same shall be but weake: we shall limpe and make many false steppes: we shall stumble, and oftentimes start aside out of the right path. Ye see then in what plight men be.

Rom. 8. b. 8.

But let vs come too the highest degree of this righteousness. Let vs take Abraham, or the other holy fathers that haue walked in suche perfection, as if they had bin Angels. Is it too bee sayde that these menne haue fulfilled the lawe? No. There is none of them all but hee shall fynde him selfe blameworthy when hys lyfe is examined before God.

And how is it then that Job saythe heere, that if hee bee righteous, yet wyll hee not lift vp his head? True it is that God accepteth them for righteous which are not righteous: that is to saye, when hee hath gyuen vs the

the grace to waike according to his will: although there be faults in vs: what thee hee passeth not for that, nother will he be rigorous towards vs. Though we haue not performed our ductie in al poynts to the full, hee shaketh vs not off, but beareth with our weaknesse, allowing and accepting that thing for good in vs which is not good. Ye see then how God dealeth with his faithful ones. But in this place Iob hathe spoken of an impossibilitie, as if he should saye: True it is, that I am not so righteous as that I maye come before God to saye, let vs fall to account, and let my life be well tried, and it will be found that I haue not offended awht, but haue fully discharged my selfe from one side to tother: this were impossible: But although I had fulfilled the lawe, yet durst I not lift vp my head. And wherefore? *I see beere mine affliction, I am filled with reproch,* as if he should saye, God holdeth me in such awe, as I wote not what to do, and if I reple, I shall gayne nothing by it. Heerein Iob bewrayeth his passion. For he should haue confessed well, God is righteous, and not only his lawe will serue to bridle me, but also I know there is another higher righteousness, than that which is knowne to vs by his will and by the record of good and euill which he giueth vs to rule our life by. I knowe then that God hath another higher righteousness than this, and therefore it behoueth me to submit my selfe vnder him. Iob oughte too haue spoken so: but he bewrayeth, that it is as it were by constraint, that hee acknowledgeth a higher righteousness in God, than the righteousness of the law. For he saith, *I see mine affliction, I am filled with reproches,* and therefore I will not speake a woord. If this befell to such a person as he was, what shall become of vs? Then let vs inure our selues to consider well Gods true and peculiar righteousness which is incomprehensible to vs, and let vs honoure him in all his secrets, and let vs not conceiue the things that are in him, after our owne witte: for we see our owne smalnesse. And to be short, what must we do? Truly, for the condemning of our selues, wee neede not to climbe so high as to say, God hath a righteousness which cannot be comprehended by creatures, and wherevnto mans witte cannot reach. VVee haue not too do with this for the condemning of oure selues: for the lawe will be ynough for that matter, as hath bin shewed already. As often then as a man shall be so proude as to thinke he can mainteine himselfe before God by his owne works, let him bethinke him selfe well, and looke vpon Gods lawe. For it is not for vs too say, we be righteous bycause we seeme so to our selues, or bycause men find vs to be so and allow of our doings. No, but the triall must be made by the lawe of God. VVhen all the world shall haue canonized vs for saints, it shall nothing boote vs if the heauenly iudge condemne vs. For God will not haue vs to go any whither else than to his lawe: he will not bow nother one way nor other. And therefore as oft as we bee tempted, eyther with pride, or with hypocrisie: let vs bethinke vs what the lawe saith to vs, and we shall find so great and so honorable shamefulness in our selues, as there shall remaine nothing for vs but euerlasting death.

Thus ye see how wee ought to practize this lesson. VVo vnto vs if we be wicked. For then shall wee not neede to come to the second poynte, That if we be righteous, yet dare we not lifte vp our head. And why? For where is he to be found, that is righteous? Furthermore let vs marke well, that when we be righteous, that is to say, when we be not vtterly wicked and out of al square: all the righteousness that is in vs, shall be but a franke and free acceptation. As how? True it is that the faith-

full are called righteous, not only bycause God forgyueth them their sinnes, and receyueth them to merite: but also bycause he liketh well of their life. It is said that Simeon was a good and righteous man: and Zacharie and Elizabeth his wife were righteous also. And why? Bycause they walked in Gods lawe and commaundementes. The same is said also of the holy patriarks. Yea but let vs marke, that it was bycause God of his owne free goodnesse receyued them, and layed not their sinnes too their charge. VVhen wee saye that men are made righteous by fayth: it is as much too saye, as God forgyueth their sinnes, and cleerely acquiteth them for our Lorde Iesus Christes sake.

Likewise it behoueth vs to vnderstand that wee are righteous in oure woorkes, bycause God accepteth vs too fauoure. For oure woorkes deserue too be alwayes refused at hys hande. I speake not of the works which men do of their owne power: for in them there is nothing but all villanie and rebellion. But euen when a man is gouerned by Gods spirit, and by hys grace doth walke in good woorkes: yet are all hys good works vnperfecte, and God maye call them off: yea and they are so farre off from any worthynesse or deseruing (as the Papistes imagine) as there is nothing but fylthynesse in them. Neuertheless yet God receyueth them. Yea euen as a father receyueth that whiche commeth from his child, though it be nothing woorth. So then, although we be righteous: that is to say, although wee haue some lykely hooode of righteousness: let vs marke well that the same deserueth not to be accepted so before God. And why? Bycause it is written, cursed be he that performeth not all the things which are conteyned in the booke of the lawe. Nowe, there is no man that performeth so much as any one thing, I meane that performeth it with a pure and perfect mind.

And therefore it foloweth that God maye damne vs all. And so, wee must be fayne to holde downe oure heades, yea euen without going any further than to the lawe: and yet is that nothing if we come to Gods righteousness which is incomprehensible to vs. Let vs put the case that a man behaued him selfe in all poynts as became hym: what might he do? might hee therefore pleade agaynste God? No: he must come short of that. And why? For God oweth vs nothing. That is true: but he hath promised that whosoever doth those things shall liue in them. Yea, but we must vnderstande, that he hath made that promise of his owne free bountifullnesse. VVee see how our Lord Iesus Christ saith, that when a seruant shall haue done all that he can for hys master, (he speaketh of the seruants that were in those days, that is to witte, of slaues that were in bondage too be bought and sold:) then if a slaue do all that he can for his master: shal his master rise from the table and say, I will nowe serue thee another whyle? No. For it is the seruants ductie to serue his master, and not that the master should abace him selfe to his seruant, or be bound vnto him in any thing. Euen so (saith Christ) whē ye haue done al that is commanded you, assure your selues ye are still vnprofitable seruants. And in so saying, Iesus Christ meeneth not that there was euer any man found, or that any can be found to haue performed all that God commandeth: but he putteth the case that it were so. So also must we do. Let vs put the case that a man had fulfilled the lawe yet behoueth it him to reuerence God with all humilitie, saying, Alas Lorde, I will still submit my selfe vnder thy hande. for I knowe well that all that I haue done is of thee, and that there cannot so muche as one droppe of goodnesse procede out of me.

And

Luke. 1. 1. 5.  
2. d. 5.

Gen. 6. 6. 9.

Deut. 7. 26.

Leui. 18. 2. 3

Luke. 17. 6. 7

And although thou accept me : that is not bycause I am worthy, or bycause I haue deserued it: but it is of thine owne free fauour. Lo how we ought to deale. Furthermore let vs be well ware of the excessiue passion that was in Iob. It behoueth vs to conceiue the soueraine righteousnesse of God in such sort as I haue said. And that must be to the end we may be the more induced to humilitie: and not to say, If I be righteous, yet will I not lift vp my head, seeing mine affliction. For it is certayne that God will performe whatsoeuer he hath promised, yea euen in that he hath said, he that doth these thynges shall liue in them. And certainly, if we be able too performe the lawe to the full: let vs assure our selues, that God hath his reward redy to reward vs with. Then must we not say as Iob doth, that seeing our reproch, and seeing he scourgeth vs: we be confounded by a power that we knowe not off, and that although the same be farre out of measure, yet we dare not grudge against it, bycause we shall win nought by so doing. No: let vs not be caried away so farre, but let vs thinke that God neuer chastizeth his seruants without iust cause, yea though hee haue no eye to their sinnes, as it is certayne that Iob was not punished as a wicked offender. True it is that God had iust cause to punish him an hundred times more: but god had not that respect and meaning with him. VVhat then: his intēt was to trie his pacience, and to c'care him of the slander that Sathan made of him in saying, Iob obeyeth God bycause he is in prosperitie: and therefore God meant to shewe the contrarie. So then when wee speake of Gods soueraine iustice, let not our talke be to thinke that he presseth vs out of measure, nor to auance our selues against him by force: but let it be to honour him in his wonderfull secrets, yea euen in suche wise, as we may be fully resolved to say in our selues, Alas, it is not for vs to alledge, that though we be righteous, yet we will not be so bold as to lift vp our head: for wee haue good cause to hang downe our heads continually. For although God set not him selfe downe in his throne to condemne vs: we haue our iudge within vs. Cannot euery man condemne him selfe? hathe not euery man the witte to perceiue him selfe to be more than blamable? Let vs marke then that there needes none other cōdemnation for vs, than that which is contained in the lawe, wherewith both great and small ought too be well acquainted. And after Iob hath spoken so, he addeth, *that he wold sayne that his plage were increascd. Yea but what then? Although it increased (saith he) yet wilt thou come vpon me as a Lion, and wilt shew thy selfe maruellous against me* Heere as before Iob treateth of Gods secreete iudgements, which man cannot reach vnto, by reason that the same do farre passe his vnderstanding and wit. And that is the cause why he calleth God maruellous. True it is that we shal alwayes find Gods lawe straunge, bycause it wakeneth vs vp beyond our imagination. And we our selues also see, that when the wisest men do speake of soundnesse and perfection, they come short of the rigour of Gods lawe. Also when God teacheth vs by his word, he doth it stil aboute our ordinarie capacite. But when we haue once bin taught, to know how the matter goeth: we be fully conuicted that it is so. If God haue laide the bridle loose in oure necke, so as we haue not bin at hys schoole to learne his will by his lawe: we be well neere as good as brute beasts in that behalfe. But whē we once know that a man must loue God with all his hart, with all his mind, and with all his strength, and his neighbour as him selfe: then we see that God requireth nothing at our hands, but that which we owe him. And why? For we are his, and we haue not any thing, whiche we haue

not receiued of him. Thus ye see how we shall find nothing straunge if we referre all to Gods word: but [contrariwise] that all Gods doings are according to reason and equitie. But when we come once to the righteousnesse that is vnknowne, to say that although we had performed the whole lawe to the full, yet had we done nothing in respect of the righteousnesse of God: that is yet a farre straunger thing, in somuche that we knowe not what to say, but all our wittes faile vs, and are amazed at it. And that is it whiche Iob meant in saying, thou wilt shew thy selfe maruellous against me. Now although God be maruelouse in his wonderfull iudgements, yet must the faithfull sort learne to thinke it nothing strage. As how? Let vs take example in Gods election, in hys prouidence, and in all the things that he doth aboute our vnderstanding. Behold a part of Gods secretes which are as a bottomlesse pit vnto vs ward. God choseth whome he listeth to bring to saluation, and forsaketh the residue. He findeth vs all alike, so as no man can vaunt him selfe to be better than his neighbour. And wherefore then are we so sholed asunder, as to say that God choseth the one sort to make them inheritors of his kingdome: and forsaketh the other sort to make them go to destruction: what is the cause heereof but only his will? At the firste blush we thinke this very straunge, saying: How now? is it any reason, that whereas we be all of vs Gods creatures, and there is no difference betwixt vs as in respect of our selues, but one of vs is as lightly preferred as another: yet notwithstanding God hath pitie on whome he listeth, and forsaketh the residue? Is there any reason in so doing? Lo how men shal be tempted to grudge against God. But good reason it is that this should be wonderfull to vs. For if it were not wonderful, we would alwayes haue our wittes intangled in many questions, and in the end we wold spew out blasphemies as we see these priuie repiners do, who are alwayes arguing and making phantasticall discourses, and could find in their hart too condemne God bycause he worketh not as they would haue him. Then if man speake to vs of Gods election, it must needes be a maruellous acte: and yet we must not be astonished at it. And why? to the end it may prouoke vs to honour him, and to say: Alas Lorde, wee cannot reach so high as to enter into thy secreete purpose and to know what is inclosed therein: but it becometh vs to reuerence that which is vnknowne to vs as now. The must we confesse that thou art righteous and good, yea euen though there appeare no reason of it vnto vs. VVhen we be come to that point: we shall not fling out rashly and at all aduentures to iudge of Gods secrets after our owne fancie, but we shall do as we see the faithfull of all times haue done. Verely when they dispute of Gods election, they do it soberly and modestly, and they crie out with Saint Paule, O howe wonderfull are thy iudgements. *Ro. 11. d. 33.* They be rauished at them, and they inquire not curiously of this and that, but they thinke well, as now we knowe Gods doings but in part, but the day will come that all shall be reuealed vnto vs to the full. Lo how the faithfull haue alwayes reasoned of Gods election, and not raunged abroad to inquire of things curiously. Certesse they thought it very straunge and it was maruellous to the: but their so doing was to yelde God his due honoure, knowing it to be too greate a loftinesse for his creatures to presume to attayne so high. And in so doing they continued quiet, they were rauished with wonderment, these doings of God were marvellous vnto them, and yet they were not ouerstrange to them. They were marvellous too them, bycause they knewe that in them there are secretes which surmount all capacite and vnderstan-

derstanding of man. And agayne they were not strange to them, by cause that by their election they knew Gods goodnesse and mercie in that he had chosen them too saluation, by calling them vnto himselfe, and by casting off the rest. Behold what we see in Gods election. As much is to be said also of his providence. It is said that God disposeth all things in the worlde. VVell then, is it possible that when warres come, they shoulde bee of Gods stirring vp? or that God should guyde them that are tossed with outrageous passions, such as the princes 10 be that are full of ambition, couetouse, bludsheders, rakers, extorcioners, in somuch that there is as it were a hellish conuzion, and they that serue them in that behalfe, make no conscience nor sticking at all to flea, rob, and pill?

Ye see then that menne are as ill as wilde beastes, and much worse. And should God vse such instrumentes? Howe shoulde that be possible? Ageyne we see that the Church it selfe is turmoyle: ye see what persecutions it is put vnto: and who is he that raiseth them vp? Fur- 20 thermore we see that the doctrine of the Gospell is as it were troden vnder foote by the tirannie of wicked caitifes, so as lies reigne in stead of truth. And who is it that maketh such troubles? It is the rightfull vengeance of God. VVe see not the reason of it, we see not how nor in what wise it woorketh: but wee must perceiue hys hand by faith. This is strange to vs, and so must it needes be, to the end it may humble vs. But when wee shall haue bin instructed in Gods word, although wee knowe not the reason of his woorks, yet shall we custo- 30 mably magnifie them, assuring our selues that hee doth not aught without iust cause. Ye see then how it standeth vs in hand to practize this sentence wherein it is said, *Thou wilt shew thy selfe maruellous against me.* But Iob passed measure: that is certaine: hee sheweth heere that he was tempted of an outrageous passion. For he saith, thou wilt shewe thy selfe maruellous: [whereby] he declareth and confesseth that for his owne part hee was vtterly dismayde, and thought it very strange that God should scourge him so. But we must beware that 40 he be not maruellous to vs after that sort. True it is that when we perceiue Gods maruellouse and secrete dealings, we may well be so abashed as to say, Alas Lorde, we see our owne weakenesse and rudenesse, in that wee thinke the woorks of thy hands to bee strange. But what for that? Thou shalt enlighten vs by little and little, vntill we be come into thy Sanctuarie. VVe haue one foote there already: truly we are but at the courtins, wee see thee but aloofe: but the time will come that thou shalt giue vs a more familiar knowledge. And there- 50 fore let it not greeue vs that God shoulde haue his secrets in such wise, which surmount our capacitie. But yet dothe this amaze vs: for a man maye alledge, and how so? doth not all our welfare and happinesse consist in the knowing of God and of his will? Yes verely, so farre foorth as is expedient for vs.

But let vs marke, that God hath giuen vs a way too know him, which is conuenient and fit for vs. He could well giue vs the full and perfect light at this day: but he seeth it is not for our profite, and therefore hee giueth vs but a certaine portion, and he applieth him selfe 60 vnto vs. And therefore, let it not greeue vs too haue this knowledge of God as yet by measure, as it is giuen

vs in the scripture, and to wait till he haue bereft vs of this mortall body, and specially till he haue wholly re-  
fourmed our mindes that they maye bee no more so wrapped in these worldlinesse, and earthlinesse, and specially in the sinfulnessse that proceedeth of the sinne of Adam. And by and by for a synall conclusion, Iob declareth, wherein God shewed him selfe maruellous agaynste him: that is too witte, *In that he will reuiew bys stripes and fall to chaunging.* True it is that the hebrew worde whiche is put for *Stripes, woundes, or plagues:* signifyeth as much as *Records, witnesses, or witnessings:* and not without cause. For the plagues whiche God sendeth vpon men are as it were witnesses broughte foorth agaynst them, and proofes that God maketh to bring things to knowledge. But in this place Iob speaketh of *Stripes, woundes, or plagues,* whereby he meeneth the chastizementes that God had layd vpon him. Therefore hee saithe they were renewed, in somuche that he had new chastizementes layd vpon him. This is a thing well woorthy to be noted. For although we find Gods woorking to be strange to our vnderstanding: yet notwithstanding there is nothing that hindereth vs more from the knowledge of Gods righteousnesse, than this temptation doth. That (I say) is the thing wherein men find themselves most hindered. True it is that as oft as any man alledgeth any peece of scripture to vs, which is not to our liking, the same greeueth vs, and by and by we fall to arguing agaynst God. But specially we shewe our stubbornesse when wee bee smitten and beaten by the hand of God, and we cannot be broughte to confesse that God is righteous in all his chastizementes. Beholde (say I) a thing wherevnto we cannot be made to agree. And so ye see why Iob hauing spoken of Gods wonderfull woorking, addeth, *Thou doublest thy plagues against me.* But forasmuch as this matter cannot be discourfed at length to day: let vs marke that there is nothing else for vs to do but to flee vnto God, praying him to giue vs suche a tast of his word, as we may quietly receiue whatsoever is conteyned in the same: and yet that whensoever it shall please him to vse rigoure to- 40 wards vs, he will so moderate his roddes, that although he make vs feele the smart of the, yet we may not cease to haue recourse vnto him as to our father, to the ende he may alwayes receyue vs as his children.

And nowe let vs kneele dowae before the face of our good God with acknowledgement of our sinnes, praying hym to make vs knowe them in suche wise, as we may not anye more be blinded with hypocricie, or with pride, or with the fonde folies whereof oure heads are full: but that beeing vtterlye ashamed, wee maye alwayes haue recourse too the remedie that is giuen vs, whiche is to embrace the redemption that is purchased vs by the death and passion of oure Lorde Iesus Christ: and that wee knowing the same too bee the only meane whereby wee may bee reconciled vnto god, may come to it with assured trust that he will heare vs: And therewithal that it may please him so to aide vs with his holy spirit, as he may make vs to walke in the feare & obedience of him, vntill he shall haue restored vs fully, and that there remaine no more sinne and corruption in vs. That it maye please him to graunte this grace not onely to vs, but also to al people and nations of the earth, &c.



*The .xlj. Sermon, which is the fourth vpon the tenth Chapter.*

18. Why hast thou brought me out of the womb? O that I had died before any eye had seen me.
19. That I had bin as if I had neuer bin, and that I had bin caried from the wombe too the graue.
20. Shall not the portion of my dayes come soon to an end? Let him withdraw himselfe quickly, that I may take my breath agayne.
21. Before I go into the countrie of darknesse and into the shadowe of death, from whence there is no returning agayne.
22. Into the darke countrie where there is nothing but darknesse, euen thicke darknesse, where there is nothing but disorder, and when it should shine, there is nothing but darknesse.



We must cal to mind what was spoken yesterday concerning Gods changing of his plagues: that is to witte, that when God scourgeth men, he hath diuers meanes to do it: and when hee hath vsed one kind of correctiō, he hath another a wayes in store. Therefore let vs not thinke we be scaped his hand when he hath deliuered vs from some one trouble: but let vs prepare our selues till it please him to shew vs mercie. For behold, the only meane to set vs at rest, is to stand in Gods fauoure. Otherwise he wil make vs feele that which is conteyned in the song of Moyses, namely that he hath diuers sorts of chastizements in his cofers and storehouses. But in the meane while we see that Iob being sore pressed, desireth God to put him to death out of hand. VVe haue seene the same sentence heeretofore. And heere he confirmeth his matter therewith, as if he should say, it is not without cause that I wish so, seeing that God persecuteth me so sharpiy, as I haue no ease nor respite by any meanes, but am vtterly confounded. And whereas Iob saith *Wherefore hast thou taken me out of my mothers womb?* no doubt but he sinned in so saying. For it is a poynt of vnthankfulness in men not to acknowledge them selues very much beholden to God in that he hath made them and fashioned them, notwithstanding that they liue neuer so miserably in this world. And is it a small thing, that God hath put vs into this world to reigne therein, to haue the fruition of all his creatures, to beare his image heere, to knowe him to be our father, yea and to fynd him to be so by experiece? Ought we to ho'd skorne of such an honour as he doth vnto vs? VVe see then that Iob is not altogether to be excused, whē he wisheth to haue bin caried from his mothers womb to his graue, or rather not to haue bin borne at all. True it is that he made not this conclusion to rest fully vpon it: but that he bewrayeth the passions where-with he was moued, although he cōsented not to them. But the popish doctors say, that that is no sinne, but so to say is a great beaultinesse in them. They hold opinion, that if a man be prouoked in himselfe to vengeance, or to robbrie, or to any such other things, the same is no sinne so hee rest not vpon it, ne fully purpose it in his hart but rather they esteeme it as a vertue because they say they be such battels as a man outstandeth. Verely they graunt, that before baptem it is sinne: so as if a Turk or a heathen man be tempted to do euill, he is forthwith gilty before God: But they say, that all such sinnes are so skoured out of vs by baptem, as wee rather deserue praise afore God for not consenting to such temptations than to be esteemed as sinners and to haue done amisse. But (as I erst said) it is to brutish a beaultinesse For

too whome doth God speake when he saith, that men must loue him with all their hearte and with all their strength: Speaketh he not to the Iewes who were of his Church? And doth not the same belong vnto vs at this day? Is it not a rule common to vs all? If we be bound to loue God with all our strength and with all our minde, and [on the other side] if it be so that looke with howe many lewde affections we be combered, so many strivings and enmities we haue against the loue that we owe vnto God: we must needs conclude also that they be as many sinnes, or else that it is no sinne at all to rebell against God and to haue transgressed his commaundements. Ye see then a thing against nature. True it is that our sinnes are not layde to our charge: but yet it ensweth not therefore that we be not woorthie to be punished before God, were it not that he of his owne meere goodnesse doth take vs to mercie. Let vs vnderstand the that whensoever oure fleshe tempteth vs vnto euill, although there be no resting or determining vpon it: yet may God iustly punish vs: neuer the later he of his owne free goodnesse spareth vs so as the same commeth not to account. Iob therefore did amisse. And on our side let vs know, that God may cal vs to iudgemēt and account, if we haue a temptation that doth but make vs to swarue a litle: and although we bring not the same to effect, nor be ouercome of it, yet are we already gone astray, and it behoueth vs to confesse our fault: but yet notwithstanding it behoueth vs also to settle our selues vpon the free mercy that God graunteth in forgetting and buryng all those things. And now let vs come to Iobs talke. He saith, *Wherefore hast thou taken me out of my mothers womb?* Verely if we looke no further but too the life of man, we shall alwayes be fayne to come to this proverbe which is common among the heathen, or at least wise among the most parte of them: namely, that it were good for men neuer to be borne, or else to die out of hande. They that haue reckned the miseries and inconueniences whereto we be subiect while we liue heere by lowe: haue thought, how now? It were better for men neuer to be borne. For what else is the beginning of their life but weeping and wailing? The litle babes before they haue any vnderstanding, do shewe there is such a seagulle of miseries in vs, as it is a pitie and terroure to behold: and afterward as we growe in yeeres, so do our miseries increase in number and quantitie. Therefore it were better for men that they might neuer be borne: and if they must needs bee borne, it were good for them too die quickly, that they might haue no long iourney to make. And this talke hath partly some reason, howbeit it is not without vnthankfulness. And why so? For although the miseries be innumerable wherewith men be oppressed: yet must we wey them in the balance with the honour that

Deut. 32. c. 34.

that

that God doth vs in making vs Lords ouer his creatures to haue dominion ouer them heere by low, as his childrē, whome he maketh to feele him as a father towards vs, and moreouer bycause his setting of vs heere in this world is to aduance vs aloft, that is to witte to the heauenly life, wherof he giueth vs some perceyuerance and feeling afore hand. If this be thoroughly knowne, surely it ouercommeth all the miseries and troubles that can happen to men in this world. And thus ye see why I said that this sentence (namely that it were best for men not to be borne at all) might seeme to be grounded vpon some reason, and yet it was not without vnthankfulness. For we must not forget what God giueth vs to recompence it withall. But so farre off is Iob of coming to that point, that he had leuer not to haue bin borne at all. And why? Bycause he was so combered, his mind was so amazed, and his hart was so seized and forepossessed with griefe, as he could not consider that God had neuertheless created him after his owne image, that hee had kept him in the world as one of his childrē, and that he made him tast of the euerlasting life wherunto men are allured. Iob could not come to that point. And why? His hart was so closed vp with sorrowe, as he had none eye but to his miserie.

And therefore lette vs marke well, that if our afflictions bee greate, wee are alwayes subiect to this fault whiche Iob bewrayeth in Iim selfe: whiche is, that we forget Gods gracious benefites: and that although we be put in remembraunce of them, yet we fynd no tast nor sauour in them, they touch vs not to our comfort, or to assuage our sorrow that we might take breath to say, Lord although I be beaten by thy hand, and that it be too heauie a burthen for me to beare: yet notwithstanding I consider on the other side, that thou hast bin so good vnto me, that I perceiue thee to be a merciful father to me, and that is it that cheereh me vp and comforteth me. Ye see the how the thing that we haue to marke in the first place, is, that we should know that this vice is naturally rooted in vs, so as if God did not succoure vs and giue vs the said comfort to sweeten our sorrowes with, we shuld not misse to bee diuened too suche an afterdeale, as there should be nothing but despaire in vs, and we wolde wish that we had neuer bin borne. And nowe Iob addeth, *Or that I had bin caried from my mothers womb to my grave, and that I had bin as though I had neuer bin.* This is the second part of the prouerb whiche I said was vsed among the infidels: namely that when men be borne, it were good for them to be soon dispatched and rid out of this lyfe. But as I haue touched alreedy, that wer a smal regarding of the honoure that God doth vs in giuing vs such dignitie and preheminence ouer all his creatures. And if there were no more but this, that he as it were mustreth vs in the rank of his children and heires, were not that an inestimable priuiledge which ought to appease all the grefes that can betide vs? Specialy let vs mark to what purpose God will haue vs to liue heere in this worlde. For if we die in our childhood, we haue nother vnderstanding nor reason: but as we grow in yeares, so learne we that which was vnknowne vnto vs: namely that god hath made vs after his owne image, and giuen vs vnderstanding to knowe, not onely that wee must passe away heere by low, but also that there is a continuing life in heauen, and that that is the thing whereto he calleth vs. But if wee be taken out of the world as if wee had neuer bene, we be disappoynted of this great benefite of knowing that God will bee our eternall sauoure, and that he giueth vs alreedy some tokē of his fatherly loue while we be in this earthly wayfaring. Therefore ye see it is

an intolerable vnthankfulness when men wish to haue bin rid out of the way as if they had neuer bin borne. For wee must not thynke vpon the lyfe of manne simplye in it selfe: but wee must set our eye vpon the ende wherunto it tendeth: which is, that we shoulde bee led too the hope that is as yet hidden vp in heauen, wherof GOD giueth vs some tast already, so faire soorth as oure rawnesse is able too comprehend the same.

Also heere is too bee noted in what wise wee may wish to die, and in what sorte we must not onely bee willing too liue, but also cheere vp oure selues, though wee lyue in lingering payne. As it hath bin shewed heeretofore, wee maye desyre deathe in respecte that wee cease not too offende God: and forasmuche as wee bee compassed about with so manye corruptions as is lamentable too see, wee may well mourne and desyre God too deliuer vs from suche bondage: and thys is not onely lawfull but also requisite for vs too doo. For if Gods spirite gouerne vs, wee must hate sinne and all euil. Neuertheless so long as man is in this worlde, hee ceaseth not to displease God. I saye, take euen the vertuouslest man that is, and there shall alwayes bee some fault too bee founde in him. Therefore in hating oure naughtinesse and sinne wee must needes be weerie of our life. And why? Bycause it holdeth vs in the thraldome and prison of so manye infirmities that are contrarie to Gods wil. Ye see then how the faythfull are alwayes weerie too lyue and linger in this worlde sith they cannot serue God fully as they would wishe. And I saye that this is not onely lawfull but also needefull for vs to do.

Vvee see also how Sainte Paule sayth not that hee could haue done so: but declareth that it was best for him that God shoulde take hym quickly out of thys world, if he had had no further respect but to him selfe. And specialy when hee saithe, wretche that I am, who shall delyuer me, hee confesseth that if hee looked not further than too hys owne presente state, hee was vnhappye. And when hee d. fyreth too bee delyuered from hence, he speaketh it not through humane passion: but of zelousnesse wherewith hee was driven by the holye Ghost, and of a singular regarde that hee had to gyue him selfe to goodnesse. For hee sawe that that coulde not bee done till hee were quite and cleane rid of this flesh. And that is the cause why hee was weerie of his life.

And heere ye see howe wee ought too proceede in that behalfe: that is to witte, that our misliking of oure life must be bycause we knowe our selues to be sinfull. Howbeit for so muche as men cannot atteyne therevnto, GOD is fayne too pinch them, to make them abhorre sinne. And forasmuche as wee bee fayne to be driuen to it by force: ye see that this is one fault in vs: And agayne although God chastize vs, and that by suche corrections wee bee warned to mislike of our sinnes: yet wee hate them not, excepte hee continue in making vs too feele the smart of them. For if hee withdrawe his hande, we fall to our olde byasse, and wee could find in our harts to sit still in our owne woorkes if he would let vs alone.

Yee see then heere the second vice. And further, oure hating of this present life is bycause wee cannot lyue heere, after oure fleshy lustes, whiche notwithstanding are wycked and corrupte. Vvee wolde haue God to giue vs leaue too offend him, yea if wee coulde make such a bargaine with him, our life shuld be sweete, and we wold desire nothing but to tarric heere.

Vve

*Phil. 1. 23.*  
23, 24.

*Rom. 7. 6.*  
24.

VVe see then that the cause why men are weerie of their liues is for that they cannot compasse their desires. They hate not the euill that is in them, nor the corruption of their nature which intangleth them: but yet they besorie that God giueth them not full scope to do what they lyst, ne suffereth them to take their delightes and pleasures heere after their owne inclination. Againe there is yet one other thing too bee condemned, which is that wee keepe no measure: and that although we haue good reason to hate our life: yet if wee fall to mislyking of it, it is done too farre out of square. But Saint Paule in the place that I alleadged afore, leadeth vs to the cleane contrarie. For although hee call himselfe wretched or vnhappie, & desire to be deliuered out of the pryson of his body. Yet he commeth backe to this poynte, that he contenteth himselfe with the grace that God giueth him. Beholde (saythe hee) I thanke my God through Iesus Chryste. For he knewe well, that God woulde not leaue him without helpe: hee knewe that God woulde gyue him power to withstand the euill: and finally that the infirmitie which was in him was buried before God so as it shuld not be layd to his charge. S. Paule then misliketh not his life as a man that stomaked at it, and were impatient, neither dothe he cast himselfe into suche outrage as to checke against God: but cleane contrariwise he yeldeth himselfe vnto Gods good wil. He contenteth himselfe in that God layeth not the euil to his charge, and in that he holdeth him vp with a strong hande that hee bee not vanquished by Sathan nor by sinne. And euen so ought we to do, but we do it not. Thus ye see how it may bee lawfull for vs to hate this present life, bycause (say I) that God holdeth vs in the bondage of sin. And again it behoueth vs to holde this measure of languishing vnder Gods hande so long as it shall please him too holde vs in this worlde, knowing that it ought to suffice vs that he is neare at hand with vs to helpe vs at our neede. But wher as Iob sayth, *I would I had not bene borne, or that I had ben caryed from my mothers wombe to my graue:* it is an inordinate manner of speech, and although he rested not vpon that poynt for a doo: yet he offended God. And here ye see good cause to marke well that which is sayd here. For we shall neuer keepe any measure and euen hand in hating this present life, except we consider howe it is giuen vs of God to the ende to make vs passe further by making vs too feeble his fatherly loue. This present life is a witnesse, that God by shewing himselfe good towards vs, doth already warrant vs that which wee see not yet, namely the immortal glorie which he hath layde vp for vs. But wee thinke not of that: wee couet not to liue for that: wee passe not for seruing of God, nor too doe as is shewed vs in the examples of the holy fathers, namely I will liue to sette foorth the prayse of the Lorde: I will liue to come to the temple to magnifye my God. VVe haue not that regarde with vs, and no maruall at all, for wee bee vtterly corrupted, and haue forgotten the excellencie of our fyrste creation. VVhat then? Our desiring to liue is through a brutishe affection, too bee at our owne ease, to eat and drinke, and to fulfill our owne lustes according as euery mannes complexion leadeth him. Loe how men are straitened in themselues without hauing eye vnto God, and it is a poynt of vtter wickednesse, if our being weerie to liue bee but bycause wee lue not at our owne ease. It is not for that wee bee heere hild in sin: but bycause God pleaseth vs not, and bycause we haue not whatsoever our flesh desireth. For we could find in our hearts that God should be subiect to vs: and bycause he wil not be our vnderling, so as things fall out cleane contrarie: beholde, it greeceth vs, stingeth vs, and

tormenteth vs, and wee caste foorth our choler euery where. And therfore so muche the more must we mark this lesson: whiche is, that wee muste honor this present lyfe, bycause God hath set vs in it, to the intent it should be as a recorde to vs, that he taketh vs for his children, & wil be our father: And secondly that we so consider what is in our selues: namely that we be corrupted in Adam, as we are always hild there as Satans prisoners and ceasse not to doo euill: vpon the knowledge whereof we must euen in the midst of our weerinesse prouoke our selues with a good and holy affection to returne alwayes vnto God, assuring our selues that he will remedie all our inconueniences, and that when he hath once made vs feele his fatherly loue, hee will continually increase his gracious giftes more and more, and throughly bring too passe that which he hath begonne. Howbeit forasmuch as we bee so fore inclined to repine against God, let vs be well ware that we haue his benefites alwayes throughly printed in our mynde, that wee fall not into the temptation that is spoken of heere, which is, too wishe that wee had neuer had life. True it is, that it were better for the cast-aways to haue bene borne dead, or too haue bene swallowed vp into the earth, or that they had neuer bene begotten: as our Lord Iesus Chryste speaketh of Iudas. But yet in the meane whyle wee muste holde this rule, that the life of mā is in it self so precious and noble a gift of God, as it deserueth wel to be had in estimation. For we must alwayes come backe to this poynt, that God neuer createth man, but he imprinteth his image in him. True it is that this image is defaced: neuerthelesse, as in respect of the order of nature: the goodnesse of God taketh alwayes the vpper hande, and ought to haue such preferment and preheminance among vs, as too magnifie and acknowledge the same accordingly. Nowe let vs come to that which Iob addeth. He saith, that *if hee hadde bene caryed after that sorte from his mothers wombe too his graue, no eye hadde seene him.* That is yet one other vnthankfulnessse. For this life ought too bee well lyked of, not onely bycause euery of vs knoweth vpon what condition and too what ende he was created: but also bycause God ought too bee glorified in vs. VVhen wee looke vpon a creature whome GOD hath sente into the worlde, haue wee not therein as it were a mirrour of his goodnesse? Then as often as we may behold a man with our eyes, we must make the same to serue vs to glorifie God in that behalfe. But Iob woulde haue bene deade at the fyrste dashe, and that was as muche as too darken Gods glorie: whiche thing was not without a smacke of vnthankfulnessse. And soo wee see howe hee ouershotte himselfe in all thinges, and that hee hilde not the measure whyche hee oughte too haue doone, and therfore haue wee the more cause too bee well aduised. For if this temptation befell vntoo suche a manne as hee was, howe muche more shall wee bee caryed awaye beeing soo frayle as wee bee? Immediately hee saythe: *O that God woulde withdrawe his bande from mee, and gette him awaye a while, that I myghte haue some respite, before I gee downe into the darke cuntry, into the shaddowe of death, where is nothing but confusion.* VVe see heere howe Iob is still caryed awaye, that is too witte, bycause Gods iudgemente laye fore vpon him. And this is it that I sayde afore, namely that hee not onely felte the bodily aduersities as euery of vs shall feele them: but that his chiefe grieffe was that God was agaynste him, as if hee hadde bene at deadly feud with him. Thus yee see what did pinch Iob with such distresse & what tormeted him in such wise, as he was not so patient as was requisite. To be short, when god bringeth vs

Psa 118. c. 17  
 Esa 38. d. 20

to these spirituall battels: then doth he proue vs and trie vs to the quicke. And it is a thing well worth the noting. For we take our selues for stout men of warre and too haue bene tried too the vttermost, when wee haue indured some sicknesse, or some other aduerfitie: and wee thinke then that God ought not too begin newe againe with vs, but that we be quite discharged, and are become stout champions. And yet notwithstanding, all the bodily afflictions that wee can indure are nothing in respect of the distresse that a poore sinner is in when he perceyueth 10 that God is as it were a partie agaynst him, and persecuteth him, so as hee can finde no meanes to come too attonement and agreement with him. Therefore when our finnes come after that fort before vs, and the diuell maketh vs too feeble Gods wrath, and againe on the other side oure owne conscience reprobeth vs, so as God seemeth too be vtterly angrie with vs: that (say I) is a farre greater and dreadfuller anguish, than all the miseries are, that we can indure in our flesh. And therefore let vs prepare oure selues too suche spirituall battelles, praying 20 God to strengthen vs, for wee see how all mans strength fayleth in that behalfe, so as wee shall bee quickly overwhelmed if wee bee not propped vp from aboue, and lifted vp by GOD when wee bee falne, and set agaync in too the right way when we bee stepped out of it. By the waye when Iob sayeth, *Let him get him from mee a while*: VVee see yet better howe miserable the state of poore sinners is, when they haue this conceyte that God persecuteth them and is agaynst them. For wherein lyeth all oure welfare and all our ioy, but in that GOD is neere at hande too vs, and in that wee feele howe his gracious fauour is neuer separated from vs? But cleane contrarie, when a poore sinner is so scared with Gods iudgement: he desireth nothing but too hyde himselfe, and too finde some secrete nooke, that God might see him no more, and that hee might not make him feele his hande any more. And so the greatest benefite that poore sinners could haue when they fele theselues so tormented with Gods iudgement, is too preace neerer too him, too craue helpe and succour at his hande: and their vtter vndoing is to shrinke away from him. VVee see then what men are when God sheweth himselfe angrie with them. For they haue none other shift than to heape wickednesse vpon wickednesse, and to enter into hell. For it is a very hell when we bee shrunke away after that fort from God. And yet notwithstanding when God holdeth them at that poynt, beholde howe all poore sinners wishe that hee would make them perceyue how there is nothing in him but his wrath and curse. But heereby we must bee prouoked too pray 40 God, that whatsoeuer vengeance wee haue deserued for our finnes, yet we may not forget this grace whiche hee offereth vs, namely that wee shoulde alwayes haue recourse too his goodnesse, and that although he haue good right too be angrie with vs, yet neuertheless we may assure our selues that he ceaseth not to allure vs too him. For his goodnesse surmounteth the rigour of his iustice which is due to vs for our finnes: and thereby let vs be comforted, vntill hee haue withdrawne his hande from vs: Then let vs not shrinke backe when hee absenteth himselfe from vs, but rather let vs say, Lorde withdrawe thine anger, for if thou shewe vs thine angrie countenance: it is all one as if wee were drowned already in hell. Lo what we haue too marke in this strayne. And therefore let vs bethinke vs too profite our selues by it, that we quayle not when God listeth too trie vs and too proue too the quicke what our strength and constancie is in such temptations. And heere ye see howe we may

say with Sainct Paule, neyther things present, nor things to come, nor life, nor dearth, nor any thing else is able to separate vs from the loue of God, That is too say [nothing can disappoynt vs] that wee shoulde not alwayes feele his fatherly loue which he vseth towards vs, too asuage and to sweeten our sorrowes withall. Sainct Paule ferreteth downe things to come, as if he should say, true it is that men are subiect to infinite miseries, as we can neyther number nor measure them. The miseries that are in our nature, are as it were a maze: and yet for all that, if wee holde our selues by our Lorde Iesus Christ, who is the bande betweene God and vs, and looke vpon him as the partie that knitteth vs too God his father: There shall be nothing to hinder vs that we shoulde not be alwayes merie. Lo what we haue to desire at Gods hande, when wee knowe in what plight wee bee. Nowe in the ende Iob speaketh of the state of suche as are departed, saying, *Before I go intoo the darke country, and intoo the lightlesse pitte, where there is nothing but confuzion and disorder, and where is night when the day ought to shine.* Heere Iob speaketh like a man that hath no beleefe, eyther of the immortalitie of the soule, or of the resurrection that is promised vs. VVhere is hee become then? Let vs marke that in this place he expresseth the pangs of a wretched sinner, whiche feeleth nothing but Goddes wrath, as I haue touched heere too fore, but yet haue we neede too bee put oftentimes in mynde of it, bycause it is for our behoofe. Iob then is brought heere to such a hell [of mynde, as hee thinketh that] God is his iudge, and himselfe as a reprobate before him, so as there is no hope of grace or forgiuenesse for him. Lo wherefore in speaking of death, hee feeleth nothing but confuzion. And howe so? For death serueth too turne Gods order vpside downe, like as sinne had turned all things vpside downe. For when God created man, it was not too the intent he shoulde haue bene mortall. True it is that wee shoulde not haue liued euermore in this worlde in the same state that Adam was in. For God would haue changed vs intoo glorious immortalitie. But yet notwithstanding, wee shoulde not haue bene fayne to haue dyed, neyther should our mortalitie haue needed to haue bene renewed. The state of Adam should haue bene suche, as when hee had liued [his full tyme] in thys worlde, hee shoulde haue had his euerlasting heritage with God. But sinne stepped in, And beholde, God added death out of hande, yea euen a death wherein there is nothing but confuzion. And why? For thereby man coulde perceyue nothing but Gods curse vpon him, which hath after a fort cutte off man from the number of creatures. Ye see howe God who hath settled vs in this worlde to liue heere as his children, taketh vs away when hee bereaueth vs of this life, whiche is all one as if hee shoulde driue vs oute of his house, and shoulde shewe howe hee myndeth not too reckon vs any more in the number of his creatures. See ye not an horrible confuzion? And so the case standeth, that when wee haue no further knowledge but of our finnes and of Goddes iustice, wee muste bee faine too rest there. So then wee must not thinke it straunge, that Iob speaking of death, should say, that men go into a darke coast, where there is nothing but darkenesse and disorder. And why so? For hee matcheth sinne and Gods curse together with death: and so long as God holdeth him locked vp in distresse, there is as it were a certaine hartburning, so as hee seeketh not the meane of grace, which is the true remedy to shew vs that there is light euen in death, and some order also in darknesse how darke soeuer it be, bycause that after we haue once bene brought too dust, wee shall bee rayzed

vp agayne. Job perceyued not this. And why? Bycause it behoued God first too make him feele hys sharpe and fore rigour, and afterwarde to comfort him againe. And it is a text which wee ought too marke well. For if wee mynde too receyue the grace that God giueth vs, and offereth too vs continually in oure Lorde Iesus Christ: wee must first feele what wee oure selues are, and in what plight wee bee. Are wee desyrous (I say) too taste what the heauenly lyfe is? First wee muste knowe too what ende wee bee borne, yea euen according as wee bee sinners in Adam. And in good sooth it is not without cause that Sainct Paule sayeth, that that whiche is corruptible goeth formost. For hee speaketh not onely of the order that God holdeth in nature: but also of that whiche it behoueth vs too consider on oure part. Therefore wee must vnderstande that although wee bee borne into this worlde, and be as noble and excellent creatures of God as any can bee: Yet notwithstanding by meanes of sinne, death hath as it were abolished and razed out that noblenesse, in so muche that God mistykeh vs, and disclaymeth vs, as though he had not fashioned vs, bycause wee bee disfigured and the Deuill hath sette his markes and stampe vpon vs, and furthermore beeing subiect too the curse that was pronounced vpon Adam, wee are as good as banished oute of the whole worlde, so as there is neyther heauen nor earth, but it abhorreth vs. This (say I) is the thing that wee haue too marke in our selues. But if wee enter intoo that battell, it is certayne that wee shall bee confounded vtterly. Yee see that the cause why men stande so muche in their owne conceyte, is for that they cannot bethinke them of Goddes iustice as they ought too doo. But yet must wee come too that poynt. Howbeeit when wee shall haue considered howe wretched oure lyfe is, and that death is yet more wretched, bycause it is the great gulfe that serueth too shewe vs of what importance the curse is which God pronounced agaynst vs with his owne mouth: I saye when wee shall haue considered that: we must also beware that wee bee not vtterly swallowed vp of heauineffe. And what remedie is there? The remedie is too turne our eyes too our Lorde Iesus Christ. For the meane whereby God inlighteneth vs in the middes of darkenesse, is howe our Lorde Iesus Christ offereth himselfe vntoo vs, in whom wee haue the true daysunne of rightuoufnesse. Nowe then if wee haue that regarde with vs: no death can bee dreadfull vntoo vs. And heere yee see why Dauid sayeth, that Gods sheepehooke shall comfort him in the shadowe of death, and in the darkenesse. VVhen as he speaketh of Gods sheepehooke, hee meeneth that hee shall bee afrayde of nothing so long as God sheweth himselfe a sheepehearde towards him. And howe shoulde he shewe himselfe a sheepehearde, but in the person of our Lorde Iesus Christ? So then let vs first consider of what mynde Job speaketh heere. He knoweth that if men bee considered in themselves, it is their verye nature too haue nothing else but all maner of confuzion both in their lyfe and in theyr death. Howbeeit seeing wee haue the sonne of God, although oure state seeme neuer so wretched, insomuch that wee bee but as poore woormes subiect too corruption and rottenesse: yet come wee too the tasting of the benefite whiche God gaue vs, when hee made light to issue out of the middes of darkenesse, according as it is sayde in the creation of the worlde, that God turned the darkenesse intoo light. Seeing wee knowe this, wee haue too reioyce, in that by the meanes of his onely sonne, hee hath caused his goodnesse and grace to shine foorth in our death,

yea euen more than in our lyfe. For when it seemeth that wee shoulde enter intoo the dungeons and gulfes of hell: Then dooth God open vs the gate of hys kingdome: and euen then hee maketh vs too enter into the dwelling place, whereoutof wee bee nowe after a fort banished. And Christ inlighteneth vs, not onely in death, too the intent that the darkenesse which is there shoulde not darken vs and quite ouerwhelme vs: but also in our life. This present worlde (as the Scripture telleth vs) is full of darkenesse, and wee bee poore blinde soules in it: and yet in the meane while Iesus Christ ceasseth not inlighten vs by his Gospell. VVee haue the lawe and the Prophetes, which are as burning Cressettes too vs. And wee haue the Gospell, which is yet a farre greater light, yea euen as it were the light of high noone. Yee see then howe oure Lorde Iesus Christ will bee a sufficient light for vs both in lyfe and death, so we looke vntoo him: But as I haue touched heere toofoore, wee must first feele what disorder and confuzion inuironneth vs rounde aboute, vntill suche tyme as Iesus Christ haue reached vs his hande. Furthermore, when Iesus Christ hath inlightned vs, so as wee shall haue walked in hope of the euerlasting lyfe while we bee in this worlde: although God take vs hence, and death be before our eies: yet let vs not therefore ceasse too call vpon God, and to tarie his leysure till he comfort our soules in his owne Kingdome. For they bee alwayes incombered and haue not theyr perfect ioy, so long as they dwell in oure bodies and till that God take them vp to himselfe for a doo. True it is, that if wee thinke vpon death alone by it selfe, without lifting vp oure selues anie higher, God maye now and then bring vs to the same point that he brought Job. Job had both faith & hope of the euerlasting life: & yet for a little while he was ouerraught with such a feare, as hee conceyued nothing else in death, but all confuzion and disorder. For when hee looked too his graue, hee sawe hell open to swallow him vp. And the hauing of such conceytes greued Job muche more than all the tormentes that he coule indure in his bodie. But like as God did plucke him out in the ende, and giue him victorie agaynst suche temptations: so will hee doo too vs lykewise. Neuerthelesse wee bee warned heereby, that wee had neede too walke warely, praying oure good God, that when it shall please him too call vs too accounte in his iudgement, it may not bee too handle vs rigorously, and according as wee haue deserued: but that it may please him too make vs feele the fauour whiche hee vseth customably towards his: and that wee may alwayes come backe too this poynt: namely that although wee muste bee fayne too walke in this worlde, as it were in the middes of darkenesse and of the shadowe of death: yet wee may not bee afrayde seeing wee haue Iesus Christ before our eyes, who is the true daysunne of rightuoufnesse: and that the same may cause vs labor toward the heritage of heauen, wherevntoo God calleth vs to make vs partakers of his glorious immortalitie.

Nowe therefore let vs fall downe before the Maiesie of our good God, with acknowledgement of oure faulces, praying him too make vs perceyue them in such wyse, as wee may thereby bee prouoked too sighe and gone continually, beseeching him of pardon: and that wee maye not bee so astonyed at hys iudgements as too faynte at them, but that beeyng condemned by them (as wee bee woorthie of ryght too bee condemned) and beeing ashamed in our selues, wee may returne too our good God that hee may make vs too taste of his inestimable loue, which he vseth towards vs by shewing himselfe

1. Cor. 15. f.  
46.

Psal. 23. b. 4

Gen. 1. 4. 3. 4  
2. Cor. 4. b. 6



himselfe to be our sauour in the persone of our Lorde Iesus Christ his sonne : so as we may be stablished in the hope which he giueth vs of our saluation, and grow in it more and more, vntill such time as hauing incourented a-

gaynst all the assaults that we haue to indure here by low, we may come to the euerlasting rest which is prepared for vs in heauen . That it may please him too graunt this grace not onely to vs, but also to all people. &c.

*The. xlij. Sermon, which is the first vpon the. xj. Chapter.*

AND Zophar the Naamathite answered and sayd,

2. Should not men answer a man of much talke, or shall a babbling person preuaile?
3. Verely thy wordes shall make men holdeth their peace: and vwhen thou hast mocked no man shall do thee shame.
4. Thou hast sayde, my dealing is rightfull, and I am cleane in thy presence.
5. But I would that God would speake to thee, and that he would open his lippes against thee:
6. That hee would discover vnto thee the secretes of wisdomie: for his iudgement is double rightfull, and God hath forgotten thee for thine vnrighoufnesse sake.



That we may the better profite our selues by this doctrine, wee must call too minde what hath bene sayd heeretofore: namely that the matters which are set downe here, are true in themselves, notwithstanding that they be misseapplied to the person of Iob. Thus see ye an instruction that is good and profitable for vs, so bee it that wee haue wisdom and discretion to know howe to vse it aright. And in effect we be done here to vnderstande, that whensoever we debate after what maner man may stand before God, wee must not alledge our owne prittle prattle, nor thinke too preuaile by vayne rhetorike: but we must be beaten downe and dismayde by considering the Maiestie of God. To bring this to passe, let vs assure our selues that it is not possible for vs too serch out that wisdom which wee cannot comprehend, but that all the worlde must humble it selfe vnder it. Thus then ye see in effect what is shewed vs heere. And had this doctrine bene well hilde and practized, wee shoulde not at this day haue such disputings as reigne in this worlde, in what wyse men may bee iustified and saued before God. VVhy so? For they that stablish any deseruings to purchase fauour in Gods sight, and too make men beleue that they maye saue themselves by their owne power, knowe not the Maiestie that is spoken of heere, but brabble aboute sonde trifles. For if the case stode vpon dealing with men: there would not be so much boldnesse as we see vsed in debating what the meane is whereby wee might stande before God. To be short, men haue bene so befotted, as they wist not what iustice, or iudgement, or any thing else is, when it came too debating after what maner God loueth vs, and is mercifull towards vs, and after what sorte wee might present oure selues before his Maiestie too finde fauour at hys hande. And therefore so much the more standeth it vs in hande too marke well this doctrine, when it is sayde, *Shoulde not men answer a man of muche talke? or shall a babbler preuaile?* Heere wee see howe mens talkatiuenesse is dashed, yea though they like well of themselves, and haue store of their vaine and sonde Rhetorike. For beholde what beguileth them: namely that they can iustifie themselves before men and beare the countenance of Angelles, whereas there is nothing but want and filthinesse in them. True it is, that they may haue some apparant reasons that men shall like well of: for in verie deede, according too mans reason, when it is demanded what rightiounesse is: it will bee answered, that a man muste liue vnblameably, hee muste

discharge his duetie, hee muste doo euerie man right. Yee see then what rightiounesse is. If it bee sayde that a man is rightuous before God though hee bee a wretched sinner, and that his finnes are forgiuen hym: beholde that is a straunge thing and suche as cannot sinke in mans fleshly vnderstanding. Howe so? Too say that I am accepted for rightuous, and yet that the same rightiounesse is all the while out of mee: that I muste bee fayne too borrowe it of another: and that although God knowe mee too bee a wretched and damned creature, yet notwithstanding hee will saue mee: To what purpose is it? Therefore when the Sophisters and Hypocrites stablish mens merites, and beare them in hand that wee bee able too winne Paradise by oure owne power: it hath somewhat a fayre colour, and is easily receyued by the moste part of the worlde. And heere ye see what causeth them to harden & ranckle so much the more. For too their seeming, in asmuche as men take their sayings in woorth, and accept them for good, God also ought too holde himselfe contented wyth them. But wee shall not further our cace therby: and although that for a time God suffer vs too tell many a fayre tale, inso-muche that it seemeth that wee haue ouercome all: yet in the ende all must be fayne to come downe againe. For when God appeareth in his seate, then must all these disputings bee fayne too cease, wherein men soade and vaunte themselves somuche nowe adayes. VVhat muste wee then doo? VVhen wee debate after what sorte men maye stande before God: wee must not alledge lykely reasons, and suche as the worlde receyue: but euery of vs must enter intoo himselfe, and intoo his owne conscience. That is the poynt wher at wee muste beginne. This will bee yet better vnderstoode, if we lay soorth the matters in some familiar order. I haue tolde you already that when men come too debating, in what wise we become rightuous: by and by, according to mans reason, it will be sayd, that we must liue rightuously. True it is that (to speake properly) rightiounesse is when mens lyues are well ruled, so as there is no fault to bee founde in them, and that they performe Gods law and all that hee commaundeth them too the vttermost. Yea, but (as shall bee more fully declared) wee muste proceede further too haue another rightiounesse, by-cause wee come short of this. But in the meane while, when men perceyue that it behooueth them too performe theyr duetie, and too walke after God and hys woorde: they fall too imagining thus wyth themselves: VVell then, it standes mee on hande too fulfill Goddes lawe: And they are of opinion that they shall bring it about. And notwithstanding that

that they be vnable to stirre one finger: yet it is a wonder to see how they beare themselves in hande that they be able to carie great mountaynes vpon their shoulders, when as they be not able to lift so much as one straw. Neuerthelesse they be so full of sonde ouerweening, as they strayne themselves to perforce Gods lawe by their owne free will. Verie well, in the ende they must be fayne to perceyue their weaknesse by their owne experience. True it is, that for a tyme they puffe out their blastes: yea, and there is another vice, namely that men surmize themselves well able too make themselves righteous without fulfilling of Gods lawe. As howe? By their foolish deuotions, as wee see that in the papacie when men are desyrous too become holy and righteous, there is no mention of framing their life too the commandements of God. VVhat then? Euery man takes vp a toy of some good deuotion in his owne head, then shall Ceremonies, and then shall Superstitions reigne vnder the name of Gods seruice. So they heare Masse euery day, so they mumble much, so they fast often, so they doo this and that: the poore hypocrites beare themselves in hande that they haue well quitte themselves before God, yea and they take him to be bounde vntoo them for it. And heerein they sleepe for a time: And if a man tell them it is but lost labour, they are scarce vpon him, and it spyteth them, [saying: ] Howe so? Can so goodly a thing be vnprofitable? Or can God be vnrighteous? Then must hee needes accept the seruice that I offer vnto him with such payne and carefulnesse. Lo howe the Idolaters pleade agaynst God: and it seemeth to them that he doth them great wrong, if he doo not accept and take in good woorth all their pelting trash wherewith they beguile themselves. Lo what a doziness reigneth in mens braynes for the tyme: but yet (as I sayde earst) in the ende they muste be fayne too graunt that all this is nothing. And when God preseth them and putteth them to tryall, then they shall be faine to acknowledge, Alas it is to little purpose to haue heaped vp so manie Ceremonies after that sort: and (whiche more is) when I haue done all that I can, yet dooth mine owne conscience reprove me, that if I haue serued God well in any one poynt, I haue missed in manie others. Men then beeing reprooued by their owne consciences, doo therevpon seeke for remedie, saying: VVell I see that if God shoulde enter intoo accounte with mee, I shoulde be verie sore indaungered vntoo him. Howe shall wee doo then? VVee fall too finding out of Satisfaction: lyke as in the Papacie euerie of them will confesse that no man liuing is able to fulfill Gods lawe, and yet in the meane while they ceasse not to sleepe still, bicause these wretched Hypocrites beare themselves in hande that they are able too make God amendes by bringing him some by payment. True it is (say they) that in this behalfe I haue done amisse, but God will be contented with mee when I shall haue made him amendes after such a sort, or such a sort. And heere yee see wherevpon grewe the inuention of all their woorkes of ouerplus or supererogation as they terme them, that is too say, the woorkes which they yeelde vntoo God ouer and besydes his due. VVhen men doo so, they thinke not that euer they must come to account before such a iudge, but that they may easily say, VVhat? VVe do all that wee can: for wherefore take wee suche paynes bur too serue God? And shall wee thinke that all this geere shall be reiected at his hande, and that hee will make no reckening of it? Moreouer although we be weake and that there be faultes and imperfections in vs: yet if wee labour too

make amendes for our sinnes, God must needes haue regarde vntoo that. After suche sort will men prate, supposing themselves too bee throughly well discharged. And (as I sayde afore) they conceyue rancour and hart-burning agaynst all warnings. Nowe wee see what the holy Ghost condemneth heere: that is to wit, that men doo so flatter themselves and rocke themselves asleepe in their vaine imaginations, as it seemeth too them that they haue gotten the goale when men like well of their dooings. But all this is nothing. For when wee come before the heauenly throne, none of these pedling tryffes shall take any place. VVhat muste bee done then? VVee must knowe, yea and wee muste firmly beleue, that all the rightuoufnesse of the worlde is but abomination, and that God maye reiect it as filthinesse: and so in verie deede, although hee haue graunted vs the grace too labour vntoo goodnesse: yet are wee not as yet come vntoo it. For although we trauell thitherward, yet is it with such feeblenesse, as wee bee ouermuche too bee condemned. And wee muste call too mynde howe it hath bene declared heere too fore, that if wee bring but one poynt for our selues, God will haue a thousande too confounde vs with. Yee see then what wee haue too marke in this streyne. Yee see also why I sayde that the matter standeth not vpon babbling, nor vpon the alleaging of some reason that maye carie a fayre colour before men: but in especially that euerye of vs enter intoo himselfe, and examine oure owne life howe wee bee cyted before God: and then will all babbling ceasse, and euery man will thinke more neerely vpon himselfe, knowing that wee haue none other meane too bee quit before God, but by condemning our selues and by being vtterly abashed. But for the better vnderstanding of this matter, let vs nowe come too that which he addeeth: *Thou hast sayd my dealing is iust and rightfull, and I am founde in thy presence.* Heere Zophar sheweth what the babbling is which hee condemneth. Verely (as I haue warned you afore) hee misapplyeth this matter too the person of Iob, and hee doth him great wrong by accusing him vniustly: neuerthelesse the doctrine in it selfe is good, holy, and profitable. Let vs marke then that all suche as minde too iustifie themselves and to bee seene without blame, haue nothing but vaine babbling, no though they be taken for wise folke too the worlde-ward. And it is a poynt that wee ought too marke well. For if men come not too the applying of it, it will be too small purpose too say, well, there muste be no babbling when men come too treat of Gods secretes, and of his worde: it is too holy a thing for men to dalie with at their pleasure, they must go too it with all sobernesse and reuerence. Verely this may be a good warning. Bur Zophar sayth heere precisely, that all such as minde too aduance the power of men, and too perswade that there is nothing in them but rightuoufnesse before God, are no better but babblers, how fayre a shew focuer they make. And therefore let vs learne that there is no doctrine so well settled and grounded, as to be able to stande before god, saue only that which vtterly defaceth men, & sheweth how they haue not any thing whereof they may make their boast, & (to be short) (which confoundeth the in such sort, as they haue none other refuge but only to the meere goodnesse & mercy of God. Heerewithal we haue heere two articles to marke. The one is, that whensoever we talk of the holy scripture or of any thing that pertaineth too religion, wee must learne too speake soberly, and not let oure toungs runne vpon partins too dispute thereof at pleasure. I say, let vs keepe our selues from such vnauidnesse: for we see that this vice hath bene

the cause that Gods truth hath bene vtterly peruerced and turned into a lye. And for prooffe hereof, what els is the Popish Diuinitie than a heathenish fashion of vtter scoffing and rayling at all the Secretes of God? For in poperie it is lawfull for men to babble as if they were tofing of some tennisball. And in good sooth the Papistes say very true when they vse this bywoorde, That the holy Scripture is too them as a noze of waxe. Lo howe they blaspHEME God, and are not ashamed too fet it downe in their bookes. Yea and when they meane to proue that men should not holde themselues to the holy Scripture, and that we haue no assurance of our beliefe by Gods word, but that we ought to receyue that which is decreed by men, See (say they) is not the holy Scripture a noze of waxe? True it is that in respect of themselues they haue made it a noze of waxe, by turning and wresting it foreward and backward to make a playne mockerie of God & his truth. And how is this come to passe, but bicause they haue not knowne, that Gods vttering of his wil vnto vs, is to the intent that euery of vs should enter into himself and examine wel our owne cōsciences, and apply to our owne vse & instruction all that is conteyned in the holy Scripture, assuring our selues that God ment not to feede our curiositie, nor to tickle our eares, but to edifie our soules, yea and that as might bee most for our behoofe. So let vs beare in mind this article, that is to wit, that when we speake of God, we must do it with al reuerence and feare. But in especially let vs come to that whiche is spoken here: namely that whosoever will magnifie men to acquite them and to iustifie them before God, is but a babbler, no though he can alledge neuer so fayre reasons. Let vs marke then that all such as are puffed vp with presumption to allow of mens merites, were neuer yet throughly wakened to know what God is, and howe much wee be indetted to his iudgement. And why so? For whosoever shall once haue examined his owne conscience well, muste needes haue his mouth stopt, and he cannot but knowe that all mankinde is out of order, and that wee haue nothing but cursednesse in vs. And herevpon wee may boldly say, that all the teachers in the papacie are vtterly befotted, and become scornors of God and despyzers of his rightuoufnesse. And why? VVee see how they be bolde to aduance Freewill, too magnifie the strength of men, and too make vs beleue that wee bee able too deserue this and that: so as if wee haue committed any sinnes, yet may wee well purchase our selues forgiuenesse of them by our owne good woorkes. For asmuch as they talke so, there needeth no more but the saying that is set heere, to shewe that they bee despyzers of God, and bauling curres, that neuer had so much as one remorse or scruple of conscience, but are vtterly blinded by the Diuell. And why so? For had they any feeling or incling of Gods iudgement, certainly they woulde not babble so too aduance their owne merites, whiche are but pelting trash. But on our side, lette vs learne too go to a better schoole, if wee intende too stande vp before God. And why? For (as it is sayde heere in the ende) wee shall haue suche an answere as shall serue too ouerwhelme vs vtterly. If in these dayes wee sharpen our beake too vaunt our selues of our owne rightuoufnesse, and be puffed vp with this vayne opinion (or rather outrage) that wee bee well able to stande afore God: in the ende he muste bee fayne too answere vs, yea he must be fayne too answere vs after suche a sorte, as wee shall be confounded therewith, according as it is sayde here, *shall a babbling persone preuayle?* VVe may perchance weene it: but wee shall bee beguyled. And why? For

(as I haue declared afore) he that will make himselfe righteous in Gods sighte, is but a vayne babbler: that is to say, he bewrayeth that hee was neuer touched too the quicke, that his conscience is still a sleepe, that hee knoweth not what it is eyther too doo well, or too lye well, that he taketh holde of the shadow in steade of the bodie, and finally that he hath not considered that God muste be his iudge. And thus yee see what caueth men too recken so without their host, as it is sayd in the 110. uerbe. But now e lette vs come too that which Zophar addeth. *Yea I would fayne (sayeth he) that God woulde speake agaynst thee, and that hee woulde open his mouth.* Beholde howe menne are reprovod to their confusion: that is too witte, when God openeth his mouth. So long as wee reason but with men, well, euery one of vs may thinke his owne halfpenie too bee good siluer: but as soone as God openeth his mouth, wee haue nothing to replie. All that (say I) which wee beleue to bee as substantiall stuffe as any can bee, muste needes go too the grounde, and washe away, and all our reasons shall bee but froath. There may be great bubbling and boyling, but yet doth it washe and vanish away by and by. Therefore lette vs wey well this sentence, that God muste bee fayne to speake, to put men to silence, and to make men vtterly tungtyde in this behalfe, namely that they may not presume any more too alledge aught of their owne fantasies. And after what sorte shall God speake? He hath already spoken ynough in his holy Scripture to humble vs withal. For there wee see how all men are condemned, and cursed in Adam, (marke that for a special point) and therevpon that it behoueth euery one of vs peculiarly in himself to yeelde himselfe too too biameworthy, seing that God sheweth vs that our sinnes are so horrible, as wee cannot mislike ynough of them, and that although a man be greued in himself, and lothe his owne life: yet knoweth he not the hundred parte of the euill that is in him. God telleth vs this. And wee see how S. Paule putteth all men vnder shame, so as when we reade *Rom. 3. b. 1.* that texte of his, our heare ought too stande vp vpon our heades, to see how wee be condemned there too all naughtinesse, and that although euery one of vs bee not guiltie alike in fact, yet all of vs haue the seede thereof within vs. Yee see then how God hath giuen sentence of damnation vpon al men. And this ought to be ynough too make vs shinke downe our heades, and too make vs vtterly tungtyde as I sayde afore. But what? men are so stately, as they cannot stoupe, though the Scripture confounde them, according as wee see, that notwithstanding this, men thinke still to iustifie themselues before God. And that is the greatestt difference that is betwixt vs and the Papistes: namely that if it bee demaunded what is the meane of our saluation, the Papistes will haue nothing but their owne freewill, merites, and Satisfaction: and on the otherside wee say, that man being vtterly voyde of al rightuoufnesse, and hauing not aught in himselfe but cursednesse: must flee for succour too the onely mercie of God, and seeke that thing in our Lord Iesus Christ, which is not in our owne persones. VVee see then that at all the things conteyned in the holy Scripture concerning our sinnes and the humbling of vs before God, are not able to ouermayster vs, nor to take away this pride and presumptuousnesse of our flesh. And therefore God must be fayne to speake after another fashion: that is to wit, he muste make vs feele that by experience which is conteyned in the holy Scripture, to the ende we may knowe howe it is vnto vs that he telleth his tale: and specially that he take from vs the towell of Hypocrisie which keepeth our eye faste shet and clozed vp.

For when wee reade in the holy Scripture, that there is not one which seeketh God, but all are giuen too euill, and all are filthie and infected with their finnes and corruptions: and therewithall that there is nothing else in men but vanitie, that al their wisdome is but foolishnesse, and that al their thoughts and affections are but wickednesse and enmitie agaynst God and all rightuousnesse: when we heare this: (we say in our selues,) I uis, this is spoken of the wicked, I am none of that number, euerie man exempteth himselfe. Furthermore, wee surmyze 10 that wee haue I wote not what goodnesse in vs: and if there bee but one poore drop, we stretch it out farre and wyde, so as we beare our selues in hande that we be able too content God throughly. And therefore must God come take away the sayde towell: that is too witte, that wee may not imagine or surmyze our selues to haue any abilitie, but assure our selues, that all the curses whiche are conteyned in the Scripture, doo agree and pertaine vntoo vs, and must needes wound vs as mortall plagues, that wee may knowe our confusion. Thus ye see what 20 wee haue too marke in this strayne. So then whensoever wee desire too knowe what rightuousnesse is, that is too say, howe wee become rightuous, and howe wee maye obteyne fauour in Gods sight: wee must consider well that the cace standeth not vppon seeking that which shall seeme good before men, or which may bee allowed by mans reason, or by all that euer may be alledged before creatures. What then? Let vs heare God speake: that is to say, let vs receyue the holy scripture, and let euery of vs submit himselfe therevnto: let 30 God speake, and let vs holde our peace without making of our accustomed replies. Furthermore forasmuch as there is the sayde Hypocrisie in vs whereof it behoueth vs too bee clenzed: let vs consider also that Gods iudgement must bee dreadfull too vs, and that wee muste bee astonished at it. And therefore let vs beseech him that when hee hath spoken terribly vnto vs, hee will comfort vs therevppon, that wee may take some taste of his goodnesse. When we once know this: it is certaine that we shal not make much disputing about the sayd article, nor bee curious in serching after what fort men may become rightuous. For first of all it behoueth vs to vnderstande, that there is nothing but all euill in vs, and wee heare howe it is sayde, that euen hee that dareth vaunt himselfe most, shall finde nothing but cursednesse in him, from the crowne of his heade to the soale of his foote. Againe, though God should find vs throughly well disposed too walke in his feare: yet what is that too the purpose? VVee shall bee alwayes vnperfect neuerthelessse. But the mischeefe is, that whatsoeuer God 40 sayeth in his woorde, yet wee continue alwayes still at one poynt, wee haue oure eyes still shette: and it seemeth too vs that howe soeuer the worlde go, there is alwayes somewhat in vs, and that wee may warrant oure selues by our owne workes. God therefore muste bee fayne too set himselfe in this cace before our eyes, and to shewe vs that there is nothing in vs whereof wee may be proude. Howe shall men do then when they bee so confounded? It is certayne that they are neuer a whitte hindered thereby to runne vnto our Lorde Iesus Christ. 60 But if we be puffed vp with pride, wee shall haue no lust to do so: it will be with vs as when ones stomacke is full of winde, whereby it is so weakened as it cannot receyue any thing. Contrariwyse if wee be cleare from all presumptuousnesse, wee will be a hungred, and wee will desire nothing so much as that God should remedie our diseases. So then, all they that haue hearkened vnto God with a good will, (that is too say, which haue first sought

that which is shewed vs in the holy Scripture, and afterward labored to applie the same to their owne instructiō, assuring themselues that it is vnto them that those holy wrytings speake:) all such (say I) do easily consent to this doctrine, namely that we haue no rightiounesse in our selues, sauing that is giuen vs by the grace of our Lorde Iesus Christ: and that although God finde vs cursed, forlorne, and damned sinners, yet he redeemeth vs out of the sayde confusion, whereof the raunsome was payd when Iesus Christ shedded his blood for our redemption and saluation: and that nowe henceforth forsomuch as the obedience which Iesus Christ hath yeilded to God his father, is set ouer vnto vs, it is all one: as if wee our selues had fulfilled the whole lawe. Thus ye see howe wee may doo our selues good by this lesson. To bee short, a man shall neuer knowe what is ment by beeing iustified by sayth, vntill he haue heard God speake, yea and that his hearing of him hath made him too humble himselfe and to bereeue himselfe of the sayde foolishse haultinesse, wherethrough men take so much vpon them, and wherewith they are so besotted. Lo what Zophar ment by saying, *O that God would speake and open his lippes against thee.* And he sayth exprefly, that God openeth his lippes. In deed it is an Hebrew maner of speaking, and it importeth a vehemencie of speach, like as when a man treateth earnestly of a matter, so as hee not onely speaketh a worde or twaine at a glance, but layeth it forth at large, so as he maketh a full conclusion of it. But I haue tolde you that this must bee throughly well weyed because we see howe men hearken vnto God but by halues. True it is that peraduenture we shall well heare euery worde: but what for that? That is no matter of great weight so long as we holde not all that God sheweth vnto vs too setle our selues throughly in all that he sayth to vs. Therefore it is not ynough for vs to haue yeilded the one care vntoo God, and to haue heard euerie woorde that hee shall speake vntoo vs: but wee muste bee heedfull to follow all that he sayth throughly in all poyntes. Then if hee shall haue once opened his lippes to condemne vs, we wil be no more giuen to babbling: that is to say, we will bee no more so presumptuous and ouerhardie, as to bragge of our owne rightuousnesse: for wee shall bee vtterly ashamed of our selues. It is sayde afterwarde, *That God will reueale the secretes of wisdom.* Verely in saying so, hee sheweth that Iob might well haue bene punished double: that is to say, that hee might haue had twice as much iustice executed vpon him, and *God might haue fore gotten him for his iniquities sake, or else might haue serbed him,* for the Hebrew worde signifieth to *Exalt*, and some 50 tymes also *too requyre an account*, and such other lyke. And therefore a man might expounde it, that God was able to charge him with such things as hee shoulde perceyue himselfe to be double in his daunger: and al cometh to one ende. But first of all, whereas it is sayde *that God will reueale a wisdom*, that Iob wist not of before: it is to shewe vs, that the knowledge which we haue of our finnes, & of the inestimable goodnesse of our god, passeth al our capacitie, & is a wisdom that can neuer be attayned vnto by mans reason, but must come to vs frō aboue out 60 of heauen. I haue warned you a readie, that this geere is misapplied vnto Iob: & indeed he knew welynough that men muste not measure Gods rightuousnesse by their owne wit. Iob hath well opened that poynt himself, and (as I haue shewed) he had a good cace, howebeit that hee handled it amisse. But the tyme that wee must go by, is this: namely to take this presēt doctrine generally, that we may be profited by it. Behold then a speciall poynt: which is, that the things whiche the scripture telleth vs of the rightu-

righteousnesse by fayth, are a higher secret than men can attaine vnto. VVhat is to be done then? God must reueale it vnto vs. And that is the cause why the Papists cannot assent heere vnto. For they hold themselues continually to their owne imaginations. They know what is rightuoufnesse after the maner of the heathen Philosophers. For if a man aske an heathen Philosopher what rightuoufnesse is: It is a life wel ruled in al vertuoufnesse, will he answere. And euen so also do the Popish diuines reason of it. VVe say that the same is true in it selfe: but wee must steppe yet further: that is too wit, to another rightuoufnesse which is not in men, and whercof there is not one drop to be found there. Then must they be fayne to haue an other rightuoufnesse, which is, that hauing condemned vs in our owne persons, should take vs too mercie for oure Lorde Iesus Christes sake: that by his meane we may be acceptable and holy to him, for so much as the obedience which Iesus Christ yeilded vnto him, is set ouer vnto vs. But (as I haide) this geere entreth not into mans brayne. And heere ye see why they that take themselues too bee most wittie, put their trust in their owne strength, bicause they purpose to comprehend it by mans reason. But what? Let vs not thinke it straunge, seeing it is sayde that it belongeth onely vnto God to reueale his owne wisdom. As if it were sayde, True it is that so long as mentye themselues to the imaginations of their owne witte, and will needes iudge after their owne liking, they shall neuer vnderstande what it is too bee righteous before God, they shall doo nothing but babble: and when they haue set neuer so many faire colours vpon the matter: all of it shall bee but smoke. And why so? Bicause that too knowe after what sort wee become righteous before God, is an inestimable wisdom, and hidden from mans reason, vntill such tyme as God haue spoken vnto vs, and disclozeth too vs what is oure confusion, and vntill he haue made vs perceyue that we be not able too stande before him, but are vtterly cast away as cursed creatures, and that there is none other meane for vs to haue accessse vnto him, but only by coming vnto him in the name of our Lorde Iesus Christ his onely sonne. Then till such tyme as God haue shewed vs this, wee shall alwayes be giuen to babbling: that is too say, wee shall bee giuen to this sonde presumptuousnesse wherewith we be moued and tempted. And therefore God must bee fayne to reueale vnto vs the wisdom

which we are not acquainted with, to the ende wee passe not our boundes and the things that we ought to know. Ye see in effect what is touched heere. Let vs learne then as oft as we be tempted with the sayde ouerweening, that our owne vertues ought to beare some sway, and that we may well satisfie God by oure owne desertings: let vs learne (I say) to returne too that which is spoken heere, namely, that it belongeth onely vnto God to discloze his owne secretes vnto vs, and to teach vs his wisdom. And so farre are wee off from being able too attaine to such knowledge through our owne power, that wee see it as much as is possible and blindfolde our owne eyes, to the intent wee might put away all perceyuerance and feeling of Gods iudgement from vs. So much the more therefore behoueth it vs too marke well the rigour that Zophar speaketh of heere in the name of God, as a messenger or Herauld sent by him, too summon vs to our iudgement state, that wee may knowe what manner of rigour the same is, that is too witte, that it is intolerable whensoever God listeth to vse it towards vs. What must we do then? VVe must learne to know what we be, and to humble our selues, that wee may returne to our God with hartie repentance, who desyreth nothing but that we should come to him in the name of our Lorde Iesus Christ. Then let vs go to him mourning for our sinnes, and so wounded with the inwarde conceyt of his iudgements, as we may desire nothing but that he should take vs too mercie, and receyue vs vnto him, not onely too forgieue vs our sinnes past, but also to amend in such wise for the time to come, as we may walke in his obedience: howbeit that the same walking must not bee to the ende to pay him with our merites and workes, but to make vs returne into his fauoure, and too beseech him too gouerne vs in such wise by his holie spiite, as we may continually call vpon him and sue too him as too oure Father.

And nowe let vs cast our selues downe before the presence of our good God and father, with acknowledgement of our sinnes: praying him that his making of vs too feeble them, may bee too amende vs in such wise, as wee may not desire any thing so nuche as too come neerer and neerer vnto him, vntill we bee come thither in full perfection. And so let vs all say, Almighty God and our heavenly father we knowledge and confesse in our selues, that we are not, &c.

*The .xliij. Sermon, which is the second vpon the .xj. Chapter.*

7. Shalt thou finde God in seeking him? Shalt thou finde the full perfection of the almightie?
8. It surmounteth the height of the heauens, vvhath wilt thou doo? It is deeper than the bottomlesse depthes, howe wilt thou comprehend it?
9. The vvydenesse of it is broder than the Earth, and the largenesse of it is greater than the Sea.
10. VVhen he moueth himselfe to shet vp or to leaue out, vvhoshall let him?
11. And seeing hee knowveth that men are vaine, and seeth that they bee of no force shall he not perceyue?
12. That an emptie man is indued vwith hart, and a man is borne like a vvilde Ass?



Forasmuche as it is no easie matter for vs too conceyue howe too humble our selues: therefore ye see how God standeth the more vpon this doctrine, to the ende wee may haue so much the more occasion to put the same in vre. Yesterday we sawe that if God punish vs, wee must not replie agaynst him: for in the ende we shall finde that hee hath borne

with vs already, and that hee might of right vse greater rigour towards vs. And if he heare vs not, it is bicause our sinnes haue separated him from vs, and wee are vnwoorthie too bee heard, but are forgotten at his hande by reason of oure sinnes, according as it is sayde that the wicked shall gayne nothing when they thinke they go not to him vnfaynedly. And as for the good if God heare them, it is not oute of hande, or at least-

*P/4.18.f.42*



wife he suffereth them not too perceyue it, bicaufe it is good that they shoulde be meekened. After the setting forth of this article, that it is not lawfull for men to iustifie themselves before God: now in generall it is sayd, that we labour in vaine if we go about to seele out his wisdom. Why so? For it *ouerreacheth the Heauens, it is deeper than the bottomlesse pittes, and the wydenesse of it stretcheth through all.* Let vs haue an eye too our owne measure. Beholde howe man who woulde ouerreache the whole earth, needeth no more than sixe foote to conuer him. Man is desyrous too inclose the whole sea in his imagination: and in the meane while hee himselfe is nothing. Hee woulde fayne surmount the heauens: and howe shall he come thither? Hee woulde gage the bottome of the depthes: and what meenes hath hee to doo it withall? Neuertheleste let vs put the case that mans mynde were able too stye aboue the heauens, and that nothing coulde bee hidden from it: yet should wee come short of Gods wisdom, bicaufe it is infinite: It cannot bee compared eyther with the deepes or wyth the heauens: for it farre outpasseth them all. And therefore let vs assure our selues that our presumption is foolish when wee go aboute to knowe the reason of Gods doings. Thus yee see in effect what is shewed too vs heere. Wherefore let vs marke, that this woorde *Wisdom*, is taken heere for Gods purpose, determination, or intent, which wee bee not able to comprehend. True it is that wee may well taste some little portion of Gods wisdom, like as when wee beholde his creatures, there he sheweth himselfe vntoo vs, howbeit but partly. Let vs no more but take a braunche of some herbe, and wee shall see after what sort and with what cunning God hath wrought there: The same is a verie looking-glasse of his wisdom. Then is it much more reason, that when wee come too his greater and choycer workes, we shoulde there perceyue that Gods wisdom is a wonderfull thing, if we haue any taste at all of it. But by the way, the perfectnesse thereof is spoken of heere: that is to wit, that if we will needes knowe why God doth all things, or if a man be desyrous to see what end God setteth afore himselfe, and what cause moueth him therevnto: wee must needes bee vtterly confounded. But heere first of all we bee admonished of the rawnesse of our wit and vnderstanding, to the intent wee passe not our boundes, nor play nor the horses that are broken looce, as wee see that the ouerweening and pryde of oure nature driueth vs therevntoo. But heereby wee haue also too consider the goodnesse of oure God, who applyeth himselfe vntoo vs, and to our feeblenesse, that wee at least wyse taste of that whiche is incomprehensible vntoo vs: and although we conceyue it not throughly, yet taste it fully: yet hee sheweth it to vs, and maketh vs to seele it so farre forth as is for our profite. Thus see you twoo articles which are well woorthie to be marked. As touching the first, I haue tolde you howe it behoueth men to consider how rawe and how weake of vnderstanding they bee, that they presume not to thrust themselves too farre forward too make inquisition of Gods workes, more than hee willeth them and giueth them leaue to do, I say more than he willeth them, & giueth them leaue to do. For (as I haue touched already) God of his goodnesse doth not vtterly barre vs from hauing any perceyuerance at all of his wisdom: but it behoueth vs to keepe measure. Then let vs be well aduised that euery of vs haue an eye to his owne habilitie and too marke howe futtle and sharpe witted wee bee, and howe greatly giuen too this ouerbaldenesse wherevnto oure owne nature eggeth vs continually. How is that? VVe woulde

alwayes bring God to account of all his doings. When wee meete with any straunge thing, and men say vntoo vs, such is Gods good pleasure bicaufe he hath ordeyned so: and therefore we must not pleade agaynst him: yea say wee? But why dooth he not otherwyse? For suche an inconuenience will infue heerevpon, and the matters may drawe quite and cleane awke from that which might bee for our profite. Thus we see howe that at euery push we woulde fayne haue God to yeeld vs a reason why he dooth this or that. Moreouer although we haue not any thing too alledge: yet woulde wee that God should not conceale any thing from vs, but that wee myght enter intoo the greatest secretes that hee hath. And wee see howe fore our hartes are tickled in this respect. True it is that some bee more sharper set than other some be, but yet it is a common vice wherewith we be all of vs infected from the greatest too the least. Therefore let vs marke well howe it is tolde vs heere that Gods wisdom ouerreacheth the heauens, and is deeper than the depthes, and also that it is in vaine for vs to desire to comprehend it in our brayne. For that measure is farre too short: insomuche that if a man had a hundred tymes more vnderstanding than hee hath, yet could hee not atteyne to the hundred part of Gods wisdom. Seing then that wee bee nothing, and Gods wisdom is a bottomlesse depth: haue we not so much the more cause to hold our selues short, and not to followe our owne fancies in seeking more than God giueth vs leaue to do? Then let it come to our remembrance to say, whither goest thou thou poore creature? thou entrest into a bottomlesse pit, wherout of thou canst neuer escape. This is the warning that we haue to follow in this sentence. But by the way let vs also beare in minde that which hath ben declared concerning the fauour that God sheweth vs in applying himselfe to vs, and in shewing vs his workes, so farre forth as it is for our behoofe and profite to knowe why he doeth this or that. And Gods applying of himselfe after that sort vnto vs, is not bicaufe he his bounde to vs: (for what bonde can there bee? or howe can wee challenge him to do it?) But in so doying hee sheweth howe greatly hee loueth vs, seeing hee commeth neere vntoo vs so familiarly. VVe heere howe oure Lorde Iesus Christ *Iohn. 15. c. 15* sayeth too his Disciples, I will no more call you my seruants, ye bee my freendes by reason of the secretes that I haue shewed you: for I haue familiarly tolde you all that I had in commision from my father. And so seeing that God commeth so familiarly vntoo vs: wee haue a great and singuler recorde of his loue. Therefore let vs learne to inquire of Gods woorkes no further than hee himselfe leadeth and ruleth vs so to doo. And this is well worth the marking: for we see men incline continually too some extremitie. I tolde you already that there is suche a pride in mans heart, as hee woulde fayne knowe all things, so as nothing might scape him: and that euery one of vs is giuen to that vice. VVell then, God sheweth vs that wee must not bee too wyse, and that wee must with sobernesse [content our selues] to know that which he disclozeth vnto vs. Now hope we to keepe our selues from that vice, and therewithall enter into the contrary extremitie, saying: then must we shet our eyes & inquire of nothing. Nay: there is great difference betwixt a meannesse and nothing at all. For God hath not made vs after his owne Image too haue it sayde, that we should become brute beastes by his consent, & that we should haue so little regarde of the light that he sheweth vs, as it should be quite quenched in vs: but let vs learne to know so much as it pleaseth him to teach vs. If God be our schoolemaster and we giue eare to his speech, he is able

able to giue vs wisedome and discretion to comprehend his learning, and wee cannot do amisse in it. But if our Lord shet his mouth, we also must shet vp our wittes and holde them in prison, that wee take not libertie to say, I would know this, or I would know that. For God will not haue vs to know more than he hath shewed vs. Seing then that these two vyces reigne in the world: it standeth vs so much the more in hand to marke what I haue sayd: that is to wit, that we should vse the grace and priuiledge which God giueth vs when he sheweth vs that which is for our profit to know. Some will vse the common Pro-  
 uerbe, That Gods secretes are not to be searched. True it is that they are not to be searched, sauing so farre forth as he maketh vs priuie to them, and then are they no more secretes. As how? Ye see howe S. Paule calleth the Gos-  
 pella wonderfull secrete which hath bene hidden in God, yea in somuch as the Angels haue bene rauished and amazed at it, and highly honored it. And yet neuer-  
 thelesse the same is an easie doctrine to vs. For there God vttereth his wil vnto vs, yea and (as ye would say) so fore-  
 cheaweth our foode, as there is nothing for vs to doo but to swallow it downe: he boweth vnto our rudenesse, & sheweth himselfe exceeding homely. VVe see then that the Gospell is in it selfe so high a wisedome, as wee [of our selues] can neuer atteyne vnto it, seing that the An-  
 gels comprehend it not: and yet notwithstanding it is such a doctrine asought to be knowne vnto vs, yea euen to the rude and vnlearned sort, (according as Sainct Paule sayeth in another place) that is to wit, for somuch as God hath there applied himselfe vnto vs. But there are other  
 secretes which are hid from vs, and wherevnto God giueth vs no leaue to atteine as yet. True it is that at the last day, we shall know all things: but as now wee muste be-  
 thinke vs of that which S. Paule sayeth, that is to wit, that we know now in part yea and darkely: so as God giueth vs some foretast of that which shall be reuealed perfect-  
 ly vnto vs when we be fully transformed into his image and glorie. So long therefore as we be clothed with mor-  
 tall flesh, let vs acknowledge our owne small capacitie, and content our selues with what soeuer it pleaseth God to giue and discloze vnto vs. There are then some se-  
 cretes of God, which he will keepe priuie from vs during this mortall life, like as we cannot know what he hath determined to doo with this man or with that. As for the faithfull, they haue a sufficient witnessse that God hath chozen and adopted them to be his children and to inherite saluation. But yet for all that, they cannot see the reg-  
 isters of heauen, to know whither they be written there or no. It is ynough for them that God hath giuen them a good copie of their election to looke vpon in our Lord Iesus Christ, insomuch that being his mēbers they doubt not but God will auow them to be his children. Howbeit we know not who be the companie of the chosen: wee know not who be the castawayes as yet: wee know not wherefore God doth one thing or other: and if we dis-  
 course of Gods prouidence and of the things that we see through the whole worlde: wee shall be confounded in them. For that streyt and secrete ordinance of God is to high for vs to atteyne vnto. Yee see then that as concern-  
 ing the secretes that are hid from vs, men muste learne to vse modestie in them. To be short our wisedome must be to herken vnto God, and to follow simply that which he sayeth without going any further. There are (say I) two things wherein the true wisedome of men consisteth: That is to say, To heare God speake, and without gaine-  
 saying to follow whatsoeuer is conteyned in his woorde, so as the same may haue authoritie to make vs feare God and too humble our selues vnder him. Lo here a good

meane to become wise. But like as it behoueth vs too obey God, and to follow that which he sheweth vs: so also must we not desire to know more than is contayned in his worde. For when mé wil needes be wise against God, they become starke mad. VVe see what befall to our fore-  
 father Adá, yea euen in the time that he was most pure & soūd, being created after the image of God, when he was in far more excellent and noble state than men be now adayes: for the image of God is so darkned in vs, as there is no more light nor almost aught els than darkenesse in vs. Adam could not content himselfe with that state, but was desirous to haue a higher perfection: and whereinto is he falne? Into so foule a sinke as we ought henceforth to be ashamed of our state. Now (I pray you) if we climbe still to the sayd highnesse wherwith Adam was tempted, and the wretchednesse whereinto we are falne or rather tumbled cannot meeken vs: must wee not be punished double? Therefore lette vs learne not to couet to knowe more than God sheweth vs, as I haue sayd already. Yet notwithstanding let vs not ceasse to searche the secretes that are conteyned in the holy Scripture, nother let vs do as the Papists do, who say that their forbearing to know aught, is bicause the doctrine of the holy Scripture cannot be throughly comprehended of all men, and bicause men are in great daūger to be intangled in many errors and heresies: and bicause they see how all the confusednesse of the world springeth of this, that men are caried away with a fonde desire of knowledge (as they terme it) and haue not the modestie to content themselues with an ouerwrapped faith of beleeuing simply whatsoeuer is hilde by the holy Church. It seemeth at the first blushe that this hath some colour: and yet all is but cursed blasphemie against God. And why? for (as I haue sayd already) although the doctrine that is in the Lawe and the Gospell be so high as our mindes are not able to reache vnto: yet hath not God published his Law in vaine, neyther is it for naught that he hath cōmaunded his Gospell to be preched to all creatures, yea euen to the ignorantest sorte, for he disclozeth himself there after so louing and gentle a fashion, as there is no man but he may be familiarly acquaynted with that which is shewed there. So then let vs not be vnthankfull to our God, let vs not accuse him to haue spoken out of the bottom of a bottle. For he protesteth by his Prophet Esay, that he calleth vs not to him in vayne, and that he hath not spoken in huddermudder: but that his voyce foundeth lowde & cleere, so as it ought to be heard of all men, and all of vs ought to receyue it. Then sith the case standeth so, let vs hardily studie Gods worde, let vs applic all our wittes there-  
 vnto, and our labour shall not be vnprofitable. And furthermore let vs vse the sayde sobernesse that I haue spoken of. And here ye may see why S. Paule meening to correct the foolishhe and rashe curiositie that is in men, sheweth them whereto they ought to apply themselues: that is to wit, to know throughly what the loue is which God hath shewed vs in our Lord Iesus Christ, so as wee neede to do nothing els all our life long, than to seeke diligently the sayd grace that is shewed vs in our Lord Iesus Christ, as how we be rescued from Satans tyrannie, and set free from the bondage of sinne and death: howe that whereas wee were vtterly damned by nature, and wretched and lothely sinners before God: wee be now become righteous before him, so as he receyueh vs and liketh well of vs: How wee be gouerned by his holy spirit, to the ende wee should fight against the lustes of our owne flesh: and how we be preserued vnder his hande and protection, so that although the Liuell practize to ouerthrowe vs euery minute of an hower, yet wee may  
 N.v. be

Eph. 3. b. 9.  
10.

Rom. 1.

1. Cor. 13.

Marke. 16.  
c. 15.Esay. 45. c.  
19.

Eph. 3. d. 18

be able to driue him backe, bicause we be in the shep-  
 10<sup>n. G. d. 37</sup> folde and keeping of the good shepheard Iesus Christe,  
 39. & 10. e. who hath promised that he will not suffer any of them to  
 26. 29. perish whom the father hath put into his hande. There-  
 fore let vs get the knowledge of these things, and further  
 also how we ought continually to preace vnto God, how  
 it is lawfull for vs to call vpon him with open mouth,  
 bicause he hath giuen vs a mediator who maketh vs way  
 vnto him, and how that Iesus Christ beareth woorde for  
 vs, so as God doth out of all doubt heare vs when we  
 pray to him in Christes name. If wee know these things  
 well: then is our time well bestowed. For this cause S.  
 Paule addeth what is our height, our depth, and our  
 breadth: and (to be short) he willett men to beholde how  
 they may bee perfectely wise: namely by knowing thro-  
 rowly the grace that is vttered and wrought vnto them  
 in our Lord Iesus Christe: Herewithal let vs learne too  
 know that wee must not induer to clymbe so high as to  
 vnderstande what the wisdom of God is in it self. For  
 it is a deepe gulfe: and who is he that can attayne to it?  
 Let vs be sure that all our strength will be shorte of it.  
 Therefore men must humble themselves. And so lette vs  
 beare in minde what S. Paule sayeth to vs, namely that  
 when we shall haue steyed vp aloft aboute the heauens, we  
 shall not attayne to know aught else than the fatherly  
 loue of our God, assuring our selues that therein wee  
 shall haue the perfection of all wisdom, which shall  
 stretch out it selfe high and deepe, faire and wise, and on  
 all sides. In these wordes S. Paule taunteth these curious  
 heads that are fisking here and there, desirous to stie vp  
 aloft, and to sinke downe low beneath, & to search things  
 ouer and ouer: and yet in the meane while there is no-  
 thing but vanitie in them, and the nimbler they be, the  
 lesse surenesse and firmenesse is there in them. S. Paule  
 therefore checketh men for making their discourses so  
 fordy, and therewithal sheweth them that if they were  
 giuen to the holding of that which is for their profite,  
 they would cōtent themselves with that which is shewed  
 them simply in the Scripture. And here yee see also why  
 12. Moyses after he had published the lawe, sayeth: Aske no  
 30. c. more questions, saying, who is he that shall climbe into hea-  
 12. uen? who is he that shall go ouer the sea? who is he that  
 shall go downe into the deepe? For ye haue the woorde  
 in your mouth and in your harte. S. Paule applieth this  
 saying to the doctrine of the Gospell, and not without  
 cause. For the Law is in it selfe very darke, and could not  
 haue cōtented men nor giue them that which was need-  
 full for them, if God had not sent them to Iesus Christ.  
 But now haue we that which the fathers of old time had  
 but in part. For God putteth his woorde into our mouth  
 and into our hart, not by giuing vs some litle taste of it,  
 but by filling vs with it to the full, if so be that our owne  
 lustes were not insatiable, according as mennes lustes are  
 verie gulfes, I meene in all things. For when wee come  
 once too inquiring and searching: behold what an vn-  
 measurable gulfe is in vs, so that wee could finde in our  
 hartes too swallowe vp the whole maiestie of God, and  
 to packe vp his glorie all in one litle sardell, and that he  
 should reserue nothing to himselfe. Seing then that we  
 be such: lette vs remember well Sainct Pauls saying,  
 and let vs apply al our studie that way as long as we liue,  
 and lette vs profite more and more in the knowledge of  
 our Lord Iesus Christ, too the intent that when he hath  
 once grafed vs into his bodie, he may increace his giftes  
 in vs from day to day, vntil we bee thoroughly filled with  
 them. Lo what wee haue too marke in this streyne.  
 Worthwith it followeth: *Who is he that can let God, if he  
 list too sbet vp? If he list too let loose, if he list too remove*

*all, if he list to make a newe order: who is he that can disappo-  
 point his purpose? VVho shall set himselfe against his  
 good pleasure? After it hath bene told vs that we ought  
 not to bee ouer inquisitiue of Gods wisdom, further-  
 forth than he giueth vs leaue and licence: Here the same  
 knowledge is declared too vs: namely that it is not law-  
 full for vs to grudge against his doings, as though it were  
 in our power too restrayne him. The reason is for that  
 wee ought too like well of all that euer God doth, al-  
 though wee knowe not why he doth it, but that he hyde  
 it from vs: not that he is loth to haue vs conceyue the  
 reason of his workes: but bicause it behoueth vs to haue  
 him tie our obedience, that wee may know what we be.  
 If God should giue vs a full declaration of his workes  
 here as nowe: who should bee able to indure our pryde?  
 what would wee thinke our selues to bee? For although  
 wee see our wite to be so weake, that we seele our selues  
 to be wrapped in darkenesse or cloudes, and that our vn-  
 derstanding wil not reach threefoote afore vs: yet a man  
 may see how wee cease not to auance our selues aloft:  
 and therefore what would become of vs if God should  
 not reyre vs short? Moreouer what honour yeelde we  
 to God, when wee will comprehend all his doings? It  
 should seeme that we would bee hayle fellowe well met  
 with him. For wee see what pryde is in vs already. And  
 therefore it is good that God should trie our obedient-  
 nesse, too the ende wee may learne to glorifie him in all  
 our doings, yea euen though they bee things too vs vn-  
 knowne, and though we find them so straunge at the first  
 pushe as they make vs to say, by all like, yea God thus ought  
 to go otherwise. But lette vs say, seing that Gods good  
 pleasure is so: it behoueth mee to yeeld thereto. VVhen  
 men are once come to such a discretion, then haue they  
 greatly profited. Yee see then what the cause is that God  
 sheweth vs not why he doeth this or that. Furthermore  
 where as here is mention made of *Remouing, sbetting vp,  
 and letting out*: it is as muche as if it had bene sayde, If  
 God should chaunge and transpōse all that euer we see:  
 yet ought not wee to gaynesay it, nor presume too striue  
 with him, or to alledge any thing against him. True it  
 is that when wee beholde the order of nature that God  
 hath set already, wee ought of right too glorifie him for  
 it as it is. And certainly God hath set vs in this worlde  
 as on a great stage, too beholde his workes, and to con-  
 fesse that he is wise, righteous, and mightie, yea euen af-  
 ter a wonderfull maner. For it behoueth men not one-  
 ly too be taught too giue him glorie with all reuerence:  
 but also too bee thoroughly rapted aboute all their senses  
 and vnderstanding to acknowledge and crie out with Da-  
 10. uid, that it is impossible to atteyne to this wisdom of  
 124. God, which appeereth in his workes: and that although  
 God should chaunge all the orderinesse wherein it is his  
 will that wee should beholde him, and wherein it is his  
 will to keepe vs occupied at this day: yet neuerthelesse  
 it should behoue vs to submit our selues thereto, [and  
 to say] that he doeth it not without cause. If we thinke it  
 straunge: then (as I sayd afore) let vs learne to say, yea:  
 but who art thou wretched creature? I pray you if a mā  
 haue gotten great vnderstanding and skil, and yet know-  
 eth not himselfe: will men say he is wyse? I say if a man  
 haue applied his minde too learning, yea and haue pra-  
 ctized himselfe in assayes, in somuch that he is able too  
 giue another man good counsell, and yet in the meane  
 while is as a starke foole, and vtterly witlesse in things  
 that concerne himselfe, and which touche his owne per-  
 sone: will not men say, that such a one hath no witte?  
 True it is that he hath witte and remembrance for other  
 men: but he hath no discretion for himselfe. Euen so is*

it with those that would restrayne Gods mighty power to their own fancie. And why? For they thinke themselves able to cōprehend all: & they sayle in the cheefe poynt: that is to wit, in that they know not theselues. For he that entreteth into himself, & looketh vpon himself throughly: shall find himself to be vterly vnskillfull, and as weake as can be, & therefore that he hath great neede to walke modestly and humbly before God. Ye see then how men are caried away and haue neither reason nor discretiō, when they go about after that sort to cōprehend Gods mightie power by their own cōceyts. So much the more therefore behoueth it vs too marke well this lesſon, that whether God shew vp or let out, or change a l: we must not therefore cease to honour his mightie power after such manner as he sheweth the same vnto vs: And that although we know not the reason why he worketh in that wise: yet notwithstanding wee muste learne to glorifie him in all points, saying, Lord it is good reason that all things should be lawful to thee, & that thou shouldst vse thy creatures as it pleaseth thee, so as thou mightest pul down the hea- 20 ues and rayse vp the earth aloft. To be short, whensoever thou dealest as thou listest with thy creatures, thou passest not beyond thine owne right, neither vsurpest thou any other mans right. For all of it is thine owne due. Behold (I say) after what sort me ought to glorifie the goodnesse & mightie power of God. But yet for all this, we must not father a lawlesse power vpon God, as the Popish teachers terme it. For that were a cursed & diuclish thing to doo. They cōfesse in their schooles that God might of his absolute power thunder vpo the Angels & damne the: but they call this absolute power of Gods, a wrongful & ty- 30 rannous power. Let vs take good heede that we surmize not God to be as a Tyrant: for he doth all things with indifferēcie & vprightness. Neuertheless he hath his own purpose which is hidden frō vs: and therefore it becōmeth vs to honor his rightuoufnesse though it be vnknowne to vs, and that all our wittes and vnderstanding be vnable to attayne therevnto. And this is it that we haue to remember in this streyne. Seeing then that the case standeth so, as it is not for mortall men to lift vp themselves agaynst God, to withstande his mightie power, or too finde fault 40 with his rightuoufnesse, no though it shoulde please him to alter the order of nature, and too remoue and shift all things: I pray you muste we not needes be vnthankfull and froward if we murmur agaynst God in this present orderlesse which we see to be so beautifull, and wherein there is nothing to be found fault with: Let vs put the case that God turned the light into darkenesse, that the Sunne tumbled downe into the deepe, that the earth mounted vp on high, and that all things were cōfounded together: yet ought we to glorifie God, & to say, Lord it is so that we are astonished, & these things are right strange to vs, but what for that? vouchsafe thou to hold vs in awe, vntill thou haue shewed vs that this is good. Thus yee see what we haue to doo. But nowe there is such an orderly disposition in the world, that spite of our teeth we be forced to say, that it is such a workmanship as no creature is able to atteyne vnto: and muste not our mindes then be ouermalicious, when wee cannot glorifie God with all lowlinesse? True it is that we see some confuzion in the present order of nature: and whereof commeth it that God disposeth not things as it were to be wished, but it seemeth that all should be turned vpside downe? wherof cometh that? Of our sinnes: we are the cause that God continueth not things in the same order that he had set them at the beginning: for wee make many confuzed mediēs. Yet neuertheless wee must in this case deeme God to be an vpriht iudge. Herewithall let vs beare in

minde that he confoundeth not the order of nature in such wise, but that he maketh vs to feele his fatherly goodnesse and mercie continually: and therefore so much the more ought we to be inducd to humilitie, when we see that the greatnesse of his goodnesse and mercie passeth the hougensse and enormitie of our sinnes. Thus much concerning this sentence. And he addeth also, *That God knoweth that men are but vanitie, and that men are nothing worth: and how then should he not vnderstand that man who is borne as a filie wilde Affe,* knoweth not himself, and yet thinketh himself able to match his mightie power? This is the conclusion of the doctrine that wee haue heard. Discourse hath bene made concerning Gods mightie power which reacheth about the heauens, and is deeper than the deepes: and therefore when men take vpon them to be too inquisitiue of it, they must vnderstand that they be as it were swallowed vp of it: and if they will needes giue their curiousnesse the bridle, to search the bottome of Gods power: he must be fayne to shew them that it is not lawfull for creatures, to lift vp themselves agaynst him whatsoever he do. Thus yee see now a declaration which serueth to apply this generall doctrine to the present purpose: which is, that God on his side knoweth what is in men: and on the other side that men are no such things as they should haue cause to aduance themselves to call God to a reckening. For what are we? Let vs a little consider our birth. Men are like wilde Asses, that is to say, they haue none vnderstanding except God giue it them. As touching the first poynt, it is not without cause that he sayeth, that God knoweth that men are but vanitie, & that they be nothing worth. For it is to the ende wee should learne not to value our selues by our own reason, and after our ordinarie maner. VVhen men value themselves, it is after their owne fancie: they beleue this and that of themselves, and thereafter do they giue their verdict. But all this is nothing worth, wee must esteeme our selues according too that which God hath spoken. For there is none but he alone that may be a cōporent iudge to know what wee be, nor that hath authoritie to say it: which thing wee ought to marke well. For when men haue valued themselves by their owne imagination and opinion, what shall they haue gayned by it? It is like as when a foole calleth himselfe king of some countie, and in the meane while euery man laughes him to skorne for his labour. VVe be double fooles when we weene our selues to be any thing, and therewithall God sheweth vs how there is nothing but vanitie in vs. Then let vs beare in minde, that when me are desirous to know what they be, what their state is, and of what estimation in effect they be: they muste turne them to God, saying, Lorde thou knowest vs, for thou hast made vs. And at his hand we shall haue a short and resolute answer. VVe see how the Scripture sayeth that all the wisdom which men suppose themselves to haue, is starke follie: the wiser they weene theselues to be, the more dullardes are they: God laugheth their fondnesse to skorne: when they thinke to climbe vp a high, then withdraweth he himself frō them, and they must be faine to wanze away in their own imaginatiōs. Lo what the Scripture pronounceth. And so let vs assure our selues that there is none but only God that knoweth vs, and can truely tell what wee be. And that is the cause why it is sayde that God knoweth. It seemeth at the first blishe, that this is but a common thing: for euery man wil easily confesse that God knoweth me too bee but vanitie: but yet for all that, wee consider not the substance which those woordes import, bicause men haue their eyes stopped, they knowe not themselves to be full of vanitie, and therefore God is fayne to make them



then feele what they bee, that they may learne to hum-  
ble themselves. Thus much for the first poynt. The se-  
cond is, *That the emtie man shall bee indewed with harte;*  
*and shall be like a wilde Asses colt.* Here wee bee brought  
backe to our birth, to do vs to vnderstande that all the wit  
which we haue is Gods gift besides our nature. And why?  
Let vs looke vp<sup>o</sup> the power of men. VVhen a little babe  
commeth out of his mothers wombe, what wisdomē  
bringeth he with him? Verily some Philosophers haue  
well supposed, that all the vnderstanding which we haue  
of our selues is but onely memorie: and that it was re-  
quisite for vs to haue one sence inclozed in vs aforehand.  
But yet is it too be seene, that a childe hath lesse wit than  
the silliest beast that is. Let a man looke throughout all  
and he shall not finde any beast so brutish nor so vnpur-  
veyed of reason & vnderstanding as men are at their cō-  
ming into the world. Yee see then that man in himself is  
as it were the sole of a wilde Assē. Lette him make as  
great account of himselfe as he listeth: but yet wee see  
what he is neuerthelesse. And howe is it that wee haue  
the spirit of vnderstanding when wee come to full age?  
God must be fayne to giue it vs. And so yee see why it is  
sayd, that the emtie man shall be indewed with hart. For  
in the Scripture, this woorde *Harte* importeth vnderstand-  
ing. Let vs marke then how it is shewed here, that when  
we haue any wit or reason, the same commeth not of our  
owne nature, nother doo we possesse it as though it grew  
vp with vs: but it behoueth vs to know that is an excel-  
lent benefite which God bestoweth vpon vs. Seing then

that we haue it at his hande, what an vnthankfulnesse is  
it of vs to abase it againit him? Therefore let vs acknow-  
ledge his benefite in giuing vs wisdomē and discretion  
when we come to age, to know both him and our selues,  
and to honour him. Let vs learne then to holde our selues  
in humilitie, and according as it pleaseth God to giue vs  
vnderstanding, let vs acknowledge the same to come of  
him: and let vs pray him to make vs to apply our wittes  
to such vse as we may alwayes walke after him, and hold  
our selues vnder his awe, vntill that being set free from  
this bondage of sinne, we be conueyed into the heavenly  
glorie, to behold him perfectly as he is.

And now let vs cast our selues downe before the face  
of our good God with acknowledgement of our sinnes,  
praying him to make vs perceyue them, and to graunt vs  
the grace to apply all our wittes and indeuer to consider  
what we be, that is to wit, wretched wayne and vnprofita-  
ble creatures, vnable to do any thing of our selues, so as  
he must be fayne to furnish and strengthen vs, or els wee  
must needes vitterly quayle. And that such knowledge of  
our owne weakenesse and feeblennesse may prouoke vs  
to returne with greater desire to the grace whiche our  
good God offereth vs, seeking nothing but to be filled  
with the same, to the ende we may honour and magnifie  
him in all respectes, vntill he haue broug't vs to the per-  
fection wherevnto wee be called, without swaruing one  
way or other, for feare of turning out of the right way of  
saluation. That it may please him to graunt this grace  
not onely to vs, but also to all people and nations, &c.

*The .xl.iiij. Sermon, which is the third vpon the eleuenth Chapter.*

13. If thou prepare thine hart, and stretch out thy handes vnto him,
14. If thou put the iniquitie from thee vvhich is in thy hande, and that no vnrightuousnesse abyde in thy tent:
15. Then mayst thou lift vp thy face vwithout spotte, and thou shalt bee sure, and shalt not bee afrayde.
16. For thou shalt forget thy miserie, and shalt no more haue it in remembrance than the vva- ters that are passed by:
17. And a tyme shall spring vp more bright than the noone day, so shalt thou shine and be as the morning.
18. Thou shalt be safe, bicaufethere is hope, thou shalt dig a pit and lay thee dovvne safely.
19. Thou shalt rest thee, and there shall be no man to make thee afrayde, and many shall sue to thee.
20. But the eyes of the vvicked shall fayle and forgo their refuge, and their hope shall be [tur- ned into ] anguish of minde.



We haue seene heretofore the low-  
linessse that ought to be in menne  
when they thinke vpon Goddes  
woorkes: that is to witte, that they  
muste not presume to iudge of the  
after their owne fancie, but they  
must vnderstand that forasmuch as  
Gods wisdomē is infinite: therefore they cannot com-  
prehend the reason of his doings: and that forasmuch as  
he is able to doo all things: noman ought to presume to  
let him, but to giue him leaue to do what he thinketh  
good, and all men ought to stoupe vnto him. And now  
behold a second poynt which Zophar addeth: which is,  
that if we be desirous that God should be fauorable and  
mercifull to vs, we must seeke him with a pure and right  
meening minde and without hypocrisie. Thus yee see  
in effect what is declared here. And afterward for a cō-  
clusion he addeth, that suche as are smitten with Gods  
hande, cannot excuse themselves (howsoever the case

standeth,) that theyr owne sinne should not be the cause  
of all the miserie that they indure. But verely such things  
are misapplied too Iobs persone: and yet notwithstanding,  
the same ceaseth not to be good for vs: Therefore  
let vs bethinke vs to profite our selues by it. And first of  
all, whereas it is tolde vs, that God will be gracious to all  
such as seeke him vnfaynedly: the same is often ynough  
warranted vs through all the holy Scripture, and God al-  
lureth not mē vnto him to deceyue them when he sayth,  
Turne vnto mee, and I will turne vnto you. Hereby he  
declareth that he is alwayes willing and readie too do vs  
good, if we let him not on our side. So then, let vs mark,  
that whensoever wee seeke God he will be at hand with  
vs, yea euen with all grace and blissing. But wee muste  
also marke the meane of seeking God. For we see how  
men beare themselves in hande that they haue desired  
nothing but that God should be mercifull to them, and  
that they haue bene desirous to yeelde themselves vnto  
him, and that their cheefe desire is to honour him: and

Zachar. 1. 4.

3.

ye



yet for all this, they draw quite and cleane backward. But in this text is declared in what wise God will be serued, and what he requyeth and alloweth. And therefore he sayeth that first of all, *wee must settle our hart and stretch out our bandes vnto him*, and afterward, *put all wickednesse out of our bandes, that none may dwell in our bowes*. Behold (I say) how men may obey God, and not turne aside from him: namely by beginning with the soundnesse of the hart, bicause God abhorreth all dissimulatiō. But contrarywise we see how hypocrisie reigneth in such wise in our nature, as our hart shrinketh alwayes backward, & we make many cōtēnāces & many apish toyes and mowes, so as it shoulde seeme wee be altogether on fire with zeale to Godward, and outwardly all shall be full of Ceremonies & apparāt pretences, whereas notwithstanding there shall be no truth nor right meaning inwardly in the hart. Yee see howe wee haue so much the more neede to marke what is sayd here, namely that such as go about to seeke God, do not any thing that is aughtworth, but in steede of going forward, draw backward, except their hart be disposed that way: that is to say, except they haue a pure and single affection, and not a double hart. But for our better confirmation in this lesson, wee muste bethinke vs of other textes of the Scripture where God auoucheth that he is not like too mortall creatures, who rest vpon the outward shewes of things. Bicause we be fleshy, wee make much of that which seemeth gay: but God is not such a one. Therefore wee muste not measure him by our metyard. But forasmuch as it is his peculiar office too searche the bottome of mennes priuie thoughtes, and all must needes be layd open before him: Therefore his eyes looke vnto faithfulness and truth, as it is sayde in Ieremie. To be shorte, the seruice of God ought to be grounded vpon the singlehartednesse wherof the Scripture speaketh so oft in saying, Thou shalt be found before mee. And not without cause did God giue that rule to Abraham, but he gaue it to the end it should bee general to all the faithful: and the often repeating of it, is to shew that whē God mindeth to shoale out his owne children by some certaine marke from the hypocrites: alwayes he setteth downe the sayde soundhartednesse. Therefore let vs marke well, that forasmuch as God is the truth, he will be serued in spirite and truth. Now seing that Gods seruice is spirituall, all fayning and vntruth must be farre from vs: or other wise, although our workes please men, and be neuer so much commended of the worlde, they be no better than dung and vanitie: and God will reiect all that we haue, if wee haue not first indeuered to put our harte in order. True it is that the Papiſtes take holde of this text to prooue their Freewill: and it seemeth to them that they haue a fayre colour to say, sith men are exhorted to order their hartes aright, therefore it is in their abilitie and power so to do. But it is to fonde and trifling a reason to measure mens power and abilitie by the things that are commaunded them. For when God sheweth vs what we haue to do, he respecteth not what wee are able too do, or what is in vs: but he respecteth what we be bound vnto and what is our duetic. VVhen he willet vs to loue him with all our hart, with all our strength, and with all our power: is it bicause he findeth any man liuing that is able to yeelde his whole hart to the sayde loue? VVe see the flat contrarie. For our nature is fully bent against God. So then if God ment to requyre nothing at our handes but that which wee were able to performe: he should let vs go streight to destruction. But let vs not thinke that God lozeth his right bicause wee haue not wherewith to pay him. For put the case a man were in dette, were it rea-

son that his creditours should loze their right bicause he is false in pouertie by waſting of his goodes in riot and excesse? True it is that they shall not be able to recouer it at his hande: but doth the dette remayne alwayes vpon his head. Seing the case is such, doo wee thinke that God wil bee defeated of his duetic bicause men be altogether leude and froward, or bicause the Diuell holdeth them in bondage, and they be giuen ouer to all mischeef and wickednesse? Then must we not conclude that men are able to dispose of their owne harts and of themselues at their pleasure through their owne motiō, bicause God commaundeth them so to do. He doth but onely shewe that we be bounde to do so, and that all that euer we be able too attempt shall not be esteemed nor receyued at Gods hande vntill such time as wee haue the sayd purenesse of hart whereof mention is made in this place. But now let euery man examine himselfe, and we shall finde our selues to haue hartes of stone, so as there is nothing in them but hardnesse, nother reigneth there any thing in them but naughtinesse, and such a continuall stubbornnesse as can by no meanes be bowed to obey God. Sith the case standeth so, God muste be fayne to put to his hande, as he hath also promised to do. For he sayeth he will giue vs fleshy hartes that shall be soft and plyable, so as we may serue him. He sayeth he wil ingraue his law after such a sorte in our hartes and in our bowels, as wee shall giue our selues to that which he alloweth, so as there shall be one conformitie and agreement betwene all our desires and affections, and betwene the rightuousnesse that is conteyned in the lawe. That (say I) is the peculiar worke of God: & therefore it beloueth him to dispose vs to the seruing of him, bicause we are vnfit for it on our belialfe, drawing altogether backe from it, and hauing not aught in our lustes but contrarietie to all goodnesse. Lo how it belongeth to God to apply vs vnto himselfe, and to make vs fitte and able to serue him, seing we haue not any abilitie nor meane in our selues to do it. Now after he hath thus spoken of the purenesse and rightfull meaning of the hart, he sayeth that *wee muste stretch out our bandes vnto God*. This importeth very much. For vnder one particular, Zophar ment to comprehend in effect the cheefe poynt of Gods seruice, and of the first table of the Lawe. For what els is prayer than a recorde of the fayth that wee haue to Godward? For by calling vpon God without hypocrisie, we witness openly that all our welfare lyeth in him, and that he is the onely partie too whom we ought to flee for succour: and (to be shorte) by calling vpon God wee yeelde him the glorie that belongeth vnto him, and whiche he reserueth to himselfe. And so let vs marke, that vnder this one particular poynt of calling vpon God, Zophar ment to comprehend the whole contents of the firste table: which are, that God telleth vs that he onely must be worshipped of vs, and cannot abide to haue any copartener, and that we must not abuse his name, nor vnhalowe it: but that wee must render him the honour which he is worthie of, and followe the order which he hath appoynted in his Church. Then if all things be throughly considered, it is certaine that by calling vpon God we protest that we haue none other Gods but him alone, and that we renounce all Idolatrie and superstition, shewing that our truste is fetled vpon him alone, and declaring that all rightuousnesse, power, and life are al wholly in our God, that he is the fountain whereout of it beloueth vs to drawe, and that wee be so greatly bounde and indetted vnto him, as it is impossible for vs to discharge our selues towardes him. Beholde after what sort his name shall be honored? Againe, the yeelding of our selues ouer to him and to his prouidence

Ier. 17. b. 10.  
& 5. a. 3.

Gen. 17. a. 1.

Iob. 4. c.  
24.

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Deut. 50. b.  
6. & Iere.  
24. c. 7. &  
31. f. 33. &  
Ezech. 36.  
f. 16.

in our prayers, is the very meane to obserue the spiritual Sabbath or rest. Besides this, prayer importeth a confessiō of our fayth. Also we not onely desire God to vouchsafe to succour vs: but also we yeeld him thanks for the benefites that we haue receyued at his hand. And so wee see, that vnder our calling vpō our God, is cōprehended whatsoeuer pertayneth to his honour. But hereby we see that in Poperie, the seruice of God hath not onely bene peruerted and marred: but also as good as vtterly abolished. True it is that men wil easily say that they ought to pray vnto God: but after what maner? Before we come thither (say the Papistes) we must runne and rote from Sainct to Sainct: the virgin Marie must be the modēt of mercie and the treasure of saluation: euery Sainct must haue his office, & thither must men haue their recourse, there must they repose their trust. God must haue but a little sprinkling, in so much as he shall hardly be knowne in so great a number. And wee must not in any wise begin at him, for they beare themselves in hand that if they go not first to the Heefainets and Sheefainets: God shaketh thē off. Of Iesus Christ there is no speaking, nor of seeking vnto him as to the mediator, that he should make our way too God his father: of all this geere they haue no skill what it meeneth. Seing then that the principall poynnt which pertayneth to Gods honor, is not obserued there: let vs assure our selues that it is euē so with all the rest that are inferiour. And therefore let vs thanke our good God for drawing vs out of these horrible dungeons, and for shewing vs that it is he to whom we must hold our selues, & whom we must call vpō as our father, that we take heede to keepe the way wherby he sheweth vs to come to vnto him, namely by assuring our selues that his seate is not terrible vnto vs to make vs shunne it, but rather amiable for vs to come vnto, in as much as our Lord Iesus Christ reacheth vs his hand: & that his office is to make intercessiō for vs: & that God also hath opened vs the gate, desiring nothing of vs frō day to day, but that we should come vnto him. Lette vs (I say) acknowledge, that the same is an inestimable benefite vnto vs: & therewithall let vs haue pitie vpon these blinde wretches which go astray after that maner, in so much that if it come to the poynnt of calling vpon God, they wote not at which end to begin. And verely herely it appeereth, that their state is most miserable. For wherin lieth at the welfare of men? wherin is al their happinesse, but in that (as I haue sayde) they haue their recourse vnto God, according as it is sayd, that whosoeuer calleth vpō the name of the Lord shall be safe. But the case standeth so with the wretched Papistes, as they wote not what the calling vpō God is. Therefore it must be concluded, that they must needs be bereft of al hope of saluation, and banished out of Gods kingdome, seing they know not what it is to call vpon God. And it appeereth: for they come not to it but with doubting & trembling: and therewithall they haue a thousand windlasses before they come at God, because they haue not Iesus Christ to their guide and foreleader. So then let vs marke well this streyne wherein mētion is made of stretching out our handes vnto God. Why so? For in as much as we cannot stye vp into heauē by reason of our infirmitie, it behoueth vs to haue some signe that may serue to make outward protestatiō of the inward & secreete doing. Ye see our hartes cannot be seene [of mē.] But if we pray vnfaignedly, our hart listeth it self vp aloft, & that is as much as if we came before God to lay forth al that euer we haue within vs. This doing (I say) is inuisible. Neuerthelesse, by holding vp our handes vnto God, we declare that it is he to whom we haue all our refuge. Thus we see why Prayer is betokened by the signe of it,

Joel. 2. g. 32.  
Rom. 10  
6. 13.

in the holy scripture: not that the same signe is the whole or the principall poynnt of prayer. For the Hypocrites can skill wel ynough to stretch out both their handes & their armes too: and it seemeth that al that euer is in them were burning fire: & yet for al that there is nothing but faishod in them, and they do but mocke with God. Therefore it behoueth that this signe be true, & the scripture also presupposeth it to be so. And here ye see also why it is sayd, that our Hart muste be dispozed. If Zophar had sayd no more but Stretch out thy handes vnto God, men might haue alledged that God is contented wī cō they come to him but with Ceremonies. But when as he sayeth, that afore all things, our hart must be seurd so as there be no wything nor crokednesse in it: it is as much to say, as the same must be layd as a foundacion wher vpō to build. And herely we see that the lifting vp of our hāds vnto heauen is nothing, vnles our hart go before it, so as the hāds may be a true recorde of that which is in the man, and of that which God himself knoweth to be there. For as concerning the residue of our life: peraduenture mē wī regard vs, and we may haue some regard of thē. But verely that must not be for desire of any prayse: for if we desire to be allowed of creatures, we receiue our wages, as sayeth our Lord Iesus Christ. Yet notwithstanding let men see vs in al the rest of our life: but when we pray vnto God, euery man must retire & shrinke into himself, that he may acknowledge, behold I am before God, behold I am at the throne of his maiestie: and so of al the doings of our life prayer must be remoued furthest off from hypocrisie & vntruth. But in the meane while this is verry ill put in vre. For let a man marke how the hypocrites in the Papacie play mockeholiday with God: there shall be store of liplabour: and that is the thing wherein they bewray themselves most. Though there be hypocrisie in all their other things: yet is there most of al in the prayers of the Papists. And on our side, would God there were the like consideraciō as I haue spokē of: that is to say, that euery of vs retired into himself when he cōmeth to praying vnto God, & that we were (as it were) locked vp in that behalf, so as we had no respect at al of the world. Thē should there be another maner of perfectnesse in our prayers than there is: & those that haue no feare of God durst not be so bold as to call vpon Gods name with full mouth as they do. How? They cal vpon him before men: to their seeming it is ynough if the world thinke they haue a good will to returne vnto God: & in the meane while God seeth no sparke of such good will in them. Furthermore, although it behoue vs to be withdrawne [into our selues] when we pray vnto God: it is not ment that in our cōmon prayers we should not stirre vp one another by our example. For then were it sufficient that euery man prayed in his own chamber, or in his lodging. But God will haue vs to pray together in cōmon, and as it were with one mouth, to the end there may be one solemne confession of our faith, & euery mā may be edified by his neighbour. Neuerthelesse our open praying must be after such a sort, as we may be withdrawen into our selues, and euery man haue his eye vpon God aboue, as if we were there before him. Thus much then concerning these woordes, of lifting vp our handes. And by and by after, Zophar cōmeth downe to the secōd table of the Lawe and sayeth, *That we must put away al iniquitie from our handes, and that it must not dwell in our houses.* It is a maner of speaking rise ynough to say, VVe haue cleane handes: for by our handes we meddle and deale with the matters that are betwene vs & our neighbours. And therefore he that robbeth his neighbour, or doth him any violence or any annoyance, hath foule handes: like as on the cōtrarie parte it is sayd, that the children

Psal. 26. b. 9  
dren

dren of God do wash their háds when they keepe equitie and vprightnesse, so as they giue not the selues to misdealing, but rather haue a regard to serue euery mans turne. And Zophars meaning in this place is, that the man that wil be blisfed of God, & prosper, must withhold his hand from al vnrightfulnessse, or driue away all vnrightfulnessse from his hands. Haue we then called vpon God? haue we protested that it is he onely at whose hands we looke for saluation and al welfare? haue we glorified him as becometh vs? Then there remaineth that we communicate with our neighbours also without doing any man wrong, so as nomá may complaine that we haue put him to losse or hinderace: & that we be cleere fró al violence & guile. If we liue with our neighbours after this maner: behold, God wil also draw neere vnto vs. Thus ye see how wee shall perceiue that he is readie to bestow all good things vpon vs that we can desire, and which are meete for our saluation. But forasmuch as men do willingly beare with the selues, yea and that to excuse our selues in euill doing, we seeke so many shifts and startingholes as it is horrible to behold: it is sayd that misdealing must be chased & banished out of our tentes: that is to say, men must not only do none euill directly so as it might be cast in his teeth to his shame: but also he muste beware that none euill be done vnder his shadow. As for exáple, if he be the master of a household, let him holde his wife, his children, & his seruants in awe, & let him take good heede, that there be no wrong done to any man, by ouerthwart meanes, or by wicked dealings. Thus ye see why it is precisely added, That misdealing must not dwell in our Tentens. And now haue we in effect that which is sayd here. But now remaineth that euery one of vs thinke better of it than we haue done. For this doctrine consisteth not in woordes, but must be put in vre by euery má, and euery of vs must thinke vpon it thoroughly. There is nothing here which ought not to be very comon and familiar to vs, and why then are we so farre off from it? Euen bicause the more parte of vs are contented to heare speake of it, and yet notwithstanding leaue the cheef point of it. To the intent therefore that we may be touched the better & the more to the quicke, let vs marke first that we must not go about the bush with God, but keepe the right way that is shewed vs here. My saying of this, is to draw vs out of all the superstitions & fond Apes toyes wherewith men beguile themselves tootoo wilfully. For as for these general principles men can finde in their harts to confesse them wel ynough: namely, That it is good reason that God should be honored and serued: and that without we do so, he wil curse vs and cast vs away: and that it ought to be no wonder though he punish vs and cōsume vs with aduersities in this world. For seing that we worke spite against God, must not he needes ouerwhelme vs? Euery man (say I) will well confesse this. Againe for the seconde poynt, it will not be denied but that God will haue pitie vpon vs when wee turne vnto him: and that if we serue him as we ought to do, he will not deale so hardely with vs but we shall finde him by experience to be both a father and Sauour to vs. Men will well ynough say so. But when it cometh to the deede doing, it wil be well perceyued that there was nothing but hypocrisie in all these goodly protestatiōs, and that men were very farre of from God, so long as they thought to content him with their fonde fancies. Then let vs learne that the true turning which God alloweth is not a tormenting of a má's selfe in vaine and superfluous things: but a comming vnto him with a rightmeening soundnesse. But let vs now looke vpon the lurkingholes of our hartes: I say let euery man examine what is in himselfe: let vs not flatter our selues to

make our selues beleue that blacke is white: for we shall winne nothing by so doing. Seing then that we haue so many startingholes in our selues, we haue good cause to fight against the. For it is no easie matter to haue a cleere hart and such a soundnesse as God requireth. When men haue indeueded themselves thervnto all their time, it is much if they come to the middes of their iourney before they die. Yet neuertheless we must trauell still, and desire God to strengthen vs, that we may compass our intent by the power of his holy spirite. Marke that for a speciall poynt. And for the bringing hercof to passè, let vs take heede that we bee angrie with our selues as oft as we feele any hypocrisie or feynednesse in our selues. For if euery man looked neerely to himselfe, it is certaine that we should sigh a hundred times in a day, wheras now we be false asleepe, yea and will mightely and stoutly iustifie our selues. There are many that would fayne haue men to thinke that they seeke God with a pure and freeharted affection, and that they apply all their indeuer thervnto: and yet in the meane while if they searched themselves thoroughly, they should see that which the other men see. For it would be manifestly perceyued, that they be full of hypocrisie, and that there is not one drop of good zeale in them. Seing that the worlde findeth this in them, ought not they rather to finde it in themselves, if they did not beguile themselves wilfully? So then, if euery of vs (as I sayd) examine himselfe as he ought to do: it is certaine wee shoulde not fall a sleepe, but rather that wee should be pricked and prouoked to proceede more and more in the right way. And let vs make speede while God calleth vs to him, and giueth vs leaue & boldnesse to stretch out our handes vnto him. And let vs not abuse such a benefite, which is inestimable. For if God preuented vs not with his infinite goodnesse & gaue vs not way vnto him: which of vs durst prece vnto him? And in very deede wee should be shaken off. For it were a Diuelish malapertnesse, if a man should of his owne selfe & of his owne head prece vnto God, and hauing no leaue of God. A man durst not come neere a mortall Prince who is but a dead carkeffe: and how shall we prece before the maiestie of our maker. Yea verely, considering that we are his mortall enemies, and that wee cannot come thither but wee shall bring as much sinne as can be: he muste needes abhorre vs by reason thereof, and it spiteth him to see vs, according also as he renounceth and disclaymeth vs to be his creatures in respect that wee be sinners. Therefore he must be fayne to giue vs leaue, and to call vs, and to tell vs that wee shall be wel come, and to open vs the gate: and it behoueth vs to know that it is needefull for vs to be dealt with as I haue sayde afore: that is to witte, that we flee to our God for refuge, assuring our selues that wee be destitute of all goodnesse, and as needie and wretched as may be: and furthermore that wee may well seeke here and there for that which we lacke, that we shall finde nothing but emptinesse in our selues, so as we shall be famished, & such as weene to supply their want by seeking remedie at the handes of creatures, doo but feede themselves with winde. Then let vs go to our God and seeke the meane to come to him: which is, that our Lord Iesus Christ make intercession for vs, & cause vs to finde fauour there. For in our owne persones God must needes hate vs, yea and of good right also holde vs accursed. But we please him and he is fauorable to vs in that we come to him in the name of our Lord Iesus. And if this thing were sayde vnder the Lawe when the shadowes were yet so darke: ought wee not to bee much more affectioned now adayes, seing that the veyle of the Temple is rente asunder? If this present doctrine serued

*Math. 27.* serued for the time of the Lawe, when the people abode  
*f. 51.* in the porche of the Temple and stood aloofe, and had  
 the veyle also to hide al things from their sight: how ear-  
 nestly ought we to praçize it at this day? True it is that  
*Exod. 28. b.* the high Priest bare the names of the children of Israell  
*12. & 29.* vpon his shoulders and vpon his brest: but now, behold,  
 Iesus Christ hath rent asunder the veyle of the Temple,  
 and opened the way in such wise as wee may shewe our  
*Hebr. 10. d.* selues before God to looke him in the face. For the way  
 20. is continually open by his blood (as the Apostle sayeth)  
 so as there be no bushes nor brambles to let vs, nother is  
 the way so rough nor so shrubbie that wee shoulde be  
 fayne to leape ouer many lettes. No no: but the way is  
 now altogether playne and leuell, so be it that we go it by  
 the blood of our Lord Iesus Christ. Thus much concern-  
 ing this poynt. Furthermore let vs marke well also, that  
 to call vpon our God purely by shewing that we make a  
 true confession of our faith, and yeelde him his due hon-  
 our: we muste also communicate with our neighbours  
 by al maner of vpriight dealing. For if our neighbours be  
 made like vnto the image of God, and yet notwithstanding  
 we fleece one, and eat vp another, and euery man is  
 giuen to himselfe: I pray you do we not spitte at God as  
 far as is possible for vs to do, when we worke any annoy-  
 ance to those that are shapen after his image? If our ney-  
 bours be members of Iesus Christe, and wee offer them  
 wrong & violence, so as we haue no eye but to our owne  
 profit: is it not a renting of Iesus Christes body a peeces?  
 And will he after that forte leade vs to God his father to  
 make vs finde fauour there? Lette vs marke then, that if  
 30. we will haue accesse vnto our God, wee muste liue with  
 our neighbours in all vpriight dealing. And here is ex-  
 presse mention made of the hands, to the end we should  
 know which is the meane whereby God proueth what  
 maner of Christianitie is in vs. For euery man will inable  
 himselfe with his tung: there is none of vs al but he will  
 be a good seruant of God, if we may be beleued vpon  
 our woorde. But when it commeth to the deede doing,  
 there a man shall see the cleane contrarie. He that hath  
 preached of Charitie, and spoken maruelous well of it,  
 40. will shew that he is wholly giuen to himselfe when it cõ-  
 meth to the point that he must ioyne with his neighbors.  
 As in good sooth there are none so shamelesse, but they  
 wil alwayes be speaking of Charitie. They haue bene ac-  
 customed to haue so much charitie vsed towards them:  
 as they preach none other thing. But if a man aske them  
 that which they owe: he shal get none other reason of the  
 but charitie, charitie. And how? They make no remorse  
 to pill and poll other men of their goodes, and to do what  
 they list, so as they be blameworthy both before God &  
 50. man: & yet they are not ashamed to preach charitie. Yea,  
 but that shall be to pilfer other mens goodes. Therefore  
 here is expresse mention made of the hands. For behold,  
 the true trial whither we loue God to honour him as be-  
 cõmeth vs, is by making it knowne that there is vpriight-  
 nesse and equitie in vs, and to be short, that there is kind-  
 nesse in vs, so as we liue after such a sort with our neigh-  
 bours, as euery one of vs according to his state & abilitie  
 do employ himselfe to succour those that haue neede, to  
 the intent that by this meanes the league & aliance that  
 God hath set and cõsecrated among vs may be obserued.  
 Thus ye see what we haue to marke, in that it is sayd we  
 must cast al iniquitie far from our hands. Is one a handy-  
 craftes man? well, let him do his businesse faithfully and  
 content himselfe with an honest gayne of the woорke of  
 his hands. Let him that buyeth thinke thus with himselfe:  
 I must haue another mans labour: seing my brother tra-  
 uels & takes payne for me, it is no reason that he should

lose his time. Otherwise it is all one as if I should go  
 plucke the bread out of his mouth. For God hath set his  
 sustenance in the labour of his handes. If I do him wrong,  
 it is as much as if I sucked the blood out of him whome  
 God hath cõmended vnto me, and whom I am bound to  
 releue. Yee see then how euery man ought to haue an  
 eye to his estate: and I haue alleaged examples, to the end  
 that euery one of vs should lay it forth by peccemeale, &  
 that according as any of vs haue to deal with our ney-  
 bours, we should behaue our selues in such wise, as wee  
 might giue noman occasion to complaine of vs: and fur-  
 thermore also that euery man should haue an eye too his  
 owne household. For before God it is not ynough for a  
 faithfull man to forbear euildoing directly himselfe: but  
 also he will haue al croked wayes to be faire from vs, and  
 specially that we haue a care to gouerne our houses, that  
 God may be honored both of the childre, and of the hus-  
 band, and of the wife, and of the master, & of the mēser-  
 uants, and of the maydseruants. And would God that this  
 were thought vpon better than it is: For where the heads  
 of a house go astray and haue no feare of God nor reli-  
 giõ in them, there it is to be seene that al goeth to wrecke,  
 and that the children also do no honour to their father &  
 mother, for they become not better, but before they can  
 haue any discretion, ye shall see them rooted in naughti-  
 nesse: and the men and maydens shalbe full of corruptiõ.  
 True it is that maysters and mistresses can tel wel ynough  
 how to finde fault when their seruants commit any lewd  
 pranckes, or filche any thing from them, or serue them  
 not as they would haue them: but in the meane while if  
 God be offended a thousand wayes, it makes no matter,  
 that shalbe let slip. So much the more therfore behoueth  
 it vs to marke well that which I haue sayde: namely that  
 we must not thinke to content God by being carefull to  
 serue him al onely in our owne persones: but wee must  
 also haue an eye to those whom we haue charge of, that  
 we keepe away euill in any wise, assuring our selues that  
 if we consent vnto it, wee muste be wrapped in the same  
 damnation that the wicked are. But if we be so diligent  
 40. as to take heede to it: let vs not doubt but our God will  
 regarde vs with mercie, and be neere at hande to vs with  
 all blissing and grace according as is promised here. Ve-  
 rily we haue yet one poynt more to marke: which is, that  
 Gods fauour will not shewe it selfe alwayes at the firste  
 brunt. The promises that are contayned here, are taken  
 out of the Lawe, or at leastwise are of the same effect.  
 For (as I haue tolde you) wee knowe not in what time  
 this booke was written. But howsoeuer the case stande,  
 wee see that the spirite of God spake to them. For ye see  
 here a doctrine whiche is conformable to that which is  
 conteyned in the lawe of Moyse, where our Lorde pro-  
 miseth to blisse those that serue him, and to dwell among  
 them, and to make them perceyue howe auayleable his  
 presence is, that is to witte, that their life shalbee happie  
 by it. But lette vs beare in minde that which I haue tou-  
 ched: that is to wit, that God maketh vs not to feele his  
 fauour at the first push. Therefore whereas it is sayd, that  
 such as walke in the feare of God shalbe blisset, and he  
 will make them to prosper: it is not ment that God visi-  
 60. teth not his seruants in such wise as he seemeth to be a-  
 lienated quite from them, and that although they cal vpõ  
 him they must be faine to linger in paine so as they wote  
 not where they be, but that (to their seeming) God hath  
 vtterly forsaken them. Then must we be fayne to walke  
 in this world through many afflictions, notwithstanding  
 that wee serue God. But herewithall we haue a double  
 comfort: which is, that on the one side it is certayne that  
 although our hart tende vnto God, yet notwithstanding  
 foral-



forasmuch as it is not with such zeale as it ought, nother do we serue him with such affection as we be bound to do: therefore we must be faine to suffer punishment and correction for our sinnes: but yet by that meanes God maketh vs to consider our owne wants, that we mighte humble our selues, fall to amendment, and returne vnto him when we haue bin exercised after that sort with the troubles that he sendeth. Lo heere one great comforte. The other is, that we be made like vnto our Lord Iesus Christe, that like as he is entred into the kingdome of heauen by tribulation and death: euen so we that are hys members do now beare his marks in being troubled in this world, to the end that he may cause vs to come too the glory of his resurrection. VVe see then that all oure aduersities are turned to our welfare. And heerewithall we ought also to comforte our selues in this, that oure

1. Co. 10. c. 13

God will not put vs to further triall than he knoweth is meete and behofefull for vs: and that although we must be faine to endure many wants and miseries, and that our state seeme to bee the wretcheddest in the worlde, yet will not God cease to make vs feele continuallye that hee is neere vs and hathe not forsaken vs, but watcheth alwayes ouer vs, and will defende vs to the end, if we seeke it at his hande, and indeuer too serue and honoure hym, so it bee with a pure and right

meening minde, vtterly voyde of all hipocrisie, as I haue declared alreedy.

But let vs cast our selues downe before our good god and father with acknowledgement of our faultes and sinnes, praying him to bring vs backe vnto him selfe, and that forasmuch as he seeth such an vntowardnesse in our nature, that all our thoughtes and all our affections are bent to euill: so as there is nothing in all our intentes but vanitie and leasing: it may please him to resourme vs in such wise, as we may become new creatures: & that we knowing our selues to be destitute of all goodnesse, may seeke in his fauoure for all that belongeth to oure saluation, yea and to our bodily life: I say that wee maye seeke it in him, according as it is his office to giue bountifully vnto vs, specially in the name of our Lorde Iesus Christ: and that being gouerned by hys spirite, wee may call vppon hym as our father, and therewithall be ioyned and knitte together in one true brotherly affection, so as wee maye declare thereby that we be hys children, and that wee growe more and more in true vnion and charitie, vntill that beeyng receyued into the heauenly heritage, wee maye enioy the true vnion whiche is begonne alreedy in vs. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth, &c.

### *The .xlv. Sermon, which is the first vpon the twelfth Chapter.*

1. IOb answered and said.
2. Yea, you are a people, and vvifdome shall die vvith you.
3. I haue vvit as vvell as you, and I am no vvhit inferioure to you: and vvho is hee that knowveth not the things that you alledge?
4. I am a iesting stocke to my friendes, to him that calleth vpon God, and vvhome he her eth: the righteous and perfect are skorned.
5. As a torch that is despised of a rich man, vvhose foote is at the point to slip from him.
6. The tets of robbers do prosper, and they that hold God in their hds do boldly prouoke hi. n.



I seemeth at the firste blush, that these two sayings, (namely that such as feare God shall be blisfed of him: and that the wicked shall be in prosperitie) are cleane contraries. And in deede, Iob in answering as we haue heard, (that is too witte, that the despisers of God liue oftentimes at their ease) gain sayeth that which was propounded heeretofore by Zophar. But Iobs answering contrarie to that which hath bin said, is to shew that this doctrine, although it bee taken out of the law, is neuerthelesse misapplied. Therefore it behoueth vs to consider well how it is too be vnderstoode. VVheras God declareth and auoucheth in his law, that he will keepe the good vnder his protection, that he will giue them their hartes desire, that they shal want nothing, and that them selues, their cattell, and all their goodes shall bee blisfed: he meeneth not that the good shall neuer be troubled. For where then were patience? and how should it be knowne that he riddeth his seruants out of trouble? If all things should fall out too our mind, we should not know what it were to call vppon God and to desire him to pitie vs, nother should we feele his goodnesse in reaching vs his hand. Then let vs marke well, that God hath nor promised the faithfull such a prosperitie in this world as should be vtterly exempted from all the ordinarie troubles wherevnto it behoueth vs to be subiect: but all such promises of God serue to do vs to vnderstand, that commonly God will

Leui. 26. &amp; Deut 28.

make them to prosper which walke in his feare. And this we see. Howbeit by the way wee haue these two poyntes too marke: that is too witte, that oure sinnes make vs vnworthy that God shoulde blisse vs after all sortes and at all times. For there is no man but hee prouoketh God, no not euen the perfectest, in whome (too our seeming) there is no fault to be found. For euen the rightuouslest do find them selues blameworthy before God. And therefore if he chastise them, he doth it iustly. Againe, it is not said, that God doth alwayes measure the afflictions which he sendeth, by the sinnes that we haue committed. He hath other reasons why too visite vs: namely he will mortifie the euill that is in vs. For oftentimes God is faine to preuent the vices that lurke in vs. Although wee haue not as yet offended, yet doth God see well that we will fall into some euill, and therefore he steppeth afore it to remedie it. Besides this, he intendeth to humble vs, that we may not put our trust in the world, nor be tied to the earth. Moreover he meeneth to know whither we will be obedient to him in aduersitie as well as in prosperitie. Also he purposeth to know what our faith is, and whither we will flee to him for refuge. To be short, he will make vs to haue an eye to the kingdome of heauen, to the end we should know that oure welfare is there. So then, if these two points be well considered: it will be easie for vs to conclude, that God blisfeth such as keepe his commaundements, and sendeth them whatsoeuer hee knoweth to be for their behoofe. Yea but that is not after their appetite: it is after his own

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knowledge: he is alwayes iudge of that. Furthermore if he scourge them, he doth it for some cause: and the same is no let but that they feele his fauoure and goodnesse continually, and haue whereof to reioyce in him. Thus ye see how all the promises of this present life are to be taken: not that God bindeth himselfe to handle vs after one indifferent rate: but in effect his meening is, too shewe that wee shall perceiue him to be fauorable and neere at hand to such as are his. Seeing then that it is said in the lawe, that we shall liue in peace and rest if we follow Gods lawe: what is the cause that men vex vs and trouble vs, but for that we haue made warre against god? VVhen a mortall man aduanceth him selfe against his creator, it is meete that he also should haue enemies too vex him and annoy him. Are we then persecuted by mee? Let vs looke if we haue kept peace with God: let vs consider that we haue prouoked his displeasure: and therefore let vs not maruell though hee giue men leaue too vex vs after that sort on their side. And here ye see why it is said in the lawe, that God will send warre vpon those that haue in such wise incountered his will. And furthermore, although no man pursue the nor do them harme: yet cease they not to carrie their hangma within them. For among other curses of the law, it is said also (whiche is the foremost curse & that which ought to abash vs most) Thou shalt be alwayes as it were agast, thou shalt haue thine eyes sunken in thy head, thy life shall hang as it were vpon a thread, in the morning thou shalt say, how shall I continue vntill night? and at night thou shalt say, who will warrant me to passe ouer this night? Thou shalt be in continuall fearfulness (saith the Lord.) Behold a rightfull punishment vpon such as are not framed to the meekenesse of seruing God purely: namely that they are driuen to be their owne tormenters. Let vs marke well then, howe it is not without cause that in the lawe this blessing is giuen vs, that we shall liue in peace and no man shall vex vs, if we cleaue vnto God without gaine-saying. For God will hold the wicked shorte, so as they shall not be able to hurt vs, though they practize whatsoever they can against vs. Let vs marke also by the way, that although we be assailed outwardly and be as it were a pray: yet neuertheless we must assure our selues, that God will defend vs. This said promise is not deceitfull, howbeit that now and then God will not sticke to suffer the wicked too spurte vs and to gall vs, even to trie our constancie: also he wil not sticke to suffer vs to be tempted in our mindes, so as wee shall be in some doute and distrust. And why? To the end we should call vpon him, and pray him to strengthen vs. Then shall all this come to passe. But yet in the meane time, the faithfull shall feele that God will not cast them vp in the middes of their troubles, but that he will be at hand with them. And the faithlesse shall be vterly dismaide, so as in the erde they shall feele, that God hath forsaken them as they deserue. As much is to be saide of all the residue of the blessings of the law. To be short, as oft as we be troubled let vs haue an eye to our faults, and humble our selues before God, assuring our selues that the chastizementes which he sendeth are rightfull. Are we desirous that hee shoulde assuage our sorrowes? Let vs runne vnto him, and let vs cease from misdoing. Notwithstanding, (as I haue said already) we must not therefore imagin that god holdeth one ordinarie measure of punishiug offenders [after the rate of their deserte.] VVe see how he chastiseth men in this world, some more and some lesse, yea and hee reserueth many punishments to the last daye. Therefore wee must not pronounce suche a definitiue sentence in generall, as Zophar hath done. And that is

the cause why Iob speaketh against him: yea (saith he) *you are a people*. Some haue expounded this sentence as though Iob had ment that they which had spoken, had brought nothing but suche stuffe as was knowne to all men, yea euen to the very idiots. But it is cleane contrarie. For his meening is to say, It seemeth that you are the whole world, it seemeth that wisdom shall die with you. And thinke ye that I haue no witte? Esteeme ye me too be your vnderling? The thinges that ye alledge are too well knowne. Therefore must I be faine to be despised of them that call vpon God and are herd of him: that is to say, of such as God seemeth to fauoure, and therefore agreeth to all that they wish. I must be faine too bee a mockingstocke to such folke, I must be faine to be as a torch that wasteth, which is despised of you that are rich. To be short, they that hold God in their hand (saith he) do boldly spite him and prouoke him. And all this while the tentes of the wicked and of the vnthriftes do prosper.

Heereby Iob sheweth how it is a great folly to affirme generally and without exception, that God doth in thys present life punish all suche as haue offended him, and that as soone as a man hath done amisse, God redresseth it by and by, and hath his hand vp to take suche vengeance as the partie hath deserued. VVe see the cleane contrarie. This (as I said afore) seemeth to be repugnant to the doctrine of the law, where it is said, that God will curse all the transgressors of his commaundements, and that he will shewe his fauoure and goodnesse towards those that keepe them. Men see that the hauockmakers are as it were fauored at his hand: and men see that the good are despised and disquieted. VVhat is meant by that? Did God iest when he promised to blisse the faithful, and pronounced such a curse vpon the despisers of his word? No: But I haue already loozened this knot, by shewing that God executeth not his iudgements all after one rate in this world. And why? VVe must alwayes beare in mind what hath bin said heeretofore: that is too witte, that if God should punish those that haue done amisse, like for like (as they say,) so as if the faulte were great, the punishment should be answerable to it, and if the fault were light, the chastizement should be suddaine vpon them: and that the good should be delt with after their harts desire: whereto should the coming of oure Lord Iesus Christ serue, and the resurrection which we waite for? There should be no more hope: we wold conclude, beheld; God sheweth himselfe to be the iudge of the world: and let him do well that listeth, if he will receiue well at Gods hand: there wold bee no more anye heavenly life: wee should haue our heauen heere. So the wee see that God should prouide ill for our welfare, if he should make the punishments like to the offences of all them that do amisse. And therefore it is requisite that diuerse yea and the most part of punishments should be reserued. VVhen God punisheth the wicked, well, it is to make vs walke in feare and warinesse: and also it sheweth vs that we cannot escape his hand. For he iudgeth without respect of persons. Then must we conclude, that all the faultes which are committed at this daye, and which abide vnpunished as in respecte of thys presente lyfe, shall come too accounte at the ende, that is to witte, when the great assyses are hild.

Lo howe Iob speaketh not agaynste the doctrine of the lawe, but agaynste the false exposition that is giuen by Zophar, who woulde that GOD shoulde presently make suche execution of his iudgementes, as hee shoulde leaue no faulte vnfounde oute, nor wee neede too wayte for anye further dooyng.

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But it falleth not out so, as hath bin shewed afore. Hereby wee bee taught to pray God to giue vs the spirite of wisdom, that we may applie well to our owne vse the doctrine that is true and good, so as we may haue skill to take profite by it. For heere we see a doctrine that is very profitable for our edifying, when God sheweth vs that if we serue him, we shall not lose our labour, but he will mainteine vs continually, and make vs to perceiue it all our life throughout. For what a thing were it if we should thinke that God regardeth vs not? Or that all the seruice that we do him, slippeth away without any regard had to it on his part? Therefore we must come to that whiche *Esay. 3. b. 10.* Esay faith. Be ye contented, for the righteous shall receive his hire. Otherwise it wold betide vs as Dauid confesseth that it happened vnto him, namely that hee was as good as slidden away, that his foote was slipped, and that he was at the poynt to fall as if he had bin vpon yce, at such time as he thoughte that his washing of his hands in innocencie and his seruing of God, had bin in wayne. Then must we vnderstand that God watcheth *Psalm. 73.* ouer all the world, and that hee knoweth who they bee which seeke to serue and honoure him: and also that he hath his eyes vpon the wicked, as it is said in the Psalme: so that in the end he must needs shewe, that he cannot beare so great a contempt of his grace. But in the meane season let vs tarry Gods leysure till he sende his iudgements in due time. For it is not for vs to hasten them: It were a great doltishnes if we wold haue God to punish the fautes of such as prouoke his wrath, presently as soone as the toy taketh vs in the head. Yea verely: but he will delay it till another time. Is it not in him? Is it for vs to abridge him of his libertie: Behold why I said that we haue neede to pray God to giue vs the spirite of wisdom, to the end we may not take the saide texte of the lawe after our owne imagination, but that we may bee good expounders of it, so as we do not as Zophar dothe heere, who concludeth, that all such as serue God must be rewarded out of hand, and that this present life must be as a Paradis to the, and that God must be fauorable to them that all the world may see it, and that he shew it in very deede. He doth not so, saith Iob. Why for? For ye see that the wicked are in prosperitie, and prouoke God so much the more boldly. Sith the cause standeth so: experieuce sheweth vs that God will not execute his iudgements out of hand, but holdeth them in concert and in suspence, vntill the houre that he thinketh good. In the meane while, the good and the children of God, euen they that haue walked before him with a single meaning heart, may be scourged extremely. Yet must not that be imputed to their finnes, as though they were the further *Psalm. 34. c. 16.* cause of iugare of all men, so as it should be said, Suche a man is punished rigorously and therefore it must be concluded that he is a heynouse offender, and that God as it were abhorreth him. It is not so but God knowes wherefore he scourgeth the good, he hath diuerse reasons too do it, and it is not for vs to giue sentence of it. It is not for vs to saye, That man hath sinned more greuously than others, seeing that God vseth such roughnesse towards him. Thus ye see how we must restryne the promises and threatnings of the lawe, to Gods prouidence, and to the curse thereof, such as we see it to be daily. The threatnings of God are true when he sayth, that he will curse the transgressors. Yea, but he executeth it not at the first day. God must do his worke as it pleaseth him selfe, in such proportion and measure as he knowes to be conuenient. God promiseth to blisse those that serue him and walke according to his will: yea, but yet for all that, he will haue authoritie to afflict them. And why?

Euen for their welfare and for their saluation. He ceaseth not to be alwayes neere at hand with them, and too heere them at their neede, and to make them perceiue how profitable their afflictions are to them: and yet for a time they be as it were plunged ouer head and eares, and they be tossed too and fro, so as they wote not where to become. And why? It is good for them to be meelened to their welfare. Lo how God is soothfast in his promises and in his threatnings, and yet governeth the worlde in suche wise by his prouidence, as it seemeth that the godly haue lost their labour in seruing him, and that the wicked haue the bridle laid looce in their necke to skoffe at God, as if they were scaped out of his hand. So will it seeme to vs if we iudge by that which we see presently, and according as wee measure things by oure owne witte. Then let vs humble our selues and say, VVel, God is iudge of the world: howbeit that appeereth not at the first blow: therefore how close so euer he keepe himselfe, yet neuerthelesse wee must haue the faith and hope in vs to conclide, that the thing which is in knowne to vs as now, shall be shewed vs in the end. But now let vs come to Iobs words as they be set downe heere. *You be a people, and wisdom shall dye with you.* Hereby he meant to repress the foolish haughtinesse and presumption of them that haue spoken. For otherwise there is no dealing with such as are so puffed vp with vaine trust of their owne skill: men must needs shew them their follie. True it is that oftentimes men shall nothing auaille by so doing. For he that is thoroughly sotted in his owne fond ouerweening, whatsoeuer a man tell him, will neuerthelesse be wedded to his owne opinion, and take him selfe too be that which he is not. Yet notwithstanding when wee are to incounter against such as miswrest Gods truth, we must not sticke to shewe them their follie and ignorance. Verely it may not be done as though men wolde shew whither of them are sharperwitted or of better skill. For behold, so do they that haue nothing but ambition and vainglorie in them. Euery of them wold faine make a great shew, He that beginneth wold faie amaze men with his talke, and he that answereth wold also aduance himselfe: very well, ye see a battell of fooles. But wee must not deale after that sort. Therefore if we incounter them that corrupt Gods truth and wrest it vnto vnto truth, and that we come to shewe them their ignorance: VVe must not do it to seeme better learned or skillfuller, nor to purchase our selues the more estimation: but we must content our selues to haue made way for the truth, that it may be receiued and that men be no longer wedded to such as be in reputation, to the ouerthrowe of that which was well braded. As how? At this day a man shall see many poore fine folke hold fast in their superstitions, bycause they say, what? So many great learned men haue hold the doctrine that is followe now adayes, and stand still in the same to this houre: and will they be beguiled? Behold at what point many poore weaklings are, bycause they be forepossessed with this imagination, that it is not possible for the prelates of the Church, the learned men, and the great personages, to be ouerseene. Now if we wil teach such folke, to make them come to the knowledge of God: it is requisite that they learne to knowe the beastlinesse and ignorance of those whom they haue esteemed so highly before: & that they which lift vp them selues against God (as these superstitious hypocrites, do whiche maintaine the abominations of the papacie at this day) should be convicted of their beastlinesse. For how malapert so euer they be, yet are they so doltish, that euen the little babes may perceiue their gewgawes when they be told of them: and they are in a rage

when men do so. True it is that they haue skill ynough: but they are loth that Gods truth should by any meanes come neere the simple sort, and such as are already snarled in the said false opinion that I spake of. Ye see then in what wise Iob rebuketh heere the euill expounders of Gods law, and such as had wrested it to a straunge meaning. For he telleth them that (as great clearkes as they wold faine seeme to be) they had not alledged any thing at all to the purpose, nor any thing that ought not to be knowne of all menne. Finally he mocketh them, saying, You be a whole people, wisdom shall die with you. 10  
 When as Iob saith, *I am not inferioure to you, I haue harte or witte as well as you:* he meeneth not to magnifie himselfe thereby after the maner that I haue told you that it were a fond vaingloriousnesse if euery man shoulde on his owne side be desirous to shewe himselfe more cunning and sharpwitted than others. [as if he should saye] What I pray you: who is heuereily there will be much bickering among men: but yet Gods truth shall continue itill. Iob meeneth no more heere, but to shewe that 20  
 God hath giue him the grace to know and discern the truth better than they that are so full of ouerweening. And so ye see in what wise it may be lawfull for vs too boast our selues. Not to the ende that men should clap their hands at vs as at great learned men, and at men of great witte and knowledge. Away with all these fonde royes: for it is vnpossible for vs to settle our minds to the seruing of God, except we forget all that euer concerneth our selues. So long as we haue an eye to our selues, and couet to be had in estimation: it is certaine that our 30  
 Lord will suffer vs to fall into many ouersights, and to become a laughingstocke to our vtter shame. For heere ye see also the hire of all such as couet to be had in estimation. And it is good reason that it should be so, seeing that Gods truth is thereby as it were laid flat vpon the ground, and in the meane while men haue no regard but to their owne honour. What is to be done then: VVe must forget our owne selues: but yet so as therewithal we aduance Gods gracious gifts, namely too the ende that when we haue a good case, the same may be maintained, 40  
 and that the things which we shall alledge may be receiued with authoritie. If a man be taken for an idiot, and haue nother skil nor witte, what will become of it? Nothing that he speaketh will be receiued, we will disdayne him. Then if a man intend to fare the better by aughte that is spoken, he must thinke thus with him selfe: well, God hath giuen some grace to this man, and the same grace is not to be despised: for we should do wrong vnto God, bycause it proceedeth of the holy Ghost. Sith it is so, let vs beware that we lift not vp our selues against 50  
 God. Thus ye see how that the cause why we do humbly receiue good doctrine, is to know that the man which teacheth vs hath bin taught of God before. Lo to what intent Iob declareth that he had witte, and was no whit inferioure to those that did set so great price and estimation on them selues. To be short let vs learne to aduance the gracious giftes that God hath put into vs. Yea verely, not to exalt ourselues by them: but to the intent that the thing that we haue receiued may profit and bring forth frute. Thus much concerning the person of 60  
 Iob. And heere withall also the faithfull are warned, that when they see a man hath receiued excellent gifts of the holy Ghost, so as he is able to aduance Gods honour, and to edify his Church: they must giue care to him, and he must be receiued with all reuerence in that which he shal say. Why so? For otherwise it were a despising of God. Now let vs come to that which Iob saith: *I am (saith he) as it were despised of my friends.* True it is, that as the

words lie, he saith he is as it were despised of his friend & forsakē of him: but in very deed, he speketh of himselfe in the third person. Afterward he likeneth himself to a torch or a linke that wasteth & is shunned. What can a mā looke for in a torch whē it cometh to the end? For the waxe droppeth downe, & mē draw backe from it that it ray thē not, and if any of it light vpō them it is ynough to marre their garmēt. Therefore whē a linke or a torch hath lighted mē for a time, & serued men as lōg as it can: they cast it away, euery mā shunnes it, & ther is nothing more in it but slich. This is it that Iob meaneth in saying that the case stood euē so with himself. Ye see that I am redy to fall (saith he) and therefore ye despise me. He sheweth the reason of this similitude, saying: bycause ye see I am as it were at the brim of my graue. That is the cause why I am forsakē of you. And he saith also that the rich men do mocke him that is afflicted. And why? They call vpon God (saith he) & he heareth thē. Iob meeneth not heereby that the wicked waite for their welfare at gods hand, or that they seeke it in him: but hee meeneth that they haue the world at will, so as it seemeth that they haue god in their hāds & that they carie him in their sleue (as mē say) according as we shall see that he addeth afterward. True it is that some expound this sentence to be ment of the Idolaters which make God to come to their hands: but that is a foolish & vnreasonable expositiō. For Iob looked no further than to the prosperitie which the wicked haue. For al welfare cometh of God, & the wicked haue more abūdance of it than other mē: and doth it not seme then that God is as it were in league with thē, and that he 10  
 fortheth thē, & yeldeth himself to their lust? A mā might properly say that God flattereth them when they liue so in rest, and prosper in suche wise as they haue shortely whatsoeuer they desire. Iob then saith, that those mē prouoke God so much the more boldly, & yet in the meane while their houses are happie. VVhereby he ment to betoken that which I haue told you afore: that is to witte, that Zophar did him wrong in saying that he was a great sinner. VVherefore? For (saith he) the contrarie is to be 20  
 seene. Now let vs come to that which he saith concerning their contempt. *I am despised (saith he) as a link or a torch that is wasted.* Heere in the person of Iob wee be taughte that our Lord giueth the world leaue to skorne vs, and suffereth our state to be so miserable as it seemeth that we be vtterly forlorne: and therefore behoueth it vs too be patient. VVhy so? VVe see what befell vnto Iob: and wold we be more deere than hee. Seeing thē that so excellent a seruant of God was so giuen vp that men mocked him and tooke him to be a castaway: let vs not be astonished nor murmure against God if he suffer vs too come to the same poynt: nother let vs thinke him ouercruell for handling vs so: but let vs consider howe it is good for vs to be meekened after that sort: let it waken vs: & let vs learne that our hope must not be rooted here 30  
 beneath, but fastned with sure ankerhold in heauē, as the Apostle saith. Is it not a great lesson whē the mockages of the world are ordeined to our saluation? True it is that such laughers shal in the end be stong in the faces of the wicked that as now do sling thē at vs: but in the meane 40  
 season they be profitable for vs, in that (as I saide) they make vs to regard God and to know that our hope lieth and consisteth wholly in him. Thus ye see what we haue to remember when it is saide, I am laughed to skorne of those that haue bin my friends. Verely it is the grieuouslest temptation that can be, when they that haue loued vs heretofore, do as it were abhorre vs: it is hard to digest. But seeing that it befell vnto Iob, let vs follow his steps, & stoupe when God listeth to abace vs after that sorte. 50  
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Hee saith expressly *that his foote slid*: meaning that so long as he was able to stand, he had bin as a torch or link. For it will do a man ease to haue a burning torch, and the lighte of it will do him seruice: yea so long as it is whole and able to last. But if it be once wasted, a man will cast it away into the canell: for he that beareth it must needes burne his handes, and there remaineth nothing but a little glimcing dark smoke. So then, Iobs intent is to shewe, that during the time that God hild him vp he was honored and esteemed: but nowe that hee is false, he is as it were cast away. Heereby we be warned, that sometimes we may be as it were forespent, so as men shall see no more light in vs, there shall be nothing left but a little smoke, it will seeme that we shall fall in peeces, there shall be no whole peece left in vs, and we shall come too the last cast: but let vs take it patiently, forasmuch as Iob came to the same poynt before vs. And seeing that he hath shewed vs the path, let vs follow him, and pray God to strengthen vs in such wise as we may not vterie decay. Touching this saying, *That the despisers of God do call vpon him and he heareth them*: as I haue told you alreedy, it is referred to the common percueraunce of men. For it seemeth that the wicked are at a couenant with God, to obteyne whatsoever they list at his hand. True it is that the veriest hypocrits and the loocest liuers do in deede call vpon God: howbeit, that is but in way of mockerie, [as to say,] O that God wold giue me such a thing. VVhen a wicked man is desirous to rob another mā of his goodes, [he prayes in his hart,] O that God wold giue me such a mans goodes. This is not a praying vnto god: but a disguising of him, and a staying of his maiestie. To be short, men are starke mad whē they be not ashamed to mocke God after that sort, by wrapping him in their sinnes. They be cursed kaytises, and yet as farre out of square as their desires be, they wold fayne haue God intermedle him selfe with them. Then is there no right calling vpon Gods name among the wicked, nother is there any true prayer. Thus ye see how it is to be taken when Iob saith heere, that forasmuch as the wicked desire what they list, and receiue it at Gods hand, it seemeth that God hearkneth too them: that is to say, it seemeth that he is willing to graunt them all theyr lusts. By the way let vs marke, that when the wicked desire of God whatsoever their hearte wisheth, yea euen without any reuerēce, or faith, or lawfull forme of prayer, but only by calling it forth at auenture as an inordinate desire: it is to their greater damnation. VVherefore? For nature teacheth vs that we ought to resort vnto God for that which we want. Verely the wicked neuer bethink them selues aforehand to say, God must be honored at our hande, hee holdeth all welfare and welth in his hand, he is the fountaine thereof, from thence must we draw, and therefore it is reason that we should craue it of him with all lowlinesse. The wicked can no skill of that. But yet doth God thrust them forward with a blind motion, so as they be cōstrayned to know how that God is he at whose hand we must demaund that whiche wee want: according as we see how they say, I wold that God wold giue me such a thing. Then haue they this knowledge ingrauen in their harts, which maketh the so much the more guiltie before God for dishonoring his holye name after that sort, by mingling him with their outrageouse desires and horrible wishes. And heereby we be warned that when we pray vnto God, wee must do it with all reuerence, calling vpon him with this full beleefe rooted in our harts, that we be wretched, and that nothing can remedie our miseries and calamities, except we flee for refuge to the meere goodnesse of our gra-

acious GOD, and that it please him to giue vs of the goodes that he hath in his hād. By and by after, Iob saith *That the tents of the wicked shall be in peace*. verely (saith he) bycause they hold God and make him come into their hands: and yet euen those same do prouoke him the more boldly. Behold whereof commeth the contemptuousnesse of the vnbelecuers, and what is the cause that the wicked are not contented to vaunt themselves as though God fauored them, but also proudly and cruelly trample all those vnder their feete, which walke singly and vprightly, saying, what is he? and what is he? For it seemeth to them that Gods exalting of them is to the end they shuld despise others and shake them off. And heere ye see a temptation which is troublesom and hard to overcome. But so much the more standeth it vs on hand to marke well this text. Then let vs vnderstand that it is no newe case, that the wicked are now adayes aduanced, and that they raunge abroad and triumph for a time. It hath alwayes bin so: but God suffereth it to their greater decay, and he suffereth it also to meeken vs. Then if the wicked happen to haue their full scope: let vs not lose our courage for all that, but let vs serue our God stedfastly, and let vs glory in this hope that he hath giuen vs a lasting life, notwithstanding that he suffer vs to be combered as now. For if we be not miscaried when we see God aduance naughtipacks and let them as it were aboue the cloudes: if we be not ouerthrowne thereby, but continue alwayes sure and stedfast in our vocation: beholde that is a good warrant of our faith. And this is it also which I said afore, namely that it is good and profitable that God should trie vs after any sort: and that when the same happeneth, we ought not to thinke it strauage, cōsidering that it hath bin so before Iobs time. These then that make God come into their hands, euen those prouoke him most malaparty of all. This maner of speech betokeneth not that God fauoreth or loueth the wicked. No certesse, but so doe we iudge according to the fleshe, bicause we say, that God loueth all those that haue prosperitie. Neuerthelesse, al the prosperitie that the wicked haue in this worlde, is but to their destruction and ruine, bicause God is not on their side. Although they seeme to be fauored at his hande, and to be his deere derlings: yet in the ende they shall perceyue, that all that euer they haue shall be turned to their destruction. But on our side, although God seeme to shrinke from vs, and make no countenance to helpe vs, but seemeth to be separated from vs: yet let vs learne, I say let vs learne to humble ourselues vnder his mightie hande, to submitte our selues to his good will, and to follow his worde, waiting till he shew by effect, that he was alwayes nere at hand to vs. And in the meane while let our faith continue alwayes in true stedfastnesse. And although God plague vs: let vs not be weerie of seruing him, but let vs hold on our race continually, till hee haue made vs too passe out of all the incounteres, and out of all the temptations that we haue to indure in this world.

But let vs fall downe before the face of our good God with acknowledgmet of our faults praying him to make vs feele them in such wise, as wee may come to submit our selues vnto him, not to stande vpon the defence of our owne righteousnesse and sound dealing: but to yeld our selues guiltie, & to desire him to vse his infinite mercie towards vs. And that forasmuch as hee hath alreedy shewed vs the way whereby wee must come vnto him, that is to witte, by bringing vnto him the obedientnesse of our Lord Iesus Christ, that by the meane therof al our faults may be buried and forgotten, it may please him to receiue vs in the said name, and not only forgyue oure

finnes, but also gouerne vs in such wise by his holy spirite, as we may alwayes get the vpper hand, euen till oure liues end, yea and euen ouer death it selfe and ouer al the

temptations that the diuell is able to raise. That it maye please him to graunt this grace, not only to vs but also to all people and. &c.

*The. xlvj. Sermon, which is the second vpon the twelfth Chapter.*

7. Aske the cattell, and they vwill teache thee: aske the foules of the aire, and they vwill tell thee.
8. Or speake to the earth, and it vwill informe thee: and to the fishes of the Sea, and they vwill report it to thee.
9. VVho is he that knowveth not these things, that the hand of God hath done this?
10. In vvwhose hand is the soule and all the breath of all liuing things.
11. Doth not the eare discern vwords, and the roose of the mouth the sauour of vittells?
12. There is vvifdome in old men, and age bringeth skilfulnesse.
13. In him is vvifdome and strength: in him is counsell and skilfulnesse.
14. He vwill throvv dovvne, and no man shall be able to build vp: he vwill shut vp, and no man shall be able to let out.
15. He vwill restrayne the vvaters, and all shall drie vp: he vwill send them foorth, and they shall ouerflovv the earth.
16. He hath strength and might in him: of him commeth both the deceiued and the deceiuer.



O shew that there was nothing but meere ambition and vainglory in al that Zophar had saide too him, Iob telleth him that hee knoweth well what Gods prouidence importeth in gouerning the whole worlde, and that it is a very manifest doctrine, 30 so as the other man needed not to haue made so greate protestation of the thing which he ment to propounde. For these (saith hee) are known things. Yea and it was a great follie in Zophar, to thinke him selfe to haue had a great witte in magnifying Gods prouidence after that sort. Iob therefore sheweth that all this geere is common and ordinarie ynough: and afterward for a second point he declareth that hee wondered that his friends did no better vnderstand the matter that he had discoursed afore. VVhereto serueth it you (saith he) to haue cares? For if you eate or drinke, your palat can welynough discern 40 your foode whether it be sauerie or no. Therefore like as the palat is given a man to tast the things that he eateth: so do the eares serue to heare words. But it seemeth that ye bee deafe and haue heard nothing. Thus much for the second point.

Thirdely it is saide, That if a man will seeke true wisdome, hee muste not stave vpon men nor vpon creatures. It is hee (sayeth hee) in whome is all wyfdome, bycause hee had bene vpbraided afore, that hee vould safed not to inquire of the auncients, nor regarded 50 the time past. Yea, (saith he) if I beleue you, I must hold my selfe altogether vnto men. But the wisdome of them vanisheth away. VVe must rather go vnto God: there must we seeke all the sure stay that we can haue to rest vpon: we shall alwayes be in a hammering vntill we be wise by being taught in his schoole. And further we must vnderstand, that all that euer he shall haue shewed vs, shall be nothing in comparison of the infinite wisdome which is reserued behind. And for prooffe here- 60 of he will cast downe, and no man shall build vp: if hee list to shut vp a man and to keepe him in prison, no man may deliuer him. So then let vs vnderstand, that there is a wisdome in God, which is ouerhigh and secret for vs. Verely (saith he) vnto him belong, both be that beguileth and be that is beguiled. As if he should say, God will send the spirit of erreure (this is a straunge thing, and suche a one as we thinke ver yhard) and he will so blind those

that ought to keepe them selues from beguiling, as they shall be vterly blockish: and that commeth not to passe withoute hys will. But thys maketh vs at oure wittes endes.

Therefore wee must conclude, that it is too high a wisdome for vs too attayne too the greate secretes of Gods iudgements. And that is my meening (saith hee) to the ende we debate not heere in vayne.

VVe see now what is the effect of Iobs words. Howbeit, that we maye receiue good instruction by thys sentence, let vs marke, first that Iob meaneth that Gods glorie doth in such wise shine in the whole worlde and in euery creature: that if wee had suche discretion as we ought to to haue, the same were ynough to make vs learned. VVhat is the cause then that wee become so brutish, and that we know not what belongeth to God? It is as much to say as we marke not that which is altogether visible and open to oure sighte. Some man too excuse him selfe, will say: I am no clerk, I neuer wente to schoule. Yea verely, but ye neede no more but too learne of the brute beastes. The earthe which is speechlesse, and the fishes which are dumb, can teache vs of God: not all that is in hym, but to giue vs some vnderstanding of him. But wee are become starke doltes: and therefore wee must conclude, that there is none other let but our owne vnthankfulnesse, and that wee voutsafe not too open our eyes to see the thinges that God sheweth vs.

Beholde heere a texte which is well woorth the marking. And it is not in thys place onely that the holy Ghost telleth vs that Gods glory shewes it selfe euery where: but it is sayde, that the heauens tell it foorth. The goodly order which we see betweene day and nighte, the starres which we beholde in the skye, and all the residew are vnto vs as a liuely picture of Gods maiestic. And in good faith, although the 60 Starres speake not: yet euen in holding their peacethey crie so loude, as there shall neede none other witnesse againste vs at the latter daye, bycause wee haue not taken heede too that whyche hathe bin shewed vs there.

Yee see then what wee haue too beare in mynde, according also as saint Paule saith in the first chapter to the Romaines, That whereas God is inuisible to himselfe and in his owne being, he hath vttered himselfe openly ynough



ly ynough in his creatures, to the intent wee should bee lefte withoute excuse: and (as it is saide in the Acts of the Apostles) he hath not left him selfe without witness, but crieth lowde and shrill in his creatures, that all goodnesse commeth of him. Now if God haue created this world, and all is in his hand and vnder his subiection: I pray you is it not reason that we should do him homage, when as we hold our life of him and are wholly his? And if we do it not, needeth he to make any long proces too condemne vs? No: for our naughtinesse is too common in that we haue denied the obedience whiche is due to our maker: labored to plucke our selues away frō him: and (insted of honoring him) spied him with our vices and corruptions. Seeing then that all this is notoriously knowne: are we not vtterly confounded? Therefore let vs remember well what is said heere: namely that there is no excuse of ignorance left for men if they go about to alledge that they knew not God, and that it is to high a thing for them to atteyne vnto. Why go they not to schoole to the beasts? For they wold bee sufficient teachers for them. There is nother Assē nor Oxe but hee could teach vs what God is. Did the beasts create themselves? Doth not men see that we ynough? Now, when it is said that God made all things: do we not consider to what end: namely that he hath applied all to our vse? Doth not this shew that we be bound vnto him exceedingly? What things hath he giuen vs aboue all other creatures? Seeing he hath shewed him selfe so bountifull towards vs, is it meete that the powring out of his riches should be as it were to cast them in the mire? Is it not reason that wee shoulde fet store by the goodnesse which he hath made vs to feele? So then, the comparison whiche we make betweene oure selues and the beastes ought of right to bring vs so far as to worship and serue God, according to the discerning of good and euil, which he hath ingraued in our heart. But wee through oure retchlesnesse, dulnesse, and vnthankfulnesse do burie all things, that oftentimes it is to be seene, that the verie beasts haue more witte and reason than we haue. True it is that when it is said heere, that the beasts teach vs: that is, not by their examples: but by cause we haue to behold the glory of God in them. Furthermore (as I haue touched already) the very beastes do shewe vs our duety: they do their duety better than we: and thereby are we condemned double. And that also is the thing wherevnto the Prophet Esay sendeth vs. The Assē (saith he) knoweth his masters stable, & the Oxe knoweth his owners crib: but my people knoweth not me. We will say wee be of Gods Church and of his house, and we could find in our hart to be aduanced higher. But he saith that in his Church he makes him selfe to be herd, his voice soundeth high and cleere: and yet for all that, we know it not. And whereof commeth it that there is more witte and reason in an Oxe or in an Assē, than in mortall men? Wherefore hath he giuen vs reason? Yea why haue we bin taught his word and his will? Is not this an vtter peruerter of Gods goodnesse? We see then after what sort men may be rebuked by the example of beasts, when they be slouthfull in discharging their duety to Godward: and (as I said) that turneth to their double confusion. But in this text Iob ment that the creatures do sufficiently teach vs how we ought to honour God. And why? Let vs but open our eyes, saith he. We neede not to be learned, nor to haue any great capacitie. For we cannot cast our eye vpward or downward, but God presenteth him selfe on all sides. In what sort? I haue told you that his glory is visible throughout all things. And wherin consisteth Gods glory? In his power, goodnesse, wisdome,

and iustice. We see that God hath set the world in as good order as can be. Ye see a wonderful wisdome whereat we ought to be rauished. There is an infinite power in that God mainteineth and preferueth the things that he hath made, and that the whole is vphild in his full state. For it may well seeme that that wer an impossible thing. Ye see then how we ought to reuerence Gods mightie power. There is also his goodnesse: For wherefore hathe he made the world? Wherefore hath he stuffed it with such riches? Wherefore hath he so decked it? Is it not to vtter his loue, and specially his mercie towards men? according as it is said in the Psalmes that he extendeth his mercie euen vnto the beasts. And what shall betide vs then who are much neerer to him, and in whom he hath put much more noblenesse without comparison? Ye see the how Gods goodnesse sheweth and declareth it selfe. We see his righteousnesse in that he watcheth ouer his creatures, and careth for them: and therewithall on the other side we see also his iustice: we see how he gouerneth the world after a wonderful fashion, so that although the wicked seeke nothing else but to bite at it, yet must they be faine to be confounded by it. Therefore let vs learne to applie our indeuoure better to the beholding of Gods works. When the sunne shineth, let vs consider that God kindleth that light, to the end we should be led and guided vnto him by beholding the heauen and the earth and all things conteyned in them: that we should do him homage for the benefites that he bestoweth vpon vs: and that nothing might hinder vs from marking and considering them throughly. Lo how God wold haue vs to comprehend what he is. Not that we can attaine to the vttermost depth of that wisdome, (for it is too deepe a gulfe:) but yet for al that, it behoueth vs to be diligente, & to do our indeuoure that we may prooue good scholars in Gods schoole, according to our abilitie. If we do not so, doubtlesse it shall at the latter day bee cast in oure teeth, that we haue not conceiued that which the verie beasts and the dumb and wise creatures haue shewed vs. The Angels of heauen are redy to declare Gods will: the same hath bin witnessed to vs by the Prophets and Apostles: and specially by our lord Iesus Christ. If we fare not the better by it, what excuse shall we make? But although we were bereft of the holy scripture, and had no doctrine at all: Yet notwithstanding euen the thinges that the beasts do shew vs were ynough to condemne vs, and to bereeue vs of all excuse. To the intēt the that it be not cast in our teeth at the last day, that we haue wilfully shut our eyes whē God wold haue drawne vs vnto him and offered him selfe familiarly vnto vs, to the end wee should haue knowē him: Let vs bethinke vs better of this matter thā we haue done heretofore, & let vs follow this warning of Iobs, Aske the beasts & they wil answer thee, talke with the earth and it wil shew thee, the birds of the aire wil informe thee, & the fishes of the sea haue skill to tell thee, yea though they be neuer so dumb. Thus much concerning this sentēce. Now let vs come to the seconde point which Iob alledgeth heere. The palat (saith he) tryeth the tast of vittels, and the eare discerneth words. Hereby he findeth fault with his friends for letting the thinges passe which he had spokē afore, & for that they had not voutfased to consider wher vnto it tended, as if they had bin deaf. Iob the blameth the for such retchlesnes: but the matter pointeth at vs all. For prooffe hereof let vs mark how quick a tast we haue to discern our food: euery of vs hath skill to say, This is good for me, I haue a good appetite to this. And not only our palat, but also all the rest of our senses are futtle ynough. For if we spie a thing that delighteth vs: our eies are neuer off of it. If we haue a mind

to go to runne any whither: we spare nother hands nor legs. To bee short, a man will be sharpe witted ynough yea and ouersharp witted, in all things that like his flesh, and are to the contentation of his foolish lusts. But whē he commeth to the iudging of any doctrine that mighte be for our soule helth, and whereby we should receiue edifying: there we bee such dullards, as it seemeth that we be but blocks of wood. And wherof commeth it that we be so doltish, but bycause we bestowe not all oure whole witte in such wise as were requisite we should? <sup>10</sup> Moreouer, our eares shew that they keepe not an egall measure. For if a man tell vs a foolish tale, or vtter any lewde talke, which is as a poyson to infecte vs with (as *1. Cor. 15. d. 33.* Saint Paule saith:) we haue our eares attentiuē to it, a man needeth not to tell vs one thing twice, wee vnderstand him incontinent. For we come with a hungrie appetite to such things, so as we cannot bee satisfied with fond things and trifling toys, no nor with things that are hurtfull and wicked. Yee see then wherevnto a man casteth him selfe altogether. But in the meane season if <sup>20</sup> God tell vs any thing that is good to edify vs: there wee fare as the Prophete Esay sayeth, that if a man tell vs a thing two or three times, yet we let it slip away, and perceiue it not. For the prophet Esay likeneth those that are so vnjustie and dulheaded (bycause God bereueth them of witte and reason for their naughtinesse sake) vnto little babes, to whome folke say, A. A. And rightly: for when a man hath told it them fower or fīue times, and well harped vpon it, they will perchance say, A: but if a man aske them what letter that is, they know not awhit <sup>30</sup> more. Afterward one wil come with B. b. So long as a mā is pronouncing of the letter to them, they can say B. for once. But if a man aske them anone after what letter it is. They by and by forget it. The Prophete Esay saith that a man must be sayne to repeate things after such a sort to those that haue not profited in Gods schoole, as hee must chaw euery word and euery sillable to them, and yet they will be neuer the wiser, nother will the thing euer sinke into their heads. Euen so fare we also. VVherfore let vs marke well that the holy Ghost by the mouth <sup>40</sup> of Iob heere, doth not only blame those three men: but also condemne vs all for being so attentiuē to heare of things that belong to our bodily life, and that in that behalf a mā needeth not to tarrīe til we haue bin at schoole, and are become clerks. For euery man can be a master and doctor for his owne pleasure and profite. If [we can say,] This comes well to my purpose, this is for mine owne tooth: incontinently we haue concluded vpon the matter. There neede no long perswasions, and muche lesse any long talke about the matter. For we preuent it, <sup>50</sup> we be altogether vpon the spurre, and there is nothing more nimble than our witte when it is to be applied too fond things. But when we come to Gods doctrine, wee be worse than beasts. And whereof commeth that? Our mouth can iudge of our foode, but Gods doctrine shall haue no fauoure with vs. VVe tast it not, inso much that we cannot discernē betweene truth and vntruth. Let vs marke then that at the last day there shall neede none other thing to confound al mankind, but only this article, that we haue bin so much giuen to worldly things, as we <sup>60</sup> had no leysure to giue eare to the things that were for the euerlasting welfare of our soules: and that wee haue heere degenerated into brute beaſts, by reason that our wittes haue bin tangled either in riches, or in pleasures, or in other vanities and wicked affections. Looke vpon a mā that coueteth the goodes of this world. VVhat wil he do? A man shall not beguile him of one penie: hee is alwayes in his recknings, and counting vpon this and

that: and nothing scapeth him without looking to: I may gayne by this, saith he: his mind wandreth abroad: he aduentureth, and trudgeth vp and downe. And whence commeth suche wittinesse? It is bycause a mans affection leades him and carries him away in such wise, as he knoweth not where he is. VVe see as much in those that labour to come to estimatiō and to set themselues in credite and dignitie. Those also will gather all the meanes that are possible to aduance them, and they will haue reasons to alledge for them selues on all sides. Yea euen the whoremōgers that are caried away with a beastly lust, and the drūkards that are as swine, haue a skilfulnesse in their kind of tast after what manner they may compassē their wickednesse. And what shall become of vs then, when we haue no witte to come home vnto God? Doth not this happen bycause we hold skorne to vse the thing that God hath giuen vs, as I said afore? But heere is yet one other accusation against men, whiche is, that we see many now adayes whiche thinke themselues to haue a faire starting hole to knowe nothing of God and to cast all doctrine vnder foote, if they can say, O see I pray ye, I am not able to iudge, a man may beguile me vnder colour of God and of Religion, and therefore it were better for me to know nothing. Yea, and what an vnthakfulnesse is that? God hath giuē vs eares to here him obediētly: and we say, As for me, I wil make no seeking for the matter. And that is all one as if a man should say, I will not eate, for there are euill meates: a man might giue me a naughtie weede that would poyson me, and therefore it were better that I eate no meate at all. If a man should make so foolish a determination in him selfe, were hee not woorthy to starue? Lo how they deale which say, I will not knowe the holy scripture, I maye bee deceiued. VVretched creature as thou art, it is the foode of thy soule. Our Lord nourisheth mens bodies with meate and drinke: and he nurrisheth their soules with his word: and yet for all that we would refuze that foode for feare of som corruption: and is not this a manifest tempting of God? And (as I said) wherefore are eares giuen vs, but to heare and herken, and to receiue whatsoeuer God saith vnto vs? True it is that of our selues we shall not be able to do it, except God enlighten vs. But yet if wee come meckely to heare what is told vs in the name of God, and that we desire him to gouerne vs with his holy spirit that we may not be abused by vntruth: he will shewe that he hath not made our eares for nought, but to heare and receiue that which is told vs, with all feare and reuerence. Thus ye see what wee haue too marke in thys streyne. And so in effect the holy Ghost exhortheth vs to herken vnto God when he speaketh to vs, and to be diligent in receiuing the doctrine of saluation, not doubting but hee will make it preuaile in vs, if wee haue our eares redy and well disposed to heare what he saith. But now let vs come to that which Iob addeth: *Wisdomē is in old men, and age bringeth skilfulnesse: In him is wisdomē, skilfulnesse, and counsell, and altogether.* Heere Iob maketh comparīson betweene God and men. For the poynte wherof he had bin accused was this, that he regarded not the time past, that he considered not the things of antiquitie, and that hee bare not in minde what had bin taught by such as had liued long time in the world. And heerevpon he saith, yea verely, there is wisdomē in olde men. Truly this may bee taken in way of mockerie, as thus: you alledge me the auncient times and old men, to the end I should hold me to them: and what shal become of God? Then must God be bereft of his honoure, that tmen may take his roome. But Iob graunteth heere that there may be some wisdomē in men, so be it that they be

not exalted aboue measure. As if he should say, True it is that if a man haue liued long time heere and seene much, he may haue gotten some skill: but must the same be a derogation to God? No: all the wisdome of men is but vanitie, although it deserue to be esteemed in it self. For if comparison be made betwixt men and God: all that euer they haue must needes be dashed downe, and only God must be reputed for wise, and mē must know that there is no wisdome but in him. Thus yee see Iobs meaning. But we haue a good and profitable lesson too gather out of this sentence. Firste it is certaine that we ought not to despise the wisdome that is in men, whome God sendeth to vs as helps. If there bee any folke that haue seene much, God intendeth to teach vs by them: and if we hold skorne to profite our selues by that which they shew vs, to whome do we offer wrong? Euen to the liuing God. Also if God haue giuen a man a good witte, so as he is able to giue counsell and aduice: or if he giue him abilitie and grace to teach others: if other folke make no account of all this, but refuse it: it is certaine that the holy Ghost is trampled vnder foote. For the man that is able to instruct vs, hath it not of himself, nor of his own growing: but it is giuen him from aboue, and it is gyuen him to helpe vs withall. For when God dealeth foorth his gifts, it is not to the end that euery man should keepe them too himselfe, and not make other men partners with him: but for the common edifying of vs all. Then if we be so stately, as we cannot abide to be taught by those that haue good doctrine, nor to be guided by those that can giue good counsell: in so doing we quench the lighte of God, and refuse the benefite which he wold bestowe vpon vs. Therefore when we haue men that are able to teach vs: wee must willingly heare them, and yeld our selues teachable with a meeke mind, that we be not stubborn as we see the more part are. But yet must wee not hold our selues at that poynt altogether and without exception. And why? VVe see howe the wretched world is blinded at this day with the said credit giuing, in so much that men will say, VVhat? Is not the manner of liuing that men vse now adayes, of time out of al mind? VVhat a long time haue men kept themselues to it? Hathe not this bin vsed thus long time? And heerevpon the wretched folke do cast them selues into destruction, when God is redy to bring them into the right way: according as we see that his word is preached to vs, to the intent it should haue full authoritie ouer vs, and that we mighte not be led into the snare by deceitfull words, as Sainte Paule saith in the fourth to the Ephesians, That mē should not leade vs after their lure: but that God might gouerne vs, and we become wise in obeying him. Ye see then that the way which we haue to hold, is that when wee haue receiued at mens hands, the things that they can bring as Gods ministers and the instruments of his holy spirite: VVe must neuerthelesse vnderstande that God must haue the whole preheminence ouer vs, that it is he from whome all wisdome proceedeth, to the ende we be not caried away with trusting too much vnto men, too bee tossed suddainly hither and thither, but that we may be fully settled in certaintie that wee hold our doctrine of him. For the better perceiuing heereof, we must note that there are two extremities. For wee shall see some brainlesse persons despise all the gifts that God giueth to men: and the vnskillfullest will be presumptuouslest in that case (and that is too common a thing) in so muche as they will brag of their beastlinesse. Looke vpon a mā that neuer had any knowledge: and hee will thinke that hee hath so much more cause to stand vpon his reputation. And we see diuers now adayes which wrest the texts of

the scripture to aduance themselues in greater pride. Ye see it is saide that God hideth his secrets from the wise men and great men of the worlde, and openeth them to the little ones: and yet some of the are but very beastes. But yet they glory in it, as though there were no diuinitie but in them. But what? Is it Gods will that men should vaunt themselues of their slenderesse, too despise the gifts that are of him, & deserue to be esteemed? VVhence come all sciences? VVhence commeth the discretio that is more in one man than in another? Are they not all riuers flowing out of one fountaine, that is to witte out of the spirite of God? Yes vndoubtedly are they. So then let vs learne, not to despise Gods gifts when they appeere in men: but to profite our selues by them, and to apply them to our owne vse. For if we refuse all that is in men, without discretion: Surely that is too great a follie. Men say, A foolles bolt is soone shot: and are not we double foolles when we iudge without any knowledge or discretion? And yet we see many such: and diuerse will say, Such a thing was hild and obserued, yea and there is reason in it, howbeit forasmuch as it commeth of men, I refuse it. Nay, but what canst thou tell whither such a thing came first from God by the meanes of men? Therefore when a man layeth any doctrine before vs: we must not be so swift and hastie to refuse it, but we must sift it. Thus yee see the modestie that we must vse to eschue the extremitie that I spake of. But there is also the other extremitie that I touched: that is to witte, as the same whiche we see in the Papiests. Behold (say they) I will hold me to that which hath bin taught me from my childhod, I will follow my fathers and auncesters, and that is of antiquitie. And shall God forgo his authoritie in the meane while? Must men be aduanced so high that God should be thrust vnder their feete? VVere it not better that the sunne were plucked out of the skie, and throwne into the bottome of the sea? For beholde heere a greater and more outrageouse confusion. Therefore let vs keepe our selues well from offering suche outrage vnto God, as too leaue him behind vs, and to hold our selues wholly vnto men. For our receiuing of that which commeth by men, and which God giueth vs by their meanes, must be after such a sort, as God may alwayes haue his whole due, as he may be exalted, as both great and smal may be taught by him, and as we may protest that our teachablenesse towards men, serueth not to abate any whit of Gods duetie, nor of his soueraintie which he hath ouer vs: but to guide vs vnto him, and to stoppe all mouthes when he speaketh, so as we may hold our peaces & he not be hindered to lead vs whither he listeth, and that we may (without any gainfaying) receiue whatsoever proceedeth out of his mouth. Ye see the modestie that ought to be in vs. And heereby a man may perceiue what a doltinesse it is for the papiests to say, O see humilitie is so great a vertue, as it can neuer be condemned at Gods hand, Yea verely: but what manner of humilitie is the humilitie of the Papiests? It is a crouching vnto men, and shaking off of Gods yoke, yea and a spiting of him by all meanes possible. And what a diuelish humilitie is this, that the creatures should be aduanced and obeyed and the creator be as a thing of nothing? Then let our humbling of our selues be after such a sort, as that for the maintenāce of the said meekenesse towards men, we may be of a mild mind, to receiue that which is for our behoofe and profite: and yet neuerthelesse that God may reygne ouer vs, and be our only master and teacher, so as the authoritie which he lendeth to men, may be no derogation at all to himselfe. Let vs not be forepossessed with any fond imagination to say: such a man said it, and therefore it must

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be beleued. And who is this such a man? Is he not a mortall man? Is he not a frayle creature wherein there is nothing but vanitie? There let vs beware of sticking so much vnto men that we returne not alwayes vnto God, nor be grounded vpon him, and that the certaintie of our fayth be not ioyned and knit to his word. Thus ye see what we haue to mark. It is he therefore in whom is wisdom, and skilfulnesse, and wit, and counsell. VVhe it is sayd, *It is he*: it is to exclude all that is in men. For when the Sunne shineth, it darkeneth the light of all the Starres: and what can men doo when God commeth among them? And that is the cause why it is sayd by the prophet Esay, That all creatures must cease when God shyneth. And Iob ment to reapeate expressely heere with many words, that the perfection of all wisdom is in God: too the intent wee should not surmyse that it needed to be supplied: as we see men so foolish, that if they haue receyued anie blissing at Gods hand, they must be adding of somewhat to it, they must make some mingling of it. No no. there must be no patching & piecing in that matter. VVhe God putteth his wisdom into vs, it must be vsed pure and simply, and men must not adde anie thing to it whatsoeuer it be. But Iob ment to step yet farther (as I haue touched afore) namely that there is in God a secret wisdom which surmounteth all the capacitie of man, and wherevnto wee cannot attayne as yet. True it is that Gods wisdom is not diuers and of sundrie sortes as in respect of it selfe: (for his wisdom is a thing inseparable, and such as cannot be diided or parted) But in respecte of vs and to our seeming, God is wise after two sortes: that is to wit, wee may say there are two particular kinds of Gods wisdom, howbeit but in respect of our selues. And how is that? There is the wisdom which is conteyned in his woord, the which he imparteth in such wyse vnto vs, as wee become wyse by receyuing the instruction that he giueth vs, and that is the wisdom which he communicateth to his creatures: and moreover there is that wisdom which he keepeth still in him self. And what maner of one is that? It is the wonderfull Prouidence wherby he governeth the world beyond all that wee can con-

ceyue. Behold God dispozeth the things which we take to be verye confuzed to our vnderstanding. VVhen tyrants beare sway (as shall be sayd hereafter) when wicked men seduce filie folk, and carie their soules to destruction, and when the other sort are faued: all this is doone by the wonderfull prouidence of God. But if we seeke what is the reason of all this: then are we in such a gulf, as all our wits must needs be swallowed vp. Thus ye see a wisdom which God keepeth to himself wherof the maketh not men partakers, according also as it is vnpossible for them to attaine vnto it. Sothen when we shall haue ben taught in Gods schoole, and are become wyse by comprehending that thing according to the measure of our capacitie, which it shall haue pleased him to teache vs by his woord: let vs knowe that there are yet other secrets in him, which it behoueth vs to honour, forasmuch as we cannot attayne to the knowledge of them, bycause it is vnpossible for vs to moue so hygh: Ye see how we ought to consider Gods wisdom two wayes. Ye see also how Iob ment too speake that thing wherof he will make a larger discourse hereafter. Howbeit forasmuch as the time wil not beare it now, we will keepe the residue till to morowe.

Now let vs kneele downe before the face of our good God and father, with acknowledgement of oure fautes and finnes: praying him to voutsafe too make vs know them better: that feeling the feeblenesse which is in vs, we may learne to humble our selues vnder him, & not presume vpon our owne strength and wisdom, but seeke in him all that we want, and walke vnder his hand and vnder his guidance. Also let vs pray him to gouerne vs in such wyse, as all our wittes and senses may be hilde prisoners [vnto him,] that hee may haue such a fountaine ouer vs, as he may raigne peasibly, and wee consent with his Angels to obey him willingly: and that in the meane season we take not any thing vpon vs aboue our abilitie, nor abuse the gyftes that hee dealeth vnto vs, but that we may always acknowledge them to come of him, to the ende we may seeke them there, and yeeld him his due prayse for them. That it may please him to graunt this grace not only. &c.

### The .xlviij. Sermon, which is the third vpon the .xij. Chapter.

This Sermon is yet still vpon the .14. 15. and 16. verses which haue bene touched in the former Sermon.



When wee see the things come too passe which are rehersed here: it seemeth too vs that God governeth not the world, but that all goeth at aduenture, or rather that there is no reason or purpose why God should doo so: and we could find in our harts (if it lay in vs) to set him foorth a new lesson, and to point him what he should do, and too correct him as though he did amisse. Ye see then, that mennes wits are out of order, and that they are so rash as they could find in their harts to controll God. But contrariwise, here Iob meeneth to auow the mightie power, prouidence, and wisdom of God, whereof mention hath ben made. Therefore he telleth vs, that when we see things so out of order in the world: we must not father any thing vpon fortune, but assure ourselues how it is God that sitteth aboue & guideth all. Besides this, although we think it straunge that he should woork so: yet let vs not be so presumptuouse as to reply against him, but let vs honour the secret and incomprehensible wisdom that is in him.

Thus ye see the two points which he fathered vpo God heretofore: that is too wit, That it is he in whom is all power. and that it is he in whom is all counsell, wisdom, and skill. He hath set downe these three words purposefully, to repress mennes foolish presumptuousnesse in taking vpon them to haue more discretion and reason than God, and in misliking his doings though they find them good. Therefore it behoueth vs to mark well Iobs drift: which is to make vs knowe Gods prouidence in all things that are doone in this world. Neuerthelesse, to knowe that God governeth, is not all that wee haue to do. But wee must also graunt him the wisdom that hath ben spoken of. True it is that oftentimes we may perceiue some reason of Gods woorks, and he also will haue men to knowe why he doeth some one thing or other: but that is not alwayes: nother must we make a generall rule of it. Sometimes God blinseth those that haue forsaken his truthe: verie well, That is a vengeance that is euident, and wee knowe that men haue well deserued that God should vtterly bereue them of all knowledge, bycause they had no mind to be taught at his hand. But

from



sometymes we knowe not wherefore God taketh away his woord, and it daunteth vs. In that case it behoueth vs to reuerence his secret determination: and although we knowe not as yet nother the reason nor the end of his woork: yet must we acknowledge and confesse that he cannot be but rightuouse. And yet in the meane while let vs bethink vs of the weaknesse of our wit, to the intent that we presume not to shet vp, ne bee desiroufe to measure the thing that is infinite, by our owne capacitie. Now let vs lay foorth the things particularly which are set downe here. It is sayd, that *If God breake downe, no man shall buyld vp.* VVherby is ment, that if Gods hand be against vs, although we had the help of all creatures, all of it shall not boote vs, but wee must needs perish. Behold in effect what is contained in this sentence. At the first blush we may well say it is so: but we be not yet touched. And for proof hereof, If God scourge vs, we bethink vs not with whom we haue to do: but wee go to seeke meanes to succour our selues, and it seemeth too vs that wee may well shift off the mischeef by our owne cunning, or if so be that men be willing too help vs. True it is that God forbiddeth vs not too think vpon our selues, to shift for our selues, and to haue a regard how to remedie things: yea hee maketh this dealing to auayle: howbeit not after such maner as wee haue ben inured to. For when God afflicteth vs, the first remedie is to humble our selues vnder his hand, and to seeke attonement with him. This doone, we may wel desire him to giue vs meanes to prouide for our necessities. But to arme our selues against him, is not the way to ward the blowes of his hand. Thus ye see what were our dutie. But cleane cōtrarie to this kind of dealing, we see there is nothing but rebelliousnesse in this world when God intendeth to humble it. Then if we minded this doctrine throughly, we should not vse such maner of dealing as we do. For it would come thus to our remembrance: will God cast vs downe: and who is he that can build vs vp againe: therefore must he himself be faine to put to his hand. And so, haue we offended him: Let vs craue pardon of him, to the end he may haue pitie of vs. And though his iudgements be hidden from vs: yet must we humble our selues vnto him, to the end that he may receyue vs so cast downe. And in deede wee ought too giue good care to the threatenings which God vitereth to this purpose against the reprobates: as when he sayeth that he wil cast downe Edom, and that if any man labour to set it vp againe, it shall be but lost labour. Herein we see that if Gods hand be against vs, all the succour that cometh to vs by men or by creatures must needs be vayne and vnauaylable. VVe may well haue them (to our seeming) to maynteyne vs: but we shall find no profit in them: all shall go cleane contrarie too our expectation. Moreouer it is sayde of Babylo, whosoever will build it vp againe, must lay the foundation of it vpon his first borne: that is too say, All they that will resist Gods iudgement, shall followe those that haue ben punished afore them, and keepe them companie themselves. Therefore let vs bethink vs well, and let vs desire to be strengthened by the hand of God, and mainteyned in our state by the same. For without that, we must needs perish: yea though all the world were on our syde, as I haue sayd alredie. And here ye see also why it is told vs in the Psalme, that men may well take vpō them to build, whē they haue all things at cōmaundement: but yet can they not go foreward with it, for God wil make al to go backward, if he |blisse them not. And no doubt but that in this word *Buyld*, Iob comprehendeth all that concerneth mannes state: as if he had sayd, That it belongeth only

God to build vs vp: whensoever he hath set vs in any trade, we must be stablished in the same by his power: & when he listeth to throw vs quyte downe & to bring vs vterly to nought, wee may well be dooing, but all that euer man can doo for vs shall bee vterly vnauaylable. Contrariwise if God be on our syde, wee may despyze all things that are against vs. Again, if God be our enimie: Let vs haue all the commodities that can bee, and they shall all turne to our cōfution. Thus much concerning this point. It is sayde immediatly, *That if God locke vp a man, no bodie can let him out.* As if Iob should say, that it belongeth only to God to giue vs libertie: so as if he list, although we seeme to haue bothe hands and feete at libertie, we shall be forelozed from all our limmes, and we shall not be able to stirre one finger: And although men labour to drawe vs out: yet shall they not auayle at all, so long as God holdeth vs inclozed and shet vp. Finally he betokeneth that which I haue touched already: that is to wit, that God must be fayne to fauour vs, or else all will go wrong with vs, so as wee shall but waxe woorse and woorse: insomuch that if wee tumble not right downe at the first blowe, yet shall we be digged downe by little and little till God haue vterly consumed vs. After he hath spoken so, he addeth foorthwith, that *If God bold backe the waters, and stop them, there will be drought: and that if God list to let the waters looce, there shall be fluddes,* to beare all afore them, as it were to rake vp the earth, that there shall be nother trees nor houfes left vnouerthrowen. And Iob speaketh purposely of holding the waters and of letting the go, bycause we knowe not Gods hand sufficiently when it woorketh al after one rate wherwith we are acquainted. Doeth the Sunne ryse in the morning: That is an ordinarie thing with vs, we think not of it, nother doeth it waken vs sufficiently to come vnto God. Doeth hee send any Rayne: That cometh not in our minds. VVhen we see it rayne, if a man aske vs who sent it, we will confesse well ynough that it is God. But yet for all that, this consideration pierceth vs not too the quicke, and therefore it moueth vs not to humble our selues vnder Gods providence, & to acknowledge that all is in his hād, & that he directeth our life. There are verie fewe that think of that. So then Iob hath made his choyce here of such works as are rarest and least accustomed among men. For when we see a drought that lasteth, then euery man is touched. If he make faire wether, and rayne now and then in the meane while, so as the earth doth not vterly drye vp mē think not of it. But is there come so greate a drought as men perceyue that corne cānot growe, it thriueth not, behold the seede is dried vp in the grouūd & cōmeth to nothing, there can no frute come of it: if there come such an extraordinary drought: then ye shall see vs touched. Euen so is it also with greate rage of waters. If hee send Showers and they anoy not: tush we ouerpasse it, and haue no regard at all of God. But if there be continuall rayne, so as all riuers ouerflowe their banks, and it seemeth to be as a new generall flud: then wee marke and beare that in mynd. Iobs meening then is this, that when things happen in such wyse as it may seeme that the order of nature shall change, and that there be so excessiue droughts as it may seeme that all shall be burnt vp: we must knowe that God hath not layd the brydle looce in fortunes necke, but that it is he himself that woorketh after that fashyon. Also when there falleth so great rayne as it is likely that all shall go to hauocke, let vs assure our selues that it is God which woorketh it. But certesse as drought may wel come sometimes for notorious sinnes, *Leui. 26. c. 19* so as mē may perceiue wherfore Gods vengeāce lighteth in: *Deu. 28. c. 23*



according as he threateneth vs in his lawe to shet vp the heauen in such wise as it shal be as brasse, that no droppe of moysture can be gotten thence: and that the earth shal become as hard as yron, so that the feedes shall dwine, and the ground shall yeeld the no nurrishment nor hart: and also that the ayre shal be deaf, that whē the earth openeth his cranyed mouth as if it were a thirst, the ayre shall not answer it. Our Lord then doeth rightly manace vs in his lawe, that he will execute such punishments vpon vs, verily for our finnes sake. Neuer the later it will some tymes fall out, that we cannot discernē why God woorketh so, we shall not haue any such knowledge as may leade vs too iudge that it is God which sheweth vs the reason thereof. Neuer the less it becometh vs to honour his power and wisdom, although the end therof be vnknewen to vs. Thē must we humble our selues in all sorts: whether we se the earth as it were drowned with water, or whether it be seered vp with dreght, let God be alwayes glorified. And after what maner? Euen by confessing that it is he which doeth it. For first it behoueth vs to acknowledge his power, & afterward we must match his power with such wisdom, as we do not grudge against him, nor blame him of tyrannie and outrage. For it is not all one to say, It is true that God governeth the world, & therewithall to imagin a tyrannicall power in him. But (as I haue touched alredie) if we will glorifie God aright, we must acknowledge him to be almightie: and therewithall we must also honour his infinite wisdom wherunto we cannot atteyne: in consideration wherof, the same ought not to bee made subiecte to our vnderstanding, nother ought God too yeeld vs an account of his dooings. But Iob repeteth againe, *That in him only is all power, and all skill, and rightnesse.* The second word which is set here, commeth [in the Hebrue] of *Being*, so as it signifieth *Being*: and therefore a man may take it for all things that haue anie seeming to be, & yet are not firme and substantiall: like as the creature may wel make some shewe and seeme to flourish, howbeit the same is but a shadowe, it perisheth out of hād, & they theselues vanish away vnlesse God mainteyne them. But in God there is an euerlasting firmnesse: for it is he that euer hath ben and euer shal be: it is he also that giueth power too all creatures so as they continue in their state. This sayd woord therefore is wel deriued of *Being*. Neuer the less it is oftentimes taken for Gods lawe, and for instruction: and it is also taken for a princes commissiō or proclamation. But we haue seene heretofore, that Iob speaketh not onely of Gods mightie power, as who should say, he hath all things in his hand, but also he sayd that he is perfectly wise, and that his providēce is wōderful. Thē let vs mark well, that in this streyne he meeneth not to speake of Gods *Being*, but rather of the vprightnesse or gouernmēt which he vseth. For we knowe that inas much as he is the iudge of the world, he must needs gouerne all things vprightly. And so it is nothing but a repetition of the matter that had ben delt with before: howbeit not without cause doeth Iob repeate it. For although Gods works be before our eye: yet is it hard to come too the consideration of them: and when we are come to it, we forget it by and by if the remembrance thereof be not refreshed in vs. Then let vs mark well, what this sentence meeneth: that is to wit, that in God is all power, and also that the government of the world belongeth to him, to order all things with indifferēce and vprightnesse. VVhē we shall haue recorded this lesson throughly, wee shall haue profited greatly, not only for a day, but for all the tyme of our life. Also there is one speciall cause for which Iob repeteth this lesson. For his intent is to enter into o-

ther of Gods iudgments which are straunger to vs than those that he hath spoken of, and specially when he sayeth, *That bothe he that deceyueth, and he that is deceyued are bothe in Gods hand.* Yee see here a thing that seemeth against all reason, namely that God hath the deceyuers in his hand, and that he driueth thē therunto. This seemeth to be a point vtterly repugnant to his nature. Iob thē hath purposely vsed this preface, as it were to brydle vs, that we should not rush headlong against God: and that although we bee troubled with some temptations at the first brunt: yet notwithstanding we might be restrained, that we become not like many wild beasts which lift vp themselues against God, rayling at him, and blaspheming him if hee wil not spoyle himself of his owne mightie power: inas much as we see how they are not ashamed to stush out this villanous and cursed speche. That they wil not beleue that God is rightuouse, if he be the doer of all things, specially so farre foorth as to driue forward the euill. For by that meane (say they) he should be the author of sin: and who is he that hath shewed that vnto them? It is euen as much as if they would frame God to their owne fancie, by cause they comprehend not his wonderfull wisdom to honour the same though it bee hidden from vs. Yee see then how they bee but arrogant beasts, which cannot agree that God should be almightie, except they might make him subiect to their owne fashion and fancie. And (as the common prouerb sayeth) none so bold as blind bayard. O (say they) beheld I conceyue it not. And who art thou? we haue seene this in sillie fooles. For although they play the doctors in some one science or other: yet notwithstanding they be so ouerignorant, as it is pitie to see, and a mā may perceyue how there is nothing but beastlynesse in thē, yet neuer the less they will be so bold as to say, I vnderstand it not, & therefore I cannot agree thereto. But although it were the wisest and wilyest man in the world, yet ought men too spit in his face and to abhorre him if he dare set vp his bristles after that maner against God. Now then we see that Iob hath giuen vs a good and profitable lesson: namely that wheras he ment to say, that God hath bothe the deceyuers and the deceyued in his hād: he did put this preface afore it, that all power and skill is in him. Now let vs come to make cōparison betweene our wits, and Gods mightie power. Are we able to inclose it in our brayne? If a mā should go about to inclose it in heauen and earth, it were to narrowe a roome for it. And yet will a man aduance himselfe thither: and I pray you, is it not a monstrousnesse, whē a man knoweth no more whether there be a creator or no, ne passeth what apperteyneth vnto him? Then let vs remēber well what is sayd here, namely that although we think it verie hard, that God should haue in his hand bothe them that deceyue and them that are deceyued: yet is it so neuer the less. VVhy? For God were not almightie if things might be doone in this world against his wil, and without his meddling in them. For how were he almightie? Yes truly, but (wil some man say) what reason is there in it? Thou must seeke the reason otherwise: and by cause thou canst not atteyne vnto it: thou must withal lowlinesse honour that which surmounteth thy capacite: thou canst not stye aboue the clouds. God must be acknowledged to be wise and almightie: and if thou perceyue not the reason, well, tarie thou his leysure with silence and quietnesse, vntill he discouer that thing vnto thee which as yet is vnknewne. For what is ment by this saying, that we shal be old that thing face to face, which we cannot see now, but as it were through a glasse or dimly? would we make the scripture false? These vain-glorious beasts that deface and darken the prouidence of God

God vnder colour that they conceiue not the reason of it, and that they cannot brooke that which is cōteyned in the holie scripture, would haue God to referue nothing to the last day. And why do they not find fault with him then for not making them greater clerks, seing that men perceyue them to be so ignorāt and dulheaded: Although they make a greate shewe, (for they haue nother iudgement nor discretion in deede) & although men haue thē in estimaciō, whither it be in way of skorne or otherwise: yet is it to be seene that they be as dull beasts as can be. 10  
 Why blame they not God for not giuing them a finer wit: and for not giuing them the meane to profit better in his schoole: For they seeme too themselues too be the worthiest men in the world: and yet hath God giue them ouer. Why do they not blame him for not handling thē after their owne lust: For in their owne opinion they be so wise men, as the world ought to make them too ryde triāphing in chariots: & yet in the meane whyle they are seene what they be. So then they wil haue store of replies to find fault with God, when they take in hand to bring him to an accōt. But on our part let vs keepe that which is sayd heere. namely that we must be so simple as to honour Gods prouidēce and wisdome, notwithstanding that the same be hidden from vs. Furthermore let vs come to that which Iob sayeth heere concerning him that is deceiued and him that deceiueth. VVheras he sayeth that both twayne of them, as wel the deceyuer as the deceiued are in Gods hand: he meeneth it not in respect that they be his creatures and haue their life of him. For that were a verie cold saying, and should impert nothing. VVee 30  
 knowe he treateth here of Gods iudgements which are incomprehensible, and wherunto our wits are not able to reach. Now then were it so straunge a verdit to say, that God hath made all men, & that he beholdeth as well the wicked and deceytfull as also him that is deceyued: This were no whit at all without the cōmon order of nature. But we see that Iob ment to wade further: that is to wit, that whē anie man erreth & is deceiued, the same cōmeth not to passe without Gods wil & ordināce: and also that whē a deceiuer bringeth his crafts & suttleties about, god 40  
 gouerneth them from aboue. As for those that would excuse God of vnrightuousnesse, vnder colour that he suffereth the things that are done by men, but yet doeth thē not himself: I beseeche you do they resolue this questiō: For after that Iob hath sayd, that there is power and vprightnesse in God, he addeth that bothe the deceiued & the deceiuers are in his hand. Lo how Iob auoweth Gods mightie power, and that he hath the gouernment of the world, in saying that bothe the deceiuers & the deceiued are in his hand. If there were but a single sufferance, Iob 50  
 had spokē verie ill. Then must it be concluded, that God guideth all things in such wise as nothing is done otherwise thā he hath ordained. But by the way we must beare in mynd that which I haue touched already. namely that God wil sometimes haue mē deceiued, & the reasō why he wil haue it so, is apparāt: but sometimes also we know not at al wherof it cōmeth, nor wher to it tendeth. And in this case it behoueth vs to hold our wits in, & to bridle them, acknowledging ourselues to ignorant and feeble-witted to atteinē so high. That it is Gods wil that deceits 60  
 should reigne & that men should be beguiled: the holie scripture sheweth. It is not told vs there that God doeth but only giue leaue, as if he shuld say, I passe not, I wil not medie with it: but that he cōmaundeth it: in so much as he sayeth, who is he that shal go out to deceiue: Behold how God seeketh for deceiuers, and wil haue deceits to haue their ful scope: for so speaks the holie scripture. VVhat glofe cā be alledged to darke so euident a text: And the diuel offereth himself, saying: I wil go & be a lying spirit in

the mouth of al the prophets to beguile Achab. Ther vpo God sendeth Satā forth, and willet him to deceiue and to blind both the king & al the people. Now then we see wel that God shrinketh not into a corner to say, I wil suffer it to be done: but ordeineth & disposeth it. For other wise (as I sayd) he were not almightie. VVhē the scripture giueth that title vnto God: it meeneth not that he can do it if he list, & that he is at rest in heauē & doeth nothing: but it meeneth gods mightie power matched with effect: that is to wit, that he is present in all things, & that there is not anie thing done otherwise than he disposeth it. Ye see then after what maner God is almightie. And as for them that babble so, to disceate or to restraine Gods prouidence, they deny the first article of our faith, like witlesse folk as they be, possessed with diuelish rage. Therefore, vnicesse we wil make the scripture false, it is a settled point and we must hold vs to it, that God wil haue men to be deceiued. And it is not sayd so in this text only, but also throughout the whole holie scripture. Aboue others there is a notable place in S. Paule which ought to be so much the more familiar to vs, by cause we haue the experience and proof of it. For S. Paule treating of the state of the christian Church to come, sayth there shal be a falling away, so as mē shal become renegats, after the gospel hath ben preached vnto thē, & they shal renounce God, & there shal be a horrible scattering through the whole church: which thing we see. Yet notwithstanding the Papiits forbearē not to say, hath God suffered the church to erre so lōg a time: Behold, S. Paule telles vs it shuld be so. Now if the same come of God, is it but a single sufferance: No no, But S. Paule sayeth exprelly that God wil send effectually error. He sayeth not only that God wil let Satā looce to deceiue mē: but he sayeth that the deceits and leasings must take effect, and that mē shal not be able to keepe themselues frō being beguiled. Then see we gods horrible vengeance before our eyes, in that men haue bē blinded, so as they haue not perceyued the lyes and deceits of Satan, but haue ben caried away by thē like brute beasts. VVhose doing was that: Gods S. Paule auoucheth it exprelly. Howbeit it is trewe that in that behalf there is a manifest reason. For S. Paule sayeth, that the sayd scattering shal happen for mēnes vnthankfulness: by cause they haue refused to honour god, therefore they must be faine to beare the yoke of men & be subiect to their tyrannie. They had no mind to obey the truth, & therefore god fed 80  
 them with lies, according also as it is shewed in the first chapter to the Romanes. For so much thē as the world couereth to be deceiued, yea & sh: teth his eyes whē God goeth about to inlightē it by his word: needs must Satan beguile & misleade it. But sometimes the same shal come to passe and we not know why: if a mā demand the reason of it, when he hath made long discourse, he shal be at his wits end. Then let vs mark wel that although we perceyue not the reason why God doth a thing, yet must we stoupe downe our necke (as they say) and reuerence his mightie power, assuring our selues that the same is ruled with al vprightnes & indifferency, notwithstanding that we be not priuie to it: yea euē at such times as God blindeth mē, and raiseth vp deceiuers to beguile them, so as 90  
 false doctrines, abuses & heresies haue their full scope, & god giueth Satā ful power to punish our sinnes. Furthermore a man might moue yet many other questiōs. How: Is it possible that God should serue his owne turne by Satā: There is nothing but malice & naughtinesse in him. And besides that looke vpon a wicked mā that hath none other intent but to ouerthrowe all goodnesse and to destroy it: and yet he doth it and bringeth it to passe: Seemeth it not that hee is acquit, by cause his seruice hath ben to the accomplishing of Gods will: Men will moue such

2. Thef. 2.6. 9.  
10.

Rom. 1. d. 38.

such questions as these, which serue to grauell our wits: and for that cause, Iob (as I sayd) hath vsed this preface, Power and dominion are in God: that is to say, that forsomuch as he hath al things in his hand: it is reason that he should dispoze of his creatures at his owne pleasure: & that forsomuch as he is iudge of the whole world, therefore he can not do amisse, nother it is imposible for him to swaue one way or other from ryghtdealing. For his will (although it be vnknowne to vs) is the fountayne of all rightuoufnesse. VVhen a man hath doone any thing, 10 his doing is examined. VVhy so? For we haue a rule aboue vs, and verely our wits are changeable from good to euill: yea and (which worse is) they be naturally altogether euill, crooked, & vntoward, and there is no rightnesse at all in the. For we be subiect to be caried here & there by our owne fancie. By reason wherof our dooings had needs to be examined, and that there should be a hygher rule ouer the. For if me should haue the rule of theselues, it is certain that there would be nothing but cofusion in their state. And here ye see why the heathē me theselues 20 sayd, that the lawe ought to be as a God ouer vs, and that God ought to be our lawe. But the cace standeth not so with God. Therefore when we come to his will: it is the rule of all right. The rightuoufnesse wherby we must be ruled and wherto we must be subiect, is aboue vs, but is Gods will aboue that according as I haue shewed alredie that Gods rightuoufnesse is after two sorts: the one as he hath shewed vs in his lawe, by the which he wil haue the world to be ruled: and the other incomprehensible, inso- 30 much as now & the we must be faine to winck whē God worketh, and be content to knowe nother how nor why he doth it. And so whē the reason of any of Gods doings is not reueled vnto vs, let vs vnderstand that the same is a point of the rightuoufnesse that is in his secret will, which surmounteth the rule that is manifest & knowne to vs. Verely this doctrine wil be verie hard to many me but let vs cōtent our selues with that which is auouched to vs. Seing that the scripture speaketh so, all of vs must answer Amen, and acknowledge the thing that is told vs here: that is to wit, when we see folk erre, and deceyuers 40 to haue their full scope: the same happeneth not without Gods prouidence. But besides this that hath ben sayd, let vs also bethink vs of the warning that Paule and also the prophet Esay giue: which is, that if men looke well vpon themselves, they shall not be so hardie as to lift vp them selues against God, and to checke against his truth. For what are we? We be earth and dung. And what an authoritie hath God? So then if men looked well vpon their owne state, surely they would not presume to lift vp theselues in such wise against God: and also, these dogges 50 which forbear not too bark though they cannot byte, would not be so bold. But let vs leaue them at that point. If they cōtent not theselues with that which the holie scripture speaketh, let the go seeke their answers otherwheres. For there are that take greate paines too answer their quētions: but that is to no purpose. And why? For we tempt God manifestly if we desire to passe our bounds. Behold, God telleth vs that he doth many things, wherof the reason is cōcealed frō vs as now. If we be desirous to know the same, is it not a forcible breaking of the wal that God hath set against vs? He hath barred vs frō it as if he should say, ye shall not passe beyond this: now if we passe it, is it not a plaine despizing of God? So then let vs not ouerlabour our selues to content the fond curiositie of those that auance theselues after that maner against God: but rather let vs lerne to confute them after the fashion & maner of S. Pauls speeche, saying: who art thou 60 o man? That one word (*Man, Man*) is ynough to stop the

mouthes of all such as lift vp themselves in that wise against God. For vnder the word *Man* is cōprehended so much wretchednes as we ought not only to cast downe our heads, but also (if the earth could open) we should be swallowed into the bottomlesse pit, whē we haue this diuelish pride in vs of lifting vp our selues against god. Moreover let vs mark that this doctrine bringeth vs greate comfort, if so be that we can applie the same to our vse. VVhen it is sayd that bothe the deceyuers & the deceyued belong vnto God: therby wee vnderstand that God bridleth Satan & all deceyuers, so as we cānot, (without his will,) be troubled with false doctrine nor with heresies, nor with anie other darnell that serueth to turne vs aside frō the purenesse of the Gospel. And why? For God holdeth the deceyuers in his hand: yea euen from Satan who is their head, vnto all the that serue his turne. Seing that God holdeth them so in his hand, it is certaine that they cā attempt nothing farther than he giueth them the bridle. And although they attempt, yet haue they no aduantage ouer vs, bycause that those which are deceyued are likewise in the hand of God too. Now seing we be in his hand, let vs referre our selues vnto him, & he wil not suffer vs to be of the number of those whom Satā overthroweth: but we shall alwayes get the vpper hād of the lies which he shall trūp in our wayes. Lo how we ought to practize this doctrine: not in murmuring against God, nor in desiring to make a fond shewe and foolish brauerie to say, Tush I wil dispute against all this, and if a man cannot yeeld me a reason of it, I wil neuer bow. Let vs beware of making such brags: and (as I haue sayd) let vs rather hūble our selues to honour that thing with al reuerēce, which we know not. And although we see things so cofuzed in the world, as there remayneth nothing for vs but to fall into destructiō: let vs not be afrayd, but forasmuch as God gouerneth all things, and hath soueraine dominion ouer all creatures: let vs warrant our selues in that. For God can wel ynough disappoint the policie of our deadiy enimie Satan, & all the crafts and deceits of men, so as we shal haue the vpper hād. On the other side, although God list to assist vs, and suffer heresies to run abrode, so as many troubles insue, and we see all things cōfounded in this world: yet can he full well preferue vs that we shall not miscarie. For it is he that must giue Satā error effect: if he do it not, we be fenced wel ynough: and (as our Lord Iesus Christ sayeth) it is imposible that euer the chozen should be turned out of the way of Saluation. Seing then that the cace standeth so, let vs put our selues into Gods protection, and forsomuch as it pleaseth him to cōmit the charge of our welfare to our Lord Iesus Christ: let vs cōtēt our selues therewith, let vs be at rest, & let vs not be tossed with vnquietnesse to say, how shal we scape? we be in daunger of vndoing. True it is, that we ought to stand vpon our gard, and be carefull to call vpon God: but whē we haue called vpon him, walking in purenesse of life, let vs not doubt but he mainteyneth vs in such wise as all the troubles in the world can doo vs no harme, that we should not alwayes abyde stedfast in his truth, and the same truth be an inuincible fortresse to vs, according also as S. Paule speaketh.

But let vs cast our selues downe before the face of our good God with acknowledgement of our faults, praying him to make vs perceyue what maner of ones we be, & what our rudenesse and brutishnes is: to the end we may lerne to humble our selues vnder him, and to glorifie him in all caces, and to walk after such sort in his feare, as we may think all to be good and rightfull whatsoeuer he dispozeth of vs and of all other creatures. And so let vs all say, Almighty God our heavenly father, &c.

The

2. c. 9.  
3. g. d. 20.

M. t. 24. d.  
24.

*The .xlviiij. Sermon, which is the fourth vpon the .xij. Chapter.*

17. He putteth counsellors to the Spoyle, and maketh iudges dull vvitte.  
 18. He loozeneth the bande of kings, and girdeth their reynes vwith girdles.  
 19. He putteth Princes to the spoyle, and distresseth the mightie.  
 20. He taketh avway speeche from the fait hfull, he taketh avway courage from princes.  
 21. He poureth out contempt vpon the noble, he taketh avway strength from the mightie.  
 22. He bringeth hidden things to light, and the shadowe of death vnto open light.  
 23. He increaseth people and destroyeth them: he enlargeth nations and streitenech them.  
 24. He taketh avway the harts of the gouerners of the earth and maketh them vvander as in a vvildernesse.  
 25. He maketh thē to grope as in the dark without light, & he maketh thē to rele like drūke men.



like as yesterday we sawe that God hath in his hād both the deceiuers & the deceyued: so now Iob procedeth to declare, that the changes and turnings that are seene in the world, come not to passe by haphazard, but by Gods disposition, and that it stādeth vs in hand to knowe, that when the world is so turmoiled, there is a secret bridle frō aboue, so as things are neuer so confounded, but that God disposeth thē as he thinketh good. And he taketh the notablest things, that we might therby perceyue Gods prouidence the better. It should seeme that princes are priuiledged aboue the rest of the world, & that they are (as ye would say) sholed out from the cōmon rank of men. But Iob sheweth that God doth there cheefly vtter his power, and wil haue it to be cheefly knowne there. If some poore man be afflicted, or if there light any aduersitie vpon him, there will be regard had of it: for we be cōmonly inured with such matters. But whē a prince that seemed to be hoyssed vp aloft, is cast downe, there we be more touched, and wee must needs espie Gods prouidēce if we be not to blockish. Also whē they that haue the gouernmēt of the people become so dulwitted as there is nother vnderstāding nor reason in thē: that also is wel worthie to be marked, & we looke neerlier to it than if they were priuate persones. And specially when men haue had good wit, when they haue had some learning & experience, and whē they haue bē wholly fashyoned to deale with publik gouernment, and after ward are sodeinly become dullards, & are no more the men they were afore: such maner of change is so notable, as it cōstreineth vs to looke vp vnto God. And that is the cause why Iob speaketh not heere of the cōmon people, but of the gouerners. He speaketh not of the simple idiots, but of those in whō men haue knowne greate wisdom, insomuch as they seemed to haue bē able ynough to haue gouerned a whole world, & yet notwithstanding are destitute of wit and reason. Lo in effect what is shewed vs heere. Howbeit forasmuch as the talk cōcerneth notable thigs, & such as import much matter: Iob thinketh it not inough for him to vtter his mind in a word or twaine, but he repeteth it, saynig, *that God putteth the princes, the strong mē, & the mē of might to the spoyle, & that he vntiech their bād*, so as ther is no more subiectiō to thē, their alliances are nothing worth, whē they haue their sword by their side it shal fal to the ground: & (to be short) the meanes which the princes of the earth haue, shal not serue thē to any purpose whē God listeth to pull thē downe. Iob therefore stādeth vpon that point, bycause [that on the one side] there is such a laziness in vs, and that on the otherside he seeth, we be so blind in the thing which we ought to consider moste of al. For although we do partly knowe it to be gods doings when such chaūges happen: yet cānot the same sink in our minds after such

maner as Iob speakes of: and although we haue well be-thought vs of it, yet can we not make our profit of it. Neuerthelesse it behoueth vs to know that if God do so gouerne the cheefe stats of the world, his arme is also stretched out to the lesser things, so as nothing escapeth him: Lo what we haue to mark in effect. But (as I haue sayd) whē the cheef states be chaūged, euery mā wil be moued, but anō after we wil think no more of it. And in deed we see the stories are full of that which is cōteined heere: & yet the world fareth not so much the better therby, as to be so persuaded as it ought to be, of gods prouidēce, and that he hath foueraine dominion ouer all things. This thing was neuer yet throughly well knowne. And what hath bē the let of it but our owne blockishnesse? For let vs mark well that God delighteth not to chaūge, as men imagine the wheele of fortune, nor as heathenish folke say, that God playeth with mē, as a mā tosseth the balles at a tennis play. It is not so: but these chaūges happē because mē cānot suffer God to cōtinue his grace towards them. VVhē al things are settled in good plight: behold, men are wearie of their ease: they friske, and kicke like horses that are too wel fed. They that are in authoritie forget themselues & despise God, & they imagine that ther is no more any bridle vpō thē. Lo, our Lord sendeth chaūges into the world because we cānot abide that he should hold one euē & cōtinual rate ouer vs. Againe it is for our behoofe that he make vs to know what a one he is, & that we should perceyue him to be the foueraine of all his creatures. For although Princes & such as are in honour, abused not their state in auancing themselues to al vngraciousnesse: yet wil they be puffed vp with pride, & thinke themselues woorthie to come to that high degree, & haue purchased the same by their owne policie, so as God is nobodie at all with them. And on the other-side we would be of opiniō, that nothing els reigneth but fortune. God therefore muste bee fayne to discover the things that were as good as buried, to the ende wee may know how he hath the ordering of al things. And that is the cause why so great alterations happen in the world. VVhen a man readeth the Chronicles, he would wonder how it should be possible, that whereas had bene so great a monarchie, things haue bene ouerthrowne in so smail time, & after so strūge a fashō. & mē would neuer haue thought. Let vs loke vpō the first monarchies which wer of the Assyriās & Chaldies let vs take that which was so great as the state might well haue seemed to be euerlasting, & should neuer haue ben ouerthrowne: & we shall find the same thing that I spake of. Looke vpō the Perriās & Medes, who reigned ouer all Asia, in somuch that if a man had won a hundred leagues of that Countrie, it was nothing. Armies of fiew hundred thousand mē were in a readinesse. And these things are sufficiētly warrated, so as they be no fables nor things inuēted: but (as I sayd) the certentie of thē is euident ynough. But yet for al that one



Prince with thirtie thousand men discomfited one hoste of threehundred thousand, & another of seuenhundred thousand. And how was that? A mā would wonder at the reading of such things. Yea, but God had blinded those which had erst thought themselues to be so come to the toppe of all strength, as (to their owne seeming) no man durst open his lippes at thē, & that they had ben able to haue ouerwhelmed all their enimies with a blast of their mouth. God ment to mocke such a pride. And by that means this greate monarchy was ouerthrown, as if God should breake a mānes girdle asunder & his sword should fall away from him. Euen so (say I) did it befall to the Persians and Medes. VVell then, hath great Alexander gotten such victories on al sides? Is he like a thunder-clap which ouercommeth a man whē he doth but heare the noyse of it? It is seene that God tooke him out of the world in the flower of his age. And what remayned of him? He had heires males, he had a wife, a moother, and brethren: to be short he had so greate a kinred, as it might seeme that his race should neuer haue fayled: and he had gotten such an Empire, as at leastwise his children were woorthie to haue succeeded him. For he was no more taken for a mortall man, he was honored as a God, and his men of warre yelded him such a reuerence, as would not haue sticket to haue dyed for him and for all his linage. But yet for all that, there was not one tayle of his whole offspring left, all were fayne to go to the slaughter, and the blud of them to be shed, like as he had filled the earth with blud by his crueltie: God rooted out all his howse. VVhen we see this, see we not wonderfull iudgements? And as for them that neuer red the holie scriptures, may they not espie so diuine a power, as they must (spite of their teethe) cōfesse that there is a God reigning in heauen, who executeth such iustice as neuer was looked for? I haue alledged but one example: But (as I sayd) all Stories are full of these things: and yet for al that: how little do men fare the better by them? If a man come to the Empire of Rome: it is a state settled in such wise, as there was no likelyhod that euer it should be removed. For they that bare authoritie in the common welth of Rome, had neuer suffered any other bodie to impeach their state, and yet neuertheless the same was fayne to come to passe. And how came it to passe that the Empire fel vnto him that obreynd it: verly euē by force of warre when libertie was oppressed. But he that had it, had nother heire nor succesor after him, that could bee sayd to be prince or Emperour, in somuch as it was to bee hoped that things should haue bē set again in their former state. Notwithstanding, things were so turmoyled, as a child became Emperour. For whē Augustus Cæsar begā to reigne, he had nother wisdom nor wit, nor any thing else, so that the Empire was as it were cast into his lap as hee was asleepe. And in deede when he should haue fought in the feeld he was in his bed, and he had much a doo to ryze. Therefore it seemed to him that the Emperourship fell to him as it were in his dreame. Yet was not this done by haphazard, but it was Gods will too abate the pryde that was in the citie of Rome, so as afterward a neateherd became Emperor, the sonne of a brothell, who could brag of nothing but that he was his owne brothers sonne and that his moother was an vnkindly incest. And of whom came they? or of what aunceters? No man can tell from whence they came, whether they were bred out of the earth, or out of the water. Ye see then so shameful things, as would make a mannes heare to stand vpon his head to heare the stories of them red. But God ordeineth it in such wise, to the end it might the better be knowne that such chaunges happen not but for men-

nes instruction as it is sayd more fully in the hundreth and seuenth Psalme. Then let vs mark wel how it is not without cause that Iob standeth so much vpon this point when he sayeth, That God blindeth Princes so as there is nother wisdom, nor discretion nor aught else in them, but it seemeth that they be bereft of their wits, yea & that that thing shal light vpon them in the minute of an houre and afterward he will cut asunder their girdle, and their sword shal fall from them, in such wise as there shal be no more force in it. Besides this, if men haue had thē in estimatiō: God maketh thē despised, in somuch as it is sayd, *that he poureth out reproche vpon them*. Here are three things: wherof two are visible in mainteyning of princes, & the third is secret. The two visible things are Force & wisdom, ye see a king reigneth: & whēce hath he that authoritie? If he be wise, or if he haue skilfull counsellors so as things be wel guided, and that they aduise him in his affaires and lay for them aforehand: behold that is one meane. The other is, when a king hath men and greate furniture of warre, is wel ayded, and hath strong holds in his countrie. Thus ye see the two things that we perceiue to be the standards of the kingdomes, Principalties, and states of this world, that is to wit, Force and wisdom. But God ouerthroweth their force, & so becommeth it nothing worth. And he wil take away the wisdom of those that be of greate forecast, & ye shal see thē all so daūted, as they haue lesse wit than little children. There is a third thing which is secret to the world: which is, that God imprinteth a certaine maiestie in princes, so as they be honored & it is not knowne why: according as it is sayd in Daniel, that whē God minded to stablish the great Empire of Chaldie: he put a feare & terrour of it into al creatures. Looke vpon Balsazar and looke vpon Nabuchadnefar who were kings. God magnified them in such wise, as the birds of the ayre stode in feare and awe of them. And wherof came such a conceyt: euen of that, that God had printed his image in thē. Considering the pryde that is in all men, let not vs think that kingdomes could stand stedfast, except God mainteyned them by the meanes afore sayd. Euery man would be a Lord, and no mā would beare the yoke. There is such statelines in the nature of all men, as euery man esteemes himself worthie to bee a king. How cōmeth it to passe then, that mē suffer a smal number or some one alone to reigne ouer them, but by cause it is Gods wil that that order should be among mē? And now it is sayd, *that God wil poure out contempt and reproche vpon those that haue ben noble, and whō men haue reuerenced, so as God wil make them a laughingstocke, in somuch that men shall flout them, and make none account of them*. VVy so? By cause it belongeth to him to set vp, and to pull downe. Therefore let vs mark well the three things that are spoken of here. Do the princes of this world trust in their munitions, and fortresses, in their people and reuenues, and in all that cā be had to mainteyne them? O, it is sayd that God will cut their bands asunder, abate their forces, and vn buckle their girdle. So then, it is in vayne for princes to think that they shal cōtinue euer by cause they be well stored fenced & furnished with all things at their harts desire. For as soone as God shall but blowe vpon thē, nothing shall auayle thē. If princes trust in their wisdom, it shal happen to them likewise. And we see also how the prophets mocke at the vaine ouerweering that was in the vnbeleeuers & enimies of God. VVhere are the sage counsellors of Pharao: Hath not Egypt had the renoume vntill now, in such sort that if there were any greate policie in the world it was there? And behold they be dulled & bereft of discretion, and how are they vanished away in that wise? who would

Psal. 107.  
d. 43.Dan. 2. c. 37.  
38. & 4. d.  
19.Esa. 19. b. u.  
12. 13. 14.



would haue thought it? It is God that hath done it, sayeth the Prophet Esay. So the, let those that be the great ones of the worlde learne to humble theselues, & let them not be caried away with this fonde ouerweening, as though they were able to mainteyne theselues by their own wisdom and strength: for wee see that all that geere is but smoke before God. But if the great men of the world cannot yeelde themselues therevnto: nor herken to this doctrine, at leastwise let their example serue for our instruction: let vs thinke vpon it, & be it knowne vnto vs that God hath shewed vs no small fauour in that he setteth Kings & Princes vpon the scaffold to teach vs, to the end that euery of vs should humble himselfe & walke aduisedly, knowing that God gouerneth all things, and that he disposeth of his creatures at his owne pleasure. Then shall Princes be blinded: but in their persones God giueth vs a profitable instructiõ if the fault be not in our selues. The little ones therefore must vnderstand that it is a singular fauour that God sheweth them when he teacheth the so in his schole, & in the meane while leaueth those a far off that are highest aduanced in the world. Herewithal also let vs marke well, that if God do so change the states of Princes, and abate the force of those that seeme to be so puissant & strong as all things quake vnder the: what shall become of such as are nothing in cõparison of them? Let vs go boast of our owne greatnesse and strength. Looke vpon these great Kings and Monarkes that haue Lorded ouer al men, how God hath cõfounded them, in the twinkling of an eye: and I pray you what shall become of these glorious fellows that haue nothing in cõparison, when vnder colour of I wote not what, they thinke theselues to be maruelous men, & beare themselues in hand that they ought to stie about the clouds, because they haue but one peece of a finger vpon other men, and yet are but as Idols theselues? God needeth not in that cace to vtter any great iudgement & worthie of remembrance: for their foolishnes is a laughingstocke euen to little children. And thinke we then that God leaueth such ouerweening & pryde vnpunished, seing it stinketh so in the sight of the world that it can not be abidden, & moreouer hath no ground nor colour? And as for vs that are priuate persones, let vs be well ware that we set not vp our bridles. For it is Gods peculiar office to daunt the proude & to resist them. And the more they labour and striue to aduance themselues, so much the rougher must Gods hand be to cõfound them. Therefore let vs bee afrayd to lift vp our selues against God: for his hande is ouerheauie if wee come against it. Furthermore, (as I haue touched already) wee muste vnderstand, that men must not glorie in their owne skill and wisdom. For we see what is sayd here of Iudges, Cõsellers, & Kings. God, to mainteyne cõmon weales, (which is a holy thing in this world) bestoweth of his spirit vpon those that are not worthie of it. Kings, or their Cõsellers, or such as haue charge too gouerne the people, may haue some wisdom, howbeit not of themselues: but for so much as God setteth them in that state, it is requisite for them to haue some peculiar thing which is not of their owne nature. And God doth this although men bee not worthie of it: the reason wherof is that he intendeth too maynteyne the order which he hath set. Neuerthelesse he sayleth not afterward to bereeue Kings and Princes and their Cõsellers of wit & reason. If he deale thus towards those on whom he bestoweth his spirite extraordinarily: what shall betyde to priuate persones? So then lette vs learne to walke modestly, and not to thinke our selues so well appoynted as to do any thing of our owne witte and reason. For God is able to bereeue vs of all. True it is that now and then God will leaue men witte and reason, and

yet in the meane while it shall take none effect, as wee see in the example of Achitophell. God suffered him to bee alwayes a man of great aduice as he was in deede, & there was great policie in the counsell that he gaue to Absalom. Well then, yee see that Achitophell had a very politike wit of his owne, and God abated it not a whit, and yet he brought not his enterprife to passe. And why? For God blinded as well Absalom as also all his counsell, so as Achitophell was not beleeued. VVee see then that God abridgeth the effect and force of them that are craftie & wylie to the sight of the worlde: And sometimes also he maketh them dull and doltish, as Iob speaketh here. Euen so likewise befalleth to priuate persones if a man looke vpon them. How? Yee shall see a man that can so good skill to lay aforehand for his owne matters, as there is no fault to be found with him: and yet for all that, he prospereth not. And why? God hath cut off the effect of such a mans wisdom, and made it too no purpose. Therefore when this befalleth, we perceyue the prouidence of God. Howbeit it may also come to passe, that a man which is very politike and of great forecast, shall do so fond an act as shall irke men to see it. Is it possible (shall men say) that so forecasting a man which hath giuen counsell to all other men, should fall into such and so grosse a follie? And what is the cause of this? God hath wrought it. So then, what is to be done? If God giue vs wit and wisdom: first let vs vse it as we ought to do: that is to say, lette vs not apply our wit vnto euill, to beguyle men, to deale deceitfully with them, nor to do them harme or hinderance: but let it serue to maynteyne goodnesse, and to repress euill: and therewithal let vs still pray God to stablish the wit which he hath giuen vs, assuring our selues that it is no continuall heritage, but God had neede too continue his grace as he hath begonne it. For wee may be vtterly bereft of it too day ere to morrowe: [and therefore wee must thinke thus with our selues:] my God, thou haste assisted me, and I am so much the more indetted to thee: but yet take not thy spirit from mee. If a mans owne wit haue serued his turne well, a day, a yeere, or the whole tyme of his life: let him yeelde the honour vnto God, saying: Lord, I am beholding to thee for this, and I haue not stood by my selfe: therefore thou must be fayne to vphold mee still, for I can do nothing at all of my selfe. Yee see then what wee haue to doo whereas it is sayde that it is God that taketh away the witte of those which were well aduised before: *Making them to grope as in the darke*, in such wise as they bee both blinde and drunken, and the power that they had tofore is vanished away, and they are become nothing, so that if God listeth, they must needes come to vtter decay. VVhen we heare this, let vs take example by it, as I haue sayd. But we must not leaue the other first article, namely *That God poureth out reproch also vpon such as were noble* before, and which were had in reuerence and honour, vpon them will God spred out contempt, and then shall they be so full of shame, as men shall skoffe at them, and they shall haue no reputation any more. Hereby we be taught, that although wee haue all that is possible to be wished, nothing shall serue vs when this contempt commeth: but we shalbe as if we had nother shape, nor fauour, nor aught els, when men see vs in such contempt. And if it be demanded whereof that commeth, noman can tell why. I say yee shall see men aduanced to great estate and dignitie, yea euen of the mightiest Kings of the world, and yet they shall runne in contempt, not for want of good iudgement and aduisednesse, or for want of any meanes of force and policie: but men know not why. I therefore when they be so imbaled and runne in contempt, may not men perceyue that the

2 Sam. 17. 14.

Psalm. 18. e.  
28. 1. Pet.  
5. b. 5. &  
Iames. 4. b. 6

hand of God is vpon them? Let men search & they shall find that Princes haue sometimes bene so shamefull and looceiluers, as they were not worthie to haue bene in the bottom of an alehouse or of a brothelhouse: & yet for al that, they were maynteyned in authoritie: & that other-  
 some hauing erit bene men of age and of great wisdom and authoritie, were by God made despyfed, so as there was no shifte for them of themselves but to fall downe. Hercin then let vs behold Gods iudgements, and learne that if such things happen vnto those that are aduanced  
 10 about the common aray of men: God may well abace vs when he wil & fill vs ful of shame, although we had bene in great dignitie and reputatiō. Furthermore Iob hauing spoken so of Princes and of the chaunges that happen to their states, addeth, that we must also behold Gods iudgements in the bodie of the people. He hath spoken of the heads, and now he cometh to the bodies. Behold a people (sayeth he) that is grown great and mightie, & see how God bringeth thē to nothing. Againe another people in-  
 largeth and spreadeth out their bounds very far, and then  
 20 God hemmeth it in. Certesse men do comonly father this thing vpon fortune: but that is bicause men blinde themselves through their owne vnthankfulness. For if wee would open our eyes, it is certaine that Gods iudgements are so manifest in this cace, as men could not gaynsay thē. And that also is the cause why it is sayd in the end of the  
 107. Psalm, (where Gods prouidence is treated of) that the mouth of vnrightuousnesse shalbe stopped. The wicked may well deface Gods Maiestie to the vttermost of their power, but yet must they needes be conuincid: and  
 30 when they haue well considered the doings of things here through the whole worlde, they must needes haue their mouthes stopped. And like as I sayd that when God smiteth vpon the high & proude heades, the small ones must needes take occasiō to tremble & to humble themselves: So when God visiteth the whole bodie together, (that is to say, the people) what shal become of euery seueral member & euery seuerall persone? God spareth not a whole  
 cuntry: and what shal become of me. Thus ye see how we ought to applie the great things vnto the small, to the  
 40 end that euery man seuerally may learne to walke hūbly vnder the mightie hande of God, and to frame himselfe thereafter. For, if we acknowledge God to be our whole foueraine: he wil handle vs after another fashion than is spoken of here: that is to wit, so as we shal perceyue that his protection is wonderfull towards vs. For if men offer themselves to God and suffer him to gouerne them: he wil stretch out his had to maynteyne them in their state: he wil alwayes vphold them by his power: & he will be a shield and defence to them against all euill aduentures.  
 50 But if men will needes stie to high: God muste needes stoppe them. So then, must not euery of vs needes crouch when we see that God smiteth whole nacions after that sort? But first of al it standeth vs in hand to be thoroughly perswaded of that which is cōteyned here. For how shall we els take instruction by that which I haue layde forth? let vs assure our selues that whē the Lord shal haue multiplied a people, he can wel diminish them againe to lesse than nothing. And when there happen any great alterati-  
 ons in a realme, let vs assure our selues that the same cometh not to passe by hap hazard, but that God is the wor-  
 60 ker of it. Therefore wee muste be thoroughly resoluēd of those two things. True it is that we may wel talke of thē: but that shall neuer be in good earnest, till wee haue well studied this lesō, and that euery of vs be well practised in them, in such wise as the same may neuer be blotted out of our remembrance. Let vs assure our selues, that how soeuer the world goeth, God ruleth al things in such wise

*Psalm. 107.*  
*d. 42.*

as we ought not to be so witkisse as to father any thing vpon fortune. That (say I) is the poynt whereat we ought to begin: namely at the hauing of the full assurednesse of Gods prouidence, & then to apply the same to our owne wise. But I sayd that we must make our owne profit by it, bycause we see that when some fantastical heads talke of Gods prouidence, it is to none other end but to intangle themselves in such speculatiōs as are so grosse that is a pitie to see thē, & they bring no edification at al. They can wel  
 ynough say, God chaūgeth & God remoueth: but what for that? It is not to be edified in his feare. But the very truth is, that when the holy Scripture speaketh to vs of Gods prouidence: the intent of it is that therby we should know his mightie power. And in what wise know we it, and to what end? To honour him that holdeth vs in his hand, & hath ful soueraintie ouer life and death: that is to say, to be subiect vnto him, seing he hath all authoritie ouer vs. On the other side the Scripture sheweth vs that God is wise in gouerning the world, according as I haue  
 sayd already. Then is not for vs to say, God doth what he listeth, and we wote not whither it be good or bad: But contrariwise we must cōfesse that all that euer he doth is wel done, and although we know not the reason of it, yet must we honour his secret wisdom. And in conclusion we must tarie his leysure till he shewe vs wherefore he chaūgeth and shifeth the states of the world in that sort, and therewithal we must haue our eyes open when things are manifest. Behold, God blisseth a people. And wherefore? Euen for his owne mere goodnesse sake: we must not seeke for any deserts in men when God sheweth thē any fauour. So then, whē we see God spred out his goodnesse vpon a people: he is to be magnified for the same. But if a people be outrageously giuen to euill, and God visit them: must we not also thinke what is the cause in that behalfe? like as in these dayes we see so great confusions in the world as would greeue a mans hart: but we see also how wickednesse is become like a flowing flud. Yee see a Cuntry farre out of square in great and out-  
 ragious vices, and Gods scourges followe by and by, that is to say within a while after: muste wee not needes in that cace acknowledge God too bee a rightuous Iudge? And wee may iustly condemne them that perishe. But haue wee once condemned them? Then must we streyt-  
 wayes come to our selues. For the principall poynt is, for vs too profit our selues by other mennes coste, when God doeth vs the pleasure to warne vs aforehand, to the end that euery of vs should come home againe. Yee see then after what sorte wee may fare the better by Gods prouidence according as is shewed vs in this streyne. But it is sayd immediatly, *That God bringeth the darknesse into light, yea euen the darknesse that is as darke as death*: that is to say, which is as the darknesse of Hell: the same wil he bring too light when he listeth. Here Iob expresseth what his meaning is: namely to reherce vnto vs those workes of God which are most famous. For if he should speake of comon and ordinarie workes: we would be as it were a sleepe, and it would not touche vs a whit, as I haue declared already. Therefore wee must be warned in such sort, as our wittes may be astonished at it, yea and as wee may be quickened vp, how lasie or dulminded so euer we be. Thus ye see what Iob ment by saying that God will bring the darknesse of death vnto light. He might well haue sayd, God maketh his sunne to shine euery day: we see how the night hath his course, & the day succeedeth. Lo here is a great and wonderfull chaunge. Iob might haue spoken so. But forasmuch as that is an ordinarie thing among vs: we passe not of it. Therefore he intended to touch the extraordinarie things, as if he had sayd:  
 God

God maketh such alterations, as if Hell were aduanced vp aloft or as if death were set vp on high for men to behold. Now when darknesse chaungeth so into light, it is a strange fashion and such a one as neuer was looked for. But thereby God wakeneth vs and giueth vs cause to thinke better vpon his power than we haue erst done. So then let vs remember this lesson well. But wee be neuer the better for all the instructions that God giueth vs fro day to day: yea and although he worke such miracles as ought to moue vs throughly when we do but thinke vpon them: yet are we no whit touched with them. VVherefore he must be fayne to worke after another fashion, & to crie out aloud. VVe be like as when a man is layd in his bed and salne fast asleepe: a thousande things may be spoken to him which he heareth not: folke may talke and discourse of many matters, and he that is asleepe shal know neuer a whit of it. But if one make a great noyse, then ye shall see him wake, and a man cannot speake so softly but he will heare what is sayd. So standeth the case with vs. For God sheweth vs many things that ought to serue for our instruction: but we haue our eyes shet: he speaketh to vs, but we heare nothing. And why? Bicause we be a sleepe. And therefore he must be fayne to make a great noyse to waken vs, to the ende wee may thinke so much the better vpon his prouidence, and acknowledge that it is God that weakeneth vs, therefore it is not now

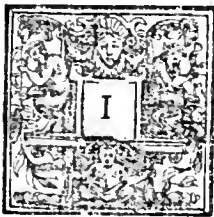
for vs to be sluggish: so as we should not haue regarde of him to profit our selues by the iudgements that he sheweth vs. VVherefore let vs aduisedly shroud vs vnder his protection, doubting not but that in asmuch as he hath al creatures in his hand, (yea euen vnto the litle sparrowes, which are of small value and estimation) he will neuer forget vs: not only forso much as we be his creatures fashioned after his owne image: but also bicause we be his children, according as he hath adopted vs by our Lorde Iesus Christ.

But let vs fall downe before the presence of our good God with acknowledgement of our faultes, praying to make vs feele them better, that we may abhorre them & condemne this slothfulnesse which is in vs and in al our senses: & to inlighten vs by his holy spirite, bicause we be blinde, euen in the lightfomnest and manifestest things. Therefore [let vs pray him] to open our eyes in such sort, as we may behold the great secretes of his heauenly kingdome: yea & that we may behold his maiestie so far forth as is expediēt for our welfare (according also as he sheweth himself to vs by the meanes of our Lord Iesus Christ) vntil we may come to the full & perfect sight of it, which shalbe at the last day, when we shall see him face too face in such wise as it shalbe fully fashioned like vnto his glorie. That it may please him to graunt this grace, not only to vs: but also to all people and nations of the earth, &c.

### *The .xlix. Sermon, which is the first vpon the thirteenth Chapter.*

**B**Ehold, mine eye hath seene all these things, mine care hath heard and vnderstoode them:

2. I knowe as much as you: I am not inferiour to you.
3. But I vvill speake vnto God, and reason vvith him.
4. Yee be forgers of lies, and Phisitons of no value.
5. O that you vvould hold your tungs, and that should bee counted to you for vvisedome!
6. Heare my discourse, and vnderstand vvhat I debate.
7. Neede you to alledge iniquitie in Gods defence, and to speake vnto truth for his sake?
8. VVillye pleasure him? vvill yee pleade his case?
9. Is it good that hee shoulde allowe you? and that you shoulde vsurpe vpon him as vpon a man?
10. He vvill reprove you if you fauour him in secretes.



**I**T is a very euill thing when euery of vs will set out himselfe and will not be inferiour to his companion. For when we haue this fond desire to seeme and to be counted wise, it is possible that the same shall ingender much strife among vs, as

*Phil. 2. 4. 3.* Paule also speaketh of it. This vaine gloriousnesse is the Sea and wellspring of all debate. For men shal neuer agree quietly among themselves, except euery man yeelde meekely to that which is good and reasonable, and be voyde of desire to aduance himselfe aboute others. But if euery of vs be so fond as to steppe before others to be the more esteemed: the fire muste needes be kindled out of hande. Furthermore wee see how the Scripture telleth vs that wee must esteeme the giftes of God in those that haue receyued them. VVherefore let euery man thinke vpon his owne infirmities and finnes: and that will make vs to stoupe, and to esteeme those whom wee haue presumptuously shaken off: & let vs be afraid to do God any wrong by despising such as are not vtterly destitute of his gracious giftes. But it seemeth here that Iob ment too preferre himselfe before them that had spoken. *I vnderstand as much as you* (sayeth he) *I am not inferior, mine care hath heard these things, myne eyes hath seene them.* It see-

meth here that Iob would haue more reputation of wisdom & skilfulnesse than those three to whom he spake. But he was not ledde with desire of prayse, his doing so is bicause these men would beare him downe with their presumptuousnesse, yea and peruert Gods truthe after their owne fancie. Iob therefore was constraigned to say that he vnderstood those things better than they: and he doth it to the ende that if these men be able to profit themselves by it, they should do it by humbling them. For vntill such time as men bee made to stoupe so lowe as they may bee no more puffed vp with the sayde presumptuousnesse: it is impossible too winne any thing at their hande, for all that euer a man can shewe them, for they set too muche by themselves. Then if a man minde too make himselfe fit to heare Gods truth, and too receyue it: hee muste bee humbled afore. That is the thing whereat Iob ameth. But for asmuch as they with whom hee talked, had bene hardened and were settled in the blind ouerweening of their owne wisdom: Iob will haue the truth heard, and not to ceasse to haue authoritie still, notwithstanding that these men reiect it. Thus yee see Iobs meaning in effect. According herevnto, wee see how Sainct Paule is forced sometimes to make comparison betweene himselfe and those that were of estimation among men. It is certayne that S. Paule was not

prouoked thereto by vaingloriousnesse, nother was hee  
 ledde with such a minde as to desire & couet to be esteem-  
 ed among men. VVhy then cōpareth he himself with  
 such as had bene wont to magnifie themselues? If they  
 be Hebrewes (sayeth he) so am I: if they be of aūcient li-  
 rage, I also may well account my pedegree: If they bee  
 earnest followers of the Law, I am so too as well or more  
 than they, I haue liued without blame: if they boast the-  
 selues too haue any knowledge, I also haue bene well  
 taught frō my childhood, and I haue had a good mayster.  
 It seemeth there, that S. Paule gathereth together all the  
 things that are wont to be esteemed: to the end that men  
 should clap their hands at him, and take him for a great  
 man, and set much store by him. But he ment no suche  
 thing. For he himselfe auoucheth it to bee starke folly.  
 VVell (sayeth he) you compell mee to play the foole, and  
 to do as they do which spred out their wings, & be med-  
 ling with euery thing to be magnified among men: I am  
 faine (sayeth he) to deale so, but not of mine owne will.  
 And why? For he saw that the Corinthians & such other  
 like were forepossessed with a fonde reputation of men  
 that were nothing worth, & loued none but such maner  
 of teachers, bicause they had itching eares, by meanes  
 wherof Gods Gospell was despised, and those troublers  
 had their full scope. And they that had nother wisdom  
 nor discretion to consider what was for their profit, suffer-  
 ed themselues to be led by such as had nothing but faire  
 glozings without any holinesse. S. Paule then perceyuing  
 this, telleth them. No no, If these maner of men purchase  
 themselues estimation by these meanes: I may do so as  
 well as they, but I wil not: For that is not the thing wherin  
 we must be esteemed: according as he concludeth in the  
 end, that if any mā wil be cōted to be of Gods Church,  
 he must become a new creature. Ye see then (sayeth he)  
 that the estimation is to be had at Gods hande, and not by  
 these braueries wherwith mens heads are buzied. Neuer-  
 thelesse, S. Paule (as we see) ment to shew, that he was not  
 inferiour to those that pretended greatesyles to bee in  
 some preheminece and dignitie to the worldward, after  
 the same maner that Iob doth here. He sawe that those  
 men ment to treade Gods truth vnder foote, bicause they  
 were in reputation. But Iob for his parte telleth them  
 he vnderstoode the things as well as they: and there-  
 vpon he purposed to warne them to be more lowly and  
 to yeelde themselues teachable. And although they had  
 bene vtterly vnamendable and stubborne in their folie:  
 yet neuerthelesse Iobs mind was, that Gods truth, which  
 had bene in maner peruerced by them, should haue full  
 authoritie as it deserueth. Thus much cōcerning the first  
 poynt. And by the way we must bee warned not to seeke  
 prayse or reputation afore men. For if wee intend that,  
 it is certayne that in fledge of maynteyning the truth,  
 we shall marre all: and God also will suffer vs to be for-  
 ted in our owne folie, and too be made a very laughing-  
 stocke. Then lette vs bee well ware that wee seeke not  
 our owne prayse. But when our Lord giueth vs the grace  
 to teach others, let the same tende to this marke, namely  
 to honour him, and to cause the thing too bee well ac-  
 cepted which cōmeth of him, so as men may submit them-  
 selues vnto it, and we our selues shew example to others  
 to do so: according also as our Lord Iesus Christ setteth  
 the same thing downe for a marke too discerne the good  
 and true doctrine by. For when a man seeketh the glo-  
 rie of God, men knowe thereby that he is a minister of  
 the truth. But if he desire to be exalted and esteemed:  
 he must needes disguise and marre all, and the pure do-  
 ctrine must needes bee detaced through his vainglori-  
 ousnesse. Marke this for a speciall poynt. But nowe let

1. Cor. 11. c.  
 22.  
 Phil. 3. 4. 5.

2. Cor. 11. c.  
 16. 17.

2. Cor. 5. d.  
 17.

Iohn. 7. c.  
 18.

vs come to that which Iob sayeth. *Yee are* (sayeth he)  
*forgers of lyes, and pelting Phisitians, and I would sayne that*  
*yee should all of you holde your tungs: for that were moſte*  
*wisedom for you.* VVhen Iob calleth them forgers of lies  
 which had spoken afore, we see straytwayes to what pur-  
 pose he sayeth it. Nowe let vs take the saying that is ad-  
 ded, namely that they bee pelting Phisitians. VVhy so?  
 Bicause they misapply their medicines as we haue seene.  
 It hath bene tolde you alreadie that the doctrine whiche  
 hath bene set downe by these men, was good and holy,  
 howbeit that it was ill applied to the persone of Iob. It  
 is as if a Phisitian should chooze good drugs, but yet  
 (without knowing the parties disease, complexion, or na-  
 ture,) should say to him, Lo, here is a good medicine, and  
 a well tryed, and therefore it shall doo this man good.  
 But if he deale so: whereas he saueth one, he shall kill  
 another. Therefore it behoueth a Phisitian to be wise,  
 that he knowe his patients complexion and disease. But  
 these men here had no such regarde. And thus yee see  
 why Iob called them pelting Phisitians of no value. And  
 behold here a texte well woorthie too be marked. VVee  
 knowe that Gods woorde is the ordinarie foode of our  
 Soules: but yet must the same serue vs also for Phisicke  
 when wee be diseased. Bread hath alwayes his accusto-  
 med vse: but Gods woorde must not onely feede vs, it  
 must furthermore heale our diseases and clenze vs. And  
 therefore there must be discretion vsed in the applying of  
 it. For without that, we shall confound all. As how? If a  
 poore man be desolate, and haue a troubled conscience,  
 & we see him at the poynt of despayre: if one should set  
 Gods threatenings and vengeance afore him: what were  
 it els but to send him headlong forward? I see a wall that  
 shaketh alreadie, and I beate at it with great strokes of a  
 mattocke: is it not the next way to throwe it downe? The  
 must wee marke how they be disposed with whom wee  
 haue to doo. For if a poore man be already dismayed at  
 Gods wrath & know not where to become he had neede  
 to be comforted and cheered vp with the promises that  
 God giueth to wretched sinners in calling them too him  
 so sweetely. This medicine then must be applied peculi-  
 arly to suche as haue neede of it. But there are others  
 which are shamelesse, & despise God, and scoffe at al that  
 euer is sayd to them: now if a man come to cocker them  
 in it, by offering them the mercie of God, and by setting  
 afore them the pittie that God hath of vs: were it not a  
 foolish proceeding? For such folke haue neede too bee  
 touched to the quicke, and to be threatened, yea & to be  
 wounded euen to the bottome of the hart if it bee possi-  
 ble, that they may know what it is to stomacke in that  
 wise against God. Now then we see, that the holy Scri-  
 pture, beyng the spirituall Phisike of our soules, must be  
 applied according to euery mans dispositiō. And now let  
 vs marke in what state Iob was. He was extremely pres-  
 sed with the affliction that God had sente him, and wee  
 haue seene the reason why, namely for that it behoued  
 his pacience to be exercysed. God giueth him pacience,  
 howbeit not but that he should haue much infirmitie  
 therewith: for like a wretched man, he starteth out of  
 square, & casteth forth bubbles and froath against God.  
 Not that he leapeth quite out of his boundes, but he hol-  
 deth not such an euennesse and measure as he ought to  
 haue done. Then how soeuer the case stode, there was  
 infirmitie in Iob. He knew well ynough how it was God  
 that afflicted him: howbeit forasmuch as he sawe not  
 the cause why, he thought that God pressed him too  
 sore, and that he ought to haue spared him more. And  
 what do they that come to comfort him? They tell him  
 that God is righteous: and that is true. Herevpon they  
 concludē



conclude that God punisheth not men without good causes, and that his handling of them so roughly is by reason of their finnes: all this is true. But they misapply it particularly in concluding that God handleth every man according to his desert, for we see the flat contrarie. Out of a generall principle that is good and true, they drawe an euill consequence. For although God be iust, and men bee sinners, and haue deserued it: yet doth it not follow that God punisheth them thereafter to the full: or that he keepeth one continuall rate, so as he shoulde presently punish those that haue offended, and referue nothing till the latter day. Also it followeth not that Iob was a wicked man, and an hypocrite, & that God shewed evidently that he was shaken off, or that he had nothing els but hypocrisie in him before. All these things are false, notwithstanding that these men take them and deriue them from a true grounde. And so ye see wherefore Iob calleth them pelting Phisitions. This streyne then warneth vs to pray God to giue vs wisdom, that we may take the holy Scripture to such end as it pertayneth, and that we may haue the discretion to applie it in such wise as wee may do good with it, and that it be not pulled too and fro by the toppe (as they say) according as many men abuse it. Furthermore when wee take in hand to teach our neyghbours: let vs consider well what is fit for them. The holy Scripture (sayeth S. Paule) is fit to teache, to incourage, to warne, to reprove, and to redresse. Yea but it must be considered what maner of one the partie is that it muste be applyed vnto, as I sayde afore. If wee see a poore sinner that is cast downe and mourneth for his finnes, and desireth nothing but to returne vnto God: let it be shewed him that God is ready too accept him and receyue him. Yee see then how wee ought too deale in that behalfe. Contrarywise if wee see one that is prowde and stately: wee knocke vpon his harde pate with a beetle too make him meeken himselfe before God. And if wee see a slouthfull persone: hee muste bee pricked forewarde like an Asse. Thus ye see how the holy Scripture may bee profitable too vs. But in the meane season wee must also keepe the same maner of proceeding on our owne behalfe. For wee muste be the same to our neyghbours that we be too our selues. VVee see that when their conscience is combered, and themselues are disquieted in minde, they feede their owne humour. For they take Gods threatenings so rigorously, as they thinke they shoulde neuer come soone ynough to despayre. Let vs keepe vs from such dealing. And when wee spie Sarans wylineffe in making vs beleue that we be vtterly paste recouerie, and that there is no helpe too recomfort vs: lette vs resist it, and applie the remedie therevnto. It is Satan that worketh: and therefore wee on the contrarie parte muste seeke some asswagement too bring vs backe vnto God, wee muste enter into his promises, wee muste giue heedfull eare vnto them, and wee muste set all our wittes vpon them. Moreouer, when we see there is too much slouthfulnesse in our selues, so as wee haue neede too bee pricked and spurred: lette vs take vs too the exhortations that are in the holie Scripture. Thus yee see how we may be good Phisitions bothe towardes our selues and towardes our neyghbours by considering what is meete and conuenient for vs. And as touching that Iob sayeth, *that he would fayne that his frendes would holde their peace, that they might be counted wyse men*: it agreeth with the common

*2.Tim. 3. d. 16.*

*Prouerb. d. 23.*

it priuillie: neuerthelesse it is a beginning to doo well when a man hath holde of himselfe and can rule his tung: for it is a token that he delighteth not altogether in his owne folie. True it is that some can couer their folie for a time: but in the ende they bee fayne too bewray themselues, and too make menne too knowe what they bee, that is to witte, fooles. Neuerthelesse if a man haue skill to keepe silence, although he be but of a weake wit, and haue not such discretion as were requisite: yet is it a great poynt of wisdom that he knoweth it, and fodeth not himselfe in his vyce, but rather laboreth to amende it. I say, although such folie remayne in a man: yet is it a great poynt of wisdom when he auanceth not himself, but knoweth himselfe in such sort as he misliketh of it and humbleth himselfe. But if a man bewray himselfe to bee a foole by his owne tung: it is a token that he is a starke foole: according as we often see, that such as haue least skill, are babbling without reason, so as a man cannot by any meanes hold them from it, but when he hath talked with them a whole houre together, he shall finde them to bee the same men still. Therefore when men are perceyued to bee at that poynt: it is a signe of extreme folie. And therefore let this Prouerbe put vs in minde of that which S. James telleth also: that is to wit, that it is a great vertue when a man can skill to holde his tung and to vse it soberly. And why? For if wee be too hastie to speake, it hindereth vs fro hearing that which is for our profit. VVhat is the cause that many men profit not at all in the woorde of God? It is bycause they are too hastie, that whereas they ought to be quiet, and whereas onely God ought to haue the hearing: they step forth with their bubbles and caste forth their talke, yea euen at randon. Therefore they shet the gate in such wise against themselues, as they cannot be instructed though the doctrine be offered thē. For this cause let vs marke well, that when S. James counseleth vs to brydie our tungs, his meening is that we should be quiet & discrete to heare, if we purpose to profit by that which is sayd vnto vs: and further, that among men: we must not be to talkatiue, nor wearie them with our vprofitable babbling: and this must euey one of vs put in vre. It is not needfull to make long sermons of it, for these are such things as shoulde rather be continually minded than set forth at large with many woordes. And the more that we perceyue it to be harde to frame our selues vnto the sayde vertue: so much the more ought wee to esteeme it in the man that can skill too speake as much as he ought and no more. But now lette vs come to the cheefe poynt that is touched here, Iob sayeth, *That he will neuerthelesse talke with God, and that he will reason against him*: but he blameth those that had gone aboute to ouercome him by their disputations, as who should say they would speake in the defence of God. Thinke yee (sayeth he) that God hath neede of your leasings? or that you should come here too be his proctours and aduocates? hath he neede that men shoulde defende him after suche a fashion? Thinke you that this shall auayle you when he commeth to trie you? ye must bee ouerwhelmed by him for all your pretence of desirousnesse too iustifie him. He will shewe that he abhorreth such dealings, and that he wil be maynteyned by his owne rightuousnesse, without borrowing of any meanes to be acquitted at mens hands, and without borrowing of their leasings, and of the excuses that they shall haue forged. VVhereas Iob sayeth he will talke with God and dispute against him: verely there is some excessse in that saying: but lette vs also marke the good that is in it, that wee may discern it from the euill. Beholde, the good that is in this saying of Iobs, is that he

*James. 3. a. 2.*



will turne away from men. And why? For they with whom he had too doo perceyued not the spirituall battell that he had in himselfe, and that he could haue found in his hart too haue indured a hundred times more, so be it that God had sweetened his stripes with such comfort as he might haue knowne, that God is fauourable to me, and he will neuer faile me. Had Iob bene thoroughly perswaded of that, and that God had hidde him by his mighty hande: no doubt but he had bene readie to haue indured a hundred times more. Howbeit forasmuch as he perceyued nothing in God but rigour, so as it seemed to him that God was vtterly against him, and persecuted him with extremitie: he woteth not where he is: behold, he is out of his wittes. But such spirituall battels are not easie to be knowne of men. And therefore Iob sayeth, *that he will talke with God*: that is to say, that he will shrinke into himselfe, and that being so gathered close in secretes, he will holde himselfe there. For men take these wordes at randon and wrest them as they list themselves: but God knoweth well ynough to what ende his speaking tendeth. Marke this for a speciall poynt. And further let vs also marke, that when the case standeth vpon the framing of our selues vnto pacience: if we indure any aduersitie, we must comfort our selues in God: and if we be tried, so as the Diuell tempteth and thrusteth vs forward to despayre, there is nothing so good as to gather our wittes home. And why so? For so long as we gaze at men, we shall nothing awayle, but (which more is) we shall doo our selues harme. If I be troubled that I can no more: well, if I comfort my selfe with fayre shewes onely, and make great protestations before men: God will laugh my fordwelthe to scorn, in so much that when I come to my selfe againe, and am alone, my conscience will pinche mee, and then shall I feele how all that euer I pretended was but smoke. And why? Bicause I haue had more regard of men than of God. So then, when a man intendeth to frame himselfe vnto pacience: it is good for him to withdraw into himselfe, as if he were separated fro the whole worlde, and to reserue himselfe wholly vnto God, and suffer himselfe to be gouerned by him. And truly seing we are in such necessities, we haue good cause to call vpon God: but how shall we call vpon him, if we be not as it were cut off from men? For so long as I am fastened to this or that: so long am I turned aside from God. VVe see then that we must cut off al these cordes that hold vs backe, and present our selues before the maiestie of God as the onely partie whom we haue regard of. True it is that we must regarde our neyghbours also, both too edifie them, and to receyue comfort at their handes. But in the meane whyle we muste beginne at this poynt: that is to wit, at the laying open of our hartes before God, that we disburden all our matters, sorrowes, and cares vnto him. Yee see then how our talking with God muste bee to the ende that men drawe vs not hither and thither: but that like as God seeth vs, so we haue our eyes settled and fastened vpon him alone, and all that is hidden in our hartes may bee clenzed and voyded away, when wee bee come to that poynt and are appeared before him. Thus yee see the good that wee haue to gather out of these woordes of Iob, and howe they be profitable for our instruction. But there is also euill in them: which is, that he will enter into disputation with God. True it is that sometimes God giueth vs leaue to reason with him: yea, but our disputings muste not bee long: and besides that, the conclusion of them must alwayes bee to glorie him. As howe? VVe see that the Prophets finde faulte with the calamities and desolations which they sawe: for they say, Lorde, howe can it

bee that thou shouldest destroy thy people? wilt thou suffer things too bee confounded after this sorte? wilt thou neuer sette them in order? Thus yee see one kinde of disputing or reasoning with God. Yea, but the Prophets and holy men rested not in that poynt. For when they had bewrayed their infirmities after that maner, they alwayes concluded, doo thou therewith and dispose thou thereof according to thy wonderfull wisedome: it is not for vs too replie against thee, and therefore we will patiently wayte what shall become of thy worke. True it is that wee bee sore amazed as nowe when wee see things go too suche confusion. Yet notwithstanding Lorde, thou wilt provide well ynough for all, and in such wise as thy name may be prayseed: vntill such time as all bee set in order againe, wee will as it were shrinke downe our heads too the grounde: according as it is sayde, I will lay my mouth to the dust, and the Saynets muste bee humbled in that wise. Ieremie was in horrible extremitie when he sayde so: for he sawe the vtter desolation of Gods Church, in so much that his couenant seemed to bee abolished, his whole seruice turned vpside downe, and the hope of the whole worlde buried. And therefore after that Ieremy had made his moane, hee sayeth he will lay his mouth too the grounde, and rather eate dust and dung than lifte vp his beake too lette his tung at large against God. Yee see then how it is lawfull for vs sometime too reason with God: howbeit so as it bee very myldly, and that the winding vp of it bee as I haue sayde: that is to witte, too glorie God referring our selues wholly vnto him. Lo in effect what wee haue too marke. But lette vs come backe agayne too Iobs persone. He intendeth to dispute against God: and after what maner? It is after suche a sorte that although he knowe there is a double rightuoufnesse in God: (that is to witte, the same which is manifested to vs in his lawe, and the other which he keepeth hidden:) yet he coulde not conceyue the cause why God tormented him after that sorte, but it seemed to him that God ought too haue borne with him. Therefore in this disputing, Iob vexeth himselfe, and this passion of his is farre out of square, and the disputation is ioyned with it and dependeth vpon it. Yee see then that Iob doeth amisse and is to be condemned for reasoning after that sorte with God. Then let vs marke well that whensoever God handleth vs roughly, and we be tempted to grudge and fret against him, we must bridle our selues. True it is (as I haue sayd) that God beareth with vs if we vtter our griefs ynto him, & say, Alas Lord, thou seest what I am, I can no longer hold out, shall it be thus with mee euer? must I yet linger still a longer time? VVe may (say I) make such meanes to God: but when he hath giuē vs such libertie, yet will he haue vs neuerthelessse to conclude thus: Lord, we are thine, and thou shalt do with vs what it pleaseth thee, and it is not for vs but to glorie thee in all respects. Lo what wee haue too marke, not only when the matter concerneth our persones, but also generally when it shall seeme too vs that Gods workes haue no reason in them. For example: if wee see greates stumblings, and that the wicked haue their full scope, and that God provide not for the good, but suffereth them to be afflicted without giuing them any ease: by and by we say, How now? God hath declared that he wil ayde those that call vpon him, and we see the cleane contrarie. VVe cease not too haue recourse vnto him, and yet is he as it were deafe for any prayers that wee offer vnto him. Againe he hath promised to defend his Church, and behold how it is left vp to the spoyle. VVe see that horrible tirannie beareth the sway, and where is Gods had which should succour those that are his? doth he shew himselfe willing

Lam. 3. 4. 29

willing to mainteyne his owne cace, when men see his Church is openly oppressed, and the enemies of all religion reigne now adayes in suche outrage as it is pitifull to see, and yet God represseth them not? Then if suche temptations come to our minde, let vs learne to get vs away and not to fall to reasoning with God. Thus yee see what we haue to marke vpon this streyne. Nowe lette vs come to the second poynt. Iob sayeth, *that those which bad spokenment too curry fauour with God*, as when we would support a mortall man: for the Hebrewe woordes that is set here, signifieth too like or accept ones face or persone. VVhat is the cause that wee accept perones in matters of iudgement here in this world? Though a man haue an euill cace, yet if he be our kinsman or freende, if he be commended vnto vs, if we may looke for any profite at his hand, or if he be in authoritie: well, we be moued with such a fleshly regard towardes him, and wee be so caried away with it, as the cace of the partie is nothing with vs, but the fauour of him blindeth vs. Also this word *Face* or *Personne*, is referred to the outwarde things that may serue to incline our mindes eyther to the louing or to the hating of any man. Thus then doth Iob speake: It seemeth to you that God hath neede of your helpe to support him, as a mortall man that hath an euill cace. And truly if one bee miaded too shewe him fauour, he will say, he is my kinsman, he is my freende, he is commended to me, he hath pleased me, or he will pleasure mee. Herevpon he disguyseth things after suche a sorte, as he proceedeth no more by right and equitie, but indirectly. And I beseeche you (sayeth Iob) hath God neede to be hilde vp in that wise, and too bee supported after the maner of men? It behoueth vs to marke wel this poynt, that it is not Gods will too haue his cace handled so. For he abhorreth all accepting of perones. VVe know that he telleth vs, that if wee will iudge rightly, wee muste be turned quite and cleane away from all worldly respects. For those considerations doo vterly bereeue vs of the vprightnesse and discretion which wee ought too haue. Howe happeneth it that when a man maketh a lawe, he will make it reasonable: and when he sitteth too iudge a cace, he will oftentimes giue a forked sentece? For when he maketh the lawe, hee hath his eye vpon the matter, he looketh vnto vprightnesse, and he cannot turne aside that he shoulde not followe that which is good. True it is that all menne haue not this consideration: but yet for all that, when wee haue no respect vnto menne, if a man propounde a cace vnto vs in suche wyse as the perones bee not medled with it, wee will iudge vprightly when the cace is layde naked afore vs. But if the twoo parties come before vs, and that the one bee riche or of our kinne, or that there bee some other like respect, and the other is a poore man, or not so well recommended vnto vs: Then is the iudge caried away, yea and he reuerfeth all the matter euen when the cace hath bene layde open before him, and that he hath giuen right iudgement vpon it. And why? For the perones bereeue him of the vprightnesse which he had. And here also yee see why our Lorde Iesus Christe sayeth, Iudge yee truely and not with accepting of perones. And he sheweth that too bee forepossest with any humane affection, whither it bee hatred or fauour, and too pronounce a good and vpartiall sentence, are thinges that cannot matche together. For our passions doo caste vs into suche darkenesse, that wee see not the right as wee did before. Yee see then howe God condemneth all accepting of perones: that is too say, the respect or regarde that wee haue too menne. Nowe if the cace bee so, that God will not haue any accepting of perones

among menne, but vterly abhorreth it: will he take it in good woorth towardes himselfe seing he hath no neede of it? vndoubtedly he will not. So then wee see Iobs meening. But now remayneth that wee knowe the profite of this doctrine. For it is more profitable than a man woulde thinke before he hath put it in praetize. Let vs take the examples which wee see in these dayes with our eyes. There are that doo halfe stablishe Freewill. And why? That they may the better pleade their cace against God. But lette menne followe that thing purely whiche the holie Scripture sheweth vs. It is sayde that men are naught and frowarde, that they cannot so much as thinke a good thought, that they cannot so much as stirre one finger too doo good, that they bee the bondslaues of sinne, that all their thoughts are nothing els but a conspiracie against God, and that all their affections are enemies of goodnesse. Lo what the holy Scripture telleth vs. But there are that inferre herevpon, yea, is it so? and wherefore then hath God giuen vs the lawe, wherein he requireth that wee shoulde loue him with all our harte, with all our minde, with all our strength, and with all our power? For if wee be giuen vp to euill why doth God commaunde vs too doo well? is not this a playne mockerie? Other some say, seing wee can do no good, are wee not to be excused? For sinne ought not to bee imputed vnto vs, except wee bee able too absteyne from it. Seing then that that power is not in vs, it followeth that there is no more sinne in the worlde. Herevpon there stepe in sticklers, whiche would fayne playe the Philosophers too defende God, and to cleere him of all these slaunders. O (say they) it is true that wee bee weake, and that wee can doo nothing vnlesse God helpe vs: but his grace is readie for vs, take it who will: and wee may make it auaylable, if the faulte bee not in our selues. Beholde howe men are desirous to curry fauour with God by defacing the doctrine of the holy Scripture, as though God stoode in neede of their vntruthes. So is it also with Gods Election. VVhen men say that God chooseth whom he thinketh good, and leaueth the residue, and that it is vnknowne why he doth it, sauing that it so pleaseth him, and that his only wil ought to suffice vs for a final conclusion, and that in those whom God hath chozen we haue to consider his goodnesse and mercie: and that as touching those that are forsaken, they be as it were mirrours of his vengeance: when men speake after that maner, it is according too the Scripture. But nowe, beholde howe the malicious sorte doo ranckle and spewe out their blasphemies against God: yea, (say they) and if he chooze whom he listeth, then is he an accepter of perones. VVhy doth he chooze the one rather than the other? Verely as who should say, that God regarded our sayre eyes in choozing of vs, and that the cause sprang not in himselfe, that is to say, in his owne meere goodnesse. But yee see how men are alwayes desirous to checke against God. And herevpon come in these sticklers that I spake of to qualifie the matter. O (say they) we must not say that God doth after that sort chooze whom he thinketh good (for that should giue the wicked men occasion to runne further out of square) but wee muste rowe betweene bothe the streames too content the one as well as the other. VVell then (say they) it is true that God choozeth: but it is those whome he foresawe too be disposed to receyue his grace. And on the other side, looke whom he foreknew too bee wicked and that they woulde not bee the better for his choozing of them, them doeth hee leaue suche as they bee, knowing well ynough that they would be vndone by their owne Freewill. Tl us; ee see how the wicked sorte doo speake of

2. Cor. 3. b. 5  
Ioln. 8. d. 34  
Rom. 8. b.  
6. 7.

Gods election, enen peruerting all truth : and yet they beare themselues in hand that God liketh well of them for doing so. But let vs rather assure our selues that God abhorreth them, as this text sheweth vs. And so yee see to what vse we muste apply this doctrine, if we minde to fare the better by it. Surely it deserueth to be layde forth more at length, and so it shalbe God willing: but as now the time will not suffer a man to say any more.

But now let vs cast our selues downe before the presence of our good God with acknowledgment of our

sinnes, praying him to humble vs in such wise, that being conuicted of offending him diuers wayes, we may seeke nothing but his fauour: and that if he afflict vs for a time, and vse such rigour as may seeme excessiue vnto vs, yet wee may still keepe our mouth shut, wayting patiently till he deliuer vs from all our troubles: and that in the meane season we may giue him his due glorie, acknowledging the authoritie which hee hath ouer vs and all creatures. That it may please him to graunt this grace, not onely to vs but also to all people and Nations, &c.

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

*This Sermon is yet still vpon the vij viij. ix. and x. verses, and then as followeth.*

11. Doth not his Maiestie amaze you? doth not the feare of him fall vpon you?
12. Your remembrance is like vnto ashes, and your bodies too bodies of clay.
13. Holde your tungs in my presence, and lette mee speake, and lette happen too mee vvhath can.
14. VVherefore should I take my flesh in my teerh, and put my soule into my handes?
15. Although he kill mee, yet vvill I trust in him: neuerthelesse I vvill reprove my vvayes in his sight.



WE haue to go forward with the matter that wee began yesterday: which is, that the Scripture sheweth vs many things which our vnderstanding cannot brooke. For when a man speaketh to vs after that manner concerning God: there is such a scornfulnesse in vs, as (to our seeming) wee are not bounde to receyue any thing which wee finde not to be good. Herevpon there haue bene some that would fayne play the wyze men in disguising of things, too the ende that all might bee well lyked, according as I alledged two examples yesterday. The one concerneth Freewill. For beholde what the Scripture tellet vs: namely, that men can do no good at all, but are hilde prisoners altogether vnto euil. Many are of opinion, that if it were so, then sinners were excused and quitte, in asmuch as they haue no power in them too do good. And there are forgers of lies, which rowe betweene twoo streames and say, that then it were better to graunt men some Freewill, to the intent they may be blamewoorthie when they haue done amisse. Yea, but the Scripture speaketh otherwise. VVherefore is it that they flee too suche starting-hoies, if it bee not that they forge leafings too currie fauour with God? hath he neede of their lies? muste his truth be maynteyned by that meane? As much is to be fayde of those that darken Gods grace in that he hath chozen whom he thought good, before the creation of the worlde, and reiected the rest. And how is that? It is a very sore poynt, and wee see that many men haue stumbled at it. Ye see what these Sages alledge, and yet in the meane whyle they steppe in like sticklers, saying, we say that God hath chozen those that ought to be faued. And why is that? bycause he foresawe that they would be well disposed therevnto. Therefore in asmuch as he foreknew that they would be ready to receyue his grace: he marked them out, that he might say, these are mine. But doth the Scripture speake so? No, it speaketh cleane contrarie. For it sayeth that God findeth vs all alike, and that it is he which putteth a difference betwixt vs: and that there is nother barreil better hearing of vs, saying that God of his owne infinite goodnesse draweth vs out of death. Thus yee see the pure

and simple doctrine of the holy Scripture. VVherefore doo men come too brabble here? As I tolde you, it is bicause they thinke too excufe God by it. Yea? muste God bee fayne to borrowe our lyes, and muste wee be his spokemen with our wrangling trickes, like as wee see that euil cases had neede to bee well coloured, and altogether turkined, that it may so bleare the eyes of the iudges, as they may bee able too knowe nothing? Is it needefull too worke after this fashon in Gods behalfe? Then lette vs marke well how it is sayde here, that when wee shall haue sought all the corners of our wite to colour that which men would els reiect and condemne, too the intent that there might be no article in all the holy Scripture, that might be misliked: God will condemne vs for such sophistical inuentions. This extendeth yet further. For wee see howe many there are at this daye that would fayne be meddling too make a meane betwixt vs and the Papistes. Verely (say they) it is true that there be many abuses in the Church, (they confesse all) and things are ouergrosse and vnable to be borne withall, and therefore it is needefull too haue some reformation. They will confesse this. But in the meane season, if they bee demaunded what it is that wee preache: they finde not any fault or peece of fault with our doctrine, but that we followe the pure simplicitie of the Gospell without adding or diminishing: notwithstanding, they see it is reiect of many, and that men cannot agree, and that it were a very harde matter to reforme all things hande smooth, and men are not so gentle too bee dealt withall. Herevpon they finde out and forge a deuise too say, It were beste then too holde a meane [betweene bothe,] as wee sawe in the *Interim*. VVhat hath bene the cause too bring vs this Diuclishnesse, but onely that they whiche were the deuifers of it, were desirous too play the Alchymistes or multipliers, and too finde out a newe Quintessence and I wote not what? For they haue bene sufficiently conuicted, that in Poperie there is nothing but horrible confuzion, and that all things are ouerfarre out of order. The Idolatrie there is as grosse as may be: the seruing of God is vterly defaced, wee see that men put their trust in their owne deseruings: they haue imagined that Iesus Christe was as it were buryed, they trotted too this Sainct and that Sainct, to haue them their patrons

patrones before God: the Sacramentes are sette out too gaze vpon: they make chaffer and merchandize of mennes soules: they impute more too pelting trifles and too ceremonies than is meete, inſomuche that they make Idols of them. Yee ſee then that theſe Neuters knowe all this well ynough, and that it had neede to bee remedied. But in what wiſe? O (ſaye they) the thing that theſe Lutherans haue deſired hitherto, is in maner impoſſible: the worlde cannot abide ſuch an alteration: and therefore there had neede too bee ſome meane. Yea mary, it is true that men haue corrupted Gods ſeruice by leaning to that which hath bene commanded by men: and therefore it is requiſite that for obedience ſake men ſhoulde be bounde too doo ſo ſtill, howbee it not too be bounde in ſo great penaltie, nor ſo ſtraytly as before. Againe, men haue truſted too much to the merites of workes: and therefore it muſt be ſayde now, that we ought to begin with Gods grace, and that the ſame is the cheefe piller wherevpon to reſt. VVhereas Ieſus Chriſt hath bene as good as nobody, and men haue not reſorted to him for grace: Nowe hee muſt be declared to be our Aduocate, yea our cheefe Aduocate, but not our onely Aduocate. And all this while men may mingle theyr owne merites with the grace of God, and mens cominaundements muſt alwayes bee obſerued after ſome maner. Alſo men muſt not ceaſſe too haue the deceaſſed Sainctes to be their Aduocates, ſo as they may be fellow commiſſioners with Ieſus Chriſt. As for worſhipping of Images, men will bee no more ſo ſotted: but it may well be ſayde, that Images are to ſtirre vp the deuotion of the ignorant and ſimple ſort: and verely it is an ouer groſſe follie too gad after them on pilgrimage, but yet in the meane while men may keepe ſtill ſome deuotion to them for the weake and ignorant. As touching the Sacraments, men may well ſhewe that they ought not to be had in ſo great eſtimation, but men ought to knowe that they ought not to make account of them, but for the remembrance of Chriſt: but yet men may conceyue of them they wote not what. As for the Maſſe, well, that ſhall no more be ſo much aduanced, men ſhall haue no more particular Maſſes for the deade, nor in honour of ſuch a Sainct, nor for this thing and that: but there ſhall be a common Maſſe and men ſhal ſay ſtill that it is a Sacrifice: not that Ieſus Chriſt is not the true Preeſt that offereth himſelfe to God his father: but the Maſſe ſhall represent the death and paſſion of Ieſus Chriſt. Lo how theſe leazing forgers haue ſurmized themſelues too woorkte politikely in making ſuche a medlye, too the ende that the Goſpell might not bee too rough too the worlde. On the contrary part it is ſayde, that God will not be ayded nor ſerued by our leaſings. VVhat is to be done then? Let vs walke ſoundly and plainly, and let vs haue our mouthes ſhet, to the ende that when hee hath ſpoken, wee may holde our ſelues to that which proceedeth out of his mouth, without any replying therevnto. Beholde (I ſay) howe we may bee allowed at his hande. But he will condemne vs with all our ſhiftes, if we think to purchaſe his fauour after our owne fancie, and ſtep neuer ſo little aſide from the pureneſſe of his worde too miſſaſhion his iudgements though they bee neuer ſo ſtraunge to mans imagination. And now let vs come to that which is added. *Do: not his Maieſtie amaze you, and do: not his feare fall vpon you,* (ſayeth Iob?) And afterwarde hee addeth, *That their memoriall is lyke Aſbes, and their bodies are as a bodie of Clay.* Hereby hee meeneth, that when we lie in Gods behalfe, it is as much too ſay as we conceyue not his Maieſtie, and that we would make him like our ſelues, and pull him downe hither, as if we were

haye fellow well met with him. Beholde (I pray you) what driueth men. VVhy are they ſo ſhameleſſe in falſifying Gods truth? Bycauſe they would meature it by their owne ſpanne. And what an oddes is there betwixt God and vs? Then let vs learne to conceyue what manner of one the Maieſtie of God is. And rhervpon let vs be no more ſo fooliſhe, as to deſire to inroch any thing either vpon his worde, or vpon his iudgements. Let vs dooke downe with our heades, and let God ſay what it pleaſeth him. And when we haue hearde his worde, let him alſo doo what hee thinketh good, and let vs honour him in all his workes, ſpecially when we enter into the conſideration of our owne feebleneſſe and frayltie, too ſay, what are wee? Thus ye ſee the two things that Iob compareth together heere. Firſt he ſayth, *Doth not the Maieſtie of God amaze you?* VVhen he ſpeaketh of Maieſtie or dignitie, hee ſheweth that men ought too be ſomewhat better aduiſed when they talke of God. But what? VVee ſtep to it bluntly, and it ſeemeth to vs that God will ſuffer men to play with him, as he addeth immediately after. Therefore when wee ſpeake of God, let vs learne to conceyue the infinite glorie that is in him. For when we haue once conceyued that: it cannot be but we muſt be humbled to ſay, *Alas, it is no ſpeaking of God after the maner of men, nor making of any compariſon with him.* For what ſhoulde bee made of him? where would we ſet him? or in what degree would we place him? VVoulde wee haue him matched with hys creatures? Is not that aſmuch as to make him a thing of nothing? And what ſhall become of his Maieſtie when men haue abaced him after that ſort? Then if wee had the wit to conceyue or but onely too taſte what Gods infinite glorie is: it is certaine that we ſhould learne too humble our ſelues vnderneath the ſame, and not be any more ſo ouerweening, as to make our ſelues belecue this or that. Furthermore let vs bethinke our ſelues. For the feebleneſſe and wretchedneſſe that are in mans nature, giue a farre greater gloſſe to Gods Maieſtie, inſomuch as hee muſt needes bee magnified the more, when wee knowe throughly what we our ſelues are. If wee had in vs the glorie of Angelles, wee ſhould approche the nearer vntoo God: but yet ſhould we be ſayne to do as the Angels doo, according as it is ſayde of them vnder the ſhape of the Cherubins, that they were ſayne too hyde their faces, & were not able to looke vpon God throughly. True it is that the Scripture ſayeth they ſee Gods face: But howe is that ſeeing of it? They are not able to abide it without caſting downe their eyes, and as it were without couering their faces with their wings: that is to ſay [they are not able to doo it] without a baſhfulneſſe in reuerencing God as their ſoueraigne, vntoo whom they are not able to attaine, and without acknowledging the ſame highneſſe to humble themſelues therevnto. Lo how it is with the Angels of heauen. And now how fare we that are but rottenneſſe? As touching our ſoules, they bee but as little ſparkes, which ſhoulde bee quenched out by and by, and paſſe away into a ſhadowe, were it not that God preferueth them in their ſtate, and that hee did it of his owne meere goodneſſe. Then haue we not in our ſelues the power to ſtande one minute of an hower, but God muſt be ſayne to preferue vs, becauſe there is nothing in vs but ſmoke and vanitie. VVhen we knowe this: it is certaine that all preſumptuousneſſe will be well beaten downe in vs, ſo as wee ſhall no more haue this fooliſhe deſire of diſputing after our owne maner, to paynt God with our colours, according as we ſee him diſfigured and rent in peeces by men. VVee ſhall no more bee ſo preſumptuous and malapart, when wee

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know what his glorie is, and haue well bethought vs of the weaknesse that is in oure selues. Thus yee see after what sort wee shall bee astonished with feare of him, as Iob speaketh heere. For it is impossible that this knowledge of God should be ydie in men, and that it should not cast them downe in such wise, as they durst no more be so bolde to babble of God. For when they haue spoken so at randon, it is a token that they neuer knewe him, nor felt what his Maiestie is. And why? As I sayd afore, it is a liuely feeling when wee once vnderstande that it is God that hath created vs, and that wee are of him, and that whether we looke vpwarde or downwarde, all things are in his hand, and that there is in him a wonderfull rightuousnesse, there is in him a wisdom that is hid from vs, there is in him an incomparable goodnesse. If wee knowe all these things, it cannot bee but we must needes bee altonyed, and abashed in our selues, so as we shall vterly abace our selues before him, and honour his highnesse whiche is infinite. So then let vs learne to know better what God is, to the ende wee may bee trayned to all modestie and sobernesse, and therewithal also let vs examin what we our selues are. VVhen we see our owne fleshe doth tickle vs to like well of our selues, so as wee bee inclyned too flatter our selues, and seeke to stande in our owne conceyte: let vs stirre vp our selues to say, whence cometh this vice? It is because thou hast not yet knowne thy selfe. Consider who thou art, do but enter intoo thy selfe, and bee iudge of thine owne state. There we shall finde that we haue a bottomlesse gulfe of sinfulness in vs, and that we bee wrapped in such ignorance as is horrible to beholde, which is as it were so thicke a darkenesse, as it vterly choketh and strangleth vs: and so farre off are wee from hauing our eyes open to knowe God: as we see not the thing that is before oure noze. Therefore when men shall haue bethought themselves in that wize, it is certaine that they shall be so touched with the Maiestie of God, that whereas it was seene that they were full of pride, and as it were harebraynde in speaking of God, so as there was no reuerence nor modestie in them at all: then the feare of God shall fall vpon them. In steede of the great and straunge rashenesse that is too bee seene in the worlde, men shall finde the reuerent awe of God. And why? For (as I sayde) when wee haue once conceyued what God is: wee shall stoope vnder him. Againe on the other side, when wee see what oure selues are, wee shall haue no more cause too stande in oure owne conceyte, nor to aduance our selues in any maner wise. Thus yee see what Iob ment too betoken by these two sentences. And for the greater confirmation, hee sayth. Yea, but thinke you that hee will beare with you if ye dally with him as with a man? He sheweth vs herein, that men are beguiled in that they knowing not the Maiestie of God to honour the fame, as they ought too doo, doo dally wyth him. VVhereas we ought to play in dealing one with another, that hee that can deceyue, slieth not to deceyue; and all is well ynough so it bee not perceyued. And like as we conuey our wyles among men: so also would we make our couin to passe for good payment to Godwarde: but that is too too great an abuse. Therefore let vs not thinke too dally with such a craftes mayster, and too scape vnpunished. For although he God suffer men too runne ryote for a tyme: yet in the ende he will not misse too shewe them that hee is not the partie that they tooke him for, but another maner of man. Hee is not the partie that they tooke him to bee, because hee is not lyke the creatures which ought to be obedient to the common rule in

such wyse as they may bee brought too an account and measured by the lawe that hee hath giuen vnto vs: vnto vs I say, for he hath squared out his law to be our meetyard, and not to be subiect to it himselfe. Heerewithal also men must vnderstand, that he is another maner of one than they haue imagined him to bee: for they haue not had an eye to the infinite glorie that is in him. Therefore let vs beware of this dallying. For God sheweth vs that whensoever we treat eether of his worde or of his workes, wee must go to it in good earnest. And nowe Iob sayth, *Holde your tongues afore mee: I will speake: and let besfall mee what can.* Heere Iob sheweth that he is not like these babblers, that skirmishe with Gods worde, and with his iudgements, howbeit aloofe from handestrokes: According as ye shall see some haue their tungs well filed too talke: but that shall be but onely to debate of tryfing questions farre off from practize. But Iob sheweth himselfe to be none of those. And why so? *You see (sayeth hee) howe I carie my flesh betweene my teeth,* as if I were torne all to peeces, and that I were sayne too take vp my fleshe and my skinne in my teeth too carie them. *I haue my soule (sayeth hee) betweene my bandes.* Sith you see mee in suche plight, thinke not you that I prate like a Popiniay in a Cage. No, no: I am forced too speake from the hart. For God examineth mee by holding mee as it were vpon the racke. Then muste I needes vter my affections plainly. For as for me I speake as one that hath experience, and God tryeth mee after such a maner, as it is well seene I haue no leysure to colour matters, and too speake one thing for another. Therefore let mee speake. For yee shall not beare my burthen, it is God with whome I haue too deale, and it is hee also too whome I haue to answere: and so as for your discourses I leaue them there for so muche as they bee woorth, that is too say, for vterly vnprofitable and tryfing toys. But as for mee, I will speake according too that whiche God sheweth mee, and which hee sheweth mee by effect. Thus yee see breesely what Iob ment too say. But let vs marke heere the maner of speeche which hee vseth, namely, *that he boldeth his fleshe betweene his teeth* too carie it. For hee was as it were rent all too peeces, as if a mannes skinne were torne off, and hee wist not what too doo but too take it vp betwixt his teeth. Yee see then that Iob telleth in what plight hee was: and thereby hee sheweth himselfe too haue beene in so pitifull cace, as hee was no more like a lying creature. VVhereas hee sayeth that *hee boldeth his soule (or his life) betweene his bandes*: it is as much to say, as the fame was in vter hazarde, and as it were abandoned and left vp too the spoyle. And heerein a man may see the doltifnesse of the Papisstes, in that they haue surmized that *too bolde ones soule betweene his bandes*, signified too haue power too doo good or euill. Let men deuize what they list (saye they) I haue my soule in myne owne handes, that is too say, I can doo what I thinke good, I haue a freestate. To bee short, they ment too builde theyr free will vpon this sentence, *I haue my soule betweene my bandes*. But wee knowe that when God threatneth men, if hee tell them hee will leaue them in their owne hande: it is the forest scourge that can light vpon them. Beholde, God thundereth at vs when hee sayeth hee will leaue vs vp in our owne hand. And why? For if God holde vs not backe, there is no remedie but wee muste needes runne headlong intoo destruction. Therefore wee see howe the Papisstes were besotted, when they wrested the Scripture after that fashion. But the meaning is verie cleere in this streyne where Iob sayeth that hee beareth his soule in his hande, as if it were



were alreadie breathed out. Our soule is clozed within our bodie as in a Chest, and that is the meane to keepe it: but if wee had it in our hande, it were all one as if it were left at random. Iob then declareth that hee is rather deade than aliyue, and that God handlerh him in such wise, as he is like a wretched rotten carkasse, so as there is no more liuelinesse in him, but is become lothly too all men. Lo (sayeth hee) I knowe well I am no more taken too bee of the companie of men, but am esteemed as a deade bodie. Hereby (as I sayde) Iob sheweth that he is not a speculatiue teacher, but a true practitioner of the things that he speaketh, that is to say, of Gods iudgements. And vndoubtedly, without this experience, wee can neyther knowe God, nor his hande, nor his power, nor his iustice, nor any thing else. True it is that all men shall not bee tryed as Iob was, that is too wit, with such rigour: but yet must we come to the touchstone, which will discouer vs to haue nothing but vaine speculations. If God doo not somertymes summon vs, so as wee maye feele what our sinnes, and what endlesse death is, and vnderstande that we be defitute of saluation, and shet out from all hope as in respect of our selues: wee shall neuer know to treat of God aright, I say we shall neuer know one iote of him with hartie affection. For these tryfing pratlers may well haue store of fayre shewes, and they may make their bragges before men: but there shall bee no steadinesse in them. Are we then desirous to speake of God earnestly and as becommeth vs? It is requisite for vs too haue bene exercysed aforehande and that we haue come too the tryall of it: that is too say, that God haue nipped vs, to the ende we may know both him and our selues. Thus ye see in effect what Iob hath ment in this streyne. And for the rest, let vs marke well, that when our Lorde putteth vs to such trials, wee had neede of a greater strength than is in man, to the ende we may stand. Vpon the hearing of some of Iobs wordes, wee woulde condemne him, and good cause why. But by the waye we must consider well the extremitie that hee was in, too the intent we may not thinke it straunge though hee had some temptations that ouermaystred him. Albeit that in the ende he withstoode all combats: yet had he some feeblenesse in the meane while, so as hee was in a maner quite quayled. And although his fayth fell not quite downe: yet was it shaken, and hee had some defaultes which hee well felt. Then behoued it him too ouergo such temptations, notwithstanding that they were right greuous too beare: and therefore let vs not thinke it straunge of his speech. For what man at this day can say as Iob sayd, namely that hee is as a poore desperate soule, that hee holdeth his fleshe and his skinne betweene his teeth, and that hee hath his soule in his hand. True it is that Dauid speaketh after the same maner in the hundred and nyneteenth Psalme: but yet in comparison, Iob was euen at the pittes bottome as wee see, if wee looke no further but vpon that which hee indured in his bodie, seeing hee was so broken out as a man woulde disdeyne too looke vpon him, yea and that the very sight of him was ynoughe too make a mans heare stande vp vpon his heade, and that hee was become so hideous a thing, as woulde shame a man, yea and loth his hart to heholde him. Nowe then if Iob had indured no more but these paynes in his bodie, had it not bene verie much? But the cheefe poynt (as I sayde) was the feeling of Gods iudgement, and how God persecuted him, in so much that he found no saour at his hand, but it seemed to him that God ment to adde continually plague vpon plague, till he had sent him to the bottome of death and damnation. Seeing then that Iob was layd at so roughly:

let vs not thinke it straunge that there were some temptations out of square in him. For it was meete that God shoulde in that poynt vter the perfectnesse of his owne strength in the infirmitie of man. But let vs on our side applic this too our instruction. And first of all, if God sende vs so great and excessiue afflictions as wee bee in maner swallowed vp: let not that make vs too despayre (as shall bee declared yet more at full heereafter) but let vs resist it, knowing that God doth still reserue his mercie readie for vs in time conuenient. And if wee be payned more than we woulde wishe: Let vs assure our selues that God will let the maladie rypen too heale it the better. If a man haue a plague fore: well, it is seene that the fore stinketh, and that it is ynoughe too impayre the health of the whole man: and yet for all that, the Phisition or Surgion will not launce the Byle at the first dash. And why? For hee shoulde but make it more firie, because the matter is not yet rype. But hee will lay some drawing playster too it first, too make the sore too rypen: and then afterwarde hee will be bolde to launce it. Euen so dealeth God with vs. For hee seeth that wee haue verye noysome plague sores: and what then? Let vs not thinke it straunge that hee healerh them not at the first dashe. For the disease must first bee made ripe, and then afterwarde God maye put too his hande, and finde conuenient remedies. Then let vs assure our selues that God knoweth what is good and conuenient for vs: and therefore let vs tarie his leysure with patience. But if wee bee too egre in making haste, when wee endure anye afflictions: what excuse can there bee for vs? Specially lithe wee see that Iob was come too the gulfe of hell, and yet neuerthelesse did humble himselfe before God: and that although he indured so greuous torments, and was in so excessiue sorrowe: yet hee restrayned himselfe. I say, if a man that was so punished, did still bridle himselfe: I praye you shall wee not bee too vnexcusable, if wee chafe and frette our selues in our aduersities? Then let vs consider these things, and let euery of vs haue an eye too himselfe. VVhen we see that such a seruant of God hath bene tryed after that sort to the vttermost: we must be so much the more mylde in our aduersities, and not stomacke at God as we haue bene woont too doo. Thus yee see what wee haue to beare in mynde concerning this streyne. And Iob sayeth, *That although God kill him, yet will hee trust in him: neuerthelesse hee will reprocue his owne wayes before Gods presence.* True it is that the Hebrew woorde *Lo*, (which I translate *In him*) maye bee taken for *Not*, and so dooth it signifie properly. Notwithstanding, it is some tymestaken Relatiuely, as they tearme it, and one letter is changed intoo another: which is a common vse among the Hebrewes. Neuerthelesse, the meening is all one in eyther of both the wayes. For if yee reade *Not*: it muste bee in waye of demanding a question, as thus: *Though hee kill mee, shall I not trust in him? Yes, I will still trust in him. Or else [if ye read] though hee kill mee. VVhen hee shall haue killed mee, yet will I put my truste in him: wee see that the substance of the matter is not changed. To bee short, Iobs meening is, that although hee bee ouerthrowne, and as it were enraged by his pasions: yet is it not as much to say as that he hath forgone all pacience & intendeth to stand in contention with God, or to alienate himself quite and cleane fro him, or that he is minded to stomack the matter in such wise, as he wil haue no more to do with him. VVherefore? He protesteth that hee hopeth, whatsoeuer come of it. Although hee kil me (saith he) & cōfōūd me: yet wil I not cease to trust in him: neuerthelesse I wil reprocue*

my wayes in his sight. Thus am I fayne too intermeddle this vehemencie which you see, and which you perceiue, I say I am fayne too intermeddle it with the hope whiche I haue in God. And heere we haue a fayre and excellent mirrour of Gods working. For hee suffereth the faythfull to fall, to the ende that their fayth may bee the better tryed. These things seeme vnable to be matched together in themselves: but God himselfe maketh them to agree. At the first blush a man would say, lo heere is fire and water: but at the last God bringeth al things to such an end, as there is no disagreement at all. There haue beene some which in their disputations, would fayne alwayes conclude after the maner of the Philosophers, that al things are so put in order, as there is no disagreement, but a certaine league or couenant throughout all things: but such men neuer knew what it is to haue beene sifted by God, and to haue passed through his iudgements. And why? For (as I haue said) God handleth vs after such a straunge fashon, that al things are confounded in that cace. And in good sooth there are things in vs also which can neuer be made to agree. For sometimes we be desirous to liue, and sometymes wee woulde fayne die: and these are things contrarie. Yea, but the respects are diuers: for (as sayth Saint Paule) naturally we couet to bee, and consequently we shunne death. Death is horrible to vs, bicause it is contrarie to our nature. That is the thing that dismayeth a man. But on the other part we see that wee bee hilde heere as in a prison: so long as this bodie of ours compasseth vs about, wee are in bondage to sinne, and therefore we be inforced too sigh and bee sorie, and therewithall too long for the euerlastingnesse, which is promised vs after the tyme that God shall haue taken vs out of this worlde (for when wee drawe towarde death, then come wee to it, and death is the verie gate of lyfe) assuring our selues that forasmuche as Iesus Christ hath passed the same away, we neede not to bee afrayde that death shall haue any power ouer vs: for it is a rebated or blunted swoorde whereof the poynt is broken of, so as it cannot hurt vs: and although it draw some bloud of vs, yet notwithstanding, the same shall be but to rid vs from all diseases. It shoulde seeme that these affections are contrarie, and so they bee in deede. But God agreeth them verry well, in such wise that the things which wee haue conceyued by our naturall wit are put vnder foote, bicause fayth getteth the vpper hande. As much is to be sayde of that which Iob handleth in this streyne. For yee see that the faythfull are fully resolued vpon this poynt, namely, to put their trust in God, and to hope for saluation at his hande, howsoeuer the worlde go. But thys thing they cannot doo, except they hilde him for their father, and resorted to him for refuge: [as if they should say,] beholde God hath bene my father to the vttermost, and therewithall hath giuen me leaue to come vnto him. Therefore must I call vpon him, put my selfe intoo his keeping, and not doubt but he will alwayes be mercifull vntoo mee. Yea but hee scourgeth mee, and when I am in minde too come neere him, I shall not perceyue that hee hath hearde mee. Verely thys conceyte is harde and combersome too beare: but yet muste I tary the leysure of my GOD with patience, and doo him the honour to rest my selfe vpon his promises. Lo howe the faythfull are fully resolued in that poynt. But on the other side, it behoueth them to knowe themselves: and it is vnpossible that they shoulde knowe their owne infirmities, but that they must also make their moan, and say, How now? And these are things contrarie. For if wee ought to rarie Gods leysure with silence: is it meete for vs too make a disputing, and to enter intoo complaynts?

For so to do is contrarie to fayth. True it is that it is contrarie at the first sight: but God setteth them at one well ynough. For after wee haue beene tossed and turmoyled with some hartburning: beholde, fayth draweth vs in such wise vnto stillnesse, as finally we conclude thus: Out of all doubt, the goodnesse of God will neuer forsake vs howsoeuer the worlde go, but we shall alwayes find him fauourable, although he shew not himselfe so at the first brunt. Thus ye see what wee haue to gather in effect vpon this streyne. Now we see wherat Iob aimed when he sayde, although God kill mee, yet will I put my trust in him: and yet neuertheless I will reason with God, and reprove mine owne wayes. For the Hebrew worde that he vseth, signifieth to *Reprove*, and also to *Debate*, or *Pleade*. So then his saying and protestation is, that hee is not the man whome the parties that had spoken, tooke him too bee. For they tooke him too bee such a one as would haue played double or quit, that he woulde haue trusted no more in God, and that hee had spoken those things as it were in dispite [of God.] But he telleth them he is none such, for hee holdeth him still too his trust in God. Now then seeing that he trusteth in God, he must of necessitie submit himselfe to him. For to trust in God is not to shrinke away from him, and to holde ones selfe aloofe: But contrariwise to trust in God, is to come vnto him, and when hee seemeth farre off from vs, even then to streyne our selues to get to him: and therewithall moreouer to doo as the holy Scripture telleth vs: namely too shrowde our selues vnder the shadow of his wings, and to returne vnto him, that he may receyue vs into his lappe, as a childe is receyued of his owne father. Yee see then what is conteyned heere. For when Iob sayth, hee will *trust in God continually*: he sheweth that hee is not as one of these straglers that make outleapes, bicause they be desirous too play the horses that are broken looce. It is cleane contrarie (sayth he:) for I desire nothing but to be neere him, and that he shoulde haue his hande vpon mee. Hereby then is hee cleared of the false slaunder that hee was charged withall. But yet neuertheless he sayth afterwarde, *Beholde, yet must I reason with God concerning my wayes*: that is too say, the hope that I haue is not such as is vitely vnmingied with complaynts, so as I should not lift vp my selfe nor murmure agaynst God at all. True it is that this proceedeth of infirmitie, yea euen of sinfull infirmitie woorthie to bee condemned. But howsoeuer the cace stande, God letteth him not go altogether. For as I sayde afore, fayth ouerruleth oure affections. VVhen we trust in God, and call vpon him, it is not as much to say as we should neuer haue any bickerings in our selues. But fayth must get the vpper hand, the peace whereof Saint Paule speaketh must winne the victorie: that is to say, it must get the maystrie in oure hartes. In that he speaketh of the peace of God, and attributeth victorie vnto it, he sheweth well that wee shall haue turmoylings in vs, and that we shall be tossed to and fro. But what remedie is there for it? This peace of God must be of such power as it may get the maystrie in the ende, and all oure passions bee brought in awe of it. Then let vs marke well, that in protesting that hee will trust in God, Iob doth also confesse his owne infirmitie, and shewe that hee is not so perfect but that there is alwayes some fault to be found in him. But yet neuertheless hee fleeth alwayes to God for refuge. Sith the cace standeth so, let vs also on our side vnderstande that when we bee shaken with the prouocations of our fleshe, and our owne affections do somewhat carie vs away: wee must not therefore dispayre, nor imagine that God will helpe vs no more. But let vs plucke vp our hartes too

*Psal. 17. b. 8*  
*6. 57. 4. 2.*

*Col. 3. 6. 15.*

trust

trust in him, and although wee doo it not so perfectly as were requisite, yet let vs be sure that hee will make vs to feele that our wayting vpon him is not in vaine. For he will strengthen vs continually more and more in fayth, and make the same to get the vpper hand of all the temptations of the worlde and of this present life.

But let vs fall downe in the presence of our good God with acknowledgement of our faultes, praying him too make vs to feele them in such wise, as being alhamed of them in our selues, we may labour to haue our recourse

to him and to his mercy: And that it may please him not onely to forgiue vs our faultes that are past, but also to rid vs out of the miseries wherein we be: that being receyued into his protection and custodie, wee may neuer slip from him, and that howsoever Satan practize agaynst vs, hee neuerthelessse will bee alwayes so at hande, as wee may euer haue wherewith too beate backe the assaults that our mortall enemy maketh vpon vs. That it may please him to graunt this grace, not onely too vs, but also to all people and nations of the earth, &c.

*The .ij. Sermon, which is the thirde vpon the thirtenth Chapter.*

16. He will yet still be my helpe: and the hypocrite shall not come before his face.
17. Herken to my vvordes, and marke vvhath I shall tell you.
18. VVhen I shall haue set downe my case, I knowe I shall be iustified.
19. VVho vvill pleade agaynst mee? For if I holde my peace I am vndone.
20. Onely graunt me these two things, and then vvill I not hyde my selfe from thy sight.
21. VVithdraw thy hande from mee, and let not thy vvraath make me afrayde.
22. And [then] if thou speake, I vvill ansvvere: or else I vvill speake, and ansvvere thou.



He haue seene already the protestation that Iob made: that is to wit, that hee would still trust in God, euen when he were ouerwhelmed by his hande. And (as I sayd) that was to shewe howe hee had a deeper conceyte and feeling of Gods judgement than men commonly haue: according wher-  
vnto hee knewe that there was a double rightuousnesse  
in God. Nowe he confirmeth and ratifieth the same mat-  
ter a newe, saying that *God will bee his helpe: yea: For the  
hypocrite (sayth hee) shall not come before him.* As if hee  
should say, I knowe that I present my selfe before God,  
and therefore I am sure that after he hath handled me so  
hardly, and afflicted me with extremitie, he will still shew  
himselfe to be my Sauour. VVherevpon then doth Iob  
ground the hope of his welfare? Vpon that hee dareth  
approch vnto God. True it is that the hypocrites do also  
approche vnto God, according as it is sayde in the eight  
and fiftith of Esay, This people seeketh me day by day,  
and they preace to me as if they would know my wayes.  
VVee see that these hypocrites which haue no affection  
nor zeale, do neuerthelessse make many windlasses, and  
martyr themselues, and it shoulde seeme there were no-  
thing but fire and flame in them to get neere vnto God.  
Yea, but they do nothing else but turne the potte aboute.  
It is not for that they bee desirous too come the streight  
way vnto God, but they woulde fayne be quit with him,  
without comming to him at all. As howe? VVe see how  
the hypocrites are very full of deuotion, and are buzie a-  
bout this and that. And what pretend they therby. VVhen  
the Papists heare three Masses in a day, when they make  
muche bibblebabble, when they take holy water, and  
when they trot from altar to altar: it is certaine that they  
pretende to serue God: but their pretending of it is in  
suche sort, as God beholdeth them not nere at hande,  
but they withdraw themselues and stray farre away from  
him. And that is the cause why the Prophete Ieremie  
liketh all these braueries, and all these maskings, and  
all these ceremonies that are among men, vnto a theeves  
caue. For like as a theefe retyreth into couert, too the  
ende he might not be seene, and his fault come to light:  
euen so doo hypocrites make fundrie colours and lur-  
kingholes in this and that and in euery thing which they  
call the seruice of God. But what for that? It is too the  
ende that God shoulde demaund nothing of them, but

let them alone as they bee, that they may couer them-  
selues vnder that mummerie. Thus then you see that the  
hypocrites make countenance of approaching vnto God,  
howbeit that the same bee not in truth. Therefore al-  
though they bee puffed vp with sonde misweening, yet  
are they neuer the neerer vnto God for all that: and al-  
though they perke vp with their nebbes, and be bolde to  
make many protestations, insomuch as it seemeth that  
they would euen runne vpon God [for haste,] yet come  
they neuer the neerer vnto him: but [their doing so, is]  
bicause they are besotted, and thinke not vpon God: for  
if they thought vpon God, they woulde not be so bolde.  
VVe see then that when the hypocrites haue playde the  
fooles in their owne sonde trifles, and dallied with God  
as it were with a little babie: they thinke themselues as  
rightuous as the Angels, and that there is no fault to bee  
founde with them: and that if God demaund any thing  
more at their hande, he doth but presse the to much, and  
that they are so farre from being indetted vnto him, that  
(to their seeming) he is beholden vnto them. Ye see then  
howe the hypocrites flash out fire and flame in such sort,  
as it shoulde seeme they woulde runne vpon God: But  
why is that? Bicause they thinke not of him, nor haue  
any liuely feeling of him in their consciences. To bee  
short, a man shall neuer come too God with a good hart,  
and with a pure and free affection, except hee honour  
him, and in honouring feare him, and in fearing trust in  
him. All these things (say I) must bee in a mans hart be-  
fore he can euer come vnto God, and haue any acquaint-  
tance with him. The first poynt (I say) is to honor God:  
that is to say, to knowe what his Maieslie is, and that it  
becommeth vs to yeeld our selues wholly therevnto, too  
do him homage. Vntill wee haue conceyued this Maie-  
stie of God which is aboute vs, we shall neuer be desirous  
to come vnto him. Feare must also bee matched there-  
withall: that is to say, after we haue graunted him all so-  
ueraigntie and dominion, we must be desirous too serue  
him, and to walke as he commaundeth. But this feare a-  
lone is not ynough. Therefore we must learne to knowe  
Gods goodnesse, that wee may put our trust in it, which  
also is the meane to come vntoo him. And for this cause  
Iob sayth, that the hypocrites will neuer appeare in Gods  
presence: that is too say, they will shunne God as much  
as is possible: according also as we see that when they be  
spoken too of death, they torment themselues, and yet  
notwithstanding it is the way to come vnto God, how-

beit

Esay. 58. 4. 2

Iere. 7. c. 11.

bee it that they vnterly eschewe it. Iob then, after he hath sayde that the hypocrites will not come neere God, protesteth that hee himselfe is none of that number. For prooffe whereof, he commeth to God. Yea, and he seeth there is no reasoning with mortall men, and therefore he resteth no more vpon them, but had leuer that god should hearken to him, and that he might haue leaue to speake as if he were before his face. Hereby he presupposeth that God will be his helpe still. But by the way, the wordes that he vseth are somewhat straunge, as we haue seene the like heretofore, and shall see the like hereafter. Howbeit, to the end we may haue the true exposition, let vs folow the order that is hild heere. *Hearken ye to me (sayth he) and receyue my wordes: for when I shall haue set downe my case, I knowe I shall be iustified.* Here Iob presupposeth that he hath so good reasons to defende himselfe withall, that he shall be quitte before God if he may haue leaue to pleade his case. And he pleadeth not before men, (for he had to deale with deafe eares) but he would haue those to whom he speaketh to holde their peace, and too heare what he shall debate, and too wayte for the ende and issue of that which shall be vttered of God. VVe see then what the summe of his intent is: that is to wit, he ment to say that he should be quit, if he might haue leaue and libertie too debate his case. And wherupon dependeth this? VVee must call to minde, what hath bene declared afore: that is to witte, the two sortes of Gods rightuoufnesse: That God will sometymes iudge men by his law: for there he hath giuen vs a rightuoufnesse whiche is throughlye knowne and apparant vnto vs. God doth as it were enter intoo couenant with vs, when hee giueth vs this rule: marke howe I will haue men to liue, he that doth not all these things, cursed be hee: and whosoever persourmeth my law, shall liue. Seing then that our Lord hath so certified vs of his will, hee hath shewed vs a rightuoufnesse that is altogether apparant. But if hee shoulde iudge vs thereafter, we should be fayne to enter into an account, and to examine our life by euery commaundement, and too thinke with oure selues, Go too, wherein hast thou done amisse? Beholde, thy God requyret such a thing: hast thou performed it? No: then thou seeest wherein thou art faultie. Marke (I say) how we shall be condemned by the law. Likewise on the contrarie part, if we know our selues to haue fulfilled Gods law, (which is vnpossible, but I admit it were so) I say when a man tryeth his workes throughly, if he finde that his life hath bene conformable to Gods law, then is hee iustified after the rightuoufnesse that is apparant and knowne too vs. But yet for all this, Iob hath protested heere tofore, that there is a higher rightuoufnesse in God whereby hee coulde condemne euen the Angelles. VVherefore is that? For althoughe God allowe a mans life when it is throughlye framed according to his lawe: yet is not hee bound thereby, neyther is it as much to say as wee owe him no more seruice, and that hee shoulde holde vs acquitte. For if we compare the perfection that is in God, with the perfection that is in the creature: what will come of it? The Sunne may be darkned though it giue light to the whole worlde: that is to say, there is nothing that can suffize or satisfie that matter. So then let vs marke well that whensoever God liketh to iudge vs by his lawe, although wee know no euill nor vice in our selues, yet shoulde we not be righteous for all that. But let vs come to that which Iob sayth. VVhensoever I shall haue leaue too pleade my case (sayth he) and to lay foorth my matter in order, and to Red, e all my reasons: I know that I shall then be iustified. That is to say, If God would iudge mee but according to his law, & that I might answere to shew what

my life hath bene: then should I be iustified. But I haue tolde you that this is impossible. For there needes none other prooffe to shew that al men are cursed and damned, then that God sayth, that whosoever performeth not all these things shall be accursed. VVhen S. Paule goeth about to proue that no man shall be iustified by the deedes of the law, but that we be all gilty before God, so as al mouthes must be stopped: hee alledgeth the samie sentence. Yea? But doth it follow therevpon that we are all damned? VVe must looke whether we doo Gods lawe or no. And S. Paule presupposeth that we do it not: that is to say, that there is none which dischargeth his dutie, but all of vs are farre off from it. So then what needeth Iob to say that he shall bee iustified if God would admit him to stand to his defence, as if God had not wherof to accuse him, or that he were not faultie in any thing? And we knowe that inasmuch as hee was a mortall man, hee was clothed with many infirmitie and sinnes. How then doth he meene that hee coulde be quit? First of all wee must call to minde what hath bene touched heretofore: namely that Iob looketh not simply at his owne deseruing, nor what he is of himselfe: but at Gods intent in scourging him. As how? VVee haue seene that God findeth sinnes in vs that are worthie to be punished: Go too, he beareth with them, and forgueth them, and yet in the meane while he will afflict vs for some other cause, as befell vnto Iob. True it is, that he was a wretched sinner, and that God according to his law might haue punished him extremely: but yet notwithstanding hee had no such respect. VVe haue seene afore, that God punished not Iobs sinnes as of set purpose to punish him, as if hee should say, I will punish this man bicause he hath deserued it, or bicause he hath liued naughtily. No: God had no such respect with him. VVhat then? He intended that Iob should be a mirrou to all men, to the ende that when we beholde him, we may haue occasion to humble our selues, (knowing that Gods hande is too heauie for vs to beare, and also considering our owne fraytie, and that according to his secret and incomprehensible iustice, he might handle vs a hundred thousand times roughlier than he doth,) and therewithall also haue an eye too the pacientnesse of the man. God then ment to vse Iob to all these matters: and so wee see that his intent was not too punish him. And that is the cause why Iob sayth, that if hee had leaue too speake and too open his case at large, he shoulde bee founde righteous, according too Gods intent: that is to say, as in respect of the present affliction that he endured, God shoulde not finde any iniquitie in him in that behalfe, but contrariwise allowe him for one of his seruants. But Iob in so saying reiecteth not the forgiuenesse of sinnes wherevpon all our rightuoufnesse is founded. VVee say that men are made righteous by onely sayth, bicause we bee all damned in our workes (this is true) and bring all damnation and cursednesse before God, and therefore must all of vs abide shame and confuzion. For this cause it standeth vs in hande too borrow a rightuoufnesse that God may like and allowe: which thing is done when our Lord Iesus Christ clotheth vs with his owne rightuoufnesse, and the same is allowed vs before God. Ye see then that we become righteous by sayth, bicause we be clenfed and scoured from our sinnes in the death and passion of oure Lorde Iesus Christ. And in the meane time God guideth vs by his holy spirit, and in guiding vs accepteth the seruice that we yeeld him, that is to say, he accepteth the goodnesse which hee hath put into vs. For there is not so much as one drop of goodnesse in vs, which is not giuen vs from aboue. Therefore like as God giueth vs his gracious gistes, so doth he also

Zeph. b. 10.  
Deut. 27. d.  
10.

Gal. 3. b. 10.  
Deut. 27. d.  
16.



also take them in good worth. But howe can our workes please God? It is in that he hath not an eye too the imperfections that are in them. For there is not any thing in vs but it hath some blemish before God: but hee regardeth not that: hee beareth with vs of a fatherly loue. Ye see then that we may be righteous before God: yea verely inso much as it pleaseth him to like well of vs, and not that he is bounde too it, or that we haue deserued it. After that maner Iob sayth that hee shall bee found righteous: whereby he excludeth not Gods grace and mercie, which hee extendeth to those that are his, in bearing with them and in not handling them rigorously, and calling their life to account poynt by poynt. And herewithall let vs marke also, that Iob speaketh excessiue as hee hath done afore. What is the reason? Hee was as a man that raueth, and as one that is astraight that hee woteth not where he is. For this cause he disputeth not but of Gods secret rightfulness which was ouerrough to him, and therefore he sayth, it is no maruell though he be so troubled, and as it were swallowed vp of dispayre, seeing that God persecuteth him after that fashion without shewing him why, Iob then is as it were astonied in such sort as hee hath not an eye to that which he knoweth to bee true, namely that God can well make him too feeble his sinnes when hee examineth him but onely according to his lawe: but hee considereth that inasmuch as God pardoneth his seruantes that walke in soundnesse, it is a straunge thing that he hauing done so, yea euen wyth all his hart, is neuerthelessse handled so roughly, and feeleth the heauinesse of his hande. For the better vnderstanding heereof, let vs looke vpon that which he addeth. He desireth God too graunt him twoo articles: and then (sayth he) I will not hide my selfe from thy sight: that is to say, I will be readie to receyue what punishment thou listest, I will no more complaine that thy hande is too rough to me, I will no more plead with thee when thou pressest me, condicionally that I haue those twoo poynts. The one whereof (sayeth he) is that thy hande should bee withdrawne from me, and that thy terriblenessse should no more dismay mee. By this hee meeneth too saye, that hee prayeth him not too execute his iudgement before he haue indited him. Iob thinketh it very straunge that God should scourge him so sore without making him priue wherefore. It is all one therefore as if a prisoner should desire to be set at libertie, when hee knoweth himselfe to be quite and cleane shaken off, and that men wil not giue him any hearing at all. What shal he do? If a prisoner be tormented without any examination, without any question put vnto him, or without any prooffe or information layde agaynst him, if yet neuerthelessse hee be thrust into a deepe dungeon, if he be set in the stocks, (as Iob complayneth heere) specially if he bee streyned vpon the racke, so as it should seeme he were like to be dismembred: I say if a poore prisoner were handled after such a fashion: what would hee say? Iob then complayneth that God doth nowe execute such a rigour agaynst him, and yet no action commenced agaynst him. Thus ye see the first poynt whereof he speaketh. The seconde is, *That God should call him.* That is to say, that his case might bee layde forth orderly, as when rigour ceaseth, and men deale by order of lawe. Well (sayeth hee) let the action be commenced, and I wil no more hide me from thy sight: that is to say, I will not refuse any thing whatsoeuer it be: dispose of me as it shall please thee, and I will be patient, and obey thee in all poynts. Wee see then that Iob is excessiue as a man oute of his wittes. Why so? For had hee looked well to himselfe, it is certaine that he should haue known that he had not aught

for which hee might haue shewed himselfe before God, but that hee must haue bene faine too haue come with his head hanging downe: like as when men come to that poynt, that they must be faine to acknowledge their owne wretchednesse, & stand cofounded before him. Iob therefore would not haue vsed such maner of talke, if he had not bene forepossest with a maruelous great amazednesse, so as he had no moderate discretion in him to humble himselfe before God as became him. But by the way we haue a good & very profitable lesson to gather of this present text. And first of all let vs remember that which I haue sayd alreadie: that is to wit, that if God list to handle vs after a more rigorous maner than that whiche is conteyned in his lawe: yet hath hee authoritie to do it as iudge of the worlde. Wee may well replee too the contrary: but wee shall gayne nothing by our murmurings. Therefore haue not wee good cause to humble oure selues? Furthermore, let vs consider a little in what case wee should bee if God should handle vs but according to the measure that is conuenient for vs. For I haue told you that God hath giuen vs his lawe, not respecting that whiche wee owe vnto him, nor also too viter the perfectnesse of his owne rightuousnesse: but as hauing a regarde to that which is meete and conuenient for creatures. But in steede of approuing oure life before him, when it commeth to be iudged by his law: wee bee faine to stande ashamed of it, yea and that not in one sort, but in a thousande. For our sinnes and misdoings are a bottomlesse gulfe. Seeing then that the case is so, there remaineth nothing for vs but to humble oure selues and to sigh, and too bee ashamed of oure shamefulnessse. For (as I sayde) we may well checke with God: but that will alwayes bee a cause too prouoke Gods wrath more and more agaynst vs. Furthermore let vs beare in minde, that Gods visitations are verie hard to bee borne, seeing that Iob was so caried away as hee wist not what hee did, and was as a man out of his wittes. Why so? Bicause God pressed him with his terriblenessse. And heereby wee bee warned, that if God punish vs rigorously, wee muste needes bee ouerwhelmed with dispayre, and bee vtrerly confounded. It is true, that so long as wee bee a good way off from blowes, we can be stout ynough: but when God commeth to iustle with vs in good earnest, we feeble what his force is, which wee had set light by before: and whatsoeuer wee imagined too bee in our selues, shall bee lesse than naught, and nothing else but smoke and fonde furmizing. It is requisite to knowe this. For wee knowe there is nothing more agaynst our saluation, than the said presumptuousnesse wherewith wee bee besotted. This maketh vs rash and to runne at randon: and we not onely are not contented too passe our boundes, but also wee woulde sayne theye about the clowdes. Ye see then what is the cause of our decay: namely this foolishhe ouerweening, wherewith we be dazeled. And moreover the same dooth so hinder vs from calling vpon God, that where as wee ought too resorte too him for refuge, and too broode oure selues vnder his wings: euery of vs runneth ryot, and to our own seeming we can moue mountaynes and worke wonders. Thus ye see wherin the cheefe point of our saluation halteth: that is to wit, that whereas wee ought to flee vnto God, by prayer and supplication, specially when we be pinched with any aduersitie and at the last cast: wee go too seeke worldely helpes, or else wee yeelde too oure owne fonde fancies which haue deceyued vs. Woulde wee then bee exempted from such illusions and vaine thoughts? Let vs loke vpon our selues in the example of Iob, & consider that seing he hath abiddé these spiritual battels (that is to say, seing god pressed him



in such wife that he felt him as hisemie) if God doo nowe adayes shewe him selfe our iudge, we cannot shun his hande nor escape his rigour. True it is that if we haue any such conceyte, we shall be so dismayde, as wee shall see nothing but the gulfe of hell gaping vpon vs, and it shall bee impossible for vs to haue eyther reason, modestie, stay, or measure at all. And well ought wee to consider this, that we may quake at it. Yea, but our quaking must be such as the terrour of it may not continue in vs, but that we may come to the remedie of it: that is to wit, we must pray vnto God to graunt vs the grace too finde rest in him in the middes of our troubles, and that we may bee sure of it, notwithstanding that for a time hee make countenance to set himselfe agaynst vs, to destroy vs vterly. Lo howe wee haue neede to pray vnto God that he will not handle vs rigorously. And moreouer whē he sayth, *Graunt mee these two things, and I will come with my head bolt vpriight, and I will not hyde my selfe before thee.* Let vs marke that it is not for vs to summon God in desiring him that he should not punish vs before hee haue made vs too vnderstande our finnes. And why? For it were too great an intruding vpon his iurisdiction. Shall the wretched offender appoynt his iudge what too doo? True it is that an earthy iudge may be ouerrigorous (for a man may be pressed too cruelly:) but it cannot bee so betweene God and vs: for whensoever he punisheth vs he beareth with vs, and as for excesse, there is neuer none in him. It is true that wee perceyue not why hee doth things, neyther do we see the ballance and weights which hee vseth. Nay rather it seemeth too vs, that hee turneth all things topsie turuie: and yet for all that, it behoueth vs to honour him in his secret iudgements. And let vs assure our selues that the things which wee thinke to be full straunge, are neuertheless ruled in all vpriightnesse and equitie, inasmuch as they proceede from him, and that they shall be manifested to vs in the ende. Then neede wee not to haue this pryde of desiring too raunge God vnto our fancie, and to require him to do so or so. But let vs content our selues with his good will, praying him to giue vs pacience and full obedience, till hee haue made vs perceyue that all his doings are good. Verely we may well desire God to indite vs before hee punishe vs. *V*Wherefore? To the intent we may bee our owne iudges. For what shall it auayle vs though God punish vs euen with extremitie: if in the meane season we continue stubburne in our naughtinesse, or if we be so slouthfull and dull headed as not to thinke vpon them at all? It woulde alwayes be too our greater damnation. God should beate vpon vs, and we woulde not bowe downe our backes. Our hart would bee neuer awhit the more supple, insomuche that it woulde become like a Styth which beatech backe all blowes. So then Gods chastizements shall neuer further our wellfare, except we be our owne iudges too condemne our selues first. And howe may that be if we know not our faults? For as for those that say, I knowe I am a wretched sinner, and haue well deserued the punishment that I suffer: and in the meane while enter not therewithall into their owne hartes too feele their finnes. such are but hypocrites in saying I haue well deserued this chastyement without knowing how or wherefore. True it is that wee ought too condemne our finnes which we know not of: but yet must wee begin at this poynt, namely of examining our consciences, by seeking there for the thing which is ynough to conuict vs. Otherwise it is vnpossible that euer man shoulde humble himselfe before God, and condemne himselfe truly and vnfeynedly. So then ye see too what ende we may require God too enter processe agaynst vs

before he punish vs: that is to say, that he shewe vs the fauor to lay our finnes before vs, to the ende we may see our owne condemnation, and first of all be beaten downe in our selues. Lo in what wife we may make that request, and not by reason of astonishment as Iob did, when our affliction carieth vs away. Neuertheless although it be lawfull for vs, yea and behooffull also to make such petition vnto God, (that is to wit, that he woulde admitte vs and receyue vs to debate our case with him:) yet must we not require him to withdraw his hande. For God can well do both these things at once: that is to wit, hee can make vs our proces, and therein shewe vs that hee hath iust cause to punish vs, when we see our finnes: and therewithall also continue to make vs feele the strokes of his hande. God then can well do both those things together: And so for much as they may matche together, the receyuing of them together must not be thought straunge: But I tolde you that in this behalfe we must not be altogether like Iob. And why? For when he requireth after that manner too bee admitted too his defence, it is all one (as I haue tolde you already) as if hee woulde pleade agaynst God. For according as hee had sayde that hee shoulde bee iustified and acquitte: hee addeth nowe, *That he will speake first if God giue him leaue too speake, or else hee wyll answere when God hath begonne to speake.* Heere Iob maketh not his request to the ende afore sayde, that is too witte, too pray God too moderate his rigour, and yet notwithstanding too make vs too perceyue our faultes, and that when hee hath brought vs too such lowlinesse as wee can become oure owne iudges, then euery one of vs maye willingly passe vnder condemnation. But Iobs intent heere is too enter intoo a cleane contrarie case. *V*Ve see then wherein hee fayleth: and this is shewed vs too the entent wee shoulde followe the measure that I haue spoken of already. Nowe wee see the profite that redoundeth too vs by this doctrine, if wee can applie it well too oure vse: that is too witte, that when wee desire too bee heard at Gods hande, the same must not bee too bring excuses as though wee were not faultie, and that wee coulde lessen our offences, or rather make them none at all: but it must bee too enter intoo the knowledge of them, yea and too enter in such wise as we may bee vterly throwne downe, and there may bee none other shift for vs but to flee vnto Gods goodnesse: and that when wee shall haue condemned our whole life, we may notwithstanding not cease to trust in the mercie which hee hath promised too wretched sinners, when they mistyke of their finnes and condemne them, desyring nothing but that God should receyue them to mercie. Ye see then in what wife we ought too practize this sayde request. But it is hard for vs to attayne to such reason, and therefore we must streyne our selues to it. For this hardnesse must not put vs out of harte, but rather prouoke vs too runne vntoo God, praying him of his grace too touche vs in such wise with his doctrine, as by the meanes of his woorde wee may offer vp such requestes vntoo him as wee maye feele the frute of them. Our faults are tolde vs dayly, and yet there are fewe that thinke vpon them. God therefore perceyuing vs to be so slow, yea euen in such sort as he is not able to moue vs by his worde: listeth vp his hand, and sendeth vs some chastizements. And bicause that if the affliction be but smal, it is nothing to vs, wee do but shake our care at it as the prouerbe sayth: God doubleth his stripes, and scourgeth vs more and more, holding our nozes too the grindstone (as they say,) and withdrawing himself from vs, so as his spirite is as it were quenched in vs, and we feele not that he gouerneth vs any more, insomuch that wee become as poore

poore desperate soules, and crie out alas, what is this? Afterward we become so iraged that wee would sayne haue God to giue vs some releace, and if he giue vs it not, ye shall see vs vtterly past our selues, so as there is no remedie in our state. Then may we well desire God to withdraw his hand and to giue vs leaue to say, Alas, Lord, thou seeest I am a sillie creature, I feele heere thy chastizements which are ouergreate considering myne infirmitie. True it is this chastizement is due too mee, yea and I ought to feele yet much more: but my strength is so feeble and weake, as (to my seeming) I am already shet vp in the dungeon of hell. Alas my God, voutsafe thou therefore to alay thy rigour a little, that I may haue leysure to take my breath, and to bethink my selfe better than I haue doone. VVhen I haue such a releef, I will corse to thee, and my wounds shall be asswaged. For I see that the verye meane too take good by thy scourging, is that I abyde not vnreformable vnder thy hand. Behold the goodnesse that God doeth vnto vs, when hee suffereth vs too come vntoo him. Neuerthelesse when wee make such request vntoo him, it must bee doone with such condition as this. VVell Lord, it is true that the petition which I make is for my necessitie, thou seeest I am able too beare no more, and if thou preuent not the mischeef, I must needes fall into such a gulf of confuzion, as I shall neuer get out of it againe. Neuerthelesse Lord, I referre my self wholly vnto thee, thou knowest what is meete and conuenient for mee, and thou art able too remedie the extremities wherein I am, according as thou haste infinite meanes too plucke thy seruants euē out of death. Now then if we adde this condicion, God doeth well suffer vs too make such request, yea and he will like well of it. Lo what we haue too marke in this sentence. But by the way wee must not think that Iob was so farre ouerseene as too beare himself in hand that he was faultlesse, and that he was ready to enter into lawe with God and too plead against him, weening that he shuld get the better hād. Let vs not think that Iob was sotted with such a folly. VVhat thē? VVe must think that he spake without aduīement, as we be woont to do when our affections ouermayster vs. For we haue our eyes so bleared, as we discern nothing at all. As for example: If a man bee besides himself for greef and anguish as he knoweth not himself any more, some light wordes will escape from him, and if he bee told of it, he will answer it was not so. Yet is it true that he shall haue spoken them, Yea but it shall not seeme so too his owne vnderstanding, bycause his wit is troubled and confounded. For (as I haue sayd) our passions carie vs away in such wise as we be in a maner beside our selues in that cace: and yet in the meane whyle God ceaseth not too mainteyne alwayes a knowledge in vs, the which shall notwithstanding be as good as choked. VVhen a man couereth a fire with ashes and earth, if there be a greate Cole in it, it will lye hid vnderneath and a man shal not see any thing nor perceyue any heate. Euen so doeth God sometymes suffer all discretion too be as it were choked in vs, and in that cace wee see nothing but the ashes, that is to say the passions that are vppermoste, and we see some steame, but the fire sheweth not it self at all. Euen so then standeth the cace with vs. And when Iob made this protestation, he felt himself in such extremitie, that hee sought meanes too come before God, saying that he would be the first that should speake. Let vs bee sure that he spake this as a man vtterly raving in his fittes. Seing the cace is such, let vs lerne to walk alwayes in humilitie, and let vs bee well ware that our affections doo not carye vs away

after such a sort, as we knowe not what wee doo or say. Lo heere a sentence that is verie profitable and full of good lerning. For first of all wee see that our affections are like wyld beastes: which dash vs against God. But let vs come too rush at him, and what shall wee win by it? Are wee harder than he? Are wee able too make him too bow, or else too breake him? Alas wee must needes bee crushed and broken in peeces when we rush against him so furiously. And not only so: but also hee will ouerthrowe vs with his blast he nedeth but his breth (as the scripture sayeth) too destroy vs, vndoo vs, and bring vs too nought. Therefore let vs vnderstand that our passions mult bee repressed, and we must hold them in awe, yea and wee must as it were fetter them: that is too say, wee must doo the vttermoste that wee can too abate the headye frantiknesse that is in them. For else what will become of it? wee see what hath happened to Iob, that holie man, the mirrour of pacience, who persisted in the mynd too obey God, and yet notwithstanding it is to be seene that there was such a violence intermedled with it, as he fell too rushing in such wise as he wist not where he was. So much the more then ought we to pray hartely vnto God to rule our passions when wee see them so vnruely as wee be not able to weeld thē, and that he will repress them in such wyse, as they may not come to lift vp them selues against him. Furthermore if we haue happened now and then too overshoot our selues, so as wee haue passed our bowndes and not hearkened vnto God: let vs not be discouraged therefore: for there is a remedie for it: which is, to pray vnto God that he will bring vs vntoo reason againe. And moreover let vs kindie again the fire that is going out: that is too say, when wee see that good conscience is as it were saine a sleepe in vs, and in maner choked, so as we haue not so much as one sparke of lyght, but are as people confounded: I say when wee perceyue that: let vs labour too come too reason againe, that we may say, where art thou, thou wretched creature? Thou seeest that thou stingest thy self here as it were at auenture, yea euen against thy God, and that there is not wit in thy wordes. Therefore it standeth thee on hād too restreyn thy self by measuring the passions which are ouer vehement and excessiue in thee. Lo how it behoueth vs too come backe vnto reason, whē we find our selues so dismayed as wee knowe not what wee say: and let vs assure our selues that that is the thing whereby wee must bethink our selues, more neerly, that we may absteyne from such excessiue speeches as we see Iob hath vttered heere, yea euen without aduīement. Then let vs lerne too moderate our passions in such wyse, as we may desire nothing but that God will giue vs the grace too take such taste of his goodnesse and mercie, that although it seeme that wee should bee confounded, yet wee may not ceasse too reioyce, and too rest our selues vpon his goodnesse, that wee may glorie in him euen in the middes of our afflictions.

But let vs cast our selues downe before the sight of our good God with acknowledgement of our sinnes, praying him to make vs perceyue them better, and too make all men foreward and willing to come yeeld themselves vnto him: and that when we shall appeere before his iudgement seate, we may not come with other condicion than first of all to be our owne iudges if we wil be quitte at his hand, and be receyued vnto his fauour and infinite mercie which hee hath shewed vs in our Lord Iesus Christ: and that whensoever he scourgeth vs, hee will so assuage the smart of his rodde, as we may knowe how that his chastizing of vs is too our profit, and that by

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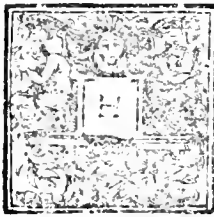
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meanes thereof we may be the more stirred vp to turne agayne vnto him, and to strengthen our selues more and more in his goodnesse, euen till we be come to the place of rest where wee shall fully inioy hys fauoure

and graciouse giftes which we possesse as now but by hope. That it may please him to graunte this grace not only to vs, but also to all people and nations of the earth, &c.

*The. liij. Sermon, which is the fourth vpon the. xiiij. Chapter.*

23. How many finnes and iniquities haue I shew me my misdeede and my transgression.  
 24. Why doest thou hide thy face, and take me for thine enimie.  
 25. Doest not thou followe after a broken leafe? doest not thou persecute drie stubble?  
 26. Thou vttest bitterness agaynste mee, and makest me too possesse the finnes of my youth.  
 27. Thou lockest my feete in the stocks that I cannot scape, and thou printest them in the soles of my feete.  
 28. So shall he rotte as an old tree and as a garment that is motheaten.



Heretofore Iob declared a thing that is very true, as I touched yesterday: which is, that when God scourgeth vs, and we see no reason why, if we should go to law with him, for euery poynt that we could lay for our selues, he could lay an infinite number agaynste vs, so as we should be put to confusion, I meane euen the righteouslest men that are. And this is true also, that although we seeme not to be faultie by the lawe and common rule: yet must God be acknowledged and declared to be righteous, and that we shall reape nothing but shame when we haue pleaded neuer so well for our selues. And this dependeth still vpon that which was handled yesterday, that is to witte, that God hath a secret righteousness aboute that which is knowen vnto vs as it is declared to vs in his law. For if the very Angells were examined by that righteousness, they should be condemned, and there is no creature (be it neuer so pure) that is able to faulsh that. And this is it that Iob pursueth a new. For he saith, *Show me my misdeedes and mine iniquities, how much I haue sinned and transgressed*. True it is that heere he confesseth, that for so much as he is scourged by Gods hande, it behoueth him to humble him selfe: howbeit that he cannot patiently indure that God should scourge him withoute shewing him the reason why. And that is the thing whereto he faulsh. For if God made vs perceiue oure finnes and that we see as it were with our eyes that gods punishing of vs is because we haue offended him in such manner and such: it is so muche more, and therein hee doth vs great grace, at leastwise if we haue the wit and discretion to condemne our selues, that wee may aske him forgiveness. But if we be hardened, what are wee the better for the knowing of our finnes? Notwithstanding, if God hold vs imprisoned when wee bee beaten with his rodde: so as the stripes be hard for vs to beare, and we know not what he intendeth nor for what cause hee scourgeth vs after that manner: yet must wee not murmur: but cast downe our countenance, and saye, Lord I will tarrie thy leysure till thou shew me what is the end of this affliction. True it is that wee maye well wish it wold please God to make vs perceiue what hys meaning is, that when we know his will, we might profite by it: it is lawfull ynough for vs to make such a request. But yet therewithall wee must haue the myldnesse to hold our tungs, vntill it please him to shew vs more at large that which is vnknowen to vs. Well then, that we may fare the better by this sentence, let vs marke that

Iob perceiued, howe it was God that scourged him. Marke that for one speciall poynte. Secondly hee was fully perswaded that he should not amend his case by pleading agaynst God: and furthermore also he knewe that God scourged him not after the ordinarie manner as he is wont to punish men: he handled not Iob after that fashion. Therefore he knew that that whiche hee indured was not a common chastizement, and suche a one as a man mighte bring vnder ordinarie rule, but a secret and hidden determination of God.

Iob knewe this: and he ought too haue bin patiente. In all the thinges that I haue spoken of, he failed not a whit. For it is a great matter when we not only perceiue how it is Gods hand that striketh vs, and feele the strokes of it, but also know whereof they proceede. Yee see then a thing that is good and righte profitable.

And seeing we know that God shall alwaies be found righteous, and that wee may well grudge agaynste hym, but we shall neuer further our case by it, but wee must needs be euermore condemned.

See yee not a good lesson, if wee can learne it and beare it in mynde? Also the same will serue to humble vs, so as we shall haue our mouth shut, to the ende wee may restrayne and bridle oure affections, that wee stomacke not matters agaynste God. And let vs vnderstande that there are secreete iudgements in him, which we cannot perceiue: which thing serueth also to holde vs so muche the more in awe, that we may not be prouoked through presumption and malapartnesse too dispute agaynst God.

Thus then ye see good thynges. But yet therewithall men must haue a stay of them selues, when they perceiue that God punisheth them, and they knowe not wherefore. I say they must be quietminded and tarry till God discover that thing vnto them, which as yet is concealed. In this poynt Iob failed. But let vs consider that he was forepossessed with the griefe that hee indured, so greatly as it is not too bee woondered at, though hee were astonished and desired God to handle hym at leastwise according to his finnes, and not to persecute hym any further. For when GOD bendeth hym selfe so agaynste a poore creature, and so stretcheth out his arme as it seemeth, hee will thunder vpon him: and when a man hath no respite but is tormented more and more, so as hee seeth no ende of his myserie, but is as good as ouerwhelmed in that behalfe: alas it is no maruell though some wandering words scape him, and euen so is it with Iob.

Wherefore let vs learne to pray God, that whē it shall please

please him too put vs too such incounters, he will not suffer vs too quayle: and specially that when our infirmitie sheweth it self, so as we be at the point too enter into wicked imaginations, hee will plucke vs backe too himself, and bring vs again too such state as we may gloriſie him in his incomprehenſible iudgements. Thus ye ſee what wee haue too marke in the firſt place vpon this ſtreyn. But now a man myght demaund heere, why Iob vſeth not ſingly the woord *Sin* alone, too ſay, Shewe mee how many ſinnes I haue, but addeth *Iniquities, transgreſſions, and miſdeedes*: too what purpose doeth he that? It is all one as if hee ſhould ſay, when God hath examined me throughly in all poynts, he ſhall find no cauſe why to handle mee ſo roughly. Not that Iob eſteemed him ſelf ryghtuouſe (as I haue ſayd already): but he ſpeaketh out of a troubled mynd, ſo as he hath no regard of thoſe things, but only reſteth vpon conſidering that hee is no ſuch perſone as his freendes had reported him to be: that is to wit that God puniſhed him by cauſe he was a greater ſinner thā other men. And in this he hath a good cace: but in the meane whyle hee conſidereth it not at all, as he ought to doo. Fynally Iob declareth that whē God ſhall haue ſerched out throughly all the euill that is in him, he ſhal find that the puniſhments which hee indureth, are not by cauſe of his miſdoings. Some there are that in this place haue made a diſtinction betweene will full ſin, and ſin of ignorance: betweene that which is committed againſt God, and that which is committed by ouerſight as they terme it. But that diſtinction hath no ſubſtance in it. Iob (as I haue touched already) ment rather to ſet downe the cace in particulars too the full. And for the better perceyuing hereof, let vs marke that when God ſpeaketh of his lawe and of his commaundements, hee vſeth diuerſitie of termes, as *Ordinances, Statutes, Decrees, iudgements, and ſuch other like*: for ther are a ſeuē or eyght words that import all one thing. And why is that? Firſt and formoſt his meening is too ſhewe, that yf wee walk not ryghtly we cannot alledge ignorance. VVhy ſo? For he giueth vs full inſtruction how wee ought too liue. Thoſe therefore that goe aſtray make no reckening of obeying God. VVhat is the reaſon? If wee would ſtudie his woord well, wee could neuer doo amiſſe: for that would guye vs in all poynts and all caces. Ye ſee then for the firſt place whereyntoo this diuerſitie of words ſerueth when it is ſayd, *Statutes, Ordinances, Obseruances, Proclamations, Decrees, Teſtimonies or VVitneſſings: iudgements, &c.* All theſe ſerue to ſhewe that God guideth vs ſo carefully, as wee cannot make one falſe ſtep, if wee followe that which he teacheth vs. And therefore wee are the more vnexcusable if wee do amiſſe. For God hath ſet many barres in our wayes too hold vs backe, hee hath made vs a certayne path, hee hath ſet vs bounds on all ſides, hee himſelf guydeth vs that wne cannot ſwarue too the ryght hand nor too the left, and with his doctrine he giueth vs admoniſhments, conſirming the whole too our vſe. Now then if wee take the contrarie way: men may ſee it is of purpoſed malice, yea euen as if wee were out of our wits. Thus ye ſee how men are made vnexcusable, ſeing that God hath not commaunded the thing that is good, in a woord or twayne: but hath ratified and ſtabliſhed it by making *Ordinances, Statutes, and Obseruances*, euen of purpoſe that men ſhould be conuicted of ouerheynous rebellion when they go againſt all thoſe things. And on the contrarie part, when the ſame maner is vſed in ſpeaking of ſinne: It is to the end that men ſhould bee the better touched, and vnderſtand that they haue not committed

a ſmall and light fault, but that they haue deſerued too bee puniſhed with rigour, and that their transgreſſions are horrible. As for example: VVhen Dauid in the two-andthirtieth Pſalme ſayeth, that the man is bliſſed whoſe ſinnes God forgiueth, whoſe iniquities are couered, whoſe transgreſſions are buried, and whoſe miſdoings God remembereth not any more. (See wherein mannes happineſſe conſiſteth): wherefore doeth Dauid ſpeake of *Sinnes, iniquities, and Transgreſſions*? Had it not ben ynough too haue ſayd in one woord, *Bliſſed is the man whoſe ſinnes God hath forgiuen*? But he ment to expreſſe the infinite graciouſe goodneſſe that God ſheweth vs when he forgiueth vs our ſinnes. And why? For if he ſhould call vs too a reckening, alas there would be none end, and wee ſhould not only be found in arrerage vnto him in ſome one parcell: but aſſoone as hee ſhall haue caſt vs in one poynt, he ſhall be new too begin again in another. Dauid then knewe that men were plunged in damnation as deeply and horribly as myght bee, ſauiug that God pulleth them backe through his owne infinite goodneſſe: and that when hee doeth ſo, men ought not to ouer paſſe it ſlyghtly, as if he had releaſed them but a det of ſiue ſhillings, but they muſt bethink them well of their miſdeeds, of their iniquities, and of their transgreſſions: they muſt mynd them throughly, and beare them in remembrance. By this then wee ſee why there is vſed ſuch diuerſitie of words. But as now Iob is flat contrarie: as if he ſhould ſay, True it is that men may do amiſſe many wayes, it is true that they bee exceedingly blame woorthie before God: but yet for all that, when my life is throughly examined, there will be nother miſdoings, nor transgreſſions, nor iniquities too deſerue that God ſhould handle mee after this faſhyon. But wee muſt bee heedfull too beare in mynd what hath ben ſayd: namely, that Iob ment not to iuſtifie him ſelf as though he had performed all things too the full: but only had an eye too Gods intent for the which he puniſhed him. For it is certaine (as we haue ſeene already) that God had not reſpect vntoo his ſinnes how greate they were: but ment too proue his patience. Lo why hee ſcourged him. But that wee may take the more profit of this doctrine, let vs marke firſt, that if God liſt too vſe rigour towards vs, it is certayne that for any one ſin hee may puniſh vs in ſuch wiſe, as wee ſhall not knowe where to become, and yet he ſhall do vs no wrong. Then of much more likelyhod, if he liſted to puniſh vs for all our ſinnes, there ſhould be no end. And thirdly althoughe he puniſh vs not directly in reſpect of the faultes that wee haue committed: yet ſhall he be ryghtuouſe ſtill, and it becommeth vs to ſink downe vnder him with true lowelineſſe euen in that behalf.

Theſe then be the three pointes which wee haue too marke. The firſt is, that if God liſted to condemne vs for any one fault alone, wee haue no cauſe too reply againſt him, and to ſay, the puniſhment is ouergreate. VVe ſee what it booted Cain to reply againſt God in that wyſe: ſurely he could not deny the deede, he was conuicted of it afore hande: he had already ſayde, *Am I the keeper of my brothers lyfe*? But when he ſawe that his inquitie was knowne: he ſpited at it, and gnaſhed his teeth, and grunting ſayd: *My puniſhment is greater than I am able to beare.* For behold I am as a ſolorne man, thou chaſtelt mee, and where ſhall I become? VVhoſeuer meteth me ſhal kill mee. Thus ye ſee how Cain murdureth againſt God, for that his puniſhment was too greate. But (as I ſayd) ſped he euer the better for that? No: his wickedneſſe increaſed ſo much the more. Therefore let vs keepe

*Gen. 4. b. 13.*

our selues from repinyng, although we wist there were no mo but one fault in vs. For it is not for vs to shewe what our sinnes haue deserued: only God is the competent iudge thereof. And therefore he must punish vs, not after our fancie, nor as semeth good to vs: but according to his owne iudgement. Marke that for one poynte. Moreouer for the second pointe we haue too marke, that as our faults are innumerable: so also wee must not thinke it straunge that God should punish vs after diuers sorts, & double his stripes, and that we should be plunged deeper and deeper into so many miseries, and there languish as folke vterly forlorne. Let vs not thinke this geere straunge. And why? For our faults are without number. That is the second poynt that we haue to beare in mind. For the third, let vs marke, That God may well vtter his hand against vs, yea euen to execute his secrete iudgements, when we haue labored to serue hym with a good conscience, and imployed our selues faythfully vpon our neighbours, yea and liued among men without fraude, without malice, and without violence. VVhen we haue worshipped and serued God purely after that sorte, and when we haue walked vprightly with our neighbours: yet if God scourge vs, we must still confesse him to be righteous. VVe see not why: but yet must not we pleade, we must come shorte of that, and say, VVell Lorde, thou wilt not shew me the reason of this miserie which I indure: neuerthelesse I thinke the time long, howbeit Lorde it is wisdom enough for me, if I can humble my self vnder thy mightie hande. And furthermore do me thou this pleasure for the time to come, that I may knowe what thy purpose was, and that I may profite more and more: and howsoeuer the worlde go, let me not ceasse too glorify thee. Lo after what manner we ought to procede. But after that Iob hath desired God to enter after that sorte as it were into ordinarie pleading, he addeth, *VVherefore bidest thou thy face, and esteemest me as thine enimie? Is not that a following of a leafe that is already broken? is it not a persecuting of stubble that is already withered?* Here Iob alledgeth his owne frailtie to get some ease of his afflictions, and some asswagemēt of his sores, as he hath vsed to do heeretofore and will do again heereafter. And thys maner of praying is good and holy, when it proceedeth of those causes as we see the faythfull haue done. And in deede heere ye see what we haue to bring vnto God, when we wold obtaine fauoure at hys hande to deliuer vs from our miseries and succoure vs: which is, too lay our feebleness before him. VVhereas fooles alledge their owne worthynesse, and go about too bind God vnto them: we can say nothing, but that wee bee wretched. How shall we then obtaine mercie? Euen by saying, Alas Lorde, consider what we be, thou must be faine to haue pitie of vs bycause we be thy creatures. VVhen a man alledgeth, Alas there is nothing but filthinesse in my body, Lord if thou take away thy strength, beholde I am brought to naught: and as for my soule, what hathe it: it is but a little breath, and if that thou also withdraw thy breath (that is to say, the power that thou hast giuen me) I am thenceforth nothing. And furthermore there is so much ignorance, such store of vices, and so many wantes in it, as is a woonder to see. Alas my God, when thou seest that I am so full of miseries, perceiuest thou not how there is matter for thy mercie to worke vpon? VVe see then that when we be desirous to obteyne fauoure at Gods hande, we must take the same way that Iob dooth heere: Howbeit so as it be with another mynde. For Iob was driuen with too strong a vehemencie, bycause he was weerie too be so pressed by

the hande of God, and therevpon he fretted himselfe. VVe must not do so: but oure laying forth of oure miseries before God must bee to the end he may be inclined to pitie vs. And the holy scripture is full of suche texts where the faythfull say, Alas Lord what is man? Behold, Dauid saith, Seeing that my life is but a breath that passeth away without returning, Lorde, wilt thou haue pitie vpon vs to succoure vs, seeing thou perceiuest vs to be so fraile? And that God heareth suche requests, it appeereth by other texts [as by this:] he remembered that they were but flesh, a breath that passeth and returneth not agayne. Ye see then how God witnesseth that when he shewed mercie to the children of Israell, and dealt not with them according to their deserts, it was bycause he sawe they were but flesh, and that there was nothing but corruption in them, and therefore he bare with them. Seeing then that Gods will is such as to spare vs in consideration of the wretchednesse that is in vs: it is certaine that we may and ought to alledge that poynt vnto him, when we intend to obteyne mercie at his hand. Therefore let vs marke well that the words which Iob vseth are lawfull for vs, and that the same is a good forme of praying vnto God, so be it that we go to him with humilitie, and say, Lorde, consider what I am, for I am as a leafe, yea euen as a leafe that is already withered, and yet goest thou about to wipe me out and to ouerwhelme me vterly: and who am I? I am as stubble that is already drie, or as grasse that is already cut downe: there is no more life nor substance in me: alas my God, if thou persecute me moreouer, what shall become of mee? If we speake after this manner, God will accept suche complaints. Not when we come to him with such pride as if he were bound vnto vs: but when we lay our miseries before him to the end he shoulde succoure vs and remedie them: such manner of prayers are heard at his hand. And therewithall let vs beware of questioning as Iob doth: VVhy esteemest thou me as thine enimie? Iob alledgeth it as an vnseemely thing for God to do, [as if he had said:] See lord, thou art almightie: and what am I? lesse than nothiug. And yet comest thou to hold plea against me, whereas I am but a wretched rotten tree, and there is nother life nor sap more in me. VVilt thou then trie thy strength against me? as he saith heeretofore, so repeteth he his words. And that is the cause why I sayde, that we must keepe our selues from being so caried away by our affections. For although God be almightie, and we as frayle as may be: yet notwithstanding it is not for nought that he entereth into battell against vs. If we thinke that straunge, we must shut our eyes: that is to say, wee must not bee so ouerwise in oure owne vnderstanding, as too saye, I would fayne knowe the reason why God handleth me after thys sorte. Let vs keepe our selues from suche presumptuousnesse. Yea marie, but what is meante by thys, that God who hath all thynges in his hande, and with his only looke maketh the mountaines to melte as waxe agaynst the fire, or as snowe [against the sunne] who with hys onely word can destroy the whole world: dothe neuerthelesse aduaunce him selfe too fighte hande to hand with me, I say with me that am a wretched creature? VVhat meeneth that? VVell may we argue on that sorte: but God will make the conclusion to confound vs.

Then let vs not be ouerwise as I said, but let vs take Gods scourging of vs for good, how great, or how strong so euer he be, and how dreadfull so euer his maiestie be towards vs: let vs not ceasse to yeld him the glorye, assuring oure selues that hee is righteous, and that he doth

Psa. 78. d. 37.

Psa. 97. a. 5.



he doeth all things according to reason, though he bend himself against vs, and make countenance as though he would ouerwhelme vs. But in very deepe there is good cause why God should shewe himself our enimie, yea euē though we be vnable to withstand him, and that he despise vs. For inasmuch as wee bee so proude as wee will not stoupe vnder him, and will alwayes seeme rightuouse: he must needs shewe vs our lesson, yea and he must shew vs it by force: for by our good will wee will not yeeld our selues guilty, and therefore God compelleth vs by scourging vs according to our desertes. And is not this a iust cause why God should shewe himselfe our enimie? Again, put the case that God mynd not to scourge vs for our sinnes: yet if he shewe himself not to bee our enimie and bee against vs, it is to the end wee should fight against the temptation of desirousnesse too knowe why wee bee so condemned, which is a very greate and combersome temptation. Gods meening therefore is to see whether we will abyde firme and stedfast in his seruice, notwithstanding that he seeme to bee our enimie. And seing that his drift is such: why should wee not beare it patiently? Yee see then how we ought to bee restreyned from pleading, notwithstanding that God shew himself our enimie, and that there bee no power nor abilitie in vs to resist him. For hee hath iust reason to doo so, though wee bee not priuie to it, and again he sheweth vs it partly, wherefore wee ought too be contented with the small taste that he giueth vs Herewithall wee must take warning by these twoo similitudes, what wee bee: namely to the end wee may lerne to walke warely, and also knowe how greate neede wee haue too bee hild vp and maynteyned by Gods hand and too bee strengthened by his goodnesse. VVhat is a man when God leaueth him in his naturall state? No doubt but he thinks himself a jolly fellow. For wee see how men are fotted in ouerweening, and beare themselves in hand that by their owne wildome strength and all that they haue besides, they bee able to moue mountaynes and woork woonders. But what sayeth the scripture of them? Behold a broken lease, behold a withered herb, behold drye stubble. That is to say, wee bee without freshnesse, without substantialnesse, and woofse thā nothing: and whatsoever glorie wee weene we haue, it is but a blast.

Seing thé that God setteth such mirrours afore vs, let vs looke vpon our owne feeblenesse, and lerne to humble our selues and to rid and strip ourselues naked from all ouerweening. For what doo men when they challenge any thing to themselves, but deceyue themselves as it were wittingly and willingly? Lo how God commeth forth, and telleth vs he wil not haue vs so beguiled with fond and foolish opinions. And therefore hee telleth vs wee be no better than grasse cutte downe which withereth out of hand, so as we be without lyfe, and destitute of all strength and grace. Thus much concerning this point. Now Iob addeth, *That God holdeth bim locked vp as in a payre of stockes*: and therewithall he sayeth also, *that God wryteth bitternesse against bim, and maketh bim to possesse all the sinnes of his youth: thou lockest mee in the stockes* sayeth he. And why is that? He sayeth that God sheweth nothing but signes of wrath against him. And forasmuch as sentences are of tenty mes giuen by wryting: Iob hauing an eye to the commo phrase of his countrey, sayeth, that God wryteth bitternesse against him: that is to say, that hee chargeth him with the greuouslest crimes that could be deuised: Like as a iudge that abhorreth a wretched offender which is before him, inhaunceth his offences, and goeth about to shewe that they be so out-

rageouse as they cannot be punished too rigorously. According herevnto, Iob complayneth, that God wryteth so ouerrigorous a sentence against him, as it is ynough to make a mannes heare stand vp stiffe vpon his head. And he addeth further, that he reneweth the remembrance of the sinnes of his youth, of purpose to make him possesse them. And what doeth this *Making of him too possesse them* import? It is as much to say, as I could not bee stripped out of my clothes, but I must also be as it were bound. Like as when a man is in his house (for when he is abrode in the feeldes, he is after a sort stripped out of his possessions) euē so doost thou Lord make mee to keepe possession [of my sinnes.] That is too say, I cannot bee rid of this cursed and unhappie possession of my sinnes: I am so wrapped in them, as I cannot get out of them. Heere Iob acknowledgeth that God hath iust cause too scourge him: but yet for all that, hee ceaseth not too bee out of patience and to chafe. And therefore so much the more ought wee too stand vpon our gard, seing that he which was the singular mirrour of patience was neuerthelessse prouoked too such temptations.

But now let vs come to knowe why he speaketh of the sinnes of his youth. There are two reasons: The one is, bycause that in that age the lustes are seene to be whotelt. And for that cause also it is sayd in the Psalme, *Psalm. 110.* How shall a yoong man order his wayes: euē by keeping thy word. VVhy is there more speaking of young folk rather than of others? It is bycaute that mannes nature which is alwayes sinfull and wicked, doeth then cast vp his greatest froath, and hath the most boyling affections: and therefore hath neede of strongest brydie. For so much then as men committe moste faultes in their youth: Iob speaketh precysely therof.

And heere ye see also why David sayeth, Lord remember not the faults of my youth. Hee speaketh expressly of that age, bycause hee knew hee passed it not without offending God many waies. For there is greate vnaduisednesse, and vntruly lust wherewith a yong man is blinded, [inso much that he thinketh that] nothing is vnpossible to him, there is no stayednesse too rule him withall, but there is excesse of ouerweening and such other like things. And so ye see one reason why the sinnes of youth are spoken of here. The second reason is, that Iob ment to declare that God brought all his sinnes too remembrance, as if he should frame an indytement of all the faults that he had doone euersince he was a child. And in so doing he complayneth of ouergreate rigour, as if hee should say, Lord though I haue crewhyles done amisse, well, thou haste ben so gracious to mee as to bring mee backe and to reforme mee to thy seruice: wherefore then doost thou gather a beadroll of my faults which ought to haue bin forgotten? VVherefore comest thou to lay them before mee again? Seing thou haste pardoned mee them: it meete that I should be iangled in them new againe? Yee see then whereat Iob ailed.

And hereby wee be taught that when God wryteth bitterly against vs, that is to say when he sheweth vs all the signes of rigour, and that we be lothsome in his sight: wee must not think wee haue gained aught by finding fault with him. For we haue well deserued much more, and that is the poynt that we must alwayes come backe vnto. Furthermore of whom is it long that God wryteth bitterly against vs, and that he vseth not his accustomed sweetnesse which he is wont to vse towards those that are his? Of whom is it long (say I) that he sheweth not himself so sweete, but of our selues? For Gods presing

of vs with his iudgement, is bycause he seeth well that we haue neede of such and so vehement a remedie. And for proof thereof, it is no easie matter to meeken a man that is so giuen to pride. God then wryteth bitterly against vs, to the end we should be vtterly abashed, and yet in the meane whyle he ceaseth not to receyue vs to mercie. True it is that he will hyde himself for a tyme, as he hid himselfe from Job: according as hee will say hereafter, *Wherefore hydest thou thy face from mee?* But let vs mark that after God hath hid his face away so for a season, he will shewe himselfe gracious and pitifull towards vs: yea verely when he perceyueh it to be mete for vs. It is true that he maketh delay and letteth vs linger in payne: but he will help vs in conuenient season. Then let vs mark, that whensoever God wryteth bitterly against vs, it is too assuage the merie within a whyle after, according as it is his office too put vs into the graue and to pull vs out againe. They that abyde in condemnation haue no will to come too Gods mercie, and to the redemption which he hath purchaced for vs, and that is the cause why they bee shet out. In the meane tyme we haue whereof to thanke God hartely, forsomuch as wee see that being woorthie too bee condemned at his hand, wee are neuertheless acquit. See how God allureth vs daily. VVhen wee come too a Sermon, there he sheweth vs what we be and what our sinnes and vices are: there he condemneth vs, and dayly pronounceth many sentences against vs, insomuch that we cannot open the holie scripture, but wee shall find some condemnation there in euery leafe. On the other side, we cannot so couer our vices but God will shew vs them, behold thou haste doone such a fault, behold thou haste committed such a sin. See I pray you how our Lord dealeth. But hath he once made vs ashamed of our sinnes? By and by after he sheweth vs that he will be mercifull to vs for our Lord Iesus Christs sake. Thus yee see what ought to make vs too magnifie his goodnesse. Furthermore although he bring our old sinnes to remembrance again: let vs assure our selues hee doeth vs no wrong therein, nother haue wee any cause to reply against him: but we haue so much the more cause too blisse him, in that wee see that when hee hath once forgiuen our old sinnes, hee receyueh vs still to mercie for euer after. In what state doeth God find vs when wee come out of our moothers womb? It is true that the naughtinesse which is in vs is not yet perceyued: but yet haue we the seede thereof inclosed in vs, so as we bee cursed already bycause wee come of a cursed and crabbed stocke. But God pardoneth vs our originall sin, that is to say, the sin that wee drayne from the roote of mankynd. Hath he pardoned vs that sin? He forgiueth vs the sinnes of our chyldhod and of our youth, and many mo sinnes doeth he continually pardon vs afterward when we be come too fortie, fiftie, and three score yeeres of age. For God is not only contented to forgiue vs a sin that we haue comitted

twentie yeeres ago: but also if we come to him for a sin that we committed to day, he receyueh vs, and he is mercifull to vs. Forasmuch then as we see he is so slowe to wrath, and so foreward to shewe mercie: alas, ought we not to bee rauished with desire too glorifie him in his mercie? Lo how the reading of this sentence must bee a warning to vs not too grunt against God though now and then hee bee somewhat with the bitterest and roughest towards vs: but to pray him too assuage his rigour, and that the assuaging of the same may the more allure vs too come vntoo him. Finally Job addeth that which I haue spoken of: namely, *that God holdeth him in the stocks, and that the soles of his feete* (which he termeth the roots of his feete) *are as it were printed within. Ye see him* (sayeth he, he speaketh of himself in the third person) *as a rotten tree, and as a motheaten garment: and what shall betyde then if thou list to pursue a rotten tree and a motheaten garment?* VVee see yet better that which we spake afore concerning the troublednesse that was in Job. For he had such a pacience as yet notwithstanding was shaken, yea and so shaken as hee fretted and chafed against God: which thing we see in that he complained that he is set in the stocks and as it were locked vp. But let vs marke that as much at the least may befall vs. For we haue not profited so well in Gods schoole as this holie man had. Therefore we may be tormented after such a fort in our afflictions, as our impacience will bewray it self, although wee haue a true desire too hold our selues in awe vnder the hand of God. VVherefore let vs alwayes haue this point before our eyes, namely that we giue not our selues the brydle too aduance our selues against God when he seemeth to passe measure in scourging vs. For he knoweth what we be able to beare, and he will not ouerlay vs with more than he knoweth vs able to beare out. And therefore let vs not droope, but beseeche God to strengthen vs in such wise in our infirmities by his holie spirit, as wee may ouercome all the temptations wherwith it is possible for vs to bee shaken for a tyme.

Now let vs kneele downe before the face of our good God with acknowledgement of our faults, praying him to make vs perceyue them better than we haue doone that we may be sorie for them, and therewithall runne vntoo him, that hee may receyue vs for our Lord Iesus Christs sake: And that although wee deserue that he should shewe himselfe a dreadfull iudge against vs: yet neuertheless he will shyne vpon vs with a fatherly countenance, to drawe vs vnto him, yea euen in such wise as it may be to haue accessse too his goodnesse, with assured trust that hee will pitie vs: And that in the meane whyle hee suffer vs not too quayle through the afflictions of this present lyfe, but that we may fight stoutly vnto the end, euen till he haue taken vs vp into the euerlasting rest which hee hath prepared for vs in heauen. That it may please him too graunt this grace not only, &c.

*The liij. Sermon, which is the first vpon the xiiij. Chapter.*

**M**An borne of vwoman [is] of short tyme, and filled vwith many troubles.

2. He commeth vp as a floure, he is cut of, and fleeth as a shadovve, and hath no stay.

3. And thou commest to set thyn eyes vpon such a one, to call mee to the lavve.

4. VVho can bring foorth a cleane thing out of vncleannesse? There is not so muche as one.



I sawe yesterday how it is lausfull  
 for vs to alledge our owne straitie:  
 namely, in way of petition that it  
 may please God too haue pitie v-  
 pon vs. For in verie deede when  
 he perceyueth vs to bee as misera-  
 ble as can bee, that is it that mo-  
 ueth him to mercie. But (as I sayd) wee must also be-  
 ware that we murmur not when wee come vntoo God.  
 VVee must not make complaintes in allegation of our  
 owne ryght; but only keepe onward still too the end hee  
 may haue pitie vpon vs. But Iob proceeded not that way  
 at all. And here ye see to what purpose the holie Ghoste  
 setteth downe the complaintes that Iob made: namely,  
 that we should not followe that which is to be condem-  
 ned in him. In this text there are goodly sayings and  
 such as tend to a good end: but the maner is not alto-  
 gether good nor allowable. Heere Iob speaketh of mannes  
 state such as it is in it self. *Man* (sayeth he) *batb a short*  
*and transitorie lyfe.* Marke that for one point. And that it  
 is so, he confirmeth it by similitudes. *For he commeth vp as*  
*a floure* (sayeth he) *it is cut vp, it withereth, it is dryed vp,*  
*and it vanisheth away as a shadowe that hath no stay.* VVe  
 see then what the shortnes of mannes lyfe is: it is all one  
 as a floure, which incontinently withereth, or as a sha-  
 dowe which passeth and glydeth away. And yet for all  
 that (sayeth he) this lyfe is also full of trouble and vn-  
 quietnesse, and for that small time which we iue in this  
 world, wee cease not too bee vexed and stinged with  
 store of hartgreeses, so as we haue no rest at all: so mise-  
 rable is our state in it self, and in good soothe we see it.  
 Considering then the shortnesse of our lyfe, and how  
 wee be full of troubles and vnquietnesse, we haue good  
 cause too pray yntoo God that he vse not so great ri-  
 gour towards vs, but rather that hee will beare with vs,  
 that wee bee not oppressed out of measure. Lo what is  
 lausfull for vs to do. But Iob passeth further: wherein  
 we see the excesse that is to bee condemned. Behold  
 (sayeth he) *oughtst thou too cast thy looke* or thy coun-  
 tenance vpon a poore creature that is so transitorie as it  
 hath nothing but miserie in it? And wherefore doost  
 thou bend thy self that way *too catch mee in a trip?* Am I  
 a fit match for thee? VVe see that Iob vnder pretence  
 of his infirmitie would haue shifted of God, that he  
 should not haue plagued him. Not that he was fully re-  
 solved and concluded vpon that point: but he sheweth  
 vs what our affections are which torment vs, and which  
 we ought to resist, as he also resisted them well. How-  
 beeit in the meane whyle, he ceaseth not to bewray how  
 he was tossed with many euill thoughts, as euery one of  
 vs findeth by experience in himself. And consequently  
 he addeth yet one sentence more. For therevpon a man  
 myght reply, That God afflicteth not mé without cause,  
 forso much as they bee sinners. And what can wee doo  
 to it, sayeth he? for wee come of a corrupt and euill  
 lump, and how should wee bee pure and cleane? No  
 maruell if we bee full of sooyle. For from what spring  
 issue wee? Too here Iob speake, it shoulde seeme  
 that men ought too bee excused bycause sin is in them  
 by nature. But so little ought this too ease our euill,  
 that wee are so much the more faultie. Assoone as we  
 enter intoo the world, wee are already the enemyes of  
 God, there is nothing but rebellion and naughtinesse  
 in vs, there is nothing but the seede of sin. Come wee  
 once too age, the mischeef is increaced and augmented,  
 and there is not so much as one drop of goodnesse in  
 vs. Then let vs conclude that whereas men say [for  
 their excuse,] that they are borne full of filthinesse: they

ought so much the rather to bee cursed and reiected of  
 God. Thus see we heere yet one faultie affection more  
 in Iob, which is reported to vs by the holie Ghoste, too  
 the end we may lerne to profit our selues by it, when we  
 haue considered what our nature is. But now forasmuch  
 as in effect wee haue Iobs meening, let vs marke what  
 instruction is conteyned in this sentece, where he sayth,  
*that man is of a short lyfe: and yet in the meane whyle filled*  
*with many troubles.* Hereby we be instructed, first nor to  
 set our myndes to much vpon the world, seing wee do  
 nothing but passe away. And this is a verie common  
 thing: but yet for all that, wee conceyue it not so well  
 as were requisite. And for prooffe hereof, although we  
 haue but three dayes too liue heere, yet can wee not  
 bee vntangled from the affections and cares of this pre-  
 sent lyfe which is tickle and transitorie. A man will ne-  
 uer thinck himself too haue goodes ynough. He that  
 is desirous to come to honour, deuiseeth and practizeth  
 on all sides. To bee short, man is a bottomlesse pit,  
 and an vn-satiabie gulf, insomuch that he cannot bee sa-  
 tisfied with all the goodes on the earth, there is nother  
 end nor measure in him. And what is the cause thereof?  
 Surely if wee considered the shortnesse of our life, our  
 lustes would bee alayed, and our desires would not bee  
 so headstrong if wee could consider that our lyfe is no-  
 thing. Howbeeit, in the meane whyle wee be so sharp  
 set vpon gathering of riches, as wee think vpon no-  
 thing else. And what is the cause thereof? Our mynd  
 is alwayes heere beneath. And so wee see that the  
 confelsiõ which euery of vs maketh, (that is to wit, that  
 our lyfe is but a shadowe that passeth away out of hád)  
 is but hypocrysie and leasing. The truthe is, that it is so:  
 but wee haue not printed it in our hartes, wee bee not  
 fully resolued of it. Then is it no superfluous thing  
 when as the scripture telleth vs so often that our life is  
 nothing, and that it vanisheth away out of hand. Let vs  
 assure our selues that ther is good cause to put vs in mind  
 and remembrance of it, forasmuch as we forgette it, and  
 it neuer tarieth awhit in our hartes. Thus ye see what wee  
 haue to consider in the first place. And it is not ynough  
 to knowe the shortnesse of our lyfe: but we must go yet  
 further. For it were but a greef too vs too knowe that  
 wee do nothing else but fade away in this worlde, and  
 that our tyme glydeth away, if wee were not in hope of  
 the endlesse lyfe: for otherwise wee shoulde be more  
 miserable and more vnhappie than the brute beastes.  
 Therefore wee must make compariõ with the hea-  
 uenly life wherevnto God calleth vs euery day. And in  
 so dooing, wee should despize the base and corruptible  
 things of the world, and not be so much tyed to them as  
 we be: and again we would aduance our selues aloft, to  
 take all our contentation and rest there. And secondly  
 we might well alledge the same to God as oft as wee de-  
 sire him to haue pitie vpon vs. For our miseries are  
 the things that perswade him to succour vs, and to pro-  
 uide for all our necessities.

Thus much concerning the infirmitie and shortnesse  
 of mannes lyfe. But there is trouble also set downe.  
 And vnder that woord, Iob hath comprehended all the  
 passions wherwith we be turmoyled, and all our inordi-  
 nate lusts and likings, which are as tormenters. For a  
 man cannot haue a woorse tormenter than himself, by  
 punishing himself with his owne inordinate passions.  
 If a man bee giuen to vaynglorie, behold, such a fire  
 is kindled in him as he shall thinke with himselfe  
 that hee can neuer come soone ynough to credite and  
 estimation: insomuch that if some man happen not to  
 honour him, ye shall see him nettled. And if forae other

hinder his aduancement, streitwayes he enuyeth him. To be short, there needeth but one lust to ingender in vs a thousand others. So then, when we shall haue matched these two things toogither, then shall wee haue so much the more cause to millike of this present life. True it is (as I haue sayd afore) that this saying is not straunge to the world (for all of vs are conuicted by experience) but yet for all that euery one of vs ought too set his mynd throughly vpon it. It is not without cause that the scripture speaketh thereof, saying that although a man come to fourescore yeeres and vpwrd, wee must not esteeme the same too be any long tyme. And why? Let vs consider what our chylhdod is. VVee liue a good while in the world, before wee bee enteted intoo very life in deede. For [in our chylhdod] wee had nother wit nor reason. And verely although yoong foik haue discretion to discerne good and euill: yet do they so (as it were) overflowe their banks, as they runne at royot, and there is no settled constancie in them. Thus ye see that one part of our age passeth and slippeth away before we haue begonne to liue, by cause wee knowe not what it is. For in good sooth when a man knoweth not wherfore God created him, nor hath the skill too perceyue too what end he is set in the world: I pray you, too speake properly, ought it too bee sayd that he liueth? For hee hath no more but a confuzed knowledge. But are we come to the middle age? VVe see that then our cares increace the more. For if a man haue any regarde, he thinketh, I haue hitherto ben a rouer, I haue ben as wanton and fond as any man, and how may I now recouer the tyme that I haue lost? It will be very harde. Afterward, if a man haue a charge of children, he thinketh, go too there is no shift for mee but to take order for my state, and yet shall I neuer so soone come to it at any tyme, but I shall bee taken away from it incontinent. Thus ye see the vnquietnesse that beginneth to martr men. But is a man come to fiftie yeeres old? It may bee sayd that death is seene to summon them dayly. Although there were no diseases at all too assayle vs, yet it is well seene that wee draw neere our end. Is a man come too fowerfcore yeeres? It is seene that his graue is at hand, so as in a maner he is no more alyue. For it will greue a man to see himself vnneete for the world, he feeth that he is a burthen, and it brings many troubles, and if he bee combersome to others, he is more combersome to himself. Therefore it is not for nought that this is told vs? And why? for (as I haue erst sayd) wee set more by one yeere in this world than wee ought too doo by a hundred: and again, wee consider not how our lyfe is misgyuded when it is not put to the true vse of it. So much the more then standeth it vs in hand to bethink vs well of such sayings and warnings: that is to wit, that man borne of woman is of a verye short and flyghtfull lyfe.

But for the better conceyuing of this shortnesse, wee must also match it with the troubles that are in it. For put the case that our lyfe were farre longer: what cause haue wee too like so well of it, seing wee bee so vexed in it? VVhy doo wee not rather come too the seeking of the rest that is prepared for vs in heauen? And herewithall wee haue further too marke, from whence these troubles come vpon vs: that is too wit, from our owne naughtie affectiions. For if wee were troubled but by other folks and in the meane while were at rest in our selues, yea verely at true rest: wee myght well complayne of our disquietnesse that this present lyfe had not his free course, and that it went not in his owne pace. But forasmuch as euery

man is a hangman to himself (as I haue sayd already) and our owne lustes, passions, and desyres are the cause of our vnquietnesse and incomberance: too whome or against whome shall wee make our complaint? Then let vs lerne, that when wee haue considered all well, wee must not blame God, nor commence action against him: but only find fault with our selues. For the finall point whervnto we must come, is to know the shortnesse of our lyfe, and to be abashed at it when we think therof.

But this is yet better expressed in that which foloweth when he sayth, *who is he that is pure, or how can that thing bee cleane which commeth of vncleanesse or filthinesse?* By this saying we be admonished, that all the miseries which we indure, procede of the corruption of mannes nature. And for the better comprehending of this doctrine, let vs note that when there is any speaking of man, or of that which is in him, the question concerneth not Gods work or creation: for Adam was created another maner of one than we be at this day. VVee be faine from the state whercin God had set Adam and all mankind in Adams persone. Adam was created after the image of God, and indewed with excellent giftes of grace, yea and vnsubiect to death. And what importeth that image of God? A perfectnesse, a rightuoufnesse, and a foundnesse wherethrough God vttered his greate riches, so that in effect man was as a mirroure of the excellent glorie that shyneth fully in God. But by sin we be bereft of all giftes of grace, and banished out of the kingdome of God. And by cause he hath forsaken vs, we are also destitute of lyfe, whereof he is the fountayne and welspring. For wherein lyeth the fulnesse of all good things but only in God? Then must we needes conclude, that being cut off from him, we be left in all miserie, yea and euen in death. But (say I) this procedeth not of our creation, but of that wee be destitute of the benefite that God had giuen vs, and hencefoorth haue it not any more.

And how are wee bereft of it? By sin. Heere a man might moue a question: It seemeth that Iobs meening is, that the cause of our vnbeleef and of all the sinnes and vices that are in vs, is by cause wee come and descend of Adams race: and wee come not of Adam, but as concerning our bodye. VVhere doeth sinne dwell? where hath he his proper seate? In the Soule. But there is no shewe of reason that mennes Soules also should come of the race and lyne of Adam. Therefore it seemeth that Iob reasoneth not aright. But wee haue too marke, that like as God created all mankynd after his owne image in the persone of Adam: euen so also through Adams sin, not only Adam himself, but consequently also all his offspring were de pryued and shct out from the grace that had bene bestowed vpon him. And whereof commeth that? By cause wee were all inclosed within his persone, according to the will of God. VVee must not heere dispute by naturall reason too knowe whether it bee so or no. It behoueth vs too knowe, that it was Gods will too giue that too our first father which he would haue vs to bee: and when he tooke the same from him, wee also were in the same ruine and confuzion with him. Then let vs haue an eye to this ordinance of God, let vs settle our selues therevpon, and let vs not beleue our owne wit and imagination. Thus ye see shortly what we haue to beare away. True it is that this matter might be dilated more at large: but it is ynough for vs too vnderstand the cheef point in two or three words: which is, too mynd the thing that is conteyned here: namely that it is no maruell though

though men be full of vncleanesse, and that there is nothing in them but filthinesse. And why? For they be taken out of a corrupt lump, and therefore there is not so much as one that is otherwise. True it is that although Iesus Christ was very man: yet was he exempted from all our vncleanesse: but that was by cause he was conceived by the holy Ghost. God ordeined peculiarly that our Lord Iesus Christ should be conceived by power from above. And why? To the end that Adams vncleanesse might not light into him, nor hee be defiled therewith. But when that wee be conceived (forasmuch as it is by the common order of mans nature) we be subiect to the said corruption. It is not possible to find any one mortal wight that is not full of all vnrighteousnesse, sauing only our Lord Iesus Christ. And why? For let vs marke from whence we come. So then we haue to call to remembrance what hath bin touched: that is too witte, in what wise wee ought to alledge vnto God the shortnesse of our life and the miseries wherewith the same is subiect: which is to the end he shuld haue pitie vpon vs, and not to murmure against him. Howbeit therewithall we must also mislike of our owne life. And that is it that I haue touched alreedy: namely that if we wilt well that our life is flightfull, and bethought vs of the miseries wherewith it is fraughted and as it were pestered: we wold not be so farre in loue with it as wee bee: but heere ye see a good cause why we ought to be so much the more waker. Neuerthelesse it behoueth vs to keepe a measure in this behalfe. For there haue bin many of the heathen whiche haue knowen the thing rightly that is spoken heere, and haue bin so fully perswaded of it, that they haue bin weery and loth to liue in this world, yea & we see they haue fordone themselues. And how was that: They saue well the miseries that are heere: But wee must not come to such extremitie. VVhat then? VVhen we consider that our life vanisheth away in a moment, let vs consider also from whence the same swiftnesse proceedeth: that is to witte, from sinne. For we were not created to the end that death should haue dominion ouer vs. That is come vpon vs from our father Adam, in somuch as all of vs are gilty [of his sinne.] Therefore when there is any talke of the shortnesse of our life, we must enter into this acknowledgement of originall sinne. And againe, whence come all the miseries that hedge vs in round about, but by cause we be banished out of Gods kingdome where all our welfare lieth? Then are wee miserable so long as we be separated from God. But we be separated by reason of our sinnes: and therefore it standeth vs on hande to returne alwaies thither. VVhen we haue learned to blame our selues after this sort, we shal not deale as those do that murmure against God. How now say they? It is seene that men are as it were the chiefe worke of God among all his creatures, it was his will to shewe muche more excellencie and dignitie in them than in al the rest, and yet are they vexed and troubled beyond all measure. And what meaneth that? Verely many heathenish folke haue heerevpon taken occasion too murmure against God, as who should saye, hee had set man vpon a scaffold to make a mockerie and gazingstocke of him, notwithstanding that he seeme to be the noblest of all creatures. But when we shall haue considered that all the miseries whereto we be subiect proceede of our owne faultinesse, by cause we be all sinfull: we shall haue our mouthes stopped so as wee shall no more presume too murmure against God. Marke that for one point. But yet is not that ynough. For vnlesse we haue an eye too the remedie that God hath giuen vs: out of all doubt we shal be caried away with such desperation, as we cannot

but blaspheme God. And in very deede it is certaine that those which fordoe the selues, do it as it were in despite of God. And why? For although they had knowen them selues blameworthy of their owne miseries: yet had it not booted them to the asswagement of their sorrowe and heauinesse. Therefore if we will not fall into despair: let vs haue an eye to that which is able to assuage al our anguish. As for example. First, although our life be miserable: yet neuerthelesse God maketh vs to taste of his goodnesse so many wayes, as we may well conclude that we be rightly happie, by cause he maketh vs partakers of his benefites. Our life is short: howbeit it is not so shorte but God giueth vs respite ynough to know him to bee our father and sauoure, and to talke what his power is in vs, and calleth vs vnto him. If we shuld not haue this benefite past a quarter of an houre, nor inioy it any longer time: I pray you ought we not to make account of suche a benefite? Againe, although we suffer heate and colde, and hunger and thirst, and be diuerse wayes persecuted, and besides the inconueniences that happen at other mens hands we haue a gulfe within vs, as in deede wee haue store of temptations that come vpon vs, which verely are as many incomberances: Yet notwithstanding God giueth vs some taste of his mercie in that we see he holdeth vs vp, and in that when it pleaseth him to chastise vs, either he giueth vs pacience, or else so measureth his rigoure, as we alwaies feele his goodnesse. Seeing thō that euen in the troubles and vnquietnesse of the world we haue some occasion to comforte and cheere vp our selues in God: Is not that a recompence that ought too suffice vs? can we now complaine that God hath set vs in this world? Haue we not cause rather too blisse and glorify him? Then let vs marke well that it standeth vs in hand to beware that we fall not into such extremitie, as to say, VVo worth man, it were better that he had neuer bin borne, than to be so turmoyled in this world. If we haue not the foresaid consideration, we may be sure we shall come to confusion. VVhat is to be done then? VVe must ioyne both the poynts together and say, Alas what is this present life? For we be no sooner entred in to it, but we giue vp the Ghost. And if we tarrie heere any while at all: we see nothing before our eyes but myserie. Not only the graue hemmeth vs in on all sides: but also it were better for vs to die some one kind of death out of hande, than to bee so assaulted with thousande thousande. And afterward when we haue ouerpasseed so many incomberances, in effect we do but pine away by peecemeale. Therefore if wee bethinke vs well of our estate: we shall haue good cause to mislike this world, by cause that all the inconueniences which we indure, do proceede of our owne sins. But what though? Yet dothe God in the meane while make vs to feele his goodnes, and he will not haue vs so dismayd and ouerforrowed, as we should not haue whereof to reioyce in him. Furthermore forasmuch as he sheweth vs that we be but wayfarers in this world, and that our miseries shall not continue heere for euer: the shortnesse of our life ought not to greeue vs, but rather to comfort vs. And how is that? For as for those which are so fantastickall as to say, Tush, what is mans life: It is gone with the turning of a hande, They that rest vpon that point, do fall to hartburning, and say, must we liue so small a while? Doth God play mockholyday with vs to say, returne againe to me out of hand? Could he not giue vs a longer life, or at leastwise make vs to knowe what were the remedie of our life? But we haue not one day of good time: for our lyfe hangeth by a threed, and death is alwayes betweene our teeth. Behold (I say) at what poynt they be which do al-

together



together settle and rest them selues vpon the shortnesse of mas life. But let vs thinke thus with our selues: VVell then, God meeneth not that we should linger heere for euer. True it is that we be subiect to many miseries, in somuch that he which knoweth his owne state ought to sigh and grone continually so long as he is in this world. But God hath appointed it an end, and when he calleth vs to him selfe, then is the good and sure rest. And the care standeth not therevpon hauing a life that is equall with this life in length of time: but God maketh vs partakers of his owne life, which is endlesse. And therefore let vs be of good cheere, seeing we haue whercof to reioyce in the shortnesse of our life, and cause to be patient, and no cause at all to bee very much out of quiet. And why: For if we had a hope of the heavenly life then should we perceiue that this world is nothing. And if we be now and then disquieted. VVell may we sigh for the matter, but we shall be comforted by and by, by cause we be sure that God will bring vs to a good end by receiuing vs into his euerlasting rest. Thus ye see in what wise we ought to marke this doctrine if we purpose to fare the better for it. Furthermore, forasmuch as we see men so turmoyled with vnquietnesse, and tormenting themselues with their owne affectiōs and lusts: we haue so much the more cause to bridle our fleshly afflictions. For which of vs coueteth not to liue in peace. VVe can well confesse that although we haue all the world at wil, yet notwithstanding if we be vnquieted in our selues, behold it is so great a corzie, that all the rest is nothing woorth: we can cōfesse this. And wherein lieth our peace. In hauing our eye vpon God, and in resting in such wise vpon the loue that he beareth vs, namely vpon his free loue, as we do acknowledge ourselues to be alwayes vnhappie, till he receiue vs to him selfe: and moreover in traueling towards him and his kingdome, without setting our harts vpon these corruptible things. Lo wherein the peace of men consisteth. But in steede heereof it seemeth that we wil make warre with God, to the end he should rise vp against vs and make vs feele what an enemy we haue when he is faine to set vpon vs. And therefore let euery of vs beware that hee bridle his passions and affectiōs. For if we come like wild beasts to lit vp our selues against our God, must we not be worse than starke mad? Then let vs beare well in mind what is saide heere concerning the troublesome of mas life: let vs so thinke vpon it as it may serue to rule and correct our wicked lusts, which stirre vs and thrust vs forward vnto all euill. Ye see then in what wise we ought to practice this lesson, to receiue good and available instruction by it to our saluation. Specially vpon this poynt where it is said, *that no man can make that thing pure and cleane whiche cometh of vncleannesse and filthinesse*: let vs marke well that heere our Lord ment to send vs to confusion, to the intent we should not haue aught wherof to boast, but only in him and of his meere goodnesse. And it is requisite that men should be shamed after that sorte, by cause they blindfold their owne eyes, and beare themselues in hand that there is much worthinesse in them. VVe see the diuill neuer ceased yet to deface that which is conteyned in the holy scripture concerning the corruption that is in man. There haue bin heretiks ynough, which haue borne the world in hand, that originall sinne is nothing, except we follow Adam of our owne wil. But yet Gods will was that they should not altogether preuayle. Neuerthelesse, in the papacie, there is forging of free will, and there is building of morall vertues: the reason whercof is set downe afore. And to what end tendeth all this, but that men should like well of them selues, and

thinke them selues to haue some goodnesse in them? Not that any body dareth saye that a man is able to saue him selfe. For euen in the papacie it will be confessed that we haue neede of Gods grace, not only in forgiuing oure finnes; but also in aiding vs with his holy spirite. And yet for all this, they say not that all cometh of him. The Papists will not confesse that. But they say, that we haue a certaine portion of goodnesse in our selues, and that God had neede to helpe vs out with the rest. Lo howe God is made a cohelper: that is to say, he must help our infirmitie, but yet must we on our side be companions with him. The deuill hath so bewitched men, as he maketh them beleue they be I wote not what: and yet for all that, we see also, that too the worldward men stande greatly in their owne conceits. How cometh it to passe that such as haue any witte or knowledge do so aduance themselues? As for them that are in credite and authoritie, are they not as idols that honoure themselues? To be short, there needeth nothing to perswade men that there is great woorthinesse in them. For although no man tell it them: yet doth euery man forge and frame store of flatterings put to vs besides, we receiue them as easily as may be, and they be fuger to vs. God therefore is fayne to knocke vs hard vpon the heads with great beetles to beate vs downe: for if he should let vs alone as we bee, pride wold dwell continually in vs, and wee wold not bow downe our necke, no her wold we be acknowne of our dette, as they say. And that is the cause why the holy Ghost speaketh to vs of the vncleannesse which is in vs by nature, as when Dauid in the one and fifteth Psalm faith, that he was begotten in sinne and that his mother conceived him in sinne: he accuseth not nother his father nor his mother, but pleadeth gilty for him selfe, as if he had said, that hee was vncleane before God, euen from his birth. Howbeit we see that Job was so carried away in his former passions, as he applied this thing to himselfe contrarie. VVherefore faith he that the thing which cometh of vncleannesse cannot bee pure and cleane? His intent is to seeke some starting hole, to abate the damnation that lieth vpon all men. But it is cleane contrariwise, as we see in the text that I alledged out of Dauid. For after that Dauid had acknowledged his horrible sinne whereby he had offended God, hee hild not him selfe contented with that, but passed further, saying: Alas Lord, it is not only in my life time that I haue done amisse: but I haue also brought such a possession of sinne from my birth, that euer since I was borne into the world I haue still increased more and more in the euill wherof I had the seed within me.

Thus ye see how Dauid did set originall sinne before his eyes, not to hunt for any pretence to cleere himselfe before God, but to passe the condemnation wherein he was. Then must we so deale, when we speake of originall sinne, as it may not bee too exempt our selues from Gods iudgemente as we see these skoffers do, whiche say, that seeing man is ordeyned to sinne, seeing hee is misframed by nature, seeing there is nothing but ignorance in him, seeing he is altogether rebellious agaynst God: what can the poore creature do? Is it meete that God should therevpon condemne vs? For certesse although we be so wretched: yet is that no shifte for vs, but it rather serueth to inhaunce our euill. VVhen Sainte Paule saith that we be naturally the children of wrath: meeneth hee too cleere men that they might haue a good care to Godward, and that our finnes might not bee layde too our charge by cause we haue the roote of them in our owne nature? Saint Paule meeneth no such

Psal. 15. b. 7

Epb. 2. a. 3.

Rom. 3. e. 19

such

such thing: but saith it is to the end that all fleshe should be confounded and all mouthes stopped before God. Ye see then to what point we must come as oft as we speake of originall sinne: namely, we must from day to day enter into the examination of our selues, to knowe that we haue offended God so many wayes as we haue deserued to die for it, and therevpon to say, Alas, when we haue gathered together all the faults that we knowe of, yet are there an infinite fort beside. For it is vnpossible that men should call to mind the hundreth part of the offences that they haue committed against God. And yet besides all this, we be borne in sinne, yea and we be foked in it, and behold we be sinners before God, before we haue any discretion. VVhen we bethinke vs of this, we shall haue cause why to humble our selues and too yeeld all glory vnto God. VVhen Iob saith, *who is he that can make a pure and cleane thing to come out of vncleannesse?* thereby he sheweth that men are starke mad when they beare them selues in hande that they bee pure and cleane.

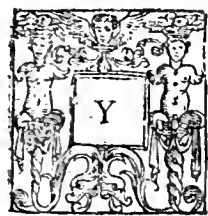
The let vs bear in mind, that as in respect of our selues, there remaineth nothing for vs but confusion and decay, bycause we be so ouerladen with sinne and vices, that God might rightly cast vs away: and yet neuerthelesse that forsomuch as he chalengeth to him selfe the office of washing and clesing vs from all our spottes, we must resort to him for refuge, and that specially bycause hee hath giuen vs our Lord Iesus Christ, who hath all cleannesse in him. God seeing vs defiled and stayned, and that the way was ouerlong and high for vs to come to him: hath voutsafed to giue vs such a holines in Iesus Christ: that if we can once wash our selues in his bloud, we shall

become pure and cleane from all our filthynesse. VVhen we once know what lump we come of, and that there is nothing but vncleannesse both in our bodies and in our minds: Let vs pray our Lord Iesus Christ to voutsafe to rince vs with his bloud, and to shead out those his cleere waters vpon vs, whereof Ezechiell speaketh: that is too witte, That by the holy Ghost which was giuen vnto him in all fulnesse, we may be so washed fro day to day, as in the end we may come to the purenesse which hee hath promised vs. As now we haue need of a double clesing. The one is that God should forgie our faults: and that is the washing away of our spottes. The other is that he should renew vs by his holy spirite and clesse vs from all our wicked affections and lusts. Hath he done so for one day? He must be faine to continue it all our life long vntill he haue brought vs to the perfection which we long for, and shew vs that our hoping hath not bin for nought, and that we shall not bee disappointed of oure longing, conditionally that wee haue waited for it as hee requireth.

But let vs fall downe in the presence of our good god with acknowledgement of our sinnes, praying him too make vs so to feele them, as we may know how greate neede we haue to flee to his mercie: and that when hee shall haue made vs to feele his goodnesse in the middes of our affliction, we may not desire to liue in this world, saue only to glorify his holy name. And so lette vs all say: Almighty God our heauenly father, we acknowledge and confesse according too the truth, that we bee not worthy to lifte vp our eyes to heauen, to present our selues before thee, nor to presume so farre as that our prayers should be. &c.

### The. liiij. Sermon, which is the second vpon the. xiiij. Chapter.

5. Are not his daies limited? Is not the number of his moonethes in thee? Hast not thou made an ordinance vvhich he shall not passe?
6. Turne thee avvay from him, and let hym be at rest, till hys desired day come, as the day of a hireling
7. For there is hope in a tree that is cut dovvne, that it shall spring againe, and that his impes vwill grovve vp agayne.
8. Although his roote be vvaxed old, and that his body be seared and dead.
9. Yet vwill he spring agayne by force of vvater, and then vwill he spread foorth as a plant.
10. But if a man faile, so as he die, he commeth no more.
11. Like as if the vvaters should shrinke out of the Sea, and that a riuer should passe avvay.
12. Euen so men rise not agayne, till there be no more any heauen: they thinke not of it, nother do they rise againe out of their sleepe.



Este day wee sawe the request that Iob made by reason of the ficklenes of mans life. The sum wherof was, that forasmuch as man is so fraile and slightfull a creature, it seemeth not reasonable that God shuld pursue him with such rigoure, and vter his force so against him. And (as we haue seene afore) he declareth that the life is not so short, but it is muche more miserable, and men are as it were in continuall torment in it.

But now hee addeth further, that God hath the life of man in his hande, and hath limited it a tearme which cannot be passed. If a man liued but for a fewe days, and that God hath not ordeined it: yet might a mā say, well, God is displeas'd and therefore he cannot abide that a little time should passe without punishing

them that haue done amisse. But seeing he hath foreordained that we should liue, and al at his pleasure and determination, and seeing he hath poynted the last instant of our life and will haue vs to come to the same: seeing it is so (saith Iob) that he cannot indure that a man shuld finish his course, and come to his dayes end as dothe a hireling: why doth he not handle me more gently? And seeing we be so troubled with vnquietnesse in this presente lyfe, it may well be said that we be like a laborer that is hired by the daye. Looke vppon a labouring man, see howe hee toyles him selfe too earne a peece of money: but when his dayes worke is at an ende, hee taketh his rest, he hath his wages. Euen so is it with vs, all oure life long: bycause it is subiecte too so manye myseries, wee are in hope that when that is paste wee shall bee quite discharged. For if Deathe bee once come, it is as if wee hadde made an ende

an end of our taske, we haue cause too be glad bycause we come to rest. Thus ye see what Iobs meening is. But heerewithall we must also beare continually in minde what hath bin said: namely that heere he declareth hys owne passions, which we must not allow of, for somuch as God condemneth them. And wherefore are they written? First to the end that we might see that euē the perfecteit sort, (although they be neuer so pacient faile not to haue great hardnesse in fighting againste the passions of their flesh, when God layeth his had vpon them. VVe must not thinke that Iob and such other like were made of steele, or senslesse folke. Although there were a singular stoutnesse in them, and that they indeuered theselues to obey God: yet was it not without touch of brest, for they were faine to feele maruellous stings in their flesh. And although they outtooode the temptations and gat the vpper hand of them: yet had they stormes and were tossed too and fro in the meane season. And this is tolde vs to the end we should stand the more vpon our garde, and pray God to strengthen vs, assuring our selues that although we had neuer so good a desire to honour him yet should wee be vanquished by: and by, were it not that he holdeth vs vp by his hand and giueth vs strēth from aboute to fight valiantly with stedfastnesse. Besides this, we be admonished also not to be out of hart, though we seeme at the point to quaille, nor to bee discouraged for all that. For the excellentest men that euer were, haue alwayles bin so effeebled for a time: howbeit God hath stood to them in such wise as they haue gotten the vpper hand in all their battells. And God will giue vs such victorie also, if we call vpon him, and be not so foolish as to sooth our selues in our owne vices. Finally let vs consider to what vse we ought to applie that which is sayde heere: namely, that *God hath bounded the time of mans life.* Very well. Is it to the end we might say he ought too leaue vs as he found vs: and that he should get him away from vs? as Iob saide yesterday that it seemed vnreasonable that God should open his eyes vpon so wretched creatures, and that he ought to let men alone there bycause they be not worthy to bee matched with him, for what strength is there in them? No. But let vs marke what a faire hande we should make if God shouide get him away from vs: I meane, if he should not guide vs to redresse vs when we do amisse. If we liue but one daye without Gods visitation we fall asleepe in our sinnes: & much more if he spare vs a long time: according as wee see that when men are in prosperitie, they know not that there is a God which is a iudge ouer them: they cannot find in their harts to be hild vnder any yoke or to be bridled: a man cannot by any meanes bring them to reason. Seing it is so: how rebellious wold we be if God should let vs alone all the time of our life? How wold we play the horses that are broken looce? There wold be no way to make vs to knowe our selues, that wee might returne vnto God. Therefore it behoueth vs to pray him to pittie vs, and so to tame all the lusts of our flesh, as we may be teachable and obedient towards him. So then let vs marke well that it was an excessiue passion in Iob to alledge that it were meete and conuenient for God to let men alone as they are, bycause their life is short and brittle, and bycause that hee him selfe hath assigned it a determinate terme. Againe it is very requisite that God should watch ouer vs and looke narrowly to vs, bycause it lieth not in vs to guide our owne steppes. And if wee were not in his protectiō, I pray you what wold become of vs? For it is pitifull to see with how many deathes we be beseeged Had not God neede then to haue a fatherly care of our life? So whereas Iob desireth God to with-

draw himselfe from him, let vs pray him to draw neerer vs, and that in two sorts. The first is, that inasmuch as it is for our behoofe to be in his custodie to be maintained by him: bycause we liue not but in him, nor are susteined but by his power: it may please him to make vs feele hys presence, and to know that he is neere at hand to vs, too aide vs and succoure vs. And furthermore (which is the second point) that it may also please him to be neere at hand with vs to chastize vs when hee seeth vs too farre out of square. True it is that we ought to pray him too vse such gentlenesse towards vs, as we may not be pressed more than we be able to beare. But yet therewithall we haue also to desire him to lift vp his hand when hee seeth that we haue neede of any correction: For if hee should let vs alone, it were ynough to rocke vs asleepe and to make vs very blocks. Thus much concerning that point. But aboute all we ought to wey well that which is said heere, namely *That the life of a man is determined by God, that he hath the account of our monethes in his bandes, and that he hath set an ordinance whiche cannot bee passed.* Heerevpon wee haue cause to take great comfort, for that our life is in Gods hand. Behold heere what is the cause that mē are so fearefull as they dare not stirre one finger but with trembling, and it seemeth too them that this thing or that thing may befall them: namely for that they knowe not that God hath them in his keeping, and that it belongeth to him as well to take them out of this world as he hath created them. For were we throughly periwaded of that, it is certaine that we should go on our pace, and not be so tormēted as we be: So much the more then ought we to make account of the doctrine that is contained heere: that is to witte that God hath limited our dayes. Howbeit it is true that we must keepe a mean in this behalfe. For although we ought to warrant oure selues seeing our life is in Gods hand: yet must we not be rash to cast our selues geerishly into any daunger: but we must walke aduisedly according as God commaundeth vs. There are some fantasticall persons, who hearing that the dayes of a man are numbered, and that we can nother lengthen nor shorten our life, bycause it is in Gods hand and at his good pleasure: will by and by saye, very well; hen if I do all that comes in my head, it is all one: he that is borne to be hanged shall neuer be drowned, as the prouerb saies among the papists. Yea and whē the vnthrifts that are amōg vs are disposed to dally with God: they vse the same: and wold God it were not so common as it is, but in dedde it is too common, and men know wel ynough of whom I speake. So thē ye see how these despisers of God take occasion to say that we may shut our eyes and passe through fire and water, bycause God hath limited our dayes. Yea but it is not to that intent, that the scripture speaketh so. It saith that God hauing put vs into this world knoweth how long he ought to hold vs there, and that we be in his hande, and that it behoueth vs to depart hence whenfoeuer it shall please him according also as it is saide in the nintieth Psalme. *Psal. 90. 4. 3* And wherefore is it told vs: to the intent we shuld learne to put our selues into Gods hand, and to say: VVel Lord seeing it is so that thou disposest of vs at thy good pleasure: giue vs the grace to liue and die according too thy good will, that we may not couet to liue longer than shal please thee, and also that our life may not seeme ouerlong to vs when thou liuest to hold vs heere, and that in the meane time we may serue thee by spending the time well which thou hast giuen vs, the rather for that it is so short. And agayne, heerevpon, Lord, seeing thou holdest our life in thy hand, and yet will not haue vs to knowe what the terme of it is, but haste referued it to thyne owne

owne knowledge: graunt vs the grace to walke in feare and warely. Thou hast giuen vs meanes to mainteyne this present lyfe, thou hast giuen vs meate and drinke. Giue vs the grace to vse them soberly and with all temperance.

Moreouer thou haste giuen vs remedies: If wee bee diseased, thou wilt not haue vs too want any thing. And therefore giue vs the grace that we may not desire to tarry in this flightfull life, but only to serue and honour thee. So Lord let vs walke in all points as thou commaundest vs, according to that which is said in the one and nintieth Psalm, that God will send his Angels to garde vs that we may not stumble nor make a false step when we walke our wayes, that is to say, that we may not play the stray colts, nor skurrie heere and there, as these vn-thrifts do, who will not by any meanes submit themselves vnto God. Therefore whensoever we abide in the way that he sheweth vs: then are we garded by hym and his Angels. This done, wee must also conceiue a good and holy hardinesse when God will haue vs to enter into any daunger. As how? VVe see at this day what the state of the poore Christians is: that is to witte, that they be as sheepe in the woollens mouthes. Now if wee should go about to excuse our selues from seruing of God, and forbear to confesse our faith bycause it cannot be done without ieopardie of our life: suppose yee that God will accept so fond an excuse? No. And why? For he hath our life in his hand: let vs trust in him that he will keepe vs as he is good and faithfull: if it please him that we shall continue, it shall not be without hys will, and then will he giue vs strength and power. Thus ye see how we must applye that to our vse which is spoken heere. Otherwise, it will betide vs as we see it hath done too many others, who shrink away and giue ouer the seruice of God bycause they shun the crosse. And why is that? Their vnbeleefe is the ground thereof, bycause they know not, or at leastwise are not thoroughly perswaded that God hath appoynted their tearme, and that they cannot prolong it, do what they can. For if we were fully resolu'd of that poyn't, it is certayne that we should be the bolder to spend our selues when it standeth vpon the honoring of God and the performance of our duetie, according as becommeth euery man in his degree. I say we should haue another manner of constancie and stoutnesse than we haue. True it is that this must not make vs rash, in such wise as we should go seeke daungers of our owne heads and without aduice. But whensoever neede shall require, we shall not sticke to go vnto death, for so much as we know that men (whatsoever they attempt or praclize against vs) are able to do nothing.

So then seeing that this doctrine is greatly for oure profite, lette vs determine too beare it well in minde, and therevpon conclude, (according also as our Lorde Iesus Christ telleth vs) that the very heares of our heads are numbered, and that God holdeth vs in such wise in his custodie, as we neede not to feare that any thing can happen vnto vs without his good pleasure. True it is that Satan assayeth all the meanes he can: and on the other side we see that men make full reckning to turne all vpside downe, and it should seeme they wold confounde heauen and earth together. Yea but when they haue done their vttermoist, they are not able to take away our life except God giue them leaue and be willing therewith. And how can we withstand them? So then, let vs looke only what God commaundeth vs, let vs looke what our calling and duetie beareth to do, and let euery man imploy himselfe faithfully, assuring our selues that we shall

finish our course, yea euen bycause we be in the hand of God. Thus ye see what we haue to marke vpon this sentence. Now after that Iob hath said so, he addeth: *That there is hope in a tree: when a tree is cut, he may spring againe, and specially if he haue nurrisshment of water, he may flourish a freish. But there is not the like hope of a man: when he is once dead, he is past recouerie* (saith he) and therefore God ought to haue pitie of so poore a creature. Heere at the firste blush it may seeme straunge, that Iob cutteth off ail hope from a man when he is once dead. For it seemeth that heere is no remembrance of the euerlasting life, as though mens soules died with their bodies. But let vs note first of all, that when Iob speaketh of men, he speaketh in his passions and torments (as we haue seene already) and therefore he hath no further respect but to this present life, according as when we be pressed with any miserie, our minde runnes vpon nothing but that. If it be sommetime and we be ouerwhot, we thinke that hard frost were the pleasantest & hollosome thing that could bee. And why? Bycause we be forepossest with the passion that greeueth and tormenteth vs. So the forasmuch as Gods hand was so fore vpo Iob, he had none other regard but to get out of his presente paynes: and as for the hope of the life to come, he minded it not at all. And heere it is to be seene what menne are when they bee troubled after that sorte with aduersitie, if God doe not releue them and strengthen them.

True it is that Iob cannot be charged to haue concluded that God doth vtterly roote out men, when hee taketh them out of the world: Iob (I say) made no such final conclusion. But yet for all that we must note that he was so dazeled with his passions, that as then he remembered not that man continueth stil in God after his death, and hath there a secret life, & that the same life hath a good seed, so as we shall be fully restored to a perfectio, from which we be farre off as now: that is to witte, in his heavenly glory, and glorious immortalitie. Iob the had not that remembrance with him, to settle himselfe therevpon, but was dazeled in his passions for a time. And therefore we must looke to our selues, that we be the warer, as I haide afore. Euen so is it in the rest of these words. Certainly Iob knew wel that God doth men a singular good turne when he visiteth them. And if a man had asked him why? Is it not a great honor that God doth to vs, in that whereas we be but stinking carkeffes, yet he vnterseth to cast his eye vpon vs, and to chastise vs when we haue done amisse, as the father doth his child? He wold haue answered, Yes. But yet for all this, he was not able to conceiue it at the first brunt, that he might haue resisted hys owne passions, but was faine to be tormented and too indure great distresse. So much the more then ought we to receiue this aduertizement: Alas Lord, our life is but short and brittle, there is nothing but althinesse and corruption in vs, and yet for all that, thou forgettest vs not.

Deferue wee that thou shouldest regarde vs? Are wee worthy that thou shouldest visit vs? Alas no Lorde. For the very Angels of Heauen are not woorthie of that: and how then should we be worthy, who are but rottennesse and stinch? But what for that? Thou of thine infinite goodnesse art willing to be friendly and familiar with vs, and thou beholdest vs with pitie. And when we haue done amisse: instead of tying vs therevnto, thou still pullest vs backe to thee, and assauest all meanes to bring vs to repentaunce. And Lorde what a goodnesse is that? Lo how we ought to speake. The same also is to be said in this presente sentence, that wee may fare the better by it. For sith that men haue no strength in them selues, nor can spring and shoote forth braunches

new againe as trees do which haue some roote in the earth: but do rotte away quite and cleane: let vs acknowledge the good that God doth vs in that it pleaseth hym to preferue our life after the common order of nature, and also keepeth it hidden aloft to be manifested againe in time conuenient. Therefore let vs acknowledge the same to be an inestimable priuiledge. But for the better vnderstanding of this lesson, let vs marke first that although men bee immortall, yet they haue it not of their owne strength. For it is not without cause that Saint Paule yeeldeth the title of immortalitie and euerlastingnesse peculiarly vnto God. And what shall wee say of the Angels then? What shall wee saye of men? Are they mortall as the brute beasts? It is certaine that we feele wel how god breatheth power into our soules. Ye see then that we haue this spirituall life from elsewhere and as it were do borrowe it. But that is not all. For although oure soules come not to nought, ne rotte away as our bodies do: yet notwithstanding whē they be alienated from God they be in a farre more horrible death, than if they were vtterly returned to nothing. Our state were better if we were vtterly foredone than to be separated from God and to feele him to be against vs. Then must God be faine too giue vs another life, which is, that he knit vs to himselfe by the grace of his holy Spirit, so as hee may liue and reigne in vs. If we haue this once: it is the chiefe benefite wherein we can ioy. But in the meane while God worketh after a straunge fashion and vnknowne too mans reason. For let vs consider what the state of the faithfull is during their life in this world. They are not only set in like state with the vnbelevers, but are made much more poore and miserable. For if a man looke vpon the children of God, he shall find that they be afflicted, so as it seemeth that they ought to be cut off from mankynd as though they were not worthy to liue vpon the earth. Thus ye see after what sort God suffreth his to be dealt withal. What is to be done then? Let vs come backe to that which Saint Paule saith to the Colossians, that is to witte, that we be dead, and that our life lieth hid in oure Lord Iesus Christ, and God will shewe it in due time. And by this we see a goodly similitude in that which Iob setteth downe. For he saith that the trees fade at the coming of winter, there appeereth no more greenenesse in them, and it seemeth that all is dead when the leaues are falne off, and the trees themselues frostbitten: and yet for all that, life ceaseth not to lie hid both in the rootes and in the heart of them. VVe see that when the spring time is come, all shootes forth againe, and the liuelines that was vncene for a time sheweth it selfe anew. Now if God shew vs this in the trees: will he not vtter a greater operation towards vs that are so excellent creatures? Soothly when Saint Paule speaketh of the resurrection, he reprobeth men for their beastlinesse, by cause they consider not how God doth shew vs as it wer natural figures of the resurrection, by the growing of the corne vpon the earth. Looke vpon the corne that is in the barne, it is drie, it is cast into the ground, and there it rotteth. VVe see it springeth vp againe, and for one graine there cometh vp twentie, or thirtie, or ten. Seeing then that God reneweth the graines both of wheate and of other corne yea and that euen by rotting: what will he do to men? Will he not vtter a farre greater woorke in them? Now then, are not we senselesse and brutish, when we perceyue not after what manner God woorketh to confirme vs in the hope of the life that he hath promised vs? As much is to be thought of that which he sayth here now. For when we see the trees (which in winter time were dead, or at leastwise seemed dead) become fresh and greene a-

gaine in the spring time: we must be confirmed in that which God declareth to vs, namely that although our life be hidden, and we be heere as it were in the shadow of death, yet should not that hinder vs to lifte vp oure heads continually, and looke for the resurrection that he hath promised vs. Yea and euen now although wee seeme dead, yet haue we Gods spirite dwelling in vs, which is a sufficient warrant of our life. And whensoever it shall please God to take vs out of this world, although our bodies rotte away: yet notwithstanding, seeing hee hath printed the seale of his holy spirite in our soules: thinke we that they shall perish when as he is the protector of them? So then, the frailtie that is in mans life ought too stirre vs vp the more to magnifie Gods goodnesse towards vs. If God wrought after another order, that is to witte, if when he bringeth vs backe to hym selfe by faith, he shoulde place vs heere as it were in a little Paradise, so as wee shoulde be lyke the Angels, and his power should shew it selfe in vs, and we be void of all these infirmities which we see, and our lyfe might not be like a shadow that vanisheth away, nor we be walled in with so many miseries, but God should dwell in the midds of vs and reigne peafably in vs: Verely these gracioufe gifts were so well worthy to be highly esteemed: But yet should wee in the meane while mistake them, we should not knowe from whence they come, we should be caried away into a vaingloriousnesse. As now when God humbleth vs so many waies, if wee looke vpon our present state, we see nothing but death. And yet neuerthelesse on the other parte hee sheweth vs and maketh vs too perceiue it both by experience and by faith, that we be aliue, yea verely in him, as of whose life we be partakers, and he maketh vs to see as it were in a glasse the said immortalitie which we waite for. Seeing then that God after he hath humbled vs, bringeth vs to the hope that I spake of: haue wee not the more cause to make much of his goodnesse to vsward, and to say: Alas Lord that thy spirit should dwell heere in oure bodies which are but wormes: and as for our soules there is nothing but wickednesse in them: and yet notwithstanding, thou O Lord hast chosen both our bodies and our soules to be the temples of thy maiestie, thou hast dedicated them to that vse. Lorde how greatly are wee in thy dette: How much are we bound vnto thee? Againe, although this body heere do go to decay, yet are wee sure that they shall be restored once againe, and that in sted of this transitorie lodging, we haue a dwelling place prepared for vs in Heauen, and therefore it ought not to greue vs to droope away by little and little till we be quite and cleane dispatched. Seeing we haue that, ought we not to be stirred the more to praise God? So then, we see how we may applie that thing to our instruction, whiche Iob turneth heere too an euill vse in going about to expresse the pangs that he felt, and whereagainst he fought.

And furthermore when we spake of our owne state, let vs marke well that on the one side we must consider what we our selues are, and on the other side what God is able to do, and what his power is. I haue saide alreedy that it is very requisite that men should know themselues and looke into them selues. And why? I haue told you that also alreedy: that is to witte, by cause wee neede no pricking forwarde to vaingloriousnesse. For howe frayle so euer we be, yet it is too bee scene that the most parte of vs ruffle it out, and runne riot, and forget the miseries that ought to bridle them.

VVe see thys with our eyes, and euery one of vs should be infected with that vice, if God prouided not

for

1. Tim. 1. c. 17.  
5. d. 16.

Col. 3. 4. 5

1. Cor. 15. c. 36.

2. Cor. 5. 4. 1.



for it. Therefore we cannot forbear the considering what our miserie and feeblenesse are, and that our life is as wretched as any thing can be. VVhē we know this, we shall haue good cause to mislike of our selues and too call vpon God and to pray him to haue pitie vpon vs. And also therewithall we must consider what his power is. And why? For if we measure that which we hope for, by that whiche wee see, what will become of it? VVhat shall become of the resurrection: VVhat shall become of the euerlasting saluation that is promised vs: VVhat shall become of his heavenly glory? For is it likely, that when our bodies are rotten, they shall bee partakers of Gods glory? Or that we, who see our selues to bee so fraile as now, must be companions with the Angels in Paradise? or specially that we shall be matched with the sonne of God? VVe knowe that all maiestie and all soueraintie both in heauen and earth are giuen vnto him. [Is it likely] that we should resemble him: or that we should be members of his body to be partakers of all that which is giuen vnto him? Can this enter into mans reason? VVhat is to be done then? Let vs acknowledge that which Sainte Paule saith to the Philippians, that God will raise vs vp by his power, whereby he made all things. See whither Saint Paule sendeth vs when he intendeth to strengthen vs in the hope of the resurrection. As if he should say, My friends, let vs not looke at that which is possible in our imagination, for God will not haue men to rest there. But let vs enter into a higher consideration, which is that God disposeth all things, yea euen about our vnderstanding, insomuch that whē we thinke vpon his works, we be astonished, and not without cause. For he worketh wōderously: insomuch that we through that power of his (saith he) whereby he made all things, are trāformed into the glory of our Lord Iesus Christ. And although our bodies be now weake, and subiect to so many necessities: yet shall they be taken into the heavenly glory.

Thus yee see the two thinges whiche wee haue too consider: namely too humble oure selues on the one side: and on the other to haue a certaine and infalible hope of that which surmounteth our capacitie, and cannot be conceiued of vs in case as we be. But heerewithall let vs gather that which Iob meeneth heere. For inasmuch as man cannot receiue of him selfe, nor is renewed as trees are, but is as if a riuer should drie vp, or as if the waters should shrike out of the sea: therefore wold he that we should not be plagued at Gods hand, so long as we be in this world. Yea but it is cleare contrarie. For if that men so destitute as they be, cannot for all that hold themselves from pride and excesse and from starting out of their bounds: what wold they do if they had no correction, as I said afore? So much the more then had God neede to abate mens pride and presumption which cannot easly correct it selfe. Forasmuch then as men do so liste vp them selues against God, and every man forget himselfe, yea and is puffed vp when he hath rest and ease. we had neede to be chastized, and to haue new correctiōs day by day. Yea verely. For if God shuld let vs runne out the race of our life without making vs to feele his roddes, and not quicken vs vp when we haue done amisse: Alas he shuld neuer come in time. VVhereto tend the correctiōs that God sendeth vs now a dayes, but to call vs to repentance? Now if God shoulde tarrie till we were dead, the gate wold bee shut, there wold be no time of returning vnto him.

Beholde (saith Sainte Paule) the acceptable dayes and the dayes of Saulation are while we be in our way. Then if God shoulde see men go astray and runne here

and there, and let them go on till they were false downe and tumbled headlong into the pit whiche they coulde neuer get out of: what a thing were that?

Therefore it behoueth vs too reason contrarie too that which Iob did: that is to witte, that seeing our lyfe is short, and not in so good case as a tree (let vs put the case it were so) by cause that when wee bee departed out of the world, it seemeth that all is perished: therefore it is good that God shoulde chastize vs as long as wee lyue. And to what end? To call vs to repentance: for after death there shall bee no more time. And as for the rest, let vs not doubt (as I haue touched afore) but Iob was of opinion, that it is good for men to bee visited of Gods hande although they shunne it. But there are skoffers whiche alledge Iobs example for a shrowding shecte, saying: Behold, the holy men haue forgotten the hope of the resurrection, they chased agaynst God, and complayned that God pressed them ouerfore, in somuch that they had no leysure to subdue their imperfections: and why then shall not the like be lawfull for vs? But (as I haue declared already) although wee bee patient in bearing of Gods chastizements, and in induring them quietly as we ought too do: yet saye we not to be moued, too haue our fleshe to shewe it selfe somewhat rebellious in vs. Therefore we cannot come vnto God to serue him, but wee shall bee assayed and pricked on all sides. But what for that? VVe must still fighte, according as the Apostle saythe, that we shall get no victorie but by syghting. And the cheefe battell that we haue to syghte, is againste oure selues and againste our owne vices, and that is the thing wherin we must employ our whole force.

So then lette vs marke, that whereas Iob speaketh heere of the lyfe of man as a person without regarde of the resurrection to come: he rested not wholly vpon that poynte, (for he had well forseene what that was) but meant too expresse the passion that he felt, too the ende that every of vs should bebinke hym selfe, and not be caried away when suche temptations befall vs. Moreouer if Iob were weakened after that sorte: let vs assure oure selues that we shall bee weakened much more. Howbeit, God which assisted him, will do the like for vs also. For his power is as inuincible to mainteyne vs at this day, as it was then. Hee calleth vs too hym at thys day euen of his owne goodnesse, which is not abated that he should not make vs to feele it as well as he made his seruantes of old time to feele it. And therefore when we see all things so confounded now a days in the world, as we wote not what to say nor where to become: let vs runne to our good God, casting oure eyes vpon our Lorde Iesus Christ, who will deliuer vs from all miseries and from all the troubles that are at this day in this world. VVell then: do we feele our selues feeble and weake? Let vs looke vpon our Lorde Iesus Christ, who is the power of God his father. Do we see our selues as good as already dead? The fountaine of life is come vnto vs forso much as God hath sent vs his only sonne. And to what ende. Euen to drawe vs out of the dungeons of death, and to assure vs that being vnited vnto him, we can neuer be set beside the saluation that is prepared for vs. Ye see then that if wee haue our eye settled vpon our Lorde Iesus Christ, wee shall not faile to thinke ourselues safe as well in the midds of death, as of the troubles of this world, by cause that by the meanes of him we be sure we shall come to the heavenly glory wherinto he is entered before vs, when we haue finished the course which we haue to runne, which now is subiect to so many miseries.

But

Mat. 23. 13.

Phil. 3. 21.

2. Cor. 6. 1. 2.

But let vs fall downe before the presence of our good God with acknowledgement of our faults, praying hym to make vs perceiue them better than we haue done, and yet notwithstanding after such a sort, as we may not become as folke forlorne, but returne to the remedie, desiring him to be pitifull to vs, and to shew himselfe the same towards vs, which he hath bin towards his in all times: and furthermore, that seeing it hath pleased hym to be at one with vs in the person of our Lorde Iesus

Christ, and that our Lord Iesus Christ hath giuen in his owne selfe vs so good a gage of his loue, specially by the death and passion which he indured [for our sakes] he suffer vs not to forget or to despise so greate a benefyte, but rather that we may put our whole trust in him, and by that meanes be stirred vp to call vpon oure good God in all our necessities and miseries. That it may please him to graunt this grace not only to vs but also to all people and. &c.

*The. lv. Sermon, which is the third vpon the. xiiij. Chapter.*

13. O that thou vvoldest hide me in the graue, and that thou hadst shut me vp till thine anger were abated, and that thou vvoldest set me a time vwherein to thinke vpon me.
14. Shall the man that is dead liue agayne? All the dayes of my battell I vwill vvaite till my change come.
15. O that thou vvoldest ansvver me vwhen I call to thee, O that thou vvoldest fauoure the vvorke of thy hands.

*Esai. 2. d. 19*



The Pprophet Esay shewing howe horrible Gods wrath is and howe heauy to beare, saith that such as feele it wold fayne that the moun- taines should hide them, and wish that they might fall downe vpon their heads: and oure Lorde Iesus

*Lu. 23. d. 30*

Christ hath vied the selfe same words. And that is done to shew vs that we must not be so dulheaded as we be: For we know not what a thing it is to haue God against vs. True it is that we shall well ynough feele the mischief when he persecuteth vs: but that is not all, nor the chiefe thing that wee haue too do. It standeth vs in hand to wey throughly what Gods wrath is. And why so? For when we vnderstand Gods hand, then betinke we our selues of our sinnes. And therevpon we be abashed, and perceiue full well that we must needes perish except God haue pitie vpon vs. Howbeit forasmuch as we thunne that feeling: our Lord exerciseth vs to make vs throughly awake, when he intendeth to shew vs mercie. Thus ye see what is to be gathered of Iobs wordes when he saith, *O that thou woldest bide me in the graue.* For he preferred death before his life in cace as it was. And why: Bycause he wold haue escaped Gods hand if it had bin possible. For he knew well it was a farterrible matter to haue God to be his iudge, than to die a hundred times. And this ought to touch vs the neerer and to make vs thinke better vpon our sinnes than we haue done, too the end we may know that when we shall haue indured all the miseries of the world, it is nothing in comparison of appeering before Gods iudgemēt seate, when it cometh to the yielding vp of an account. If we be but sicke a little, we crie out alas: and if there happen vs any mischance, men shall heare vs make complaints: and yet our sinnes shall be buried all the while, and neuer come too our thought or remembrance. Heereby we shew howe vntoward we be in iudging of things. Therefore as ofte as we heare that those which haue bin scourged at Gods hand haue desired death and to be hidden in their graue: let vs assure our selues that the same is the thing which we ought to feare about all other, that is to witte, that God sheweth him selfe as it were an aduersarie against vs. And when we be perswaded that the same is the greatest daunger that can befall vnto man, we will labour by all meanes to retourne vnto him. VWhen our sinnes come to our mind Alas (will wee say) in what cace are we: For if God shew him selfe our enimie, how shal we do: in what cace shall wee be? Then let vs preuent the

matter: and behold we shal be so prouoked to seeke vnto God for grace, as we shall neuer be at rest, till he be at one with vs. Thus ye see the vse wherevnto we ought to applie this lesson. And we must marke well howe he saith, *I wold fayne that thou baddest hidden me in the graue, and that I were shut vp in it, vntill suche time as I were cut off.* Heere he sheweth wherefore hee desireth death: namely bycause hee felte himselfe shut vp vnder Gods iudgemente, and could find no way to scape out. And heereby we be warned that our startingholes shall serue vs to no purpose in the end: and that when wee haue fished hither and thither neuer so much, wee must be fayne to be as it were shut vp. VVee shall haue profited wel for one day, if wee can beare this lesson in minde. VVhy so? For although God threaten vs neuer so much yet it is seene that there needeth not any thing to make vs beleue that we be able to shift out of it, according as euery of vs imagineth one shift or other, in somuch that our hipocrisie is the cause that Gods threatnings pierce not our harts, as were requisite. And there is nothing that prouoketh more Gods extreame vengeance, than when he sees that we make none account of his wrath. Lo what prouoketh him extremely.

So then let vs learne by that which is said heere, that whensoever GOD listeth too pinche vs in good earnest, there will be no scaping for vs nother by one meanes nor other, but we must be fayne too be fast shut vp. On the other side if God giue vs any respite, and specially if hee shewe vs how we may obtaine fauoure at his hande: let vs vse that oportunitie. It is said immediatly, *I wolde that thou baddest hidden me in the graue.* Heere it mighte be demanded, And is not death a token of Gods wrath and curse? Is oure comming thither too any reliefe? VVhat doothe that boote vs? Verely it seemeth too be the vttermost extremitie, and that God cannot shewe any greater rigoure vpon vs than too put vs too death. But Job hathe heere conceyued death amisse, as I haue shewed heere tofore: and that must we beare well in mind. Hee was ouerpressed with anguise, bycause GOD made hym too feele his miserie. Therevpon hee bethinketh him selfe howe hee myghte be ridde of it. At leastwise (saythe hee) I shoulde wander in the darke. But as long as I beare my fleshe, (as hee saythe for a conclusion in the ende) and so long as my soule is in me, I am in payne, I am tormented, and I haue nothing but distresse. If God had taken me out of thys worlde, I shoulde haue some ease, and there wolde be

an end

be an ende: and (as he hath sayde afore) he should haue his ende as the hyreling, whome yee see at rest when his terme is at an ende, and his couenant come out. Thus yee see why hee desireth heere too bee shette vp in his graue. Furthermore let vs marke, that hee knewe well ynough that men ceasse not too bee vnder Gods hande by dying, but that they must bee sayne to be iudged by him, and to feele him still. Iob knewe that well ynough. But in the meane while hee had an eye too the miserie wherwith he was pressed: and he was as it were so fast tyed therevnto, as he thought not of all the rest. Ye see then that when God perfecteth a poore sinner, hee hath no further respect but to say, Alas must I be enclosed heere without remedie, and must my miserie encrease, and I perithe in the ende, because God will neuer leaue pursuyng me? The sinner hath no respect but of the thing that is so harde for him to beare. For this cause hee thought death too bee nothing, and that it shoulde serue him to bee a salue for his sores. After that manner spake Iob in desiring to be covered in his graue and to bee as it were locked vp in the same. And when hee sayeth, *Vntill thou betinke thee of mee, and vnill thou set mee a day*: thereby hee sheweth howe there is some feeling stil euen after death, howbeit that to his seeming as hee was then caryed away and rauished, there shall bee some respite for him to take his breath, infomuch that when he shall be gone out of this world, then shall he not be in such confuzion, nor in so hard and heauie case as he felt there. But (as I haue sayde) Iob coule not but knowe that euen after death wee haue an account too make, for hee sayeth, *I will wayte in the graue vntill thou appoynt mee a time too betinke thy selfe of mee*. This *Betinking* heere is nothing else but Gods calling of hys creatures too iudgement. But Iob was so troubled in witte, and the sayde passion did so turmoyle him, as hee iudged not with so settled a minde as he ought to doo. And why? First and formost, so long as wee liue in this worlde, what shoulde wee more desire than that God shoulde haue vs in remembrance? For if hee forget vs, what shall become of vs? Peter sayde, Get thee away from mee O Lorde, for I am a wretched sinner. Yea but we must go the contrarie way to worke and say, Lorde come neerer vs: for without thy grace, we bee nothing. So then it is very needfull that god should remember vs. And how? To mainteyne and preferue vs, so as hee vpholde vs and haue pitie vpon our feeblenesse, to releue the same and to guide vs by his prouidence. Ye see then that God must be faine to remember vs, or else our state is verie miserable. For there is nothing that a ought to be so much afrayde of, as to be forgotten of God. Lo heere one poynt. Againe, although God take vs out of this world, yet forgetteth he vs not, though he seeme to forget vs. For hee keepeth those that are his, alwayes in his hand & custodie. And as for those that are damned, they be reserued as it were in Chaynes vntill the day of executing the sentence. Ye see then that God doth alwayes beare vs in minde. And when the scripture sayth that he hath forgotten vs: it is because we perceyue not his present succors, like as if a poore man that lingreth in paine, desire God to helpe him, and feele not his helpe nor sees any likelyhood that God heareth him. Thus ye see after what sort it is sayd that he hath forgotten vs: to wit, for ought that we do perceyue. but yet for al that he remembereth vs continually. Iob then did amisse to surmize that if he were dead he should be forgotten till God should call vp all his creatures at the latter day, & summon the to his iudgemēt seat. Iob therefore did not consider this remembrance of Gods towards vs so well as was requisite. But

Luk. 5. b. 8.

we may well see it, if we be perswaded of that which I haue sayd: namely that God ceaffeth not to thinke vpon vs though hee leaue vs there for a little while, so as oure bodies rot in the earth, and our soules abide in suspence, wayting for the day wherin all the world shall be repayed. Moreover, so long as we liue, let vs be fully resoluēd, that there is nothing better for vs than to haue God too thinke vpon vs: yea euen though it were to punish vs. If God thinke vpon vs to make vs feele his fauor: there in consisteth all our ioy and glorie according as it is sayde in the eight Psalme. Alas what is man, that God shoulde vouchsafe to looke vpon him, and too watch ouer him? VVe be as a little shadow, we be nothing at all: and yet it pleaseth God to haue a fatherly care of our life. And ought not we to acknowledge a woonderfull goodnesse in him in that behalfe? So then we must highly esteeme the sayde mercie which God sheweth vs, in being mindfull of vs, euen too make vs feele his goodnesse. But (as I sayde) although he chastize vs for our sinnes, yet is he gracious to vs. For thereby he sheweth that he is lothe we should perish, in that he calleth vs back againe to him when he seeth vs in the high way to destruction. For are not all his chastizings as manie warnings, which he giueth vs to come to repentance? Yee see then how we ought to set the more store by Gods grace in that hee is mindfull of vs: and not desire him to forget vs. This is it in effect which we haue to remeber concerning this sentence. Nowe there ensueth, *Shall the man that is dead lue agayne? For I looke for my chaunge all the dayes of my battell, or of my trauell*. Heerein Iob sheweth how sore hee was troubled in minde, better than hee did afore. For hee was in suche distresse, as hee wist not what the ende of men is, or whither they shoulde bee rayzed againe or no, when they bee deade. Truly this seemeth strange at the first blushe. But wee muste marke what I haue sayde afore, namely that Iob speaketh of hys former temptations whiche hee withstoode. There is great difference betweene being vtterly beaten downe by a temptation, and betweene the feeling of it, or the being shaken with it, and yet in the meane while too withstande it. VVhat a number of euill opinions and fancies will come in our heade? According as we knowe that men receyue many mockeries at Satans hande. Beholde, one wicked fancie that commeth in our heade is that wee greatly distrust God, [as if wee shoulde saye] what canst thou tell whither God thinke vpon thee or no? Howe knowest thou whither hee hath giuen thee ouer? VVhat wotest thou whither hee vouchsafe too looke towards mortall men or no? Behold the thoughts that men haue euer among: and that is to make vs humble oure selues. And forasmuch as wee see our selues so full of vanitie: we haue so much the more need to walke in the feare before God [and to say:] Alas what a thing is this? I ought to imploy all my wittes to the glorifying of my God, and behold the most part of my wit is occupied about such maner of thoughts. Yea and there come outrageous blasphemies in my head. Greatly then ought men to be greued with themselves when they conceiue such fancies. But the faithful do repulse the incōtinently. For as soone as the deuill goes about too trouble vs after that fashion, we be armed with Gods word, & fence our selues with the buckler of faith as the scripture speaketh. Although the diuell cast firie darts at vs, as S. Paule sayth: yet enter they not so into our soules as to wound vs: the poyson of them perceth not so deepe into vs. True it is that Satan will assault vs mightily: but yet that sting of his shall be neither deadly nor infectiue. VVe then shall repulse al these wicked conceyts when we be so assayled.

R.

But

Eph. 6. c.

But the other sort are wholly possessed, and are so farre out of square, that some doubt of Gods prouidence, and other some think that God hath vterly reiected them, by meanes whereof they bee as it were vterly vnder foote. Then is there great difference betwixt a fleeting fancie that commeth in our heade for a while, and which wee withstand: and a sure perswasion that setteth it selfe and taketh root in vs. True it is that whē we shal haue fought against all the temptations of Satan, and ouercome them, yet shall we not come to a full end, but we must mourne still before God, bicause wee haue not glorified him so perfectly as were requisite: neuerthelater hee accepteth such stedfastnesse, when we resist euill after that maner. See howe Iob hath delt in that behalfe. He reherfeth the temptations wherewith hee was assayled, but yet for all that hee was not ouercome of them. And verely there are three degrees to be noted. For somtymes there come fancies to our minde, and wee driue them away out of hande. Somtymes wee shall be in paine and distresse, so that we shall bee almost tyred with them, [and say] *Howe shall I outweare this temptation?* But yet in the ende when Satan presseth vs therewith, God dooth still strengthen vs. The thirde degree is when wee bee vterly borne downe and ouercome. As for Iob, hee not onely came to the first degree too haue the fleeting fancie to aske whether men shall rise agayne or no: but also he came to the seconde step of temptation. For when he sawe himselfe so pressed with miserie: hee thought with himselfe, what intendeth God to do with mee? It seemeth that he is minded to wipe me quite away. And seeing I haue him mine enimie what shall become of mee? Iob then was tormented with that temptation (which was euill) bicause he marked howe God was so agaynst him: but yet was hee not ouercome. And although the battell were verie sore and harde for him to endure out: yet gat hee the vpper hande. Thus yee see after what sort we must take this sentence. For had Iob settled in that opinion, it had bene a cursed blasphemie to aske whether man shall rise agayne or no. But surely hee was assayled in such wyse, as yet neuerthelesse he abode still in the beleefe that hee had conceyued, and the spirite of God gaue him the vpper hande. VVee muste not therefore charge him with blasphemie for so dooing, neyther muste wee condemne him of misbeleefe for it. For sayth is not without fighting: it behoeth hir to bee thoroughly exercized. And howe is that done? By the diuels casting of many occasions of vnbeleefe and misbeleefe in our way. Thus yee see the true tryall of our fayth. Iob then must not be cast out of the number and companie of the faythfull for being so assaulted. Also it is too bee noted, that hee did not alonely doubt, but also was so caried away, bicause he was pressed by Gods hand. If Iob had bene demaunded whether men perish vterly by dying: he woulde haue answered no. For although the body rot away, God will raise it agayne: and the soule is referued till the last day, at which time we shall be wholly restored. Iob would surely haue answered so, if he had bin examined of death in general. But forasmuch as the case is nowe become peculiar too himself, bicause God pincheth him so sore as he woteth not where to become, insomuch as it seemeth that god is fully determined to confound and ouerwhelme him for euer: he is sore disinayd therat, & that is the cause of his doubting. Therefore let vs mark that Iob had an eie to that which was in his owne person: that is to wit, to Gods rigor, which was so great, as there was no likelihood at all that euer he should get out of the misery wherin he was. For this cause he sayth, *Shall the man that is dead rise againe?*

Verely he meeneth of death, in case as when God vttereth all his force to bring a man to naught. And what is that? It is as if he should say: *Alas Lorde it seemeth that thou art minded to bar me of the hope which thou hast giuen vs of our rising agayne. For seing thou handlest me so rigorously, doth not this straunge dealing which thou vvest towards me, tend to the vtter fordoing of me?* And when thou hast fordone me, who is he that can make me vp agayne? Then his surmizing is, not that God will put him ouer to a further time: but that he will vterly root him out of the number of creatures. And that is the cause why he demaundeth whether it be possible for a man to come to life agayne when he is once dead. It is bicause God dealeth so straungely with him, as it may seme that he is minded to bring him vterly to naught. And heereby we be warned to pray God to handle vs so measurably, as wee may alwayes haue the hope too assure our selucs, that our miserie shall not endure for euer, but that God will remedie them, and that it is his office to rayze them out of their graues which are in them. For if we beleue not that, wee must needes fall into horrible dispaire, which wil dismay vs, as we see it had happened vnto Iob, if God had not hilde him vp by strong hand. And here ye see also why it is sayd, *Lord chastize me, howbeit with reason.* Not that God is at any time vnreasonable: *Ier. 10. 24* But by this worde *Reason* or *Iudgement*, Ieremie ment a moderate fashion agreeable to our infirmitie, when wee be not tempted so strongly but we may alwayes perceiue that God will pitie vs in the ende, and remedie our miseries. Thus ye see whereof wee bee admonished in this text when it is demaunded whether the man that is once deade shall liue agayne. As touching that which insueth, namely, *I will wayte till the day of my chaunging come:* some men expound it, that if Iob wist that God woulde rayze the dead, and that there were any hope of the resurrection and renewment: he would wayt for that day. But it must be taken more plainly: that is to wit, *Lorde comfort me, for I am nowe at my wittes ende, I see thou vvest nothing but force, I see thou executest nothing but violence agaynst me: and so must I still fight and streyne my selfe too the vttermost, and I haue none other comfort but onely to wayte for the day of my change.* See then in effect after what sort Iob vnderstoode that saying. Hee rather reasoneth with himselfe and with God, whether a man shall returne too lyfe agayne when hee is deade. As if hee shoulde say, I see my selfe heere in so wretched state, as too mine owne seeming I must be vterly confounded, and there is no meanes of recouerie. For sith that God is agaynst mee, and is minded to bring me to naught: what is to bee sayde to it? But yet heerevpon hee inforceth himselfe, and calleth his courage too him, concluding thus: yet will I wayte for the day of my change. Heereby therfore wee perceiue that Iob gat the vpper hande, and wanne the prize in that battell. For notwithstanding that he entered into debate whether he should rise agayne or no: yet in the ende hee sayth, *Beholde, I will wayte for the day of my chaunge, yea even all time of my trawell.* As if he had sayd, True it is that as long as my time lasteth, I wishe that God shoulde keepe me shette vp in my graue, that hee shoulde cast mee into some dungeon, and that he should cause the hills to fall vpon mee: but yet must I tarie his leysure still, yea euen in the middes of the afflictions wherein I am. And although they be harde and vnable to be endured, yet notwithstanding forasmuch as there is a change, the same must suffize me to giue me some comfort, & to nourish me in the obedience of God. Now we see what the meaning of Iobs wordes is. And we haue a good & profitable lesson



lesson to picke out of this saying. First, whensoever wee  
 be assayed by Satan, and tormented with naughtie ima-  
 ginations, and specially when there commeth any dis-  
 trust to leade vs too dispayre: wee must not make these  
 disputations, but quickly and shortly conclude too re-  
 solve our selues vpon Gods truth. As howe? Some haue  
 a pleasure too intangle themselues in lewde imagina-  
 tions: and there will come some opinion in theyr heade,  
 yea euen some opinion that is lewde, and tendeth euen  
 to the dashing of themselues agaynst God. And heere-  
 vpon they fall too debating and imagining whether the  
 same be possible or no. And howe fareth it? Therefore  
 when our heades runne vpon wheelles after that sort, and  
 wee fall to chawing vpon the bitte, in hatching so lewde  
 opinions which are cleane contrarie to sayth: it is all one  
 as if men should fall to deuising of their state wyth their  
 enemies that come too beseege their Citie. For if they  
 giue eare to them and allow their counsell, it is the de-  
 struction of the whole towne. They will not set opē their  
 gates to them: but it is all one as if they did. Euen so is it  
 with those that snarle themselues in their owne lewde o-  
 pinions which Satan putteth in their heades: for if they  
 abyde by them, the ende will be the leading of them to  
 destruction. VVhat is to bee done then? Let vs followe  
 the experience that is shewed vs here by Iob. Verely he  
 was assaulted daungerously when he doubted whether he  
 should euer rize againe or no, seing that God had brought  
 him so low. And if he had continued in that minde too  
 the ende, what a thing had it bene? But after hee had  
 bene so assayed, hee cutteth off the matter out of hande.  
 No (sayth he) I will tarie the day of my change, how so  
 euer I speede. Lo what we haue to do: namely to con-  
 clude according to Gods truth. Also when we conceiue  
 any lewd imaginations that may turne vs from the faith,  
 and from the way of saluation: we must by and by come  
 backe and take holde of some sentence of the scripture:  
 and when we see our selues fenced with Gods truth: the  
 conclusion must be that we will not dispute about it see-  
 ing that God hath spoken it. Thus ye see the souerein re-  
 medie that we haue to beate backe Satan, in this behalfe:  
 that is to wit, when he goeth about to turne vs aside from  
 the sayth, and from obeying of Gods worde. Further-  
 more when Iob sayth that *he will tarie for his change*: that  
 worde deserueth to be weyed throughly. Verely he spea-  
 keth of the resurrection, and therefore meeneth that we  
 must be wholly renewed, so as the corruption which is in  
 vs by reason of Adams sin, be vtterly done away, and god  
 receiue vs into the immortalitie of his kingdom. Lo here  
 the change whereof Iob speaketh: And the same is also  
 the thing that we must haue an eye vnto. For without  
 the resurrection we cannot comfort our selues, neyther  
 wilal that euer man can alledge be sufficient to cheere vs.  
 VVe see also that the holy scripture directeth the sayth-  
 full thither when it purposeth to content them, and too  
 giue them assured and settled rest. Be ye sure (say the ser-  
 uants of God) that wee bee called to be partakers of the  
 heavenly glorie which God hath promised to those that  
 are his: and therefore be ye glad of it. Howbeit for the  
 better assurance of this last change, wee must consider  
 the chaunges that God maketh at this day euen during  
 the course of this life, how God maketh many alterati-  
 ons in vs, whereby he giueth vs alreadye some taste of the  
 last change. As for example. VVe be in some trouble, &  
 well, we be as it were shet vp there. VVhen we looke for  
 the ende of it, we see none, there is no remedie, it is past  
 recouerie, and we bee forlorne: and sodeinly God hath  
 such pitie vpon vs as we be deliuered out of hand. See ye  
 not a change that ought to lead vs furtherforth, which is

to vnderstand that there is a much perfecter deliuerance  
 than all these are which we perceyue at this day particu-  
 larly? Then let vs learne to acquaint our selues well with  
 the chaunges that God maketh dayly, that we may bee  
 lifted vp a high, and by that meanes be quiet till the time  
 that we be renewed in the kingdome of heauen. Also here  
 ye see after what maner Dauid hath spoken. For when  
 he speaketh of the chaunges of Gods hand, whether it be  
 in rescuing men out of trouble or in casting them into it,  
 that saying is of great weight though it seeme nor so. For  
 men haue alwayes this sonde opinion concerning for-  
 tune, [to say,] See what ill fortune is befallne mee, see  
 what good fortune is happened mee. No: they see  
 the chaunges of Gods hande, and to that poynt must we  
 alwayes bee brought. Howbeit among all the chaunges  
 that are made in the worlde, the liuelyest Image of the  
 laste renewment, is Gods quickning of vs by his holie  
 spirit, and his inlightning of vs by sayth, and his making  
 of vs newe creatures in oure Lorde Iesus Christ as the  
 scripture speaketh. Let vs consider what the birth of men  
 is. True it is, that when wee come intoo this worlde,  
 wee bring some remnant of Gods Image wherein Adam  
 was created: howebeit the same Image is so disfigu-  
 red, as wee bee full of vnrighuousnesse, and there is  
 nothing but blindnesse and ignorance in our minde. Yee  
 see then what the state of men is at their birth. But God  
 inlightneth vs by his holy spirite, yea euen in such wise  
 as wee bee able too beholde him, so farre forth as is  
 expedient for the transforming of vs intoo his glorie and  
 for the reforming of vs by his holy spirite. Therefore  
 when God shall haue so chaunged vs, as wee feele him  
 dwelling in vs, and by meanes thereof wee fight agaynst  
 our wicked lustes: and whereas other men do ordinari-  
 ly delight in their vices, and as it were bath themselues  
 in them: we seeke the cleane contrarie: so as what euill  
 soeuer is in vs, the same millikes vs, and we mourne for  
 it, and therewithall follow the good, and bee altogether  
 desirous to giue our selues ouer to the seruing of God:  
 Is not that a woonderfull change? For such maner of  
 doings will neuer spring out of our selues. VVhen wee  
 taste of Gods goodnesse, so as we be sure of his fatherly  
 loue towards vs, and specially haue the certeintie of our  
 saluation too call vpon him as our father: See yee not a  
 change that is able to shewe how mightfull Gods hand  
 is? For men of their owne nature can neuer open their  
 mouthes too call vpon God in truth. True it is that  
 they may well haue some ceremonies, as the Heathen  
 folke pray vntoo God, and the Papistes also do babble  
 and make prayers that are long ynough: but all this is  
 nothing bicause they be not assured in their prayers, nor  
 fully perswaded that God should be their father. Do  
 wee then see that God is willing to heare vs? Are wee  
 desirous to serue him and to honour him? It is euen as  
 much as if he had chaunged vs, and cast vs newe againe  
 in a mowlde, and as though hee had put vs newe againe  
 to making. For doubtlesse it is not for naught that the  
 scripture calleth vs newe creatures in oure Lorde Iesus  
 Christ. And in other places where we bee sayde too bee  
 his woorkmanship, bicause he hath created vs to good  
 woorkes: Saint Paule meeneth not that God hath crea-  
 ted vs, onely to bee mortall men: but also to the intent  
 we should do good woorkes. Therefore when God doth  
 so chaunge his saythfull ones, yee see a speciall woork  
 of his wherein he vttereth his power aboue nature. And  
 heere ye see why I sayd that we must take holde of such  
 chaunges, that we haue assured hope of the resurrection.  
 If wee doubt whether God wil renew vs at the last day  
 when we must come before him: how hath God chaunged

Psal. 77. c. 18

2. Cor. 5. c. 17

2. Cor. 5. c. 17

Gal. 5. d. 15.

Eph. 2. b. 10



vs alreadie? To what purpose doth he now put his grace into vs? To what purpose shall he haue giuen vs corage to serue him and honor him? And to what purpose also shall he haue giuen vs the spirit of adoption, but to assure vs of the hope wee haue of the euerlasting glorie? All this were to no purpose. So then the chaunge that wee perceyue in our selues as nowe, is an infallible witnessse of the heauenly glorie which we see not yet, and which is hid from vs. But God giueth vs a good earnest pennie of it, according as it is sayde that the holy Ghost is the earnest pennie and pledge of it. And why? It is because of the effectes. For the holy Ghost is not ydle in vs, but rather sheweth openly that he dwelleth in vs, to make vs the children of God. And wee no sooner bee Gods children, but we must by and by enforce our selues to do good workes, and to follow his will. Ye see then in what wyze the faythfull ought too praetize this lesson. And Iob sayeth precisely, *that wee will wayte for that chaunge all the dayes of his trauell.* VVhich saying is woorthie too be well marked. For if we be tossed with neuer so many troubles, it is not ynough vpon some good motion and affection, to say, now must wee trust in God: for that is nothing vnlesse we holde out, yea euen in the middes of all our incounters. First of all therefore let vs marke, that hope is not a dayes bird or a monethes bird, but must continue too the ende. And doubtlesse when we be fully settled vpon Gods promises, he holdeth vs still in the same, too the end wee may not quayle euery day, but that when wee haue ouerpasseed some tyme, wee may alwayes bee stablished more and more, vntill God haue performed the things which as yet are delayed too another time. Yee see then that it booteth not too haue had some good affection, or too haue trusted in God, except it continue so throughout. And Iob hath expressed the same thing the plainlyer vnder the woorde *Trauell* or *Battell*. And why so? For he meeneth that we go not to God at our ease, as wee see well ynough. As long as we suffer nothing, we can finde in our hartes too liue still in this worlde, & to prolong our life double if it were possible. Our desire is then that God should handle vs without greewing vs, and please vs in all respects, and obey vs in all our desires. See how easily we would passe the time if we might go but our owne pace, if we might haue no temptation, and that there might be no heauinesse in feare, nor any such thing else. But it is sayde that wee must giue attendance all our life long, yea euen with fighting. In these woordes, *All the dayes*, there is shewed vs, that if the time linger and seeme long too vs, we must not take it for an excuse to doo euill, and too be greewed, and to giue ouer all in the middes of our journey: but we must continue to the ende. Vnder this woorde *Battell* or *Fighting*, is expressed vnto vs the state of this present life: which is, that beeing but wayfarers in this worlde, wee must be fayne too fight, too bee be-

seged on all sides, to be in continuall perill, to be tempted somtymes with cares, somtymes with aduersities, and sometimes with some daunger. Therefore let vs thinke vpon it. Heerewithall let vs vnderstande also that wee must fight agaynst the lustes of our owne flesh. But notwithstanding all distresses, yet muste wee still wayte for our chaunge. Thus ye see what wee haue to beare away in this streyne. And now for a conclusion Iob sayth, *O that thou wouldest answere him that calleth to thee, and that thou wouldest accept the worke of thine owne hand.* This serueth but for a larger declaration of the matter that wee come to treat of. His intent is to shewe what the change is that he hath wayted for, that is, that God shoulde bee gracious to the worke of his owne handes. Surely some expound this present streyne as God would beare down the worke of his handes. But that is constreyned. Therefore his meening is nothing else but that he will quietly abide Gods leysure, till he shew by effect, that he will accept him as his creature. And that is the cause why hee sayth heere, *I will answere whensoever thou callest me.* For Iob protesteth that he wil no more shun god nor shrinke backe from him when he calleth him, but will be readie to come, yea euen with a cheerefull courage. And why? For he knoweth that God will shew himself pitifull towards him. Thus ye see that the thing which we haue to marke in this streyn in effect, is that euen in the mids of our troubles, when it seemeth that God is sore displeased with vs, and that we shall not come any more to attonement with him, yea & that he will not reckon vs any more in the number of his creatures: when al this is come to passe: yet neuertheless we must fight against such dispayre, vntill wee haue gotten so much as to hope for the chaunge that we wayte for. See then how this text ought to prouoke vs to be of good comfort in our aduersities, and to pray God to strengthen vs so with his power, that although we be tossed to and fro with many stormes, yet we may not ceasse for all that too keepe on our way still towards him, and to make no doubt of comming thither, howfoeuer the worlde go. For although hee seeme too haue cast vs off and to be angrie with vs: yet if wee returne vnto him, and cal vpon him, he wil answere vs and stablish the hope of oure welfare by making vs too feele the loue that he beareth vs, that wee may bee throughly perswaded and out of doubt of it.

Now let vs fal downe before the presence of our good God with acknowledgement of our faults, praying him too make vs so too feele them, as the same may bee a meane too prouoke vs to returne vntoo him, with true repentance, and we may prosper therein more and more, till hee haue taken vs out of the miseries of this worlde, to gather vs into his kingdome, where wee shall inioy his euerlasting rest to the ful, whereof as now he giueth vs but a tast by his holy Ghost. That it may please him to graunt this grace, not only vnto vs, but also to all. &c.

### *The .lvj. Sermon, which is the fourth vpon the fourtenth Chapter.*

*This Sermon conteyneth the rest of the exposition of the .xv. verse and then the text that followeth.*

16. Nowv thou recknest my steppes, and makest no delay vpon my sinne.
17. My misdeede is sealed as in a bundell, and thou hast added to mine iniquitie.
18. A Mountayne perisheth in falling dovvne, and a Rocke vvafteth.
19. The vvaters consume stones, thou destroyest the earth vvith floods of vvaters, thou takest avvay hope from the man that is in miserie.
20. Thou vtterest thy force to overcome him, thou courest his face, and sendest him avvay.
21. He knowveth not vvhither his sonnes be exalted, or vvhither they be oppressed & distressed.
22. But his flesh mourneth so long as it is vpon him, and his soule is in sorrow.



E sawe yesterday in what wise wee  
 may answere God: that is to saye,  
 in what wise we may come freely  
 vnto him: namely by knowing that  
 he loueth vs, & that he accepteth vs  
 as the worke of his hande. For so  
 long as we know not whither God  
 mistykeh vs or no, we must needs be afrayed and shun  
 his presence, as much as is possible: and so ye see in what  
 case the wretched creatures are whiche haue no taste of  
 Gods goodnesse too trust in him, that they might com- 10  
 fort themselues. Therefore let vs marke well, that it beho-  
 ueth vs to bee perswaded of Gods loue towards vs, that  
 thereby we may conceyue such trust, as we may present  
 our selues vnto him, and bee well assured that our so-  
 ueraigne welfare is to answere him, that is to say, not too  
 hyde our selues from his sight, but too bee alwayes wil-  
 ling too be guided by his hande, so as wee desire nothing  
 but to be vnder his hand, and at his direction. But by the  
 way we haue to consider these wordes, *the worke of thine* 20  
*handes*. For, the thing wherein wee may settle oure trust  
 that we be acceptable to God, is that he hath created vs,  
 and that we be his. Then must wee not pretende to bee  
 loued at Gods hande for any desertes of our owne, but  
 bicause hee sees we are his workmanship. True it is,  
 that we are his workmanship alreadie, in that wee bee  
 men: But there is yet more, that is to wit, he hath fashio-  
 ned vs new againe after his own Image, through the grace  
 of our Lorde Iesus Christ. VVhen the holye Ghost tea-  
 cheth vs how we should pray vnto God, he setteth these 30  
 wordes afore vs, Lorde we are thy workmanship. After  
 this maner it is sayd in E. say, & likewise in the fourescore  
 and fiftenth Psalme. VVe are thy flock, we are the worke  
 of thy handes: and in other textes. Lorde thou wilt not  
 despize the worke of thine handes, thou wilt not forsake  
 that which thou hast begunne, without finishing of it. Ye  
 see then whereof we ought to take occasion too trust in  
 God. For if wee bee agreeable vnto him, and come  
 vnto him, wee bee sure that hee is readie too receyue vs.  
 And why? Euen bicause wee bee his creatures, and hee 40  
 hath formed vs, and he will not cast away the thing that  
 commeth of himselfe. Marke this for one poynt. How-  
 becit, (as I sayde) wee must not looke onely too our first  
 creation: for the hope that wee shall haue thereby, will  
 bee verie slender, bicause Gods Image is as it were blot-  
 ted oute in vs by Adams sinne. But forasmuch as God  
 of his owne infinite mercie hath renued vs, and adop-  
 ted vs too bee his children in our Lorde Iesus Christ, and  
 imprinted his Image againe in vs: therein wee bee his  
 workmanship, and maye come with our heades vp- 50  
 right too call vpon him, and assure our selues that he will  
 not shake vs off, but that wee shall be welcome too him.  
 Therefore let vs marke well this streyne, according too  
 the profitableness thereof: which is, that men are in a  
 wretched case when they knowe not whither God doo  
 loue them or no. And why? For they must needs bee  
 afrayde, and the same fearefulness muste needs cause  
 and ingender a rebelliousnesse in them, so as they shun  
 God, and eschue his hand as much as they can, and striue  
 agaynst him. Yee see then that men are as wilde beastes,  
 and cannot submit themselues vnto God, vntill such time  
 as they know that he loueth them. But on the contrarie  
 side, when we knowe that God fauoreth vs, then are wee  
 bolde to approach vnto him, yea euen to answere him: that  
 is to say, to yeeld our selues simply to his will, and to take  
 in good worth whatsoeuer he doth or dispozeth of vs, yea  
 and although hee scourge vs, torment vs, and put vs too  
 distresse: yet must we still flee vnto him, as too him that

hath a care of our saluation, and will bring vs therevnto.  
 And howe shall that be done? Not for our desertes, but  
 bicause God is woent too poure out his grace vpon vs,  
 and bicause we be beholden to him for all the good things  
 that we haue. Thus ye see that if wee acknowledge oure  
 selues alreadie bounde exceedingly vnto God, and yet  
 notwithstanding that he will still increafe his grace in vs,  
 vntill he haue brought vs to full perfection: we may bee  
 out of doubt that he will performe all that he hath begon  
 in vs. Lo here in effect what wee haue to beare in minde  
 concerning this streyne. Therevpon Iob entereth agayne  
 into his complaints: And no maruill though he do so. For  
 although Gods children doo comfort themselues in the  
 mids of their sorowes, and set before their eyes the things  
 that may giue them good hope: yet for all that, they can-  
 not but be tossed with some troubles, & when they haue  
 indured one battell, they must bee faine to enter intoo a  
 second and a third. See in what minde Iob was. He tooke  
 the sentence that we haue seene, to resolue himselfe that  
 he might come freely vnto god. And the reason is, bicause  
*God accepteth the worke of his owne handes*. But nowe be-  
 holde he is assayed newe againe. Howe? *Thou maintainest*  
*my steppes* (sayth he) *and delayest not my sinne*. The text is,  
*Thou keepest not my sinne* But this worde *keepe* signifieth to  
 watch or wayt vpon. In effect Iobs meaning is, that Gods  
 iudgement presseth him too excessiue. Howebeit hee  
 speaketh as a man not well at ease in his minde. For it is  
 certaine that God is alwayes slow to wrath, as he himselfe  
 telleth vs, and wee our selues see. VVhich of vs percey-  
 ueth not that god vsseth great and long sufferance towards  
 vs when we haue offended him? For if he were hastie too  
 punish vs, what should become of vs? So then we see that  
 God doth well ynough keepe our sinnes: that is to say,  
 put them vp & not punish them so rigorously as we haue  
 deserued. VVherfore then is it that Iob complayneth so?  
 It is bicause he felt himself shet vp in such anguish, as he  
 was able to indure no more. He looketh not rightly vnto  
 Gods dooing, neither is hee able too iudge aright in such  
 trouble: but hee complayneth according too his greefe.  
 Hereby we see, that when we be so heddie in our affecti-  
 ons, we cannot iudge of Gods works with a settled mind.  
 Therefore it is no maruill though at most times we glo-  
 rifie not God as were requisite, and as wee ought to doo.  
 And why? For our passions doo so carie vs away, that if  
 God doo vs any good, yet can hee not content vs. For  
 we be like vnstiable guises, and we think that al that he  
 dooth for vs is too little, and that hee ought to do euery  
 thing that we would haue him. Againe if he chastize vs,  
 we are so tender as it is a pitie to see it: by and by we fal to  
 murmuring, we thinke him too rigorous, and although he  
 handle vs after a gentle fashion, yet can not wee deeme  
 so. And what is the cause of it? Our owne outrageous af-  
 fections. Yee see then howe God is not glorified at our  
 handes as he ought to be: and that is bicause we be blind-  
 ed by the affectiōs of oure fleshe, which trouble vs in  
 such wise, as we cannot haue a moderate and sure iudge-  
 ment. So much the more ought wee to fight against such  
 temptations, and to beate them backe, to the end we may  
 acknowledge that God handleth vs with iustice and e-  
 quitie, and that all his doings are faultlesse and according  
 to reason. To the ende then that wee may conceyue this  
 thing: our affectiōs must bee thrust downe, and kept as  
 prisoners. For if it befell to Iob to deeme amisse of Gods  
 iudgements, as we see he hath done: what will betide vs,  
 who haue not profited the hundred parte that hee did?  
 Notwithstanding Iob is somewhat to be borne withall, bi-  
 cause that God (as I haue sayd heeretofore) handled him  
 after an extraordinarye fashion. And if this be well confi-

dered, it is to the greater condemnation of those that are discontented with God though he haue wayted for them with long pacience. As howe? Beholde, a man, that hath committed many offences, and whome God hath long spared, is forced in the ende too feele some correction, or otherwile hee woulde still keepe on his owne race: and therefore God punisheth him. Now as soone as wee bee touched with his hande, we fall to crying out Alas, and to lamenting as though hee were oucrigorous towards vs: and yet notwithstanding wee cannot denie, but that he hath delt gently and leuingly with vs in deferring the punishment that was due to vs. If he punish one sinne, we haue committed a hundred, and if he send vs any correction, surely it shall be light in comparison of that which we haue deserued. If we were in Iobs case, so as God pressed vs, yea and that we knew not wherefore: if he made vs not to fele our finnes (as we haue fene) but were minded too set vs as it were vpon a scaffolde for an example to others: or if he afflicted vs so without shewing vs why: howe fore woulde euerie of vs bee greued and disquieted? So then as oft as God visiteth vs wyth his rodde, let vs looke homewarde to thinke well vpon our finnes, and to consider that we haue long time afore deserued that God should shew vs such rigor. And whereas we haue bene borne withal, & not touched at the first day: let vs acknowledge our selues beholding too him therefore, and that the same proceeded of his infinit mercie, & that his present afflicting of vs is bicause we haue compelled him to do it, by prouoking him to much with our finnes: and to be short, that we haue abused his goodnesse and grace, wherethrough he bore and forbore vs so long time together. Thus ye see what we haue to note. Furthermore let vs not quarell with God though he put not vp our finnes. For what a thing were it for a man to haue euill lurking in him, if he be not purged of it? for the euill that is in him will become vncurable, whereas it might wel be remedied, if it be not delayed to long. VVe see what commeth of those that shun plisick. VVhen an inconuenience that is comming vpon vs is foreseene: if we refuze to take a purgation to preuent the mischeef, and forslow to prouide for it till it be growne to the full: it will bee past time to deale with it as then, for the disease wil haue gotten the vpper hand. If there be a strong feuer too come vpon a man: or if there bee any disease that is too bee taken out of him: if it be let alone, ye see it swelleth and rankleth, and it is ynough too make the partie lose a limme, yea or his whole bodie. For it will kindle a burning feuer, so as there shall bee no more meane to heale it. Euen so is it with vs: If God should put vp oure finnes with silence, it were euen a ranckling of them to encrease our paine: and when he should come to purge vs, it woulde be too late. And so God sheweth vs great fauour when he clengeth vs of our finnes, according as he knoweth to be meete for our welfare. Therefore we haue no cause to complaine of him, but rather to glorifie him in that hee hath a care of vs, and specially for that hee taryeth not till we aske the thing that is for our profite, but preuenteth vs by correcting the couert disease that is within vs. Thus much concerning this streyne. Nowe Iob addeth, *that his sinne is sealed vp, and that God hath added to his misdoings.* The worde *Adde*, is not taken in that sense which many men expound it, that is to wit, that God should make Iobs iniquities greater than they were, (like as a cruell man is woont to do, who when a light and pardonable fault is committed, maketh a heynous and vnpardonable crime of it, so that by this saying that *God added to Iobs misdoings*, it should be ment that God did make them greater & more heynous than

they were in deede: ) But the text sheweth that it tendeth to another ende. For it is no new thing, (specially in Iob and in the Psalmes) to see repetitions, as which is a very ordinarie matter in the Hebrew tung. But now let vs looke to the contents of the verse. Iob borroweth this similitude, namely that God hath bound vp his finnes, as it were into a bundle, and locked them al vp together in a chest, and set his seale to it, as who should say, that nothing should escape him. And therevnto he addeth, that God hath layd a good weight vpon it, like as in Zacharie (where it is ment that God shetteth vp mens finnes) it is sayde that God layeth a masse of Leade vpon the vessel where in they are, so that after he hath shet them vp in the vessel, hee layeth a masse of Leade vpon them that they should not get out. So then Iob continueth heere the similitude that hee had set downe, saying that God hath sealed vp his finnes to the entent that nothing should escape him, and that there should not be so much as any one poynt left out. And to expresse this, he sayeth, that God hath added a good counterpeyse or weight, so as nothing can bee drawne away, but all his misdeedes must abyde before God, to come to account, and to bee iudged and condemned. Now then wee see what is the plaine meening of this sentence. And verely Iob had some occasion too speake so, bicause that (as I haue sayde) hee was pressed after an extraordinarie fashion, for that it is not Gods custome to handle men so roughly. Iob therefore had some occasion too make that complaint. But yet must we alwayes come backe to that which I haue touched: namely that he was forced with excessiue paffions, and therefore hilde no measure. For it is certaine that if God had listid to haue punished him with rigor, he could haue founde exceeding great finnes in him, and haue made him too feele a farre greater chastizement. But what for that? He considereth no more but what God is woont to do to men, and therevpon maketh his complaint. But we on our side haue first to consider, that we bee farre off from the perfection that was in Iob. Therefore whensoever the Lorde punisheth our sins, let vs assure our selues that if he chastize vs for one or two, there are three or foure, yea and a great number mo. Let euery of vs call himself to account: and when we haue well examined our life, shal we not find a gulf of sin in vs? Shall not euery man be faine to confesse that he is ashamed of himself? Let men summon theselues, & let the search a litle what our life is. And how are we to godward? VVe are but hypocrites & dullards if we be not ashamed of our selues, and as good as ouerwhelmed with confusion in that case. Sith it is so that God himself condemneth vs, can we say that we suffer not for our finnes, or that he doth vs wrong? Alas no. But we ought to know that he letteth slip a great sort of our finnes, yea and euen the most part of the, and that he is not desirous to punish vs rigorously, but giueth vs occasion to bethink vs of our finnes, and leysure to be sory for the, and to aske him forgiveness of them. Thus ye see what we haue to mark in this sentence. But herewithall let vs marke also, that Iob acknowledged his owne finnes: & that is, to the entent we should not think, that he ment to iustifie himself heretofore, or that he doth as these shamelesse persons do, who thinke themselves to be without spot, yea & that God is in det to them. Iob went not that way to work. And how then was he iustified? I haue told you already after what sort: namely by acknowledging that which God did to him. But yet for all that, Iob doth here put himselfe into the aray of sinners, and hee knoweth well that God can finde faultes ynough in him: neuerthelater it greueth him that God should handle him with so excessiue and

Zach. 5. c. 8.

and vnaccustomed rigor. And hereby must we take warning, not to looke what God doth vnto other men. For that is the thing that oftentimes diueth vs to impaciencie and murmuring. VVe see that God punisheth not those which (to our seeming) haue offended as greatly as wee, yea and more too. Beholde, (say we) God beareth with such a one, and I see that if hee and I were compared together, it woulde be founde that he hath offended more than I. Therevpon we conclude, that God keepeth not so euen a hande nor such vprightnesse as he ought to do. Or if wee bee shamed too blasphemme him so: yet cease wee not too repyne at him, and too say, what a dealing is this? VVherefore dooth God punish mee for my sinnes, when in the meane while I see hee letteth others alone that are no better than I. If I looke vpon my neighbours, I shall finde them more faultie than my selfe, and yet I see not that God handleth them so rigorously as he dooth mee. Thus yee see howe men are greeued at the hart when they looke heere and there. But what? It is a sonde fashion too passe from our selues: for euerie man ought too shette his eyes, and not to looke what God dooth vntoo other folkes. Let it content vs that hee is righteous, and if hee handle me more rigorously than those whome I take too bee more offenders than my selfe: well, hee knoweth it is good and expedient for mee, hee hath a reason that is hidde from mee, and it behoueth mee to bee contented with his will, and therevpon to submit my selfe simplie vntoo him. Furthermore wee bee greatly to blame also, in that wee take vpon vs too iudge oure neighbours. For wee inhaunce their faultes, and lessen oure owne, and although wee knowe not the tenth part of the faultes that wee haue committed, yet are wee ouer sharpe sighted too marke and beare away what other men doo: yea and (which worse is) although the thing be good, yet are we so malicious that we cease not to condemne it. Therefore let vs forbear such maner of condemnings: and whensoever it shall please God to handle vs rigorously, let vs assure our selues hee hath iust cause too doo it, although the same bee vnknowne too vs as nowe. Thus yee see what we haue too remember in this sentence. And immediately Iob addeth, *That a Mountayne goeth to decay, that Rockes melt, that the water holloweth the stones, and that the man that is in miserie is destroyed by God, specially if God utter his force agaynst him.* Some men are of opinion, that Iob doth here compare death with the Mountaynes, Rocks, and Stones, as if he should say, how now? Mountaynes consume, and so do Rockes: but death endureth euer, death keepeth stil his strength & liuelinesse. VVhat is ment by that? But this construction is ouerforced, as men may perceyue. Othersome thinke that Iob is weary of lingring so long, and that therevpon hee sayth, Howe nowe? I cannot see mine ende, I desire death, and death commeth not. If I were a Mountayne, I might be vndermined in the while: If I were a Rocke, I might droppe downe, as we see Rockes fall into the deepe sea: and if I were stone, there needed but water too eate mee hollowe. And we see that if the sea ouerflow his bankes, it marreth a whole Countrey: and if there come a great rage of water, it maketh suche a hauocke, as neyther feild nor lande, nor cattell, nor house, nor any thing else remayneth vnturned vp. And I am a poore frayle creature, I am not so sturdie as the Mountaynes: and yet for all that, I cannot die. Verely this exposition is meetly convenient, and it draweth nie to the true naturall meaning. Howbeit, Iob ment simplie, that the mountaynes consume, and that God vseth violence towards him, according as it must needes be a great force that shall con-

sume mountaynes and rockes. Beholde then what Iob ment. VVho am I Lord, sayth he: Thou seest there is nothing but weaknesse in me, and yet howe doest thou chastize me? Thou neededst not but touch me with thy little finger, yea thou neededst not to come neere me, giue but a puffe at me, and beholde I am vndone. For if God doo but looke vpon vs with an angie countenance, wee can looke for nothing but for death and destruction. So then God needeth not to arme himselfe, nor to gard himselfe with great power, to overcome slike creatures that are lesse thā nothing. Therefore if he vse great violence, as though he would thunder vpon the mountaynes, or as though he ment to ouerturne the rocks and to clyue them asunder, and to scatter the stones: there is no reason in so dooing. Thus yee see what Iob ment to say. But we must alwayes remember that Iob speaketh not as a man in his right wittes, nor as a man that considereth things as he ought to do, that he might minde them with reason: but singeth himselfe out of his boundes agaynst God. And why? For he sheweth after what maner he had beene tossed & shaken: not that hee resisted not the temptations (as I haue sayd afore:) but bicause he felt so vehement temptations in himself by reason of his vexation & torments, howbeit that he withstood them by the grace of God. By this we perceyue, that if God plague vs, it cannot be but we shall be troubled if wee looke vpon others, and the same is an augmenting of our owne miserie. So much the more thē must we bridle our affections, and therewithal resort vnto God, that it may please him to restreyne our lusts, and not suffer vs at any time too ouershoot our selues: and moreouer, that when he intendeth to humble vs, & therevpon giueth vs the bridle in such wise, as we can not refrayne from chafing agaynst him when hee afflicteth vs: [it may please him] to graunt vs the grace to resist & fight still, and not suffer vs to abide in those murmurings too chafe still vpon the bit: but that we may so mayster oure selues by the apparant working of his holy spirite, as wee may subdue our fleshe, and holde our selues in true subiection: and as he may dispose of vs, and we glorifie him in all his dooings. Thus yee see what we haue too beare away in the first place of this sentence. As for the rest, whē he sayth *that man is miserable, and bath substore of miseries as cannot well be expresed*: he meeneth to conclude thereby, that God ought not to pursue men so fore. But by the way, let vs looke a litle vpon the hardnesse that is in vs when God afflicteth vs. Though we be beaten neuer so much, is it seene that wee be euer a whitte the softer? or that we bow our neckes the more? or that he winneth vs to become teachable and obedient? Alas no. But wee see that God maye make the same complaint in these dayes, which hee made in the Prophet Esayes time: what shall I do more, sayth hee? For from the sole of the foote, to the crowne of the heade, there is no whole part in thys people. God is wearie bicause hee had chastized that people so muche, and assayde too bring them to amendment. VVell then, yee see heere a people that was beaten, and double beaten, and forworne with plagues, warres, and famine, both generally and particularly: Finally, they are become like wretched lepres that rotte in their owne afflictions: and yet for all that they are styll as stubburne or more stubburne than euer they were afore. Yee see then that oure Lorde dealeth in this behalfe as a father that seeth no amendement in hys Children, and is greeued at the hart, that notwithstanding all the correction which he vseth, yet his children are altogether stubburne and vnreformable, and therefore hee maketh his moane saying, Alas, what a thing is this? I haue lost my labor. Euen so doth God complain

*Esay. i. b. 6.*



of his people. And see wee not as much in our selues at this day? So then let vs marke, that although wee bee miserable, and haue many defaultes in vs: yet ceasse we not therefore too bee still harde harted and stubborne. Yea and in respect of the blind pride and seerce presumptuousnesse that is in vs, and as in respect of oure rebellion and wilfull stubburnesse, in all these things wee exceede both the Mountaynes and the Rockes, notwithstanding that we bee but a little shadow or a smoke. And therefore let vs not thinke it straunge, if God vter such force for the correcting of vs. And why? For he respecteth not the infirmitie that is in vs, but the wilfull hardhartednesse wherthrough we would withstand him. Are the Mountaynes verie high? Let vs loke a little vpon the hart of man. There is suche a trayterousnesse in vs, that wee coulede finde in oure hartes too mounte about the Clowdes, yea, and too attayne too Gods throne too plucke him out of it. And although wee be but wretched carions: yet notwithstanding there is suche a malapertnesse in vs, as we woulde controll God in all his woorkes, and cannot finde in our hartes too submit oure selues vntoo him, and too say, well Lorde, holde thou the soueraignie ouer all thy creatures, and let none grudge agaynst thee: but we will put God too hislint at euery turne: and then if wee do not all things after our fashion and to our liking, we fall to checking of him. Againe if he giue vs not leaue too doo what wee list, but holde vs short: then, lo (say wee) must we be in so straye a bondage? It seemeth that God is mynded of set purpose too trouble men here, without hauing regarde of our state: but sith he appoynteth vs to liue here bilowe: why suffereth he vs not to haue at leastwise that which our nature desireth, or else why gaue hee vs not another inclination? See the deuillish pryde that is in men. Moreouer there is in vs a malicious wilfulnesse, so as if God labour too bring vs backe too him, is hee able too compasse it? Are wee teachable? On which side soeuer he turne vs, it booteth not. For we haue alwayes the sayde ouerstateliness and pride of hart. And although we haue playde the hypocrites for a little while: let a man but turne his hande, and hee shall finde that there was poyson hidden vnderneath, so as we returne too doing as wee did afore. VVee see then that this hardhartednesse hath neede too bee corrupted after a straunge fashion. And this is it which our Lorde speaketh of in Ieremie. For hee complayneth of the people, that they were vnreformable: howebeit it is vnder another similitude than the Prophete Esay dooth it, as I haue alledged afore: and the comparison that God maketh there, is verie fitte for the matter which we be nowe in hande with. God sayth that the people are like a Cake that is baked on the one side, and vnbacked on the other. As for example, let vs put the case that a man make a hote fire, and the harth is all burning and sparckling: well then, one takes a Cake and layes it vpon it: the Cake baketh not, but scorseth on the one side, and is soft paste still on the other. Euen so is it with vs: on the one part there is nothing but frailtie, according as it is seene that men can say well ynough, A'as what are men? they are nothing but wretchednesse and miserie. VV speake verie truely in so saying. Howbeit, when God visiteth vs, and chastizeth vs, doo wee shew that we can bake vnder his corrections? Nay wee will rather burne, than bake. That is too say, God shall not win one good amendment by all the chastizings that he sendeth, but we will rather fall to chafing and stomaking, and therewithall wee kinde the fyre of his wrath and vengeance. Ye see then that wheras God would haue vs to be well baked, we do rather burne. Lo why he vseth

Esay. 1. b. 6.

such violence in chastizing vs. Now let vs go & complain that God should thunder vpon the mountaynes, and that there is no reason in his doing: and see if we shall mend our case by it. VVhat shall wee win by pleading so? It shall bee the next way to increace our damnation. Then let vs assure our selues, that seeing God findeth suche a wilfull hardhartednes in vs, hee muste needes set strong hande to vs, and not vse his fauourable meanes: for that will doo no good. Thus ye see what wee haue to marke in this streyne. And further let vs bee sure that when God chastizeth vs, if he strike not as boytously vpon vs as he woulde do vpon a Mountaine or Rocke: the same commeth of his mercie. But wee see it is greatly requisite that God should vse such roughnesse. For we can not say but he regardeth our welfare howe soeuer the worlde go: I say euen when he sendeth vs. For when he seemeth to haue brought vs euen vntoo hell, yet doth hee giue vs wherewith to comfort and cheere vp our selues. But wee must thanke his faterly mercie for it, and acknowledge it to be a wonderfull gracious goodnesse that God vseth towards vs, when in steede of iust thundring downe vpon vs, he sheweth himselfe so gentle and friendly, as hee seeketh nothing but to make vs feele his goodnesse. Thus then yee see in effect what wee haue too marke in this streyne. And immediately Iob addeth, *that God vtereth his force so farre, that hee euen chaungeth his countenance, and frowmeth vpon him, and hee knoweth not what his beyes shall bee, whether poore or ricke, noble or vnmoble.* Iob goeth on with his complaint, and sheweth that when God shall haue punished men all their life long, theyr ende also shall bee sutable therevntoo: and when they bee departed out of the worlde, they shall haue no more intelligence what is done heere. And afterwarde hee addeth for a conclusion, that so long as his fleshe is vpon him, it must needes bee payned, and his soule muste bee sorowfull, and he himselfe muste mourne. Surely this complaynt is not voyde of vnthankfulnesse. For Iob ought to knowe, that God doth alwayes mingle his fauor with the afflictions that he sendeth vs, so as we haue cause too blisse him. But he considered not that. VVhy so? Bycause hee was ouerpasionate and sorowfull. Also wee muste beare in mynde what wee haue sayde afore: that is too witte, that as oft as God scourgeth vs, wee must bethinke vs of the benefites that wee haue receyued of him, and that will helpe too asswage oure greefe. For when wee muze vpon nothing but the miserie that wee indure, wee are so ouerraught with sorowe, as wee can not blisse God, nor call vpon him, nor settle our trust in him. But if wee looke the other way, [and thinke with our selues] God hath done vs thus many good turnes, and will he not holde on still? Then oure sorowes are asswaged: and therewithall also wee recouer boldenesse too call vpon God. Heerevpon wee conclude, that it behoueth vs too be patient, and that it is ynough that he hath shewed himselfe too bee our good father, and that his correcting of vs with his owne hand, was bycause hee tendereth oure welfare. Yee see then that the thing which we haue too marke in the first place, is that Iobs rushing out intoo such rage, was bicause he looked no further but to his owne miseries: and that therefore it behoueth vs too bethinke vs of Gods benefites when he afflicteth vs, to the ende that oure sorrow may bee asswaged and sweetned thereby. And if wee doo so, wee shall find that God sendeth vs no such greefe, neither of body nor mind, but there is alwayes matter of gladnesse with it. And howe? For although wee bee subiect to manie diseases, as colde, heate, and such other sufferings: yet when wee haue this shift of approaching vntoo

Go.



God, and power to vtter our infirmities vnto him: Is it not a recompence that ought well to assuage all the sorrowes that we haue conceyued? VVe see then in what wise we may resist such maner of complaynts, which are full of vnthankfulnesse: namely by thinking vpon the benefites that we haue receyued at Gods hand in former times, & therevpon by trusting that he wil continue them in time to come. But verely we must be warned, that as long as this life lasteth wee muste be fayne to grone, and when our flesh is greued, wee must be fayne to lament. And why? To the end wee desire not to liue here at our ease and as we would wish: God hath told vs that he wil haue vs troubled in this present life, bothe in bodie and minde, and therefore it behoueth vs to make full reckening of it. But let vs marke, that euen in the middes of all our sorrowes, wee shall haue wherfore to prayse God as S. Paule doth. He calleth himself miserable. VVretched man that I am (sayeth he) who will deliuer mee from the prison of my bodie? But by and by he yeeldeth thanks to God through our Lord Iesus Christ. As concerning 20 that Iob sayeth, that the man which is departed knoweth not what is done here bylowe, nor whether his ofspring be poore or riche: It is not to grounde an article of our sayth vpon, that such as are gone out of this world know not what our state is: for Iob spake as man ouercumbered. Therefore we must not take here any certaintie of doctrine: nother is it greatly for vs too inquire of suche matters. And why? Let it suffice vs that God hath set vs in this world to communicate one with another: and euery man ought too employ himselfe vpon his neyghbours. God hath giuen mee such a gifte or abilitie, and therefore I must apply my selfe that way. Agayne one of vs may pray for another. But when he hath taken vs out of this world, the sayd communicating is taken away frō vs, and there is no more communicating as there was before: nother must we do as the Papisfts do, who are wont

Rom. 7. d.  
24. 25.

to runne too the decessed Saincts, as though they had not yet finished their courses. Nowe for asmuch as the Scripture teacheth vs not what wee ought to doo in this behalfe: let vs leaue that thing in doubt and in suspence, whereof wee haue no certayne resolution by the worde of God: for singlenesse of minde is also a thing wherein it behoueth vs to walke. But as touching this text, wee see in effect, that Iobs meening is nothing els but that man is miserable. And why? For as long as this life indureth (sayeth he) it is full of payne and anguise. And what is death? It is the extremest of all miseries, bicause that there a man seemeth to bee vterly rooted out. Iob spake after that maner, bicause that (as I haue sayd) he was caried away of his passions. But on our parte lette vs bee contented to languish and to haue our flesh payned, and our minde distressed during this life: for yet haue wee wherof to reioyce in God, bicause he promisseth to bee alwayes our father and Sauour. Doo we die? VVe knowe that is our aduantage, as S. Paule sayeth, Rom. 14. b. bicause that by that meanes God taketh vs out of the miseries of this worlde, too make vs parttakers of his riches 1. c. 21. and glorious immortalitie.

Nowe lette vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele them so as wee may craue forgiveness of them at his hand: and that wee may bee so stirred vp to pray, as he may make vs too feele his goodness and mercie, and wee profit more and more therby: and also that all the time of our life wee may giue ouer our selues too the glorifying of his holy name, and to the praying of him as he deserueth: And that when he hath once brought vs into the right way, he will neuer suffer vs to swarue any more aside, but that wee may continue with inuincible strength and stedfastnesse, euen too the ende. That it may please him too graunt this grace not onely to vs but also to, &c.

### The Iviij. Sermon, which is the first vpon the fiftenth Chapter.

**E**Liphaz the Themanite answered and sayd.

2. VVill a vwise man bring foorth knowvledge of vvinde, and fill mens bellies vvith the East vvinde?
3. VVill he reason of vnmeete matters, and of vnlavvfull vvoordes?
4. But thou pullest avvay feare, and turnest prayer avvay from God.
5. Thine ovvne mouth shall reproveth thee of vnrightuousnesse, and thou hast taken the tung of craftinesse.
6. Thine ovvne mouth shall condemne thee, and not I, and thine ovvne lippes beare vvitnesse against thee.
7. Art thou the first man borne? vvert thou created before the mountaynes?
8. Hast thou heard the secretes of God, or is vvisedome restrayned vnto thee?
9. VVhat knowvest thou that vvee knowv not? vvhat vnderstandest thou that is not in vs?
10. For vvee be baldheaded and auncient. There is an older man among vs than thy father.



When wee know wee haue spoken truth and in Gods behalfe, and yet men reiect all that we haue sayd: it is a very harde and grievous temptation. For in that case not onely 60 we be blamed in our own persons: but also we see that men refuse the things that are of God. Neuerthelesse it behoued Iob to vndertake such a battell, as we see in this streyne. He had maynteyned his case, not by suttletie, nor of wilfulnesse, nor through ignorance: and yet notwithstanding it was layd in his dish that he had taken to him the tung of craftinesse, or of the despizers of God, and that all his sayings

had bene but as winde wherein there had bene no firmnesse nor reason. Iob therefore is greuously charged here for maynteyning the doctrine which he knew to bee of God. And this muste serue for our example at this day. For many are so greued when they see that men receyue not Gods worde, but rather that the most parte of the worlde condemneth it. But what for that? Seing that men haue at all times bene stubborne against God, and he could neuer yet make them too receyue that which were for their behoofe: let vs not think it straunge that we also must passe the same way, and that the authoritie of God and of his worde is imbeced by our stubborneesse and by the malice of men, considering

that their iudgemēt is so awke and that they cannot giue themselves to goodnesse. And as for those that haue the charge to beare about Gods woorde and too preache it: though they see men reiect it: yet let them stande too it stoutly, and lette not such doings thrust them out of the way. For not onely Job was condemned in his sayings, but the Sonne of God also. VVee see that men were so farre off from accepting his doctine, as they did rise vp furiously agaynst it, and accused him of blasphemie. If the like bee done at this daye, it is no noueltie. But in the meane whyle lette vs determine too doo that which God comaundeth vs. Let men aduance themselves as much as they list, and lette them resist God and his truth: yet must all that bee ouerpassed, and wee must not cease to doo our duetie. Marke that for one poynt. And by the way it behoueth vs too marke, that although the woordes which are rehearsed here by Eliphaz, haue bene misapplied to the persone of Job: yet neuerthelesse, in generalitie we may gather a good and profitable lesson of them. And firste of all where as it is sayd, *that a wyse man will not bring forth windie woordes, nor fill his hearers bellies with the Easterne wynde:* it is the same thing which we see commonly in the Scripture: that is to wit, that our woordes ought not to bee vnprofitable, but rather well seasoned with salte, according as Sainct Paule vseth the same similitude, and afterward to expresse his meaning, sayeth that our woordes ought to bee substantiall, meete to edifie and too profit those that heare them, that they may bee instructed in the feare of God, guded aright when they bee in the way, and encouraged. Yee see then that vpon this saying of Eliphaz, we haue too marke that our woordes ought to tende too edification. And if they do so: they shall not be lyke the winde: that is to say, they shal not be puffed vp with a vaine swelling, but there shalbee a substantialnesse in them where-with too feede mens soules. And truly here yee see why it is sayd, that good and holy doctrine is as it were foode. By taking conuenient foode: wee bee satisfied, we gather strength, and our stomacke is not acloyed, but there insueth good and naturall nurrishment. Even so is it with the woorde of God. VVhen it is well applied to our vse, we bee filled with it, and wee be nurrished with it, and yet in the meane whyle there is no windinesse that breakes vp vpon our stomacke, and brings no substantiall nurrishment with it. See then the two poynts that wee haue to note. The first is that if men finde no fauour in our woordes when we haue tolde them the thing that is good, profitable, and of God: wee must not therefore be out of pacience, considering that the same hath happened not only to Job, but also to all the seruants of God, so as their doctrine had no fauour to the worldward, but was mocked at, and taken to be but winde or a trifling thing. But contrariwise on our side let vs bee well aduised, that when wee speake, it may bee too the edifying of our neighbours, and carie substantiall profite with it: and euen in our ordinarie and common talke muste wee obserue the same rule. For although we haue there some more libertie: yet notwithstanding God condemneth the vanitie that is in vs, when wee bee giuen too prattle of vnprofitable matters. Neuerthelesse wee see that men can haue no holde of themselves, nother can they make any mirth, except they raunge out into windie woordes. And are men so greatly giuen vnto that? That is no warrant to say it is therefore lawfull for them. For God findeth fault with it as wee see. Therefore let vs holde vs to the doctrine that I alledged out of S. Paule: which is that our talke muste not bee vnprofitable, but seasoned with salt, that it may edifie and profite the hearers. But about

Coloss. 4. 4.  
6.

Col. 4. 4. 6.

all, when the cace standeth vpon the handling of Gods woorde, it must be more neerely looked too without comparison. Then in this cace let vs haue a regard to vse such a sobrietie, as wee defile not the thing that God hath ordeyned for our saluation. For it is certayne that when wee speake of God and of his woordes, if we do but dally with it, and rayse vnprofitable questions and vayne disputations about it: it is high treason to God. And wherefore? For our Lord hath shewed vs that his woord ought to profit vs. But if we fall to handling of it after such a sorte, as wee apply it not to his right and lawfull end, but play with it as with a tennisball, and passe not for the good instruction of it, but haue our eares filled with winde, so as the same serueth but to satisfie mennes vayne curiositie: Is it not a defiling of a holy thing? Is it not a great wrong and dishonour to Godward, when the thing that serueth for our saluation, is despyzed and thrust vnder foote? So then, lette vs looke more neerely too our selues: and when we deale with holie things, let the same bee with such reuerence, as good and substantiall instruction may alwayes insue of it: that is to say, that it may so settle in vs, as our soules may bee nurrished by it. And it behoueth vs too marke well this similitude of the winde which Eliphaz vseth here. For (as I haue sayd already) if a doctrine bee good, there will bee such a substantialnesse in it, as wee shall be fedde with it, and wee shall finde that it is good too reste vpon it. Contrariwise, too what purpose are all these curiosities? True it is that there will be good store of winde, of gay shewes, and of greate likelyhoods in them: but yet for all that, in the ende they disappoynt vs. And here yee see why Sainct Paule sayeth, that knowledge of it selfe doothe but puffe menne vp, when it is not matched with loue: but loue edifieth, when wee heare Gods woorde too our owne instruction, or talke of it too the instruction of others. But if wee couet to bee counted skilfull, and by foolish vaynegloriousnesse desire euery of vs too bee esteemed sharpwitted, and to bee thought well seene in the Scriptures: what is it else but winde and puffednesse as Sainct Paule sayeth? And lo what the Diuinitie is which menne haue forged and framed too themselves by their owne vaynegloriousnesse: like as wee see that in all the Papacie, that which men call Diuinitie is nothing else but as a blast of the Easterne winde which seareth things, and hath no substance in it to feede and nourish the poore soules withall. But a man might make a generall distinction of it in twoo poynts. One parte of the Popish diuinitie consisteth in questions and quarrels that bring no fruite. And first of all they trouble themselves aboute them all the dayes of theyr life, and cannot finde any resolution of them. And why? for their minde is too seeke that which God did neuer disclose, yea and which his will is too haue hidden still from vs. Nowe wee knowe that when hee hath not spoken, hee will haue our mouthes kepte shette, and that our eares shoulde not itche too listen what it shoulde bee, but that wee shoulde bee ignorant where hee teacheth vs not. Thus yee see that our true wisdom is, not too desire to knowe more than that which God sheweth vs in his schoole. And yee see also what the Popish diuines are, whiche moue questions of those things whiche God would haue vnknowne vnto vs. They can well debate: but they can neuer conclude: for all their reasons are but gesses. But put the cace it were possible too haue certayne resolution, and too say, thus it is: yet shall a man bee neuer the more edified nor profited by being resolued of that which they debate in their schooles. For there is no disputing whither wee be saued by Gods onely

1. Cor. 8. 4. 1.

onely mercie : they shewe not, that for asmuch as wee be sure of the forgiuenesse of our sinnes, wee ought to haue so much the greater cause to prayse and magnifie his goodnesse towards vs: there is no telling what comfort wee ought too take in our aduerities. No, for there is no talke but of flitering in the ayre. The menne that doo least good, are counted of greatest skill: those are fellowes alone. For they bee contemplatiue, that is to say, they fore about in the ayre, and haue no steddi- nesse in them. Thus yee see a shamefull defiling of Gods worde, and although there were in the Papacie no doctrine that were wicked and fully false in it selfe: yet neuerthelesse that maner of veine which they haue founde out, is too bee abhorred: for by that meanes they haue peruerted the true and naturall vse of Gods worde as I sayde afore. So then let vs beare well in minde, that all suche things as serue but too puffed men vp, and too feare vp their soules in steed of feeding them and giuing them good nourishment & substance, ought to be vtterly cast away. The seconde part of the Popishe diuinitie, is too stablishe a Freedome of will in men, and too make them beleue that they haue some power in them to attayne vntoo good: or if they atteyne not fully too it, yet too bee helpers and companions too God when his grace hath preuented them, and to lift vp themselves in such wise by their owne strength, as good deseruings may proceede thereof: and that when they haue done what is in them, the grace of God shall not fayle them (as who should say, they were able to binde it:) and on the other side that they be able to purchace fauour at Gods hande by their owne workes, and that if there be any default in them, they may supplie them with satisfactions. Now then the Papists do thus teach men that they be able to do this and that of themselves: is it not a puffing of them vp with presumption and ouerweening, that they might aduance themselves agaynst God, and sooth themselves in their owne strength as though they were able to worke woonders? Marke heere a poynt which is muche more hurtfull than the vnprofitable questioning that I touched afore. Verely both of them are to be greatly misliked: but yet is there much greater harme in this latter. For if men trust in themselves, and flatter themselves in their owne strength: it is the next way to ouerthrowe them quite, it is a deadly poyson, and it is not onely a simple puffing vppe, but also a diuelishe pride, whiche serueth too sende wretched soules too destruction. By this meane then wee see, that all the Popishe diuinitie is but winde, which serueth but too puffed vp wretched soules, and not to giue them any nourishment. VVhat is too bee done then? Let vs learne too vse edifying talke, and such as may feede oure feelie soules, that wee may bee taught the feare of God, and therewithall knowe that wee can doo nothing of oure selues, but must bee fayne too drawe oute of the fountayne of all vprightnesse and iustice, and that God must be fayne to make vs partakers of his grace, for without that, we shall be voyde of all goodnesse. VVhen such doctrine as this is set forth, it will serue to edifie, and wee shall bee nourished and battled by it. Moreover let vs indeuer also to drawe our neighbours too the lyke nourishment, so as we may bee fed with Gods truth, as with the substantiall foode that must edifie vs too the full. Thus yee see what wee haue too remember in effect concerning this sentence. And streyght after, there is another declaration whiche wee ought too marke well: For Eliphaz sheweth wherfore hee likeneth sonde doctrine too a blasting winde. *Thou takest away feare, and withdrawest prayer from God.* True it is, that the seconde worde

which hee vseth, signifieth somtimes a *Muzzing*, *Muzzing*, or *Bethinking*: but yet commonlye it is taken for prayer and supplication. And no doubt but Eliphaz ment heere too note the twoo principall partes of the edifying whiche wee haue too receyue by good doctrine. For what is the marke that God ameth at when hee setteth his worde afore vs? It is too holde vs in awe, and too make vs too walke in his feare, and obedience: and also too make vs put our whole trust in him, and too call vpon him, seeing wee bee destitute of the spirite of wisdom, rightuousnesse, power, and life. Marke then the twoo poyntes that wee haue too obserue, if wee intende too shoote at the right marke, and too come to the poynt whiche God calleth vs vntoo. True it is that wee shall heare of many things when Gods worde is handled afore vs. But (as I haue sayde) all commeth too those two poyntes. Eliphaz therefore intending too conclude that Iobs learning was but a winde that puffeth vp and swel- leth the stomacke, sayeth that it taketh away feare, and withdraweth prayer from God. As if hee should saye, when we be turned aside from the feare of God, and are not minded too call vpon him, and to flee vnto his goodnesse, all is but a winde that will make vs too burst, and not nourishe vs at all. By this then we may the better see what the edification is that he speaketh of. It is oftentimes sayde by S. Paule, that all must bee done too edifying. And what is that edifying? It is that wee should be taught too feare God, and stablised in the same more and more: And secondly, that wee should be taught too call vpon him, and warned too seeke all oure welfare in him alone, according also as that is the place where wee shall finde it. As touching *Feare* it importeth as much as that oure lyfe muste bee ruled according too the wil of God. For what becommeth of men when they knowe not themselves too bee subiect too theyr maker? They rushe out into all naughtinesse. VVe know what oure lustes are. Then if the feare of God reigne in vs, wee muste acknowledge that hee hath not put vs intoo the worlde to liue at suche libertie as wee list our selues: but reserueth his whole right ouer vs, so as wee must obey him. Beholde (I say) what this worde *Feare* importeth: that is to say, that we should learne to direct oure whole life to the will of God. VVe haue his law where- by he guide. h vs, & sheweth vs how to discerne betwene good and euill. Then except we will be vtterly confounded, we muste beginne at that poynt. But yet for all that, what can further vs in the feare of God, saue onely the gouernance of his holy spirite? For wee bee voyde of all goodnesse, and are giuen too nothing but euill. And if wee lay Gods lawe too the lyues of men, wee shall finde a deadly battell betwixt them, as betweene fire and water, yea, euen their whole nature: and that there is not any thing more contrarie to Gods rightuousnesse, than all the affections of our flesh. For (as Sainct Paule sayeth in the eyght too the Romanes) they are all enimyes vntoo God. Seeing the cace is so, we muste come to this praying, and forsomuch as wee drawe wholly vntoo euill, yea and are wholly caryed away and rapted vntoo furie, wee muste beseeche God too lay hande vpon vs and too guide vs, and too make his holye spirite too rule ouer vs in suche wise, as wee may freely and with a single harte sticke vntoo his rightuousnesse and vntoo all that cuer hee calleth vs vntoo: and also that hee suffer not the temptations of Satan and of the VVorlde too turne vs from dooing good: and that it may please him too forgyue vs oure faultes, and too be alwayes mercifull and louing towards vs. Thus yee see howe prayer ought to bee ioyned with the feare of God.

For it is not ynough for vs to be shewed what we ought to do, and what God requireth at our hand, and what is our ductie: but wee must also be encouraged too go to him, and to haue our whole recourse vnto him, to seeke that thing there which wanteth in our selues, to the ende that he may releue our neede, and remedie the same, as who is the chiefe and only Phisition. And when we haue well borne away this text, wee shall haue profited greatly for one day. VVe come oftentimes to sermons. But what for that? VVe do but wander if we bring not these two points, and giue not diligent hearing. For wherfore come we thither? To know what God requireth at our hands, and how we ought to walke, that wee be not as beasts in this worlde. But God alloweth none other rule but only that men should obey him and frame themselues according to his will. For all the deuotions that men can deuise, are but starke folies, according as wee see how the wretched Papists torment themselues fore, so as there is no end of doing one thing or other. But what for that? what gayne they by it? For all their doings are but their owne deuices: the Lawe of God is as good as buried among them. So then let vs beware we beguile not our selues: but let our comming vnto Sermons be to atteyne to a certieintie wherein we may not fayle. VVhich thing will then come to passe, when we admit nothing els but onely Gods will to rule and gouerne our whole life. Howbeit, that is not all that we haue to do. For it is to no purpose for men to beate our eares with preaching, and to say, behold, thus muste yee do, behold, thus doth God commaund you: vntil such time as we haue learned that it is he only that printeth his lawe in our hart and ingraueeth it in our lowels, that it is he which giueth vs power to sticke to his comādements, that it is he which by his holie spirit giueth force & effectualnesse to the doctrine, that it is he which of his goodnesse accepteth vs & forgiveth vs our sins: [I say it is all to no purpose] til we haue learned those things, and bene taught to resort vnto him, to demaund at his hand whatsoeuer we haue neede of. It is not ynough for vs to haue it tolde vs, thus and thus muste yee doo: but (as I sayd) God muste bee sayne to giue vs strength to performe that which wee shall craue at his hand. Furthermore by this we be admonished, that our fayth is not edified by aduerfitie: but that it alwayes ingendredh in vs a desire to prayse God, and to resorte vnto him. VVhen it is tolde vs that our Lorde Iesus Christ hath reconciled vs to God his father, and shed his blood to wash vs with, that wee might be pure and cleane, and that he hath payde the price of our raunsome, that wee might be quit by his rightuousnes, & so become acceptable to God, & he vse his mercie towards vs: the knowing of all these things (say I) is to the end we should thoroughly cleaue vnto him, and say, well then, how may we be faued but only by the mere grace of God, in asmuch as our Lord Iesus Christ hath made satisfaction for vs: and to the end that our fayth should rest therevpon? But must we therefore lie still asleepe? No no: but we must awake that wee may repayre vnto God, and say, where is our welfare? In the death and pāssion of our Lorde Iesus Christe, therefore we must seeke it there, for we shall not finde it among men. And how must wee seeke it but by prayers and supplications? Then let vs come vnto God, and say, Lord sith thou seest vs voyde of all goodnesse: fill thou vs with thy grace. True it is that we be wretched sinners: howbeit for asmuch as wee bee the members of thy Sonnes bodie, wee shall bee made rightuous by him. True it is that wee bee full of spottes, but he hath wherewith too clenze vs, hee hath a good washing for vs. True it is that wee bee gilty of euerlasting death,

and bound therevnto: but our Lorde Iesus Christe hath set vs free from it. VVherfore, Lorde bee so good too vs, as to make vs partakers of the thing which is purchaced for vs by thine infinite goodnesse. Beholde in what maner wee ought to haue recourse vnto God, [lette vs say] yea Lorde fill thou vs with thy holie spirite, that he may leade vs by his strength: and suffer vs not to faynt for any temptation that can befall vs. Thus yee see in effect what wee haue to marke out of this streyne. But Eliphas doth afterward vprayd Iob, *that he hath chozen the tung of craftinesse*. This present saying importeth that he doth but mocke with God as they do which are bereft of all feare and reuerence, and haue not any more reason in them. For sometimes men shall sinne through simplicitie, and yet stande in some feare of God, howbeit they shalbe dulled [for the time:] according as wee shall see many that are not touched after a liuely sorte, but are little better than brute beasts, and yet notwithstanding there shall some feare of God lie hidden in them, which is as good as choked: well then, suche maner of folke haue more simplicitie than craftinesse and malice in the. But othersome thinke themselues to be very sharpwitted, if they can scoffe at all religion and dally with God and with his maicstie, and take vnmeasurable libertie to follow all euill of set purpose. Yee see then that the craftie or suttle folke of whom Eliphas maketh mention in this streyne, are not such as do amisse through ignorance and ouersight, but suche as wilfully and of sette purpose make none account of God, nor of the handling of his woorde contemptuously, to make a sporte or a stage play of it: for behold, that is the toppe of all iniquitie. So then let vs marke well, that if God let men runne so farre vpo the brydle, as to shewe themselues suttlewitted agaynst him: then hath Satan taken such possession of them, as it is right harde too bring them backe againe to the right way, yea and in a maner impossible. And wee see also in what wise the Prophet Esay thūdereth agaynst such kind of folke, saying, Cursed be you that make you lurking-holes: for he vseth that similitude in speaking of these suttleheaded folke, which beare themselues in hand that they can beguile God. VVhen they haue sharpened their wittes and inuented fine flightes, behold, all their straying of themselves is to abolish the feare of God. For marke wherewith they begin. If we be so bryddled (say they) that if there be but one woorde of Scripture for a thing, wee muste yeelde vnto it without gaynesaying: what a thing were that? for there are many things that are not vnderstood, and againe a man may doubt of this or that. And what a thing is it for vs to be compelled too yeelde such authoritie to Gods woorde, as it may not be lawfull for vs too aske howe the case standeth? These politike heads therefore whiche are so desirous too worke wyles with God, begin at this poynnt: namely of taking leaue to keepe men from seing what the thing is that menne call Gods woord, to the end that all mouthes should be tung-tied, and that men might raze it out quite and cleane. And when they be once entred into that doubt: afterwarde they harden themselues in it. And good reason it is that God should leaue them there, and that Satan should cary them headlong. And when they be come to that poynnt: they doo nothing else but bleare out their tung agaynst al doctrine, there is no more greefe nor remorse of conscience in them: but to be short, they be bereft of all humanitie and become brutish. Thus yee see why I sayd that it is impossible that those whome God hath left at that poynnt, should euer returne to the way of saluation. And therefore let vs beware that we hold our selues streytly in subiection vnto God, to beare such reuerence to his word,

Esay. 29. e.  
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as we may shun and vtterly abhorre and detest the slights and subtleties wherin the wicked sort delight and welter themselves. For they thinke not themselves to be sharp-witted ynough, till they haue dispyzed God. Also there are of these fantasticall and fleeing heades to bee seene, who thinke themselves to bee verie dullards and of no estimation, till they haue learned to mocke God, and rid themselves quite of all Religion, so as they herken not any more too him, too say, Beholde it is God that speaketh, and he is too hee obeyed. VVe see many nowe 10  
 a dayes who thinke it to bee an ouergreat simplenesse too submit a mans selfe so willingly vnto God. And what meane they by it but to shake off all feare of God? To such confuzion are we come: and therefore it behoueth vs to be verie ware, and to set much store by the simplicitie which God requireth of vs. Verely his minde is not too haue vs dulheaded, for sayth is not as the Papiſtes imagine, namely that men shoulde go on lyke Goslings. VVhen the Papiſtes say, men muste liue simplie: what simplicitie meane they? It is that men shoulde not discern 20  
 betweene white and blacke, nor knowe what they ought to holde and to follow. But God (as I sayd) will not haue vs so ignorant, we must bee children in lewdnesse, and not in vnderstanding (as Saint Peter sayth) and wee must learne of God, and fetch light at the brightnesse of his holy spirite and of his woorde, that we liue not lewdly, but desire to be fed with the foode of simplicitie and vprightnesse as with milke. For like as God handled his children after that maner in olde time: so will hee haue the same foode set before vs at this day also. But by the way we haue to note, that Gods seruants must be readie 30  
 armed agaynst suche stumbling blockes, when men cast them in the teeth that they dispize God, and that they whole drift is too bring all too confuzion, as now adayes the Papiſts are so shamelesse, as to vpbrayde vs that wee seeke nothing but to bring men to a fleshy libertie, that there might bee no more honestie among men, nor any mā passe to serue God, or to exercise himself in brotherly charitie. VVell this is layde to our charge: but not to our charge alone. VVe see that Iob was assayed wyth 40  
 the ike temptations: and therefore let vs beare them with such pacience, as we may shew before God and the worlde, that men doo vs wrong in charging vs with that euill: and well may we answer so, if we haue had an eie to frame our selues to that which God sheweth, and too giue attentiu care to that which he sayth to vs: and furthermore that wee challenge not the knowledge of any thing but that which we haue learned in his schoole, that we may continue in the same. For that onely worde is ynough too beate backe all the slaunders which the enemies of the truth do lay vpon vs. Herewithal let vs turne men away from trust in themselves. For whereas we be commaunded to serue God purely, is it not too the ende we should put our whole trust in him, and that we should vnderstande howe we ought not to do whatsoeuer seemeth good too our selues, too turne aside eyther too the right hande or too the left, but simplie in all respectes follow whatsoeuer God commaundeth vs: Ye see then that we ought to be pure afore God, and also to haue a good report among men that we walke aright. But if wicked 60  
 folke slander vs, we must beare it patiently, and yet for all that, knowe them too bee impudent and shamelesse. Eliphaz hauing spoken so, addeth that Iob ought not too trust so much to his own wit. *Art thou the first man* (saith he) *wart thou borne before the mountaynes? Heere are ancient and gray beaded men, yea euen such as are elder than thy father? Art thou of counsell with God?* VVhen Eliphaz vpbraydeth Iob after this fashion, that hee is not olde

ynough, and that he ought not to take vpon him such a libertie of iudging: verely hee hath some colour in his saying, as we haue seene afore. For when God is so gracious vnto a man as to let him liue long time heere: hee may well haue learned many a thing. And agayne wee knowe that mennes wittes are the better settled by age, and that yong men cast fourth many bubbles, which age represseth. So then it is too bee presumed, that an olde man forasmuch as hee hath profited by liuing long in 10  
 this worlde, ought to be perfecter and to haue more certaine skill than other men. But yet for all this, we see that in steed of profiting by long life, the most part go backwarde. For men might oftentimes with their age attaine to good knowledge and vnderstanding, yea and vnto some wisedome. Howbeit forasmuch as naturally wee go from euill to worse, if God vpholde vs not: Therefore it is to bee seene that the most part of men become more fooles in their age than they were in their youth. Marke that for one poynt. Agayne also there is no trusting in oure owne agednesse in respect of Gods wisedome: For hee dealeth it fourth as it pleaseth him, both to yong and olde: according as hee sayeth by the Prophete loell: Beholde, the dayes shall come that I will poure oute my spirite vpon all fleshe. Your olde men 10  
 sayeth hee, shall dreame dreames, (that is too say) they shall bee my Prophetes, for I will teach them) and your sonnes and daughters shall see visions. In that place wee see how God calleth as well yong as olde, and as well women as men, to the receyuing of that wisedome which he sendeth into the worlde. And so must all the glory [of age] be throwne downe, and when old folke haue liued neuer so long, and haue neuer so muche experience, it behoueth the to know that yet for al that, it foloweth not that they must needs know the secrets of the kingdome of heauen. For that is in the hand of god, & men must not presume to know it by reason of long time. True it is that if God call vs in our childehoode, we ought to be confirmed more and more. But age is not the thing that bringeth that. It is the working of Gods grace, and euerywhit 20  
 of it proceedeth from him. Therefore we haue no cause to stande in our owne conceyte nor to brag, as if hee had any thing at our handes. Heerein wee see what the doctrine of the Papiſtes is, who grounde all the foundation of their fayth vpon antiquitie, saying: See sirs, oure doctrine is not newe, it is not start vp yesterday, nor a yeare [or twaine] ago: but the worlde hath liued so long tyme and wee bee in possession of it. But what is that too the purpose afore God? For the cace standeth vpon the hauing of the euerlasting truth, which hath beene from before the making of the worlde. And so wee must go to God, and to our Lorde Iesus Christ, if wee will haue a sure resting stocke for our fayth to leane vnto. For the matter concerneth not a score of yeares, nor foure hundred, no nor a thousande: wee muste haue the euerlasting truth which hath beene disclosed to vs from the making of the worlde. For if wee haue that, oure fayth shall bee well settled. But if that want, all is but vanitie, wee shall alwayes bee in a mammering, there needeth but one little blaste of wynde, and beholde, oure fayth is quite blowne downe. Then let vs beare in minde, that antiquitie muste not beare suche sway with vs, but that yong folke maye vtterly refuse to bee ruled by suche as are their elders, specially if they go about to turne them from that which they haue learned concerning the onely one God, and hys truth. Lo what wee haue too marke. And heere wythall as for those that haue liued long time in this worlde, let them not glorie in theyr age, nor say that they ought 30  
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1. Pet. 2. a. 2.  
 1. Cor. 14. d.  
 20.

1. Iob. 2. g. 28.



too take other folkes in a trip : but rather know that they are so much the more bound vnto God, for giuing them the means and occasions too bee fetted and stayed : and furthermore lette them father all their wisdom vpon God so as all pryde be cast downe, that they imagine not themselves too haue gotten any knowledge eyther by length of tyme, or by finenesse of witte, or by their owne forecast, or by their great experience, or by any thing els. How then? Bycause it hath pleased God too poure out his spirite vpon vs, that wee might knowe howe greatly wee be beholden vnto him. And lette the yong men also on their side knowe, that if God haue giuen them any gifte of grace : it is bicause he will not leaue them destitute of his spirite, no more than the olde folke and such as haue liued a long time : but intendeth too shewe that in making vs all partakers of the selfesame grace of his spirite, he will also make vs all heyres of his heauenly

kingdome and to come to his euerlasting glorie, which he hath now reuealed vnto vs alreadie in part.

Now let vs kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, as we may flee to him alone, as to the partie that is able to remedie all our harmes, and seeke him in such wise, as wee may bee hilde prisoners vnder his obedience, and not desire any thing but too sticke purely and simply to his woorde, renouncing what soeuer is of our owne nature, bicause there is nothing but corruption and frowardnesse in it, and also praying him to renew vs in such wise by his holie spirite, that by being likenessen too his image, wee may haue so much the better certentie and prooffe that he taketh vs for his children, and wee also may yeelde him thanks agayne as too our father. That it may please him to graunt this grace, not onely too vs, but also to all people, &c.

### *The. lviij. Sermon, which is the second vpon the fiftenth Chapter.*

*This Sermon is yet still vpon the viij. ix. and x. verses, and then vpon that which followeth.*

11. Seeme Gods comfortes a small thing vnto thee? and is this straunge vnto thee?
12. Why is thy heart rauished : and why do thyne eyes make signe,
13. That thou bucklest thy self against God, and vtterest the vvordes of thy mouth before him?
14. What is man that he should bee cleane? or he that is borne of vvoman, that he should bee rightuous?
15. Behold, he findeth no stedfastnesse in his Saints, nother are the heauens cleane in his sight :
16. And hovv much more is man abhominable and filthie, vvho drinketh iniquities as vvater?



He sawe yesterday the reproch that was offered vnto Iob in respect of his age : and therevpon I sayde it was good reason, that yong folke should bee ruled by the counsell of their elders, and giue eare to such as haue had more experience by reason of long vse : and also that forasmuch as God hath giuen old men the grace to liue long, they ought too consider that they are bound to teache others, and to shewe them the way : and yet for all that, that both yong & old ought to know, that there is no true wisdom but of God, who giueth it frō aboue, and that God dealeth forth the same in such wise as he thinketh good, and men must not imagine that he is bounde vnto them : for he hath promised too poure out his spirite vpon great and small as he listeth, to the end it may be knowne too be a free gift, and that the prayse of it ought to bee giuen too him alone.

Now heere againe Eliphaz vpbraideth Iob, *that he hath not beard Gods secretes*. This poynteth at all men in generall. For it behoueth vs too vnderstande the rudenesse and weakenesse of our owne witte : and the true meane to do it, is to reuerence Gods secretes, knowing that they are incomprehensible, & to ligher vs to atteyne vnto. For as long as men presume vpon their owne witte, and thinke to atteyne to the heighth of Gods secretes it is certayne that they cannot be humbled, nor brought to any modestie. Yee see then that the poynt whereto we must come, is that wee must reuerence and honour Gods secretes, seing we haue not the capacitie to cōprehend them: in so much that we haue no more to do, but to acknowledge our owne infirmitie, and to crie out euery one with David, Lorde howe high are thy determinations, howe ought we to reuerence them! Yee see then in effect what Eliphaz ment in saying vnto Iob, *that he had not beard the secretes of God*. And this doctrine is as often repeted and as common in the holy Scripture as any can bee, bycause

it is harde too abate the pryde which is naturally rooted in all men. For not only euery one of vs will take vpon him too bee wyser than his fellowe : but also wee cannot finde in our hartes too acknowledge our owne slendernesse, to humble our selues euen when wee come before God. Therefore wee haue neede to be brought lowe, and too bee warned (as the Scripture doth it) that wee must not go about to comprehend the purpose of God.

For that is too high and too profound a thing for vs. What remaineth then? To honour it, acknowledging our own rawnesse and weakenesse as I sayde afore. But by the way wee muste come to that which Sainct Paule sayeth in the first to the Corinthians : that is to wit, that our Sauiour hath giuen vs of his owne spirite, whereby wee know and comprehend that which is aboue all our capacite. Then although we be not of cōsell with God : yet hath he shewed vs the fauour and honour, to disclose vnto vs that which is vnknowne and hidden from vs. How is that? There is none that knoweth what is in man, but the spirite which dwelleth in him sayeth S. Paule : and the spirite that dwelleth in God is giuen vnto vs. Thus ye see how we be made parttakers of the things that are vtterly separated from vs, and whereto wee cannot by any meanes approche. Marke heere a singular grace which wee ought too make greate account of : namely that our Lorde hath inlightened vs, euen vs that were wretched blinde foules. And although wee comprehend not the things that are here bylowe : yet are wee lifted vp aboue the heauens, and that thing is reueled and knowne to vs, which the Angels wonder at. See ye not an inestimable honour? howbeit, when Sainct Paule sayeth that this is done by Gods giuing of his spirite too vs, he excludeth not his woorde. For when God intendeth too disclose his secretes, he not onely sendeth vs inspirations, but also speaketh vnto vs. Neuerthelesse it is not without cause that Sainct Paule imputeth that thing too the spirite. For wee may well reade and heere : but wee shall not

1. Cor. 2. 11

1. Cor. 2. 12.

not profite a whit except God open our minde, that wee may vnderstande what hee telleth vs by woorde of mouth. Therefore wee muste match the Spirite and the woorde together: that is too say, wee must beleue that our Lorde hath layde foorth the treasures of his infinite wisdom vnto vs, in giuing vs his Lawe and in teaching vs his will by his Prophetes, but specially in his Gospell. And on our side let vs also consider, that his opening of our eyes is, to the intent that the things which are conteyned in the holy Scripture, shoulde not be as a strange language to vs, but to the intent we should acquaint our selues therewith: for by our owne wit we should neuer attayne to it. Now then wee see how men must humble themselues, knowing well that they be not of Gods counsell, and therefore ought to honour his secretes. And furthermore forasmuche as it hath pleased God to make vs priuie to his will: Let vs conceyue his meening according as he sheweth it vnto vs. But yet for all that, wee must not be ouerwise, for when God giueth vs his spirite to shewe vs the things that are hidden from vs and passe the reache of mans reason: it is not to the ende wee shoulde know all that is in him, for wee must holde our selues contented too know but in part as yet, as sayeth Sainct Paule. Therefore let vs beware wee passe not our boundes, but onely let vs discretely seeke that which God would haue vs too know. And we shall finde that, in the holy Scripture: lette vs go no further. Furthermore although wee vnderstande not the tenth parte of the things that are in the holy Scripture: lette vs pray God too discouer dayly more and more, the things which are hidden from vs as yet: and therewithall let vs walke vnder his subiection, that wee bee not rashe too runne too farre. For it behoueth euen the forwardest and perfectest men too vnderstand, that it is not for them as yet too know all the secretes of God: for that is reserued till the latter day. And surely it is not without cause, that Dauid (though he were so excellent a Prophet) crieth out, that Gods determinations are a wonderfull thing. Hereby he sheweth vs howe it is impossible for vs too atteyne to the perfection of suche vnderstanding, vntill God haue bereft vs of this mortall flesh: and so lette vs assure our selues, that as long as wee be in this worlde, wee are but in the way. Thus yce see what wee haue too remember in this streyne. Nowe Eliphaz addeth, *wredest thou that Gods comfortings are but a small thing? and is there any secrete in thee, or is it straunge to thee?* For this woorde *Secrete* betokeneth straunge. Eliphaz meeneth heere too reprove Iob of pryde and vnthankfulness: for he sayeth too him, *Howe now? It seemeth that thou despydest the consolations of God, and thou thinkest it straunge that he shoulde comfort thee.* If any man were at that poynnt, surely it were an ouer great pryde, yea and a despying of Gods grace, whiche were not too bee borne withall. And why? for wee ought to esteeme Gods comfortings aboute all things. If wee bee troubled, what shift or what remedie is there for vs, except God bring vs backe againe into the right way? So then lette vs marke well, that if wee bee combered with any perplexitie, and bee at our wittes ende in any matter, wee can not dispatch our selues of it, nother is there any other shifte for vs, than that God doo pacifie vs and content vs: and that is suche a meane as wee muste make great account of aboute all things. For when wee bee in the greatest trouble in the whole worlde, God can well inighten our wittes and bring vs too quietnesse. Then neede wee no more, but that God shoulde shewe himselfe, and wee bee ridde out of all trouble. If heauen and earth shoulde (as yee woulde say) bee confoun-

ded together, so as there were nothing but confusion ouer all: yet if it please God too appeere vnto vs, he will sette all things in order agayne after suche a sorte, that the things whiche were as greatly intangled as could bee before, shall become cleere, so as wee shall see nothing too trouble and vex vs. Lo what cause wee haue too commende Gods comfortings. But this consisteth more in deede than in woorde. For they that flee too God for refuge, may well perceyue of howe great force his comfortes bee, and what a strength they haue to appeaze vs. If wee haue but the least comberance of the worlde, beholde wee bee in vexation and distresse, according as wee knowe that menne are giuen too vnquietnesse, and as soone as they haue neuer so light an occasion of greef, it seemeth that they themselues kindle the fire too torment themselues withal to the vttermost. See (I pray you) in what state men are, so long as God leaueth them a sleepe. But whē we be in such troubles, then we perceyue dayly how God bringeth vs backe. Verely it seemeth too our selues, that we shal neuer scape out of some perplexitie, & therefore we are astonished at it, and say, *Alas what shall become of mee.* VVe be drowned so deepe, as wee thinke we shal neuer be able to get out of such confusion: and yet notwithstanding God setteth suche an order, as wee be vtterly abasshed, and our mindes are in quiet and appeazed. VVhereof then commeth suche alteration, but bycause God woorketh so mightily in our hartes, too the ende wee shoulde magnifie his comforts exceedingly. But what? Although wee bee conuincd by experience, that none but onely God can comforte vs in our perplexities and anguish, and that when it pleaseth him so too do, wee haue well wherewith to content our selues: yet notwithstanding wee forgette it in the turning of a hand, and if any grieue befall vs, there is none of vs all but he feedeth the humour by chafing vpon the brydle. There is no talke of repaying vnto God, too say, *howe now?* Behold, thy God hath shewed thee heretofore, howe it is he too whom thou muste repayre, and yet notwithstanding thou thinkest not of him. So much the more then must we marke well this sentence: that is to wit, that when men make not account of Gods comfort, to be deliuered thereby fro anguish, perplexitie and trouble of minde: they be too too vnthankful: & besides their vnthankfulness, they haue also a shamefull pride, in that they perceyue not their owne necessitie, that they might seeke remedie for it. And their pryde is expressed yet better in the woord *Secrete*, when Eliphaz sayeth, *what secretes is there in thee?* as if he should say, *wretched creature, feelest thou not thine owne frayltie?* But surely if men knew themselues as they be in deede: they should needes fall to agreement with God, and be inflamed with suche desire thereof, as they would neuer be at rest, vntill God had made them feele his grace. But what? we be so blockish, as we weene our selues to be wise, whereas there is nothing but foolishnesse and vanitie in vs. VVe thinke our selues too haue the remedie of our miseries in our sleeues. If we happen to be combered with any trouble, wee fal to sharpening of our wittes, and wee muste needes be deuising of some shift or other: as who would say, that all that matter could be forged in our own shop. But yet for all that, mē are so ouerweening. And therefore it is sayd heere, *what secretes is there in thee?* Then if wee perceyued how grosse, ignorat, and doltish we be: surely we would not be such fooles, as to surmise that we haue wherewith to deliuer our selues out of our anguish & trouble: but we would go streight wayes vnto God, being well assured, that he onely can set things at a stay, according as we perceyue in very deed, & as he himself sheweth wel ynough.

Thus

Thus much therefore concerning this sentence. But (according as I haue sayde already) let vs put the same in vre. And forasmuch as our life is subiect to so many miseries, as it is impossible that a man should haue one minute of rest in himselfe, without carrying awaye and without forgetting of himselfe: let vs go to God that he may comfort vs, & let vs make account of the warnings that he giueth vs, as they deserue. And God comforteth vs diuerse wayes: for (as I haue sayd already) he cleareth all the troubles, wherout of it seemed that we should neuer get out, and dispatcheth them in such wise, as we perceyue that he hath deliuered vs. Now let vs come to that which Eliphaz addeth He sayth, *that Iobs hart is caried as way, and that hee maketh a signe wyth his eyes to lyst vp himselfe agaynst God.* Heere Eliphaz reprobeth Iobs pride, howbeit wrongfully and without cause. But according to that which I haue sayde already, although this matter be misapplied to Iob himselfe: yet may we gather a profitable lesson of it, and suche a one as serueth all oure turnes. Therefore hee sayeth. How is thy hart rauished, howe hath it surprised thee? For worde for worde it is thus: *Howe hath thy hart seized thee?* And how is it that thou maketh countenance with thine eyes to plead against God? to make a signe or countenance with the eye, is to bee so scornfull, as to do nothing else but leere (as men say) and to turne away oure eares when men tell vs any thing. And we knowe that men do so, when they regard not the things that are spoken, but take them as superfluous matter, as if nothing could be alledged which were not knowne afore. To be short, we see that Eliphaz ment to condemne such a pride in Iob, as though he humbled not himselfe vnto God, to hearken what he sayde vnto him. Herewithall he sheweth that such pride is yll grounded, when he sayeth that Iobs hart is rauished. Then is it certaine, that this pride is alwayes one of the vices in men: and therefore inasmuch as our Lord seeth men stand so in their owne conceyt, and wax hard in their pride: he is fayne to shewe them that they bee but fooles, and vterly witleffe, in presuming so much of themselves, and in bearing themselves in hand that they haue whereof to vaunt. For if we haue any apparance or likelihood of ability, by and by ye shall see vs lifted vp so high, as there is no holde of vs, and we stie so farre till we bee readie to breake our neck. Our Lorde perceyuing vs so wholly giuen to be puffed vp with presumption, asketh vs, who are ye? *VVhat haue ye?* Open your shop, and let men see what is in it. But if men shoulde come too such triall it would soone be perceiued, that there was nothing but foolish weening in al that euer they imagined to be in them. Thus ye see what we haue to gather vpon this text, where it is sayd, that if men open their mouths agaynst God, or pretende to vaunt themselves and humble not selues as becommeth them to do: the same proceedeth of a frenziedness, and they be not well settled in their wittes. For had they neuer so little knowledge and discretion: it is certaine that they would be humbled, and not go aboute to withstande God after that sort, nor presume vpon any thing that is in themselves, considering that they haue not any thing but condemnation in them, and that they must be fayne to abide confounded in their owne shame. Behold heere an excellent sentence, if we haue the skill too appie it well to our owne instruction. *VVhat is too* be done then? Let vs learne, to know our selues, and according to the old Prouerbe, we shalbe hūbled by and by so as we shall not vaunt our selues. But what? men can not refreyne to start out of their boundes: and that is the cause why we runne so a head as we do, yea euen to the casting of our selues into suche ouerweening, as God is

fayne to fall vpon vs, as the enemie of the proude. And this will not be very hard for vs, if wee be not rauished nor caried away too stande vpon our selues. For what causeth men too bee so blinde when they haue any vertue, vprightnesse or wisdom in them? It is bycause they are prysoners to themselves: that is to say, bycause they beare their owne eyes, and blinde themselves wilfully. For he that will not beguyle himselfe, but marke what God commaundeth him: shall finde ynough there to humble himselfe withall. But wee will steppe our owne eyes wilfully, wee will needes be deceyued wittingly. Nowe when men carie themselves away after that sorte, they must needes giue God the slip, and not regard any thing that he sheweth them, but rather make a mocke of all that is tolde them. But in the end all must fall out too their confusion. Now lette vs come too the principall poynt. For hitherto Eliphaz hath vsed a Preface, to shewe that nothing hindered Iob too make his owne profite of the warnings that he had heard, but that he was puffed vp with pryde, and was vnthankfull vnto God. Now he addeth: *VVhat is man that he should be able too iustifie himselfe before God, or that he shoulde bee found pure and cleane? For God findeth not stedfastnesse in his Sainctes,* (that is to say in his Angelles) *nother are the beaues cleane in his sight: and what shall becomme of stincking, abominable, and corrupt man, which drinketh iniquitie as water?* Like as fishe is fedde with water, so are men soaked in sinne and wickednesse: and shall they then take in hand too iustifie themselves before God? For firste and forme they had neede to be cleaner and purer than the Angels, and they had neede to surmount the brightness of the Sunne and the Starres, seing that the heauens themselves are infected before God, if comparison should be made betweene them and him. This hath bene treated of in parte already heretofore. Howbeit, as it is not repeated here without cause: so haue wee neede to call too minde the things that haue bene sayde afore. For it is a notable lesson and such a one as cannot be minded too often. First it behoueth vs to know after what sorte the Angelles haue not stedfastnesse before God. Some haue expounded it of the Diuelles: but there is no reason in so doing. For what a thing were it too say, the Diuelles are not rightuous, and therefore muste not men take vpon them too bee so. *VVe* know that the Diuell is the Prince of all iniquitie and naughtinesse. But here is expresse mention made of the Angelles. And yee see howe that in this place they bee termed the Sainctes or holie ones of God, according also as the holy Scripture yeeldeth them the same title, and oftentimes calleth them the elect or chozen Angelles. But nowe lette vs consider after what sorte God findeth no stedfastnesse in them. It is not onely bycause they shoulde not haue the constancie too continue in goodness, vnlesse God preferued them by his power: but bycause that of a very truth, they haue not so found and exquisite a rightuousnesse, as that they might rest themselves vpon the same when it commeth too the poynt of presenting themselves afore God too render their account. That poynt (say I) shall not bee founde in the Angelles. And howe so? For wee see they haue none other desire but too obey God, nother are they subiect too euill lustes as wee bee, there is no temptation in them too thrust them out of the way. And when wee desire that Gods will should bee done in earth as it is in heauen, wee meene thereby that the obedience which the Angelles yeelde vnto God, is without impeachment, and not an vnperfect and feeble thing as ours is, who when wee desire to doo good, do go too it limpingly, and

1. Tim. 5. d.

21.

and are not the tenth parte so giuen too the seruing of God as were requisite. How then do we vnderstand that God findeth not stedfastnesse in his angels, that is to say, they be not able to answer before him? I haue told you afore, that in iudging of vs god vseth the measure which he hath set downe in his law: that is to witte, that wee loue him with all our hart, with all our mind, and with all our strength. Thus ye see a meane righteoufnesse wherewith God contenteth himselfe when the cace concerneth the iudging of Angels and men. But euen according to this righteoufnesse we be faultie: for who is hee that can boast of the yeelding vp of his whole affection vnto God and not to haue bin drawn away from it by some wicked lust: Alas, we be so farre off from atteyning to that poynt, as it is very much if we be in the way thitherward. Ye see then that all men are condemned before God, euen as in respect of this meane righteoufnes. And ye see also that when Sainte Paule alledgeth this sentence, Cursed is hee that fulfilleth not all the things that are contained in the law: he saith it is a sentence that condemneth vs all. But the Angels are acceptable too God in respect of this righteoufnes. And why? Bycause there is no blemish nor spotte in them, but all their desires are set wholly to the seruing and honoring of God, so as they giue themselues to nothing else. And so according to the righteoufnesse of the law, God accepteth the as I said afore. But ther is another higher righteoufnesse in God, which surmounteth all creatures, in so much as no Angell is able to satisfie it. And no wonder at all: for what comparison is there betweene an infinite thing, and a thing that hath bounds? Behold, although the Angels haue great glory in them: yet are they but creatures. And what is God: He is an infinite thing, in so much that whe we thinke vpon him, we ought to be rauished into astonishment. So then let vs not thinke it strange, that Gods righteoufnesse should be so high, that when all creatures come to that poynt, all that is to be found in them shall be nothing at all, but they shall deserue to be vterly wiped out. Therefore it is said heere, that God findeth no stedfastnesse in his Angels: that is to say, if he listed too vse the said extreame examination toward the Angels, they must needs vanish away, and all must needs be cast downe and sunken. Howbeit forasmuch as God is contented to be honored and serued by them according to the rule that he hath giuen vs in his law: they stande before his face, and hee auoweth them for righteouf, as they be in deede and tried so to be. But these be two diuerse things: namely that God hath a righteoufnesse which he hath measured after our capacite: and yet cometh to such rigoure as to say, who is he that hath attained to it: Now then we see that if we come before god: there we shall be condemned and accursed. And so farre are we vnable to stand vpright, that the very Angels of Heauen are confounded there. And why? Bycause the very Heauens themselues are not cleane. For whereas God hath created the Sunne to giue light to the worlde, and giuen some brightnesse too the starres also: it foloweth not therefore that they haue a diuine perfection. VVe must remember what hath bin said afore: namely that all the creatures that God made, do keepe still some marks of his grace. But if a man woulde compare that which is in the creatures, with that which is in God: he shall finde that the one is all, and the other is nothing. Thus ye see how the heauens are not cleane, that is to saye, that there is alwayes some imperfection in the creatures, so as they haue not the power to stand before god, as in respect of the infinite glory that is in him. And now it is said, that seeing the cace is such, what shall be-

come of men? This is it that I haue touched alreedy: namely that although God wold examine vs but after the meane righteoufnesse which he hath set foorth in his law: yet we should all of vs be found giltye, and an vniuersall damnation shold lie vpon all mankinde, vnder the which we lie ouerthrowen.

To be short, behold how men are confuted two ways. For if we will come to God with our head vpright, and go about to iustify ourselues before him: our confusion must needs appeere so much the more. For shall wee be rightuoufer than the Angels of Heauen? But we see there is no creature that is able to hold out, when hee commeth before the creator. The Creator must needs swallow vp all with his glory, and make all things to vanish that seemd too bee aught woorth, yea and all that seemeth to be woonderfull: according as it is said, That the Sunne shall giue no more light, and the Moone shall be darkened. And why? Bycause the glory of God shall shine farre brighter. *Esa. 13. b. 10*

The Prophet Esayes intent is to do vs to witte, that whensoever God spreadeth foorth his glory, all that euer is in creatures must vanish away, though it haue bin neuer so highly esteemed afore. If the Sunne (which is but a senselesse creature) do darken the light of the Starres all the day long, so that although they abide still in the skie, yet they are not seene while the Sunne shineth: what shall the maiestie of God do? Are the creatures able to approach neere vnto him? If one creature excell another: what shall God himselfe do? Thus ye see howe we be confuted in one wise if we presume vpon oure owne righteoufnesse, and come to God with a foolish ouerweening, thinking that God ought to bee bounde vnto vs, and that we were able to bring any woorthinesse vnto him. For though we were righteoufer than the Angels of Heauen, and purer and cleaner than the very Heauens: yet were it nothing at all of that which we surmise ourselues to haue. Marke this for one poynt. Howbeit let vs not go to the perfect righteoufnesse, lette vs come but only to the meane righteoufnesse which God hath set out vnto vs, Let vs looke no more but what may be in creatures, he requireth nothing but that we should loue him with all our hart, with all our mind, and with all our strength. And no man can say, but that this is more than reasonable: but yet for all that, do we it: VWherevnto do we giue our minds? Are they set wholly vpo God? Are they so loozened from the earthly bandes, as they may lift themselues vp to heauen? Do we leade heere a spirituall life, forsaking all things that may turme vs away from God: It were very meete we should so. If the matter stand but only vpon praying vnto God: (let vs take that for an example) the scripture sheweth vs, that when a man commeth to pray vnto God, he must retire into himselfe, and discharge his mind of all caces, of all passions, and of all other like things that may hinder him, so as we must be vterly ouerthrowen by feeling our owne wretchednesse, that wee maye seeke helpe at Goddes hande.

Lo how prayer is a thing of greater prerogative than all the rest of our life: and yet come we once to praying: we see our selues to be so fleshly, that we haue an eie to many wicked fancies, which wee cannot quite and cleane leaue. And although we haue some good mynde in praying: yet misse wee not too be drawn still diuers ways. Seeing then that wee be so fugitive in so holue a thing as prayer is: what will the rest of our whole life be? In deede euery one of vs ought too perceiue it well ynough: and it is a foule shame that we must be tolde these things, and that men know them not thoroughly



of themselves. Sith the case standeth so: Alas can wee be able to stand before God? shall we stand now vpon the iustifying of our owne righteousness? It is true that Iob went about no suche thing, and that Eliphaz did hym wrong and iniurie in accusing him of pride. But by the way we must profite our selues by this lesſon, and consider aduisedly what is said heere of men. For they be not only charged with frailtie, (as the Papists them selues will easly confesse that we be weake, and therefore that there is no sufficiente righteousness in vs too satisfie God) but wee be led further heere, that is too witte, that men be altogether saped in sinne. For it is not demanded in this sentence, how men can iustify them selues, sith they be not able to fulfill the law, but are bewrapped in many imperfections, loden with so many infirmities, so inconstant and fleeting, and suche other termes whiche might be spoken against men without comming too the very poynt: but it is said that men cannot iustify themselves, by cause, as they are abhominable, and filthy, and drinke iniquitie as water: that is to say, their proper nourishment is sinne, and there is not somuch as one droppe of goodnesse to be found in them: and to be short, lyke as the body draweth his sustenance of meate and drinke: so also men haue none other stuffe in them but sinne: all is corrupted. Not that the very substance (as men terme it) of our bodies and of our soules is an euill thing: for we be Gods workmanship. But in this case we speake grossely, to expresse that all that euer is in vs is atteyned with euill. Verely our bodies in their owne being, are the good creatures of God: and so likewise are our soules: but all that is in them is peruered. For wheras God created our soules good, they notwithstanding are infected with euill, and there is not one droppe of goodnesse in the which is not stained & vtterly imbeced. Thus ye see in effect what is shewed vs here. The first of al, we haue to note, that there is great differēce betwixt weaknesse and corruption. For if it be saide that men are weake as the Papists prattle: the heathē mē haue said ful afmuch. And who is he that saithe not so? The Paynims haue said that mē are inconstant, that it is a very harde thing to followe vertue, and that we be inclined to vice. The Paynims (I say) knew al this wel ynough: and the Papists themselves will confesse it at this day. But yet for all that, they know not of a very truth that there is not so much as one drop of goodnesse in mē, & that they be abhominable before God, vntill he haue reclaumed the by his grace. Howbeit to the end that men should not presume vpon any thing that is in the selues: the holy Ghost calleth the here abhominable, stinking, fylthy, & noughtwoorth. Behold also how it is said in the Psalme, God looked downe from Heauen to see if there were one righteous man, and hee founde not one. They are all gone oute of the way, they are all become abhominable and stinking. True it is, that in steade of *stinking*, some haue translated vnprofitable: but the very meaning of it is, that we be withered away, that there is nothing left in vs, but are as a thing that is vtterly corrupted. And it is said expressly in the Psalme, that God knew men to be so. And why? By cause men wold alwayes be theyr owne iudges. To what purpose is that? Forsooth we wold haue God tied to our fancie, and by cause we think ourselues men of sufficient abilitie, we wold that God shoulde content him selfe with our opinion. But on the contrarie part it is said, that let men iustify themselves as they list, let euery man cratch his fellowes itch, lette them sooth one another in their naughtinesse, and lette them play the drunken sottes: and yet shall not GOD leaue hys looking downe from Heauen. And what shall

*Psal. 14. 4. 2.*  
*Psal. 54. 4. 4.*  
*Rom. 3. b. 10.*

he fynde heere: stinch and lothlinesse. We be lothsome to God, and yet in the meane while we thinke ourselues to haue maruellouse stuffe in vs. But what gaine wee by it? So then as oft as we be tempted to pride and staretlinesse, too thinke wee haue any apparence of vertue in vs: lette it come too oure mynde to summon ourselues before God, and lette vs bethinke vs of thys dreadful saying, that when God hath looked downe, and when he hath examined men throughly, there is not one, no not euen one, but hee is infected and stinking before him, and lothely in his sight.

Thus then ye see how this sentence is to be vnderstood. And whereas it is said that we drinke iniquitie as it were water: it serueth yet better to expresse, that all our whole life is giuen to euill: and that as a fish feedeth vpon the water, so men do nothing else but feede vpon sinne. Verely wee ought not too blame God for the euill that is in vs: for Adam was not created in the corruption which is spoken of heere, but he purchaced it of hym selfe: for God founde all the thinges too bee good whiche hee had made. Man therefore who is the excellentest of all creatures, was not marred after that fashion, till hee had withdrawn himselfe from God. But when hee had once separated himselfe from the fountaine of righteousness, what could remaine vnto him but naughtinesse and corruption? Thus we see from whence all our naughtinesse proceedeth, and that wee oughte not too blame God for the vices wherunto we be subiect, and vnder which we be hild prisoners, according to the scripture, which sayeth that we be sold vnder sinne, & become the bondslaves of Satan. We must not blame God for this, but we must learne to know that it is the heritage which we haue frō our father Adam, and therefore we must take the whole blame to our selues before God. Lo in what wise we must vnderstand this corruptiō and bōdage of sinne that is spokē of heere: not to make it serue for an excuse, to say, alas what can we do with all, as we see those do whiche blaspheme God for (say they) seeing that men are so giuen to euill, what can they do with it? They haue not the power to withstande the temptations: and ought they not then to be acquitte? And if God condemne them therevpon, is hee not too cruell? Ye shall see men blasphemie after that sort. And therefore let vs keepe our mouthes shut, assuring oure selues that all the euill resteth in our selues, and that we be vtterly soked in wickednesse: and that if we will bee iustified before God, it behoueth vs to yeld our selues giltie of our owne accord. Otherwise, that which is said in the one and fiftieth Psalme must euermore be accomplished: namely, that God shall alwayes bee founde righteous in iudging. Though wee fall to checking against him, yet shall hee continue alwayes righteous, yea euen to our confusion. Are we then desirous too bee iustified before God? There is but one onely meane to do it, which is to come and confesse, that there is nothing but horrible confusion in vs, and that wee haue not so much as one drop of goodnesse. And therefore lette vs desire God to receiue vs to his mercie, and too make vs righteous for oure Lorde Iesus Christes sake. That is too saye, too washe away all curc fylthynesse with the bloud of hys Sonne, and too impute hys righteousness vnto vs: as, of a truth, when wee be clothed with his garmente, we shall be acceptable to our good God, by cause we shall haue a perfect and more than angelicall righteousness in vs.

New let vs fal downe in the presence of our good God with acknowledgement of our faults, praying him to reach vs his hand that we may not continue in trouble and

*Gen. 1. 4. 31.*

*Rom. 6. 16*  
*17. 7. 11.*  
*14.*

*Psal. 51. b. 6.*



and shame: and that although we haue to walk through many temptations, yet we may not be destitute of hys ayde and succor: but that by his comforting and strengthening of vs, we may so get the victorie in all encounters, as we may haue cause to yeld him thanks: and that according to his working in vs, we may be stablished for

the tyme to come, euen till wee haue obteyned the full victorie, and are come too the glorye of Heauen, where wee shall triumphe with oure Lorde Iesus Christe. That it may please him too graunte this grace not onely too vs, but also to all people and Nations of the earth, &c.

*The lix. Sermon, which is the third vpon the xv. Chapter.*

17. I vwill tell thee, heare me: I haue seene, and I vwill declare vnto thee.
18. VVhat vvise men haue told, as they receiued it from their fathers, and haue not cōcealed it.
19. To vvhome alone the land vv as giuen, and the straunger passed not through them.
20. The vvicked is alvvayes as it vv ere in trauell of child, and the number of yeeeres is hid from the outragious.
21. The noise of teare is in his eares: vvhen he is in peace, behold the destroyer shall come vpon him.
22. He beleeueth not to get out of darknesse: he shall see the svord.



Yesterday we saue in what plighte man is when he is out of Gods fauoure: that is to witte, that there is nothing but confuson and fylthyneesse in him: so farre is he ofr from being able to haue any righteousnesse that may stand before God.

Now in the meane while wee haue too consider Gods great goodnesse towards vs in clothing vs with a righteousness that surmounteth the righteousness of Angels. VVe be as wretched and miserable sinners as can be, and yet notwithstanding God maketh vs righteous after a more excellent and precious manner than the very Angels are as in respect of their nature only (for otherwise, they be partakers of the glory of Iesus Christ, bycause he is the common head of all) or Christs righteousness is giuen vnto vs, whiche farre exceedeth the righteousness of the Angels. And heerein wee haue cause to magnify the goodnesse of our God. But in the meane season let vs come too the matter that Eliphaz pursueth heere. He treateth of a thing that is true in it selfe, if it were rightly applied: that is to witte, *that the wicked neuer haue any rest*, but are in such vnquietnesse, as they neede none other hangman to torment them than themselves. But heerevpon he concludeth amisse, that Iob is a wicked man. For although he were astonished at his griefes: yet notwithstanding (as hath bin said already) he ceased not to trust still in God. The doctrine therefore (as I said) is good and holy: but the same must be applied accordingly. And for this cause I told you that in reading the holy scripture, we must alwayes pray God to giue vs the skill and discretion to perceiue to what ende he tendeth, and what his drift is, that wee may fare the better by that which shall be shewed vs: for we shall go continually backward if God driue vs not forward. But to the end we may take the more profite by that whiche is conteyned heere: let vs follow the processe of Eliphaz's words. *Heare me* (saith he) *and I will tell thee what I haue seene*. He speaketh of his owne experience: and afterward he addeth, that the same doctrine was receiued and hild after the same maner among the wise men too whome God had giuen the grace not only to be able to rule well themselves, but also to haue the gouernemēt of realmes and countries: and he addeth, *that they hild them peaceably without any passing of straunger through them*: that is too say, without any mans vsurping of that which God had put into their hands. Verely whensoever God indueth men with excellent gifts, we must not despise the same,

but consider that the spirite of God dwelleth in them, and that if we be so skornefull as to refuse that whiche they tell vs, the iniurie thereof redoundeth not to a mortall wight, but to the liuing God. For thereafter as God vttereth his gracious gifts, so will he haue vs a so to receiue them to our common profite. Eliphaz therefore hath some good colour and pretence to alledge the authoritie of such as had ruled realmes and countries: but yet is not that ynough, except we knowe that it is God which speaketh. And for performance thereof, ought we to trust to the authoritie of men: True it is that God cōmandeth vs to be teachable, and not too be stubborneharted and hard to yeld obedience when we know that the thing which is told vs is true. And so ye see how the authoritie of men ought to be receiued. But if they fall to turning of the truth vpside downe, and to conuerting of it into falshood, there is no reason why men shoulde be wedded vnto them. Therefore wee must beare this poynt well in remembrance. For we see there are two vngracious extremities The one is when men reiect all knowledge and wisdom. For if there be any men among vs, whome God hath aduanced aboue others, and vnto whome he hath dealt greater abundance of his holy spirit: it is certaine (as I said afore) that in despising them, wrong is offered vnto God. Neuertheless, we see many stubborne folke, which will not by any meanes submit themselves to the counsell or aduise of any man. There is also another extremitie, whiche is, that being possessed with a foreconceiued opinion that a man is skilfull, of great witte, and well experienced wee bee so fotted therewith, as we looke no whit further. But we must not suffer ourselves to be led so: for God doth alwayes reserue his owne right to himselfe. And what is that? Verely that we shuld be subiect to him alone, specially in caes of saluation. True it is that there are ordinances and ciuill polices of mē, wherto we must be obedient, but yet is al that referred vnto him, & depēdeth vpon him. In the meane season ye see heere a resolute poynt, which is that God wil haue vs to be taught at his hand. For when we yeld such authoritie vnto mē, what do we else but rob God of his authoritie & preheminece: This extremitie therefore is to be cōdēned as well as the other. The meane betwixt these two vices is, that when we see that God hath bestowed of his gracious gifts vpon any man, we must haue him in estimatiō, take counsell willingly at his hand, and vnderstand that in despising hym we do wrong vnto God, bycause it is his will that wee should honor such. Is it so? Yet notwithstanding let vs not

ceasse to discerne, least we be beguiled vnder the shadow of some opinion that we shall haue conceiued of some mortall man, and thereby bee turned out of the righte way, and God also disseated of his prehemine by the same. Thus much concerning this poynt. Now Eliphaz addeth, *that these men haue not concealed the things that they had learned of their forefathers.* VVherein hee sheweth, that they had behaued themselves faithfully For whensoever God giueth vs the grace to be well taught, he doth it not for our selues only, but to the intent that others also should be drawn to the same knowledge, and that we should all of vs be partakers together of the thing that hath bin giuen vs. And heere ye see that Gods instructing of vs first, is to the end that when we see our neighbours ignorant, we should indeuer to leade them with vs into the same way whereinto we our selues are entred already. He that knoweth Gods truth, must not keepe it close to himselfe, as though it were but for him alone. VVhat then? He is bound to his neighbours. And therefore if hee see them go astray, let him reach them his hand, let him call them to him, and let him shew them what he knoweth. For wee neede not bee afraid that it shall be any preiudice or hinderance to vs, though all men be made partakers of that which God hath giuen first of all vnto vs. If a man haue but small store of worldly goodes: surely if he deale them forth vnto others, he shall soone see the end of them. But when God hath enlightened vs with his word, and also giuen vs his spirite: the more wee labour to giue vnto others, the more shall we be enriched ourselues. Thus ye see a sentence which we ought to marke well when Eliphaz sayth, that those to whom God had giuen singular gifts aboue others, had not concealed the thing that they had learned of their aunceters. And heere also ye see the marke that God gaue vnto his seruant Abraham, to shewe that hee would vie well and faithfully the couenant which he had receiued. Abraham (saith hee) will indeuer to teache his household and those that are to come after him: hee will shewe them the ordinaunces and Statutes of the Lorde.

Then let vs marke well, that when God openeth our eyes, and is so gracious to vs as to teach vs his truth: it is not to the end that euery man should keepe it to himselfe, and other men haue no part nor portion of it: but we must (as much as in vs lieth) draw all the world to it. Now then seeing we be bound to all men in generall, yeauen vnto those of whom God hath not giuen vs the charge: what ought a householder to do towards his seruantes and children: VVhat ought a minister of Gods worde to do, who is specially appointed to that office? VVhat ought a magistrate to do, seeing the sword is giuen vnto him, and he sitteth in Gods seate? Then let vs marke well that although we haue nother wife, childre nor seruants: yet notwithstanding if God haue bestowed any gift vpon vs, we be bound to distribute it abroad, and to make it common to all men to their edification. Marke this for one poynt. Much more reason is it, that if a man haue a household, he ought to be so much the watchfuller and carefuller to instruct and teache those whom God hath committed to him, and of whom he shall render an account. Such as are ordeyned to be Shepherds to feede Gods people, must employ all their strength and power therevpon, nother must they openly or particularly conceale that which they haue receiued: according wherevnto Sainte Paule sheweth that he is cleere from blud: that is to say, he is not faultie before God, for hee had taught them Gods truth faithfully withoute ceasing, as well at home in their houses as openly abroad.

*Acts. 18. v. 6.  
E. 20. e. 26.*

Also let the magistrate for his parte looke to himselfe, and let him not through negligence quench the lighte that God hath put into him. But to the vttermost of his power let him indeuer that iustice may reigne and haue hir full course, that God may be honored and his truth receiued, and that blessings and all things that are contrarie to true religion may be done away. Lo what we haue to remember in this streyne. Now whereas Eliphaz saith, *that God had giuen them the land and no stranger had passed through it:* it is to expresse that they had receiued an excellent prerogatiue from aboue. For it is certaine, that if a man be able to mainteine the gouernement that is put into his hand, it is a token that God fauoreth him, and it becommeth him too acknowledge that benefite: For there is no policie of man able too do that throughly. Also whereas Eliphaz saith, that those of whom hee speaketh, had reigned peacefully, and that God had blessed them in such wise as they were not troubled, but had so guided their subiects as their dominion conteyned in quietnesse: thereby wee be done too vnderstand, that when God mainteynerth states, and a countrie is in peace, we must not father it vpon mortall men, but acknowledge it to bee the speciall benefyte of God. And our acknowledging of it must not be only in honoring the men by whom God serued his turne in doing it, but also in yelding God his due praise.

Now let vs come to the chiefe article that wee haue touched. Eliphaz saith that *the wicked man is alwayes as if he were traueling with child, that he neuer hath any rest, that he is in continuall tormente, that hee looketh euer at the sworde, and that he knoweth not the number of his dayes.* And oure Lord vsseth the same threate against the transgressors of his law: namely that he will send them such a fearefulness, that their life shall hang afore them by a thread, that their eyes shall be sunken in their head, and that they shall be in such anguish of mind, that in the morning they shall say, who will warrant me my life vntill night: and when night is come, how may I indure till tomorrow?

*Leuit. 26. f.  
36. e.  
Deut. 28. g.  
65.*

Lo how God punisheth such as walke not purely according to his law. And in good faith what purenesse is there in our life? If we desire to be at rest, and not too be tossed with any cares, it behoueth vs to know that we be in Gods protection, and we must be fullie resolu'd of it: and then it is certaine that we may passe through fire and water: that is to say, hap what hap will, we shall be sure of a good and stedfast leaning stocke. But if wee know not that God watcheth ouer vs, or at leastwise if wee thinke he is against vs: wee must needs be afraide and not know where to become. Therefore it is not without cause that God vsseth the said manace againste the transgressors of his law. And so is Eliphazs saying very true, that the wicked is alwayes fearefull according also as the Prophet Esay likeneth the thoughts of wicked folkes too waues that beate one againste another. VVhen any tempest is, ye see the water stirreth, and the waues come rushing one againste another, and breake asunder. Euen so is it with a man that is not ayded by GOD. It is not any one passion that shall carrie hym away and tormente hym, but there shall bee manye contraries, and hee shall bee in suche a peck of troubles with it, that hee shall bee vtterly at hys wittes ende. And so when it is tolde vs that the wicked manne is in suche vnquietnesse: Lette vs assure oure selues that it is Gods rightfull vengeance vpon all those that haue not soughte too bee at peace wyth hym. And howe maye wee haue peace

*Esay. 57. d. 20*

with

with God? By walking in a good and pure conscience: and specially by knowing that we haue none other foundation to stand vpon, saue only his mercie, in that wee be in his fauoure for our Lord Iesus Christes sake: and that therewith we call vpon him, assuring our selues to be happie both in life and death, bycause it pleaseth him to be present with vs, and to receiue vs and gather vs vp to himselfe. Marke (I say) how the way for men too haue peace with God, is to assure themselues that their sinnes are forgien, and to pray vnto him: and therewithall to walke in his obedience, so as they indeuer to haue a good and pure conscience towards their neighbours. And this peace is ioyned with a ioy, which Sainte Paule termeth the ioy of the holy Ghoist, which is when we be strengthened by faith. Saint Paule saith that this ioy is ghostly, and he vieth that terme purposely, bycause the wicked do sometimes reioyce: that is to say, they friske and laugh and are merrie when all things go well with them, and they forget themselues after such a sort, as they feele not their owne miserie, but become dull. Yea but this peace wherewith God filleth them, shall be nothing at all too their profite. And what manner of peace is it? It is not for that they draw neere vnto God: but rather they turne their tayles vpon him. But the true peace which is happie and blisfed of God, is when wee haue an eye vnto him, and come to him, & thervpon are in quiet, assuring our selues that he receiueth, reckoneth and auoweth vs to be his so as he will not giue vs vp, but guide vs always both in life and death. Thus ye see what we haue to remember in this sentence. Howbeit it is true that euer-

Ro. 14. c. 17

among, the faithfull are in suche troubles, as a man can hardly discern betweene them and the despisers of God: but yet in the end God setteth them at rest. For by handling them after that manner, he maketh them too knowe their owne weakenesse, that they may humble themselues, and learne to call vpon him, and put themselues wholly into his hand, and trust altogether too his goodnesse.

Moreouer, sometimes he pricketh and spurreth vs, too make vs come to him the more earnestly, and to beseech him to reach vs his hand, and to shew that he hath a care of vs, and that whensoever we be tossed after that sorte, we neede no more but to vnloode our cares into his lappe, and to rest our selues there in all caces, and there to take all our contentation and comfort. Ye see then that the faithfull may well be stricken with feare and trembling: but yet will God make them to feele what that peace is which he is wont to giue to those that are his. And although the same appere not at the first brunt: yet in the end they shall alwayes be comforted: according as it is said in the Psalme, Lorde thou hast comforted me after the sorrowes of my mind. For God may well hold vs short sometimes: but he will set vs at libertie in the end. And heere ye see how that which Eliphas addeth ought to be expounded: namely *that the extortioners, euen the person that is full of violence shall not know the number of his yeeres.* The faithfull are at that poynt as well as they. Furthermore, we heare what request Dauid maketh. Shewe me at leastwise (saith hee) what my time is, that I maye take my afflictions in good woorth, when I perceiue that they shall not last for euer. VVe haue seene the lyke request made by Iob himselfe, saying that he knew not what the length of his time was, nor how long God was minded to hold him heere. VVhy then doth Eliphas referre it specially to the despisers of God, and to such as are full of pride and outrage? It is bycause they be full of care and thought for their life: & yet in the meane while wote not how to account it. And we for our part knowe

Psa. 94. d. 19

Psa. 39. a. 5.

that we haue no certaine terme heere, howbeit that we shall continue heere so long as it pleaseth God to mainteine vs. Seeing we be come into the worlde, and it is God that hath set vs heere: we must giue him leaue to hold vs heere, or to take vs away at his pleasure. In the meane season we heare how he telleth vs by his worde, that he guideth vs altogether, that the heares of our heads are numbered, that wee neede not too be afraid of any thing though we were beset with neuer so many daungers, and that we ought not to surmise that things are mingled together in this world, or that fortune beareth any sway. For although wee be but sillie wormes of the earth: yet doth God thinke vpon vs, and he hath our life in his hand, and will keepe it well and safely. Ought it not to suffice vs when we know this protection of God? Seeing (I say) that we be assured that God keepeth a reckening of our yeeres and dayes, yea and that he numbereth the very heares of our heads: do we not perceiue a sufficient certaintie? And so it is not without cause that Eliphas saith, *that the extortioners know not the number of their dayes.* And why? for they seeke it with as great anguish as may be, saying: How now? May we liue yet still? Are we sure of this or that? But when they haue made their long disputations, and great discourses: they alwayes turne backe to a continuall vnquietnesse, bycause they rest not themselues vpon Gods providence. But we for our part must not do so: but we must pray vnto him, that after we haue put our liues into his hand, we may be quiet, whatsoeuer troubles befall vs: knowing that forso much as he hath made vs and fashioned vs, he is able to deliuer vs from all daungers whensoever he listeth to shew himselfe our deliuerer: and therevpon we must conclude, that he will watch ouer vs when we be asleepe. As much is to be thought of that which Eliphas addeth: namely, that the outrageouse man doth alwayes behold the sworde, that is to say, he doth see the infinite daungers that hem him in round about, by reason whereof he quaketh and is agast. This agreeth properly vnto Tyrantes. True it is that their state may well seeme to bee happie. Howbeit they be so troubled in their mindes, that they perceiue it to be better for them to haue bin of small and base degree, than to be so honoured and feared: and yet in the meane while they themselues are afraide, not onely of men, but also of every leafe that shaketh vpon a tree. Verely ther was a Titan that confessed as much. For when one flattered him and said he was a prince of such maiestie as it might seeme that he was a God in the world, and that every man might desire to be in his state: If thou (saith he) wart in the like cace that I am, and knewest as much as I, thou wouldest not wish to chaunge thy state for mine. Heerevpon he caused a goodly banquet to be made redy, and setting this his familiar friend in his own place, caused a naked sword to be hanged ouer his head with the poynt downward.

Psal. 37. d.  
23. c. 40. a  
3. c.  
Proue. 16. b  
9. c. 20. d.  
24. c.  
Ma. 10. c. 30  
Luce. 12. a. 7

VVhen he saw the daunger that he was in, he could nother eate nor drinke: and as for all the braueries that he had esteemed so highly afore, he made no more account of the. And this is it that Eliphas meeneth: namely that Tyrantes and cruell foike shall alwayes liue in feare, notwithstanding that they seeme too be well at ease, and haue great power and gardes. And why? For they haue the sword continually before their eyes. Some man will demaund, whither the faithfull shall not feele the daungers that threaten them. Yes certainly: yea and it is good for vs to feele them. For if we wist we were warranted, we wold not care to runne vnder the wings of our God, but we would play the colts that were broken looce.

God therefore is fayne too warne vs and put vs in minde that we be befieged with a thousand deathes, and that we bee not able to step foorth one pace withoute tumbling into our graue. VVhen we consider this, and therewithall see plagues, warres, famin, such store of myseries, such store of diseases, and so many other inconueniences both by beasts and by other things, so that looke how many creatures we see in heauen and earth, we see as many deathes or at least wife as many thynges against vs: then we bethinke vs, Aias wee be very wretched creatures if God pitie vs not. Moreouer we be prouoked to runne vnto him, and so say: Lorde thou see'st that if thou sheeld me not with thy hand, I haue not one minute of an houre to liue, and therefore good Lorde voutsafe to preferue me. See how the faithfull beholde the sword: howbeit in beholding it, they behold also the grace of God: and when they be made priuie to the dangers wherein they are, they flee to the said suretie which is shewed vs so often in the scripture: which is, that if we put our whole trust in God, hee will not only be a wall and dubble rampire to vs (as it is said in the Prophet Esay:) but also a wall of brasse or Steele: and at a word, he will be an inuincible fortresse to vs. Lo how the faithful hauing behild the sword, do neuertheless behold Gods protection, being well assured that although death seeme to manace them on all sides, yet shall not the sword come at them: and if it do come, yet shall they not fall headlong, as men say. But the wicked shal for their share haue this fearefulnesse, that the beholding of the sword shall sinke into their stomacks, and make them say, beholde, such a danger or such a mischance will light vpon me: is there no meanes to shift it off? On the other side they shall see God pursuing them, with his darts ready to rush vpon them, and with his bow bent, that is to witte, with his thunderbolts to strike them downe. No maruell then though they be greatly out of quiet, & in great distresse. And so we see the difference that is betwixt the feeling of dangers by the children of God, and the troubles and fearefulnesse of the vnbeleeuers. True it is that sometimes the faithfull shall see the sword, and be afraide of it: but their feare bringeth them to that which I touched afore: that is to witte, God putteth them in minde too humble them selues, and after ward draweth them home to himselfe, and giueth them the rest whereof they were destitute for a time to their profite. And thus ye see what we haue to remember in this sentēce of Eliphasis. And whē we once haue the knowledge of these things: thē we may well applie the doctrine to our instructiō & soulehealth. As how? For first of all we see what the state of mā is. Ye see heere a liuely picture, wherein our Lord sheweth vs, that while we be in this world, we must be put in feare and not alwayes haue rest, but sometimes bee disquieted. Very weil, yet for all that, euery man goeth astray, euery man shrinkes away from God, and the mischief increaseth and groweth dubble, and therefore it behoueth the terrours to increasē also and too become much more terrible, that they may daunt vs. VVhy so? VVe haue made warre against God, and it is good reason that he should do as much to vs, yea and that all creatures should be armed against vs. This done, Forasmuch as we see the disease: we must come to the remedie of it, which is to acknowledge that our God wil not forsake vs, and that he carrieth not till we come to seeke him, but preuenteth vs of his goodnesse, and sheweth vs that if we call vpon him, we may well put our life into his hands, and he will be a good and faithfull keeper of it. VVhen we know this once, then shall we see, that God doth vs much more good in maynteyning vs, and in taking vpon

him the charge and office of preferuing vs, thā if he emptied vs from all dangers. Put the case that men were in this worlde as in an earthly Paradise, so as nothing might trouble them. They should not bee so happie, as when in the middes of many afflictions and troubles they find that God commeth downe, that is to say, abaseth himselfe so low as to thinke vpon them, & to watch for the preuenting of inconueniences, and for the beating backe of all danngers that might befall them, and putteth himselfe betweene them and their harmes, too the intent they should not be ouermated and troubled out of measure. Furthermore let vs vnderstand, that if God do no v and then leaue vs and withdrawe himself from vs, and hide himselfe in such wise as we perceiue not his succoure, nor can be assured of his protectiō: we must not be dismaide for all that, but pray him to voutsafe to shew vs his countenance that wee may see it for our more assurance, according as wee see howe Dauid speaketh: Lord (saith he) make thy countenance to shine vpon vs, and it will be much better for vs than if we had abundance of all kind of goodes. VVhen Dauid sawe himselfe at such an afterdeale, & it seemed that God had giuen Satan and the wicked men bridle, yea and that he was troubled also in his mind so as there came no more helpe to him from aboue: Lord (saith he) I desire no more but that thou make thy countenance to shine vpon vs: that is to say, that thou giue me but some little tast of thy goodnesse, to know that thou hast receiued me. Thus ye see how it behoueth vs to desire God too put away the grosse and thicke cloudes that hinder vs to perceiue the loue that he beareth towards vs. Furthermore when we see the wicked in such trouble and vnquietnesse, let the same be a bridle vnto vs. For we must profit ourselues by Gods vengeance when we see them a farre off vpon the wicked. VVe must not tarle till God bende himselfe against vs, & till he rap vs hard vpon the pates. No no: but if he spare vs, & in the meane while wee see he punisheth those that haue despised him, and shakē off his yoke: Let the same serue to hold vs in awe and warinesse, so as we may say, Alas, we see heere these wretched caytifes that haue aduanced themselues in pride and presumptuousnes against god: & what painēt hau they? we see they neede no hangmā to tormēt them. VVhy, who is he that tormenteth thē? It is god that persecuteth them after that sort. Thē let this wake vs and hold vs backe, that we cast not ourselues out of our bounds. Besides this, let vs also be so much the more giuen to the seeking of this peace which is an inestimable benefite & treasure: & let vs hūt after it so much the more busily, calling to remēbrance what S. Paul saith. The peace of god (saith he) which passeth all vnderstanding of mā, keep your harts & minds: that is to say, whē we be once sure of this protection of God that we can resort vnto him, not doubting but that hee receiue vs as his owne children: he saith that that manner of peace surmoūtet all vnderstanding of mā. VVherby he doth vs to witte, that we comprehend it not, except God giue it vs by his holy spirit, as in very deede he must be faine to worke in vs, to make vs come too that poynt. And by the way we haue to marke, how that for a conclusion it is said that the noise of feare shall alwayes found in the eares of the wicked and of the despisers of God, and that when they be in most quiet, the extorcionner shall fall vpon them. Heere Eliphas speaketh two things: The one is, that whē the wicked are in their prosperitie, sodaine destructiō shal fall vpon thē like a storme that they perceiued not, in somuch as it is said of thē, that when they say peace, all is sure: and when they oueruaunt thēselues against God laughing al his threatnings to skorne:

*Psal. 4. b. 7.*

*1. The. 5. a.*

*3. c.*

*Pro. 10. d.*

*24.*

to skorne: euen then will it come to passe that God shall ouerthrow them, when they mistruste it least. True it is that the scripture must needs be fulfilled, which is that the wicked shall feele the thing that he is afraid of. But contrariwise also God will send them that which they feared not, to roote them suddainly out of the land. Ye see then howe Eliphasis meening is, that euen in the middes of peace, pilling and polling shall light vpon the despisers of God. But the cheefest thing is the said sound of fearefulnesse which shall alwayes afright them and hold them as it were vpon the racke. And what kind of thing is that sound: It is not the voice of mā nor of beast: but a deaf sound, which God sendeth them euen when al things are at rest, when there is no noise at al to trouble them. For yet neuerthelesse must this pursue them, inso-  
 much that they shall start and tremble at it, according as we see in the example of Caiue. Behold Caiue had no rest, and yet who pursued him? God had appointed no iudge to araigne him, nother had he any body to stand against him. Verely the bloud of Abell cried out for ven-  
 geance. But as for men, he was sure ynough, he triumphed, he built a Citie after the name of his eldest sonne, euery man stooode in awe of him, and yet in the meane while he quaked like the leafe of a tree. And wherof came that? Euen of the secret voice, of the voice that was not herd with the eare, but yet was the same a dreadful noise, inso-  
 much as although the wicked know not what it is that God sheweth them, yet notwithstanding they cease not to be continually agast. Now when we heare this, let vs pray God to make vs heere also the sweete and amiable voyce, whereby he sendeth vs tidings of his fatherly goodnesse & loue. Thus ye see that the only reme-  
 dy wherby we maye bee deliuered of the sayd feareful-

nesse and astonishement wherewith the wicked are disnaide, is for vs to beseech God to make vs heare the voice of the Gospell, where he telleth vs that he recey-  
 ueth vs louingly, that he is our father, that he accepteth vs as righteous for our Lord Iesus Christs sake, and that both in life and in death he will alwayes hold vs in hys hand. VVhen this voice foundeth in our eares, so as we vnderstand it throughly, we shall not be dismaid at these deafe and blind skarings, as the vnbelecuers are: but we shall be surely fenced against all the dismayings that can betide vs. Therefore if we haue our recourse vnto God, and he by his holy spirit giue vs the grace to rest vpon his promises: let vs not doubt but he wil stablish vs more and more in all the good things that he shall haue giuen vs, and so strengthen vs by his power, that in all the ter-  
 rours of this world we shall euermore stand stedfast, vn-  
 till he haue taken vs into his eternall rest.

Now let vs cast our selues downe in the presence of our good God with acknowledgement of our faultes, praying him to make vs feele them to our disliking of them, and that in the meane time we may not cease to trust, that like as hee receiueth wretched sinners vnto mercie, which is the thing wherein he vttereth the rich-  
 nesse of his graciousse goodnesse: so also it may please him to make vs partakers thereof: and that therewithall it may please him also to continue that which he hath begonned in vs, vntill he haue brought vs to the full and whole perfection. And so let vs all say. Almighty God our Heauenly Father, wee acknowledge and confesse according too the truth, that wee bee not worthy: too  
 liste vp our eyes to Heauen, too presente oure selues before thee, nor to presume so farre as that our prayers should be. &c.

*The .lx. Sermon, which is the fourth vpon the .xv. Chapter.*

23. He vill trotte vp and dovvne for breade, knowving that the tyme of darkenesse is in his hande.
24. Anguish amazeth him and ouercommeth him, as a king that is prepared to battell.
25. Bycause he hath list vp his hande againste God, and strengthened himselfe againste the Almighty.
26. He vill leape vpon his necke, and crush the strongest part of his shield,
27. He hath couered his face vvith fat, and fatted his bowvells.
28. He hath inhabited the desert cities, and the ruinous houses that vvere falne dovvne.
29. He shall not aduance himselfe, his riches shall not continue, nother shall there be any remainder of them.



Yesterday I shewed you to how many miseries and daungers our life is subiect, in so much that we must alwayes needes tremble for feare, if we seek not our rest in god, knowing that hee hath care of vs and wil mainteine vs. If this were not, we should neuer be in quiet. Moreouer when we vnto-  
 safe not to heare the message of peace which God prepareth and sendeth vs, we must be skared by men. And it is a iust punishment for the vnthankfulnesse of al such as receiue not so great a benefite, for it is impossible that God should beare it. Behold how God sheweth vs, that first he is willing to forgie vs our sinnes, and that although we deserue to be ouerwhelmed at his hand: yet he desireth nothing but to be at one with vs by his mercie. He addeth that he taketh vs into his protection, and

will be the keeper of our life. Are we not woorthy to be deliuered vnto Satan, if we refuse this honoure and priuiledge? And not only to be vexed by men, but also to quake and be afraid though no man pursue vs. Then let vs learne to rest our selues vpon God and to sticke too the promises that he hath giuen vs, to the end we maye walke safely and quietly heere beneath in the middes of daungers.

And now Eliphasis addeth, that the wicked man shall trotte vp and dovvne for bread, knowing that the day of darknesse is in hys hande. Some lay foorth this sentence as if hee saide, that God wil impouerish the wicked howe greate riches so euer they haue, so as they must bee fayne too beg. True it is that that curle is conteyned in  
 the lawe, and we heare also how it is sayd in the Psalme, *Psal. 37. d. 19.* that the righteous is neuer forsaken, nor his seede  
 begge their bread, but God nourissheth those that are  
 e. 24  
 his,



his, in the time of dearth. If God prouide in such wise for his faithfull ones as to succoure them at their neede: wee muste not thinke it straunge that on the contrarie part he plucketh his benefites out of the wicked mens hands, bycause they be sotted on them, and make idols of them, certainly we see that the rich folke of this world become hungerstaruen, notwithstanding that they despise both God and men, and beare themselves in hand that all is for them. And this causeth God now and then to spoyle them and strip them in such wise, as they are seene to go a begging, notwithstanding that they had such abundance erewhile, as they were redy to burst. But in this place Eliphaz ment to say more. For he not only speaketh of the neede wherunto they be brought which despise God but he meeneth also that euen in the midds of their riches they shall still be full of care, and no whit better than poore folke, but shall thinke with themselves: Go to, it may be that I shal want, as we see by experience. For although God giue the vnbeleuers all that euer they can wish, so as they haue their garners and cellers full, and money wherewith to buy both corne and wine, yea and although they haue prouision made for them: yet are they afraid that the earth shuld faie them. True it is, that sometime when all other men are lyke to sterue for hunger, it seemeth to themselves that they haue great store: according as we see how our Lord Iesus Christ sheweth in the example of the rich mā, which faith, Go to my hearte, be merrie, take thine ease, thou maist sport thee at thy pleasure, for I haue store of goods laid vp for thee heere. The rich men therefore may well trust in their goods, and yet for ail that they may be still in doubt and not ceasse to thinke, I may hap to fall into such an inconuenience, and such a thing may ligat vpon me. To be short, (as I haue touched already) they be vnstable gulfes: for although they had all the whole world yet wold it not suffice them. Thus ye perceiue what Eliphaz ment in saying that the wicked should runne vp and downe for bread, as we see it. Looke vpo a very rich man: if there happen him any little losse, he will make a fishing, and he will not rest: till he haue compassed that which he hath taken in hand, hee must pine and martir himselfe out of measure. And if he bring his matters to passe, he must raise yet a newe stocke of money too get more withall, and he dares not eat one bit without cark and care or at leastwise if hee eat but halfe his fill himselfe, he repinerth at those that will eat. And why? He is neuer well at ease, till hee haue pinched as much as will serue to complayse the thing that he goeth about. Is it not a trotting vp and downe for bread, when a man that hath wherewith to find halfe a shire, thinks himselfe too haue nothing: bycause he is not able to staunche his owne desire? But God punisheth him after that manner by a contrarie vengeance. Therefore when we see this, we ought to vnderstand right well, (if we be not worse than blind) that God executeth a notable vengeance vpon such mē, and a vengeance woorthy to be remembered. For can a man haue pleasure in neuer beeing at rest? If a man should grudge vs of our meate and drinke, it wold seeme vnto vs that he went about to starue vs, and wee woude blame them of crueltie which should do so. And if a man be not his owne friende too do good too him selfe, but thinks he hath not halfe ynough, although hee haue a hundred times more than he hath neede of, is it not apparant that God hath blinded him? And yet notwithstanding this vice hath reigned in all times. Therefore it is not without cause that Eliphaz doth heere set vs down a iudgemente of God in saying, that the wicked shall trotte vp and downe after bread. And he addeth, *that*

*they know that the day of darknesse is in their hands.* Some expound this to be meant that the day of darknesse is at hand, or else that trouble is at their elbow: that is to say, that God will pay them such wages as they haue deserued. For whereof commeth it that they be so formeigred in the middes of their abundance which God hath giuen them, and that when he hath fraughted them with his benefites, yet notwithstanding they dare neither eat nor drinke? VVhereof commeth this? They be punished for their crueltie, rauinousnesse, and deceites that they haue vsed towards their neighbours. Ye neede not seeke farre for the cause wherfore they be punished after that manner. For looke howe they haue troubled poore folkes, and raked other mens goodes too them, and raughte too them selues whatsoeuer they coulde finger: so must GOD bee fayne too recompence them agayne.

Thus yee see the darknesse that is in their handes: That is to say, all the miseries that they indure, proceede of their executing of tirannie against poore folks, for that they spared them not. But the plaine meaning of these wordes, namely (that they know that the day of darknesse is in their handes,) is that whatsoeuer they do or what paynes so euer they take, although they be rich and mightie, yet can they not wind them selues out of the affliction that God sendeth vpon them. It is certaine that all that euer the couetous sorte do, is to prouide thit they may neuer want. But were they well aduised, they wold be contented with that which they haue: but they cannot away with that. And why? For (as I haue said already) God so blindeth them, that they become so dull, as they cannot perceiue that the goodes which they haue, ought to suffice them. Heerevpon they practise all that euer they may, they trie all meanes to bring their matters about, and when one way will not serue, they seeke another way to the wood. The couetous sort therefore haue not their hands idle, but take vpon them to remoue the whoie worlde, rather than too be disappoynted of theyr purposes. Dayly they bee making of new shiftes (as they tearme them) and yet in the meane while they see that darknesse is in their handes: that is to say, when they haue done what they can to prouide for them selues, when they haue vsed all meanes possible, yet can they not shift their hands from beeing in continuall miserie: for God hath bereft them of that benefyte, according as it is said in the Psalme, that God will giue rest to his welbeloued, (whereas in the meane while the wretched vnbeleuers, shall rise early and go late to bed, and not dare eat their bread but with sorrowe, and yet notwithstanding shall further themselves no whit thereby,) so as they may easily perceiue, that God hath blifed them, and increased the worke of their hands.

VVe see then contrariwise, that which is set downe heere: namely that the wicked shall haue much adoo too further their labours. And why? For their handes are agaynste God: that is to saye, all their labour is misliked, and spite of theyr teeth they must bee fayne to knowe, that affliction is layde vpon them therein, and that they cannot rid their hands of it.

Then haue we heere a very notable sentence: that is to witte, that the abundance of goodes is not able to suffice vs, and that wee cannot make oure accounte too bee at oure ease, bycause wee haue store of corne, wine and money. And why? For the matter is not too bee founde there: but the perfectoin of all happinesse, is Gods gyuyng of rest to his faithfull ones. Then let vs learne not to gyue our selues to this outrageous couetousnesse, wherewith we see the moste part of the worlde

Luke. 12. c. 16.

Ps. 127. 4. 2

world caught and caryed away. But after we haue betakē our selues vntoo God, let vs pray him too make vs feele that he is our fosterfather, and let vs receiue whatsoeuer he giueth vs, crauing our ordinarie foode at his hād without ar:empting of vniuful meanes, and abteyning from robbery, violence, deceyte and such other like things, & desiring to be nourished as it shal please him to shewe vs fauour. Thus ye see what we haue too marke in the first place. And furthermore let vs pray him, so to blisse the labour of our hands, as wee may perceyue that the things are not inclosed therein: but rather to make his countenance shine vpon vs, that is to say to make vs find his fauour and goodnesse by giuing vs good successe. For whē men that labour do get their iuiug honestly, they haue wherof to thank God: & therby they perceiue that God hath inlightened them, and that his fauour is as a cresset to guyde them. Therefore we haue cause too pray to God for it. Furthermore if wee now and then recoyle backe instead of going forward, let vs lerne this counsell of God to resort vntoo him, and pray him that he suffer vs not to be of the copanie of those that see so much darknesse in their handes. but rather that when he hath giuen vs any meane, he will make it to prosper in such wise, as we may knowe that he is reere at hand to vs. Thus you see in effect what we haue to remember in this sentence: now Eliphaz addeth, *that for as much as he lifted vp his hand against God, and strengthened himself against the Almighty, God will take him by the necke and catch hold of the strongest and thickest of his armour.* Here the reason is redred why our Lord sendeth fearfulnesse vpon the wicked, & why he tormenteth them, and also disappointeth them of all their attempts, and turneth all things cleane contrarie to their intent: namely by cause they lifted vp themselves against him. True it is that a mortall man will be ashamed to think of making warre against God: and the wicked themselves are so farre off frō being acknownd that they be minded to lift vp themselves against the almightie that they abhorre the verie woord: but yet for all that they cease not to do it For proof hereof we need not to send a trūpetter to God to defie him, when we mynd to make warre against him. for if we trouble our neyghbour wrōfully, if we vse deceyt and extortion: behold, God setteth himself against vs. If we thought we made warre against him, and not against mortall creatures, would wee be so mad as to ouerhoote our selues in such sorte as we doo? If we considered with our selues, that God sheweth himself to be an enimie of the outrage couise, would we then lift vp our selues after this fashyon against him? And whē we fall to outrage, I pray you is it not a full incountering against God? VVe take it not to be so: but yet is it so neuerthelessse. VVhat should there neede any Sophistrie in this behalf? As I sayd afore, when we speake of making warre against God, it is not ment that we chalendge him by an herault with a trumpet: but if we be so proud as to presume vpon our owne strength and power, to take more vpon vs than God giueth vs leaue to doo: it is certayne that we come to rush against God. As much do we when we disquiet poore folk, and go about to set our foote vpon the throte of them. Therefore whē we fall to aduancing of our selues in this wise aboue our bounds: it is all one as if we defied God to his face. And so this sentence is woorthie of remembrance, where Eliphaz sayeth that God will leape in the neckes of those that aduance themselves after that sort against him. He sayeth expressly that they lifted vp their hands against God. Verely this similitude is taken of those that fight in battell, neuerthelessse the meening of it extendeth yet further. For Eliphazs meening is, that when men take that vpon them

which is not lafull for them, by vsing any outrage or iniurie: God will take part with their neyghbours against them. True it is that when they cannot compasse their matters by that meanes, they go too it with some deceyt and priuie packing: and thē although the world perceiue not, yet doth not God cease to be their enimie, for nourishing of their wicked affections secretly within them. Howbeit they shall be so much the more vnexcusable when their iniquitie sheweth it self abroad. He therefore that polleth a man of his goodes, shall be hild for a murderer before God, yea euen though the wrong that he doeth may be excused before men. And so Eliphaz ment to shewe here, that men ought not too think it straunge though God take such vègeance of the wicked that haue not cloked their wrongfull doings, but haue made them knowne to the whole worlde. And in good sayth when they shall haue runne in and out after that sort, whē they shall haue eaten vp one, and fleeced another, and when they shall haue executed many extortions and cruelties, is it not bygh tyme that God shuld step afore them then or neuer? For it is not for nought that he reporteth himself too bee the defender of the poore that are vexed wrongfully. No, it is apparant: yea and oftentimes we crie out vnto God for vengeance. And wherfore doo poore folk indure such things? It seemeth too them that God leaueth them in the briers, and is not wiling to do them any right. But in such temptations it behoueth vs to resort to that which the holie scripture sayth: nameiy that it is not yet conuenient tyme. He knoweth why he maketh delay, and it were for nothing else but to giue tyme of repentance to those that doo euill, too make them the more vnexcusable, and also too stirre vp the poore folk that are oppressed to cal vpon him, and to flee vnto him, and to betake themselves wholly to his providence, assuring themselves that he will ayd and succour them when he seeth it meete and expedient for their welfare. Howbeit when we see God woork in deede after he hath tarried a long tyme, ought we not to opē our eyes to behold his iudgements? should we still be dazeled at them? And afterward he addeth, *that they had strengthened themselves against the Almighty.* VVhen he sayeth that they strengthened themselves, he meeneth that they hardened themselves. For how is it possible that men should gather strength to lift vp themselves against God? May it be by going about sea and land, and by assembling all the help that is possible to be found? No. How then do they strengthen themselves? By a false imagination, when they haue such an ouerweening of themselves, as they think themselves able to withstand God. Not that they are directly of that mynd, but by cause they forget that God is able to do them harme. For were it not so, they would not be so stubborne in euill as they be, nother would they be so wilfull when men shew them their faults, and labour to reclayme them. Therefore the pride & stubborneesse that is to be seene in men, is a sure record, that they take themselves to be strong and mightie ynough too beate backe the hand of God whē it commeth against them. Lo how this saying that they strengthened themselves, is to be vnderstoode, Not of the verie deed doing, for that is impossible: but through diuicish ouerweening, by cause they shake off all feare, and beare themselves in hand that they shoud not indure him any more to be their iudge: and to be short that they ought not to owe God so much dutie as to come account before him: and therewithall they become the bolder to giue themselves ouer to all naughtinesse, as though it were lafull to do what they list. And Eliphaz giueth the title of almightie vnto God purposely according to the circumstance of the place. Not that God

can at any tyme be ouercome: but Eliphaz intended here to skorne the pridefulnesse of the wicked in strengethen-  
 ing themselues after that maner against God. And who is he? what meene you? He is the Almighty: yea and what shall become of your strength? If ye had to incoun-  
 ter with creatures, it would stand ye in hand too knowe which of them is strongest: But sith you make warre with God: must ye not needes be ouerthrowne ere ye come to hand stroks? There is no strength but of him: yea and whereas ye haue borrowd it of him, will ye come too turne it against him? Thinke ye that hee will suffer the strength which he hath giuen you, to diminish anie whit of his maiestie? Must it not needes serue him to confound you withall? Yee see then for what cause Eliphaz hath expressely set downe here the woord *Al-  
 myghtie*, in reproching men for strengthening themselues against God. But we haue yet one other good and profitable lesson to gather hereof, which is that if we wil not haue warre with God, we must be well ware that we absteine from all euill dooing and from all wrong, and we must liue among our neyghbours without woorking them any anoyance or iniurye. For as soone as wee doo but stirre one finger to poill other men of their goodes or to trouble one and to deuour another: behold God is as it were chalenged by vs to make warre with vs, bycause wee haue gone about euill towards them whom hee hath taken intoo his tuicion. VVe see that when earthly princes haue giuen their protection too any howse, if a man do them any wrong, it is not simple felonie, but hygh treason, whereof they will be auenged. And doo wee imagin that God will bee lesse priuileged than princes? He hath set his badge vpon all poore folk, by taking them intoo his owne charge and protection. Now if any man come to torment them and afflict them, will he suffer it? Then (as I sayd) let vs lerne too brydle our selues, too the end that wee vse no outrage against our neyghbours. And furthermore also let vs keepe ourselues from this frenzie that is spoken of heere. For wee bee not well in our witts if wee take our selues too myghtie and strong against God. Therefore let vs aduisedly walke in modestie, and acknowledging the frayltie of our nature, let vs humble our selues, and let the same serue to hold vs within our bounds, and knowing that thing which God permitteth vs too knowe, let vs bee contented too walk playnly on our way without running ouer the feeldes like stray cattell. for what else is that but too strengthen our selues against God? when we presume to doo that which God hath forbidden vs, shall wee esteeme it to bee but a single disobedience? Is it not more than a duelistish furiousnesse? So then let vs vncace our selues out of all pryde and presumption, and simply followe that which God sheweth vs. And if wee be tempted now and then with the sayd vayne fancie, let vs marke well this woord *Almyghtie* too brydle vs with all, saying? How now? wretched creature, what wilt thou doo? wherevpon muzest thou? for thou strengthenest thy self in thyne euill: and behold God telleth thee that he will lift vp himself against thee, and thou must be fayre too feele him thy foe and mortal enimie. Therefore restreine thy self, except thou intend too feele his myghtie hand which is able to destroy thee quite and too make cleane riddance of thee. Mark (I say) what wee haue too note in this sentence. And furthermore let vs herken how Eliphaz addeth, that God will eaze the wicked folkes by the necks, and that if they bee neuer so well armed, so as they haue bothe helmet and sheeld, God will seaze vpon them through the thickest of their furniture. VWhereas hee

sayeth that God will seaze the wicked by the necke: it is too shewe that they shall bee caught in such wise as they cannot by any meanes escape. For it is sayd that a man is hild by the necke, when he is shet vp in extremitie and distresse. God therefore sheweth that he will deale after the same fashyon with wicked folk, and that he will not handle them with stroks of cudgells, nor only giue th<sup>e</sup> a blowe or twaine, but seaze vpon their necks to choke them. And good reason it is that it should be so. For wee see how cruell they haue ben too their neyghbours, and that they haue hild their foote vpon their throts as much as they could. God therefore must not vse gentle corrections towards them: but his assaying of the must be with extremitie to their confuzion. And forasmuch as the wicked doo trust in their armour and artille-  
 rie bycause they be well furnished: and forasmuch as they will needs barre God from comming at them: it is sayd purposely, that he will nip them through the thickest of their armour, and that all their resistance and fortifying of them selues against God, shal not boote them a whit against his force. They shall haue bothe corslet & sheeld, and yet for all that, God will compassse his intent. VWhereby we be warned to walk continually in feare: for wee ought to be afrayd of Gods punishings according as the holie scripture sayeth, that it is a dreadfull thing too fall into the hands of the liuing God. Let vs not surmyze that wee haue to do with a mortall man. As soone then as God threateneth, let vs fall flat downe, and not be so hardharted as too swell against God. The wrath of a king (sayeth Salomon) is the messenger of death: and what will the wrath of God himselfe bee? when God sendeth vs woord of his displeasure, see wee not how death is present at our backs? Therefore let vs not misbehaue our selues for all the help that we can haue at the hands of men or of al other creatures: let vs not think ourselues to be euer the neerer our purpose when wee imagin our case to bee well provided for. For if wee were to fight against creatures, it myght auayle vs: but forasmuch as our warre is with God, can we serue our turnes against him, with that which he hath in his hand, and with that which he disposeth at his pleasure? VWhen we shall purpose to marche on the one side, he will make vs turne head another way if he thinke good. Yee see then how wee haue too consider, that if wee arme our selues against God, our owne sword must cut our throte. For God will not send an armie against vs, nother needeth he to make any provision wherewith too destroy vs: for we our selues shall woork our owne decay. Therefore (as I sayd) let vs not trust to our owne fence nor to all the meanes that are here bylowe, assuring our selues that all those things shall nothing profit vs when wee haue too do with God. Again, if wee see the wicked aduanced, so as their necks swell (as the threescore and thirtenthe Psalme speaketh of them) inso-  
 much as it seemeth that they should burst with their puff-  
 ed necks: let vs neuertheless wayt alwayes patiently till God lay his hand vpon them. For he knoweth well how to daunt them, so as all theyr swelling shall vanish away intoo the ayre. If wee see the wicked to haue so greate furniture, as (to our seeming) they be sure and no euill can befall them: let vs not think that all that can be any let vnto God that he should not ouerthrowe them and destroy them when their time commeth. Then must we not be afrayd when we see the wicked flourish and in their cheef Ruffe, or rather to be so well vphild and vnderpropped, as it seemeth that they bee not too bee delt withall. God, God (I say) must be fayre to strike the stroke. And when hee putteth forth his hand, they may

Heb. 10. f. 31

Prou. 16. b.

14.

Psa. 73. d. 6.

7.

may well seeke help and succour at the hands of creatures, but yet shall they be cast downe and vtterly destroyed. Lo how the faythfull haue wherewith to comfort themselues when they see wicked men rage in despyzing of God and infected with all rebelliousnesse, or rather vtterly hardened, in such sort as it is impossible to make them bow, that they myght knowe that in the end God wil performe that which he hath sayd and spokē. For that which hath ben spokē by Eliphasis, is as a sentence vttered by the holie Ghoste, euē for the two considerations that I haue spokē of, that is to wit, that the faythfull myght hold theselues in all modestie and lowlinesse, and not attempt any thing against God: and that when they see the wicked haue their full scope in the world, & theselues borne downe with many wrongs, they should cast vp their sighes vnto God, desiring him to performe that which he hath once spoken: according also as it is good that they call vpon him, and haue their only refuge vnto him. And consequently it is sayd, *that distresse shall light vpon the wicked, and come vpon him as a king prepared to battell*, or rather as it were wynd about him. For the word that Eliphasis vseth here, signifieth a ball, or a bowle, or any round thing. For we knowe, that when it cometh to giuing of battell, sometymes men cast themselues in a ring according as the cace requyret: and so was doone in old tyme. Therefore this sentence may be expounded, that distresse shall be as a king in a redinesse [to giue battell]: and that whensoever God shall send affliction vpon the wicked, it shall not be like an enimie that hath no power nor strength: but like a king that hath souldiers ynow to giue his enimie the ouerthrowe. Or else a man may referre the sayd Roundnesse to the wicked, which shall bee inuironed on all sides, that is too say, which shall haue no way to scape. For if God seaze vpon him, it shall not bee too beseege him on the one side or on the other, but before and behynde, on the ryght hand and on the left, and he shall bee so inclosed on all sides, as there shall be no starting hole for him. And this is the most conuenient interpretation. Then let vs mark well how Eliphasis meening is, that when God is mynded too punish a man, after long taryance and long sparing of him, his shewing of himself too be angrie is not too be pacified by and by. but he will come about him on all sides, so as he may neuer scape his handes. Thus ye see what the effect of this sentence is. But herevpon we haue yet one good lesson more to gather. For wee bee put in mynd that it is not for vs too dallye with God, forasmuch as if we be ouerpressed with his hand, we may well woork all the wyles wee can, but we shall neuer be able too scape out of the distresse wherewith it shall be his pleasure too pinche vs, nor from the aduersitie wherenvnto we shall be subiect, but wee must be fayne to tarie in it spite of our teethe. And why? For God hath a woonderfull furniture. He is not like mortall men, which spitte out their choller at their mouth when their handes bee too short, I meene euen kings and princes themselues: who can storme well ynough, but their strength fayleth them at their neede. But it is not so with God: he hath alwayes furniture ynough too compasse his enimies withall. VVhat remaineth then? Let vs beware that we make no warre against him. And for performance thereof, let vs forbear all iniurie and euilldoing. For if we play the looce Colts, we shall find at length that God hath meanes ynow too reyne vs backe by force, if wee list not too submit our selues vnto him of our owne good will. But immediatly it is sayd, *that forasmuch as he hath fatted his eyes, forasmuch as his face strouteth whith greace, forasmuch as he hath stuffed his*

*bellye, and forasmuch as he hath ouer larded his gattes and inhabited the desolate townes and forsaken houses: he shall come to decay, and not prosper.* Verely to the intent this sentence may bee the better vnderstoode, wee must lay it fourth after this manner. Although the wicked man dwell in desert Townes, yet crammeth he his belly and his bodie, bearing himselfe in hande that he shall make all the worlde newe again, and that his dooings are woonderfull: But yet shall all go too decay: and although hee make a faire shewe for a tyme, yet shall hee not continue, but God shall turne all vp syde downe.

Howbee it, as yet we comprehend not Eliphasis meening, except we knowe first what it is too fill a mannes face with greace or fatte. God doeth not here condemne the fatnesse that is in mennes bodies: but now and then he vseth that similitude, whē he intēdeth to expresse that men are puffed vp with pryde when they be in prosperitie, by cause it is the thing that maketh vs forget our owne infirmitie. Lo why our Lord sayeth, that fatnesse blindeth vs. And in verie deede it is a common prouerb among vs [to say that prouander pricketh men] Also when the Hebrewes intend to speake of a lowely man, they vse to say he is cast downe. For our Lord tameth vs in such wise by afflictions, as we lerne to humble ourselues before him and to rid our selues quite and cleane of all pryde and pertnesse. So then, like as in all the rest of the holie scripture, so also in this sentence, when it is sayd that the wicked are fatted, it is not ment simply that they bee fatte of their bodyes: but that they take such a pryde in their goodes and riches, that they be as it were puffed vp against God, and full of poyson and presumptuousnesse. And although they be but leane of bodie: yet are they redie to burst with another cursed fatnesse forasmuch as they be puffed vp against God. Yea and we see that their fatnesse (that is to wit, their diuclish malapertnesse) maketh their eyes too strout out of their heads, as it is sayd in the threescore and thirteenth Psalme that their eyes are as good as halfe bursten, by reason that they bleare themselues in their delights and pleasures, and consider not that they may bee bereft of them all in one minute of an houre. Marke (I say) howe fatnesse blindeth the wicked, and how they are as good as bursten to their owne shame and destruction.

But now let vs come too another sentence. Eliphasis sayeth *that the wicked shall not prosper.* And what is the reason? It is by cause he is puffed vp with fatnesse. VVil we then be bliffed of God, and be maynteyned in good state and true happinesse? Let vs keepe vs well from pampering our selues with fatnesse: that is too say, let vs keepe vs from being pampered with pryde, that wee presume not to make our selues this or that: but let vs walk in all mildnesse, knowing that we depend vpon the hand of God, and that when he hath lifted vs vp, hee can also soone cast vs downe again. Therefore let vs be moued so much the more too serue and honour him, and let vs not bee so vngraciouse as too giue him occasion too ouerthrowe that which he hath builded, and too destroy it quite by cause wee would make another Towre of Babylon and presume to lift vp our selues against him. Euen so happeneth it (sayeth Eliphasis) Although the wicked haue inhabited the desert Cities, that is to say, although they haue had such scope, as it might seme they would make the worlde newe againe, for too inhabite deserte Townes is as muche as not too be contented with the possession of things that are in good plyght, but too fyght against God, that they myght be new makers of the world and setters vp of things that

were destroyed. The wicked then may well haue all this outward shewe, but there shal be no cōtinuance, bycause they aduance themselues against God. But on the contrarie part, when we be vndone and stripped stark naked, then wil God shewe vs the fauour to build vp again the things that are forsaken, cōdicionally that we go not about it with vayne pryde, nor presume any thing vpon ourselues, but desire him to reache vs his strong hand, & so to guide and gouerne vs alwayes by his holie spirit, that when he hath once begonne to shewe his graciously fauour towards vs, he will continue the same and bring it to perfection.

Now let vs fall downe in the presence of our good God with acknowledgement of our faults, praying him to make vs feele thē in such wise, as we may lerne to mis-

like more and more of our selues, and that forasmuch as we be so much giuen to pryde and vayne presumption: it may please him to open our eyes, that when we perceiue our owne feeblenesse and infirmitie, we may run wholly vnto him, and in calling vpon him acknowledge that we haue no power to strengthen our selues, furtherforthe than it pleaseth him to quicken vs that are in death, and as it were to rayse vs vp again to lyfe, and moreouer, that he will mainteyne vs in his fauour, and make vs so too feele it bothe in bodie & soule, as we may desire nothing but to yeeld our selues wholly to his seruice, and that by our example we may allure others to like humilitie, so as he may be honored and glorified both of greate and small. That for the dooing hereof it may please him too rayse vp true and faythfull, &c,

### The lxj. Sermon, which is the fifth vpon the xv. Chapter.

30. He shall not depart out of darknesse, the flame shall sidge his braunches, and he shall go away with the breath of his mouthe
31. He shall be deceiued with vanitie, and shall not stand: For vanitie is his change.
32. He shall be consumed before his time, and his braunches shall not flourish.
33. He shall be berett of his sournesse, as a vine is, and God shall cast him off as an Olive tree doth his flovvres.
34. The congregation of the hypocrites shall bee desolate, and fire shall deuour the house of Brybes.
35. For he conceyeth mischeef and bringeth forth vanitie, his belly prepareth deceyt.



Yesterday we sawe how the despyzers of God aduanced themselues in such wise as it may seeme there are none but they, and that God giueth them greate aduantage, fauoring them, in such wise, as they not only mainteyne them-

selues in their state, but do as it were make a new world: and yet notwithstanding that their end cannot bee but cursed and shamefull. And this is it that Eliphaz addeth a new, saying, that the wicked shall not depart out of darknesse. And herein he discerneth the children of God and the afflictions that they indure, from those whom God hath vtterly reiected. For it may come to passe that wee shall be in darknesse as we see the hoie Prophetes complayne that God hath withdrawen his light from them, so as they grope about, and knowe not which way too turne them: neuerthelesse God giueth them an end of it after they haue languished for a tyme, & reacheth them his hand and draweth them out of it. But it is sayd of the wicked, that they shall neuer get out of darknesse, but shall abyde ouerthrowen in it without end. And hereby (as I sayd) they be discerned from those whom God afflicteth but for a tyme, and whom he meeneth too succour. It is sayd that *God will deuoure their braunches*: that is to say, how greatly focuer they be aduanced, God will consume thē. For in this place I take not their braunches for their children and offspring, but for their whole state. And surely vnder that terme is comprehended all that euer springeth out of a tree: too do vs to vnderstand that when God shall haue punished the wicked, they may wel conceyue many hopes, and beare themselues in hand that they shall spring againe but they hope is a slope sayeth Eliphaz. VVh; so: Fire shall consume al: that is to say, Gods wrath shal be as a fire to burne them vp, and when they are likely to releue againe, it shall not be so: Finally he addeth, *that the wicked shal go away with the breath of his mouthe*. True it is that this may wel be verified

of God. For the Scripture sayeth oftentimes that God will consume the wicked with the only breth of his mouth, to shewe what power he hath to punish the wicked and his enimies. God thē needeth not to arme himself, nother needeth he to make any preparation to punish those whom he listeth: let him but only open his mouth, and breathe vpon his enimies, & behold they be ouerthrowen and destroyed. For like as Gods word quickeneth vs, when it pleaseth him to inlighten vs with his grace, (as wherin consisteth all our welfare) and like as, though we were as good as dead before, yet we be releued againe as soone as God sheweth vs his fauour: so contrariwise whē he vttereth his wrath against the wicked, he needeth no more but the opening of his mouth too drowne thē in destruction. And this same also is the cause why S. Paule sayeth that when Antichriste hath reigned in the churche, at the last he shal be consumed with the breth of Gods mouth according to that which I haue alledged out of the prophet Esay, who termeth it the mace wherwith God is woont to breake & to daunt al his enimies, when he listeth to haue his sonne reigne. This sentence therefore is vnderstood of some, that the wicked cā neuer get out of their afflictions, nor neuer shal be deliuered out of the darknesse wherinto they are entred, bycause God pursueth them, or hath his mouth open too consume them, and his word is of such power, as it shall make them to perish vnhappyly. Howbeit the true and fit meening of it is that the wicked man shall go away with the breath of his owne mouthe: that is to say, as a puffe.

Verely some also do vnderstand it thus: namely that the wicked may well gnash their teethe & chafe in themselues, but yet God will not cease to destroy them, according as we see how the vnbeleeuers are full of pride, and that if God touche them and lay his hand vpon thē, they play the Bulls and some at the mouth like wyld Bores. VV; we see then that they haue a greate breathe in chafing and fretting but what win they by that? Can all their sturdinesse and resistance against God be able to saue them?

No.

Esai. 59. b. 9.

Esai. 11. a. 4.

2. Thess. 2. b. 8.



No. And so shall it be a verie true and conuenient lesson that howsoeuer the wicked doo striue against God and how full of pride and bitterneſſe ſo euer they be, yet ſhal they not therfore eſcape Gods hand nor ſaue themſelues by that ſhift. Notwithſtanding, we muſt come to the ſenſe that I ſpake of, bycauſe it is moſt agreeable: namely that the wicked ſhall go away as it were in their breth, ſo as they neede no more but to open their mouth, and by and by they vaniſh away. To be ſhort, Eliphaz met to ſay, that when the wicked make greateſt ſhewe of themſelues afore men, and it ſeemeth that they ſhall continue without end, then ſhal be their change: inſomuch that they ſhal no ſooner breathe but they ſhal be fordoone, ſo as they ſhal be but as a breath that commeth out of a mannes mouth. Now we know that when a man puffeth out his breth, it vaniſheth away ſodeinly and becōmeth nothing. Therefore let vs marke well, that although the deſpyzers of God ſeeme to haue a laſting life: yet ſhall it ſoone vaniſh away, ſo as it is not without cauſe that they be likened to their breth. True it is that the ſame thing is verified of all men. For what are we? what firmneſſe is there in our nature? wherein conſiſteth our life? True it is that our ſoules are created after the image of God but yet for all that, mannes life is as a blaſt, and if we breathe not we be vndoone, with the yeelding vp of one gasp we be dead. And ſo this frayltie wherof Eliphaz ſpeaketh here, is not only in the deſpyzers of God, but in all men. Furthermore wee haue wherewith to comfort vs, in that God preſerueth vs: and although our life be ſo fleeting, that it is but a ſhadowe or a ſmoke: yet notwithstanding we be ſure ynough of it ſeing it is in the hand of God. Thus ye ſee wherin our whole comfort lyeth. And therefore let vs assure our ſelues of bothe twayne: that is too wit, that by nature we be nothing, and may periſh euery minute: and yet notwithstanding, that God of his infinite goodneſſe putteth a difference betweene vs and his enemies. For when they haue caſt out their forme: they muſt periſh at a blaſt: but although we languiſh ſo as we be not like too liue paſt the giuing of one gaspe more, yet neuertheleſſe God will ſtrengthen vs with his power, yea euen with a ſecret power which ſhall beare no ſhewe at all to the worldward, and yet we ſhall be ſo maynteyned by him that we ſhall be ſtill ayue whyle the wicked go to be waſted away. Lo what we haue too beare away in this ſentence. Now conſequently it is ſayd, *that the wicked being deceyued in vanitie, ſhall not ſtand out, bycauſe that vanitie ſhall be his change.* True it is that this ſentence is vnderſtoode diuerſly: for the woord which we tranſlate *to ſtand out*, is taken alſo *too beleue*. And ſo ſome expound it that the wicked man being in vanitie will not beleue that vanitie ſhall be his change. Again, there is a double vnderſtanding in another word: ſo that whereas wee reade *vanitie*, there is the woord *Rightheſſe* or *Certaintie*: as if it were ſayd, that the wicked man beleueth it not too be true. VVhyſo? Bycauſe that vanitie is his change. Neuertheleſſe the moſt receyued and commoneſt conſtruction is this: namely that he which is ſo deceyued in vanitie ſhall not ſtand out or continue, or will not beleue that vanitie is his change. As touching the woord *beleue*, (if we followe that conſtruction) wee may picke out a good leſſon out of it: which is that when God bereueth men of their wit and diſcretion, they can neuer receyue any good warning or profitable counſell. VVhy ſo? For they are ſtubborne. Then doo ye ſee a puniſhment of God which we muſt marke well and be afrayd of it: which is, that except God make vs conformable, wee ſhall neuer diſcerne what is good and profitable. Beſides this

although we haue men about vs that giue vs good counſell, and ſeeke to profit vs, and ſhewe vs what is good for vs: yet notwithstanding wee ſhall be ſo froward, that all that euer is ſayd too vs ſhall take no place. And this we ſee dayly. For when God bereueth men of their vnderſtanding: too ſhewe his vengeance the more vpon them, and to make them the more vnexcusable, he will giue men leaue to ſpeake ſtill too them, and too counſell and incorage them ſtill to goodneſſe: but they ſhall continue ſtill a ſleepe at it. For if a man aſke them whether they will willingly periſh or no, they will answer, no. But if a man put them in mynd of their ſaluation, or if a man ſhewe them and point them the way too it: they had leuer breake their necke and tumble intoo a ditch that is redye before them, than too walke in the way that they are called vntoo. VVe ſee this: And therefore ſo much the more muſt wee marke well ſuch iudgements of God, that wee may walk warely. For is it a ſmall thing too tempt our God in ſuch wiſe as he muſt be fayne too picke out our eyes, ſo as wee may not knowe on which ſide too turne vs, and although hee reache vs his hand and ſhewe vs which way is good for vs to go, yet we go quite contrarie?

Behold a horrible vengeance. And yet we ſee dayly that ſuch as are wilfull, and haue often tempted God by reiecting his grace, are in the end forced to fall into ſuch a biindneſſe, as they doo no more diſcerne ne can any more beleue the doctrine of fayth. Alſo heere ye ſee that it is not a common gift vnto all men to beleue the Goſpell. VVe ſee the woord of God is preached, and ſhould there be any gaynfaying if men were not wilfull and froward? VVhereas God declareth him ſelf to be a father and a Sauyour, and aboue all thing whereas hee ſeing vs full of finnes giueth vs a warrant of our ſaluation in the perſone of his Sonne, aſſuring vs that although we be full of all iniquitie, yet notwithstanding our Lord Ieſus Chriſte hath ſatiſfied for vs, ſo that by the meanes of his death and paſſion we be ſet cleere and may appeere before Gods iudgement ſeate, and bee hild there for rightuouſe and giltyleſſe: I pray you, if we were not vtterly brutiſh, which of vs would not giue eare too it with earneſt deſire? But wee ſee that the Goſpell is deſpyzed, yea and that many conceyue ſuch rancour againſt it, as they would rather plucke God out of his ſeate, than ſubmit themſelues too his doctrine.

And whereof commeth this but that it is not in mannes power to beleue the benefite, vntill it be giuen him of God, and that when men are left to themſelues and giuen vp to lewd mynd, they muſt needs reiect all goodneſſe and chooze all euill, and altogether to their owne deſtruction. For aſmuch as we ſee this, let vs humble our ſelues. For he that will aduance himſelf in his owne conceyte, muſt in the end be bereft of all vnderſtanding. For it behoueth vs too keepe our allegiance vntoo God when he hath giuen vs a right mind, cleere vnderſtanding, and good reaſon, and at the leaſt wiſe wee muſt confeſſe that the ſame cōmeth of him, & pray him to continue it in vs, & not ſuffer vs to abuſe ſo ſingular a gift, but rather cauſe vs to apply it to the right vſe, namely by yeelding our ſelues to his obeysance, and by ſticking throughly to his doctrine. Ye ſee then what we haue too doo, when we ſee ſo many poore blind ſoules wandring ouer the fields, & not able to diſcerne any thing, who eue though a mā would guide the & ſhewe the right way, would neuertheleſſe draw ſtill the contrarie way. I ſay we muſt acknowledge that wee ourſelues ſhould doo the like if God did not by ſtrong hand hold vs and drawe vs to

himself. For it is not ynough for him to call vs, and to shew vs which way we should go: but he must be fayne to draw vs also as the holie scripture sayeth: that is to say, he must giue such an operation to the knowledge which he offereth vs, as we may be touched with it, and our hart as it were tyed too it. Therefore after that God hath taught vs what too doo: hee must also immediatly therewithall giue vs a mynd to followe the good. And so (as I sayd) we may gather a good and profitable lesson of it is saying, *that the wicked will not beleue.* And why? 10  
 Bycause he is deceyued with vanitie. And the reason is added expressly, bycause that when a man is fore-possessed by naughty affections, and snarled in many errors and corruptions: ye see hee is like a desperate person, and there is no comming to him to shewe him his error. Howbeit we be deceyued with vanitie before hand by nature: what bring we out of our moothers womb, when it is sayd that there is nothing but foolishnesse and vntuthe in our vnderstanding? Behold a generall sentence, to shew that as soone as wee be borne 20  
 intoo the worlde, we be quyte and cleane voyde of truth afore hand, vntill such tyme as God haue reformed vs. And why? wee go on forward altoogither vntoo euill. And therefore we should bee shet vp in this condemnation all the sort of vs, were it not that God did drawe vs out of it by his mercie. For wee are all of vs deceyued in vanitie, and none of vs is fit to receyue that which is good, true, and profitable for our welfare. But if we be intyced to manye deceyts, Satan will beguyle vs out of hand. As how? Marke mee a yoong man that 30  
 hath liued in simplicitie all his lyfe, or that hath not liued any long tyme. As for example, admit there bee a yoong man of twentie yeeres age, that hath ben well brought vp from the beginning, and hath not tasted of false doctrine nor of other wicked things. Although that such a one seeme to bee sufficiently well disposed too receyue goodnesse and too yeeld himself teachable: Yet must God be fayne too woork in him, or else hee can neuer come to good. And why? For our nature is forward vnto euill, and altoogither giuen vntoo it, as I 40  
 sayd afore. But if there bee any one that is wylie and full of naughtincesse, and hath ben nuzled in wicked doctrine and superstition, as we see the Papises are, that is much more. These Clawebacks and Hypocrits that are aimed a long tyme afore hand against God, and carryed headlong away in their errors, haue in such wyse applyed their whole indueuer to intangle themselves in the snares of Satan, as it is not possible to get them out againe. Then is it certaine that these sort of men doo 50  
 much lesse beleue, as wee see by experience. For God doeth stil shewe fauour to those that haue had any simplicitie: but as for those that are so sotted in error and wholly giuen too it: the iustice of God must needes be shewed vpon them, except it be his pleasure too woork after a woonderfull fashyon, according as he can well drawe whom he listeth out of the bottom of hell. But when he doeth so, it is a miracle well woorthie too bee knowne and magnified. Neuerthelesse wee perceyue that which is sayd, namely that the wicked man shall not beleue, after he is once sotted in vanitie. I say wee 60  
 perceyue that God executeth his vengeance vpon such as are hardened in euill by long continuance in it. Now when wee heare this, we haue cause too thank God for drawing of vs to the knowledge of his Gospell, and for giuing vs a mynd to cleaue vnto it. For that commeth not of our selues, it is a speciall gift of the holie Ghost. Moreouer also we bee warned to keepe our eyes open, that Satan dazel vs not, by setting his errors and de-

ceyts in our sight. And why? For if we suffer our selues too be misseled and deceyued willingly: the mischief must needes be increased, euen till it come too the roof whereof Eliphaz speaketh here: that is to wit, till we be diffurnished of all reason, and bee no more able to beleue that which is for our welfare, but set our selues quyte and cleane against it. If we will not fall intoo this horrible vengeance of God, let vs preuent it. And how? Let euery of vs bee heedfull and stand vpon his gard. And sith that God hath taken vpon him the charge to keepe vs so carefully, that hee telleth vs that nother Satan, nor all his force and practizes shall be able to doo any thing against vs: let vs sticke to this promis, and not doubt but that he will fulfill it, and make vs feele the frute of it in due tyme and place. But now let vs come to that which I spake of, that is too say, that the wicked shall no more stand (for the woord importeth as much as to beleue, like as also the woord truthe may also signifie stedinesse) for it is verie true that the wicked shall not stand when hee is sotted in vanitie. And why? For vanitie is his change. The reason serueth very fitly too confirme this principle, that the wicked shall haue no settling, nor finally prosper. For God maketh them too turne alwayes too vanitie. The woord vanitie is taken here in two senses. For when it is sayd that the wicked man shall not stand bycause he is sotted in vanitie: it is as much to say as he cannot stand when he is full of vntuthe and blinded with deceyuablenesse. And why? For vanitie (see how the woord altereth his signification) is his change, that is to say, there is nothing for him but deceyuablenesse, and when he thinketh to haue things at his harts lust, all vanisheth away in the turning of a hand, so as he findeth nother help nor releef in his aduersitie, nor anye remedie of his miseries. Thus ye see what this woord vanitie importeth in the second place. And the woord change fitteth well this sense. For when God shall haue led the wicked fort through manie turmoyles, and when they shall haue buskled themselves throughly too and fro: on which side so euer they turne them, they shall alwayes fall into vanitie, that is too say, they shall be vtterly disapointed of their expectation. True it is that they may set manye fayre hopes before their eyes, and beare them selues in hand that they haue wonne the goale: but behold, in the turning of a hand they bee deceyued, and see it is but follye for them too gape for one thing or other. Now let vs come too the gathering toogether of the things that are spoken here intoo one summe: namely that the *wicked shall not stand out*, that is too say, shall not haue anye settling or continuance. Although the despizers of God be exalted and triumph for a time: yet haue they not any settlednesse. And why? For God leadeth them continually thorough backeweyes, in suche sorte as they fynde themselves beguiled and disapointed of their hope.

And this is a verie profitable lesson for vs. For, what is the cause that wee grudge at the wicked, and would fayne be parttakers of their state? Bycause we haue not pacience too tarye the end of them, as it is sayd in the Psalme. For if our myndes were quiet, it is certaine 73.c.17.  
 that we should shudder at the end that is prepared for the despyzers of God, bycause that at the last their ioy must be turned intoo weeping and wayling and gnashing of teethe, God curseth all their mirth, and the end of it must needes bee vnhappie. But what? wee raught only at the present things and runne after them: our lustes are so whot, as wee haue no forecare what may happen toomorrowe morning. And so much the more ought

ought we to marke well this lesson when it is sayd that the wicked man shall haue no settling. By this saying the we be taught, to brydle our selues when we see the despyzers of God haue their full skope and liue at their ease, yea euen whyle we weepe and lament, so as wee ouershoot not our selues for all that, but giue God leysure to finish out his woork. Again, let vs take hede that we like not to well of our prosperitie, but let vs ground our selues vpon God. If a man prosper, let him not dote vpon his good fortune (as they terme it) nother lette vs be so miscaried as to forget God: but let vs seeke too settle ourselues in him, for without that, there shall be no steadfastnesse. But the reason that Eliphaz addeth here immediatly, must be throughly weyed that is to wit that the change of the wicked shall be vanitie. And wherfore? For we see manye turninges in this world, and it seemeth to vs that alwayes the world will proue better and better for vs, bycause men doo feede themselves with wynd. If God afflict them, then they hope vpon marvellous things: but there is no substance nor stedinesse in all their enterprises. Thus then ye see in effect what we haue too marke: and that is the right sense. Now it is sayd afterward, *That the wicked man shall be consumed before his tyme, & that his branches shall neuer flourish more. He shall be like a vyne that hath his vnrype grapes stript of, and like an Olive tree that casteth his floures, yea and that the same floures sheade away when there cometh any frost, so as they perish vtterly.* No doubt but that by these two similitudes Eliphaz ment too confirme the former sentence, that is to say, that the wicked man perisheth before hee be full ripe: and it serueth still too bring vs backe too the matter which we haue discourfed alreadye. So then we see, that by setting before our eyes that there is no stablednesse in the wicked, our Lord calleth vs too a throughcontinuing stablednesse which shall not be deceyuable, nor serue alonly to tickle vs with a vayne and fond desire of it. Gods intent is not that we should be deceyued with a vayne imaginacion in weening our selues to happie: but he would haue vs to be happie in good earnest. But how may that be? By settling ourselues in him and in his loue. Lo wherunto he calleth vs? And contrariwise he sheweth vs that wee must not be giuen too any of these worldly things too rest vpon them where is no rest too be had, and that wee bee but stark fooles if wee beate our braynes about it. But yet cannot all this turne vs from them, notwithstanding that God tell vs that all, the prosperitie and happinesse that men weere themselves to haue in this world when they be separated from him, is but deceytfalnesse. So much the more then standeth it vs in hand too marke well this lesson, where it is sayd that the wicked shall perish before his tyme. And whereas he addeth these comparisons, that he shall be as a vyne that hath his fowre grapes plucked off, and as an Olive that casteth his floures before his tyme, so as they can bring foorth no frute.

Hereby our Lord intended too expresse the outward shewe that the wicked shall haue, wherat we shal wonder, yea and also stumble. For when we see the wicked prosper, immediatly wee bee amazed, and such a fyre is kyndled in vs, that we could finde in our harts too be as they be, saying. And why am not I as such a one? Behold, yonder naughtypack is at his ease, and in the meane whyle I am put behind the doore. I see he setteth his foote vpon my throte, and why haue I no meanes to be reuenged of him? See how our afflictions chase vs without measure as soon as we see the wicked prosper. But contrariwise our Lord sayeth to vs. Well

Sirs, it is true that ye may after a sort be tempted by beholding this goodly shewe: for mennes lusts are suddaine and headye. But what for that? yee see how a vine is stripped of his vnrype grapes: when it is new burieoned, there needeth but one frost, too kill them. Or if the grapes be growne to be full fashyoned, behold there falleth a storme that sweepes them all away, so as there remaineth nother grape nor leafe, but the vine is left all bare. Also, looke mee vpon an Olive tree, wherein is the beautie of it? Is it not in his floures? And yet notwithstanding, if his floures be frostbiten, or if anye tempest light vpon them, all is cast downe. Euen so is it with the felicitie of the wicked. Truly (too the seeming of poore ignorant folk) their prosperitie shall bee such as nothing may seeme more desirable, than too be in their case: but anon bothe their floure and their frute fade away before they be ripe. God wil plucke away al before it come to perfection, according as I told you that they shall not come to so much perfection as too shoote out any floures or frute that shall not be taken away before it come to be seasonable.

Thus ye see in effect what is shewed vs here. And (as I sayd afore) it serueth too confirme the matter that hath ben discourfed already. Then let vs learne hereby, not to desire the felicitie that lasteth not past a day or a verye little tyme. But let vs learne to be throughly happie as our Lord would haue vs to be: which is, to be well settled in him, and to assure our selues that if we be blessed of God, the same shall make vs too prosper not only for a day or twayne, but also bothe in lyfe and death. True it is that much aduersitie may befall vs in the meane whyle: but what a priuiledge haue we when wee may betake ourselues vntoo God, and in that wee knowe he will not lay more vpon vs than wee bee able to beare, and specially that he will turne all our aduersities to our welfare and saluation? Seing then that wee haue this prorogative, haue we not wherewith to be contented? Although the wicked be at their ease for the present tyme: what certeintie haue they for the tyme too come? Although they aduance themselves, and think that God is not able too shake them (as it is sayd in the Psalme): yet haue they rings within. For God woundeth and pricketh them, or else tosseth them from side to side in such stormes as they be not able to auoyd. So then let vs mark, that if we desire to be in Gods fauour, and to haue a continuing prosperitie, we must be grounded in him, and then can we neuer quayle. VVe know what is sayd in another sentence of a Psalme where the wicked are spoken of: namely that they bee like great trees, which men stub vp so as there remaineth no print of them but they are plucked vp by the roote. But on the contrarie part we must (as Dauid sayeth) be like an Olive in the house of the Lord, which flourisheth alwayes. Also this similitude is taken after the same fort bothe in the first Psalme and in Ieremie: [where it is ment] that if we trust in God, and iunne vnto him, and hang vpon him: we shall bee like a tree that is planted by the water or riuers side, so as wee shall alwayes haue good sappe to flourish and bring foorth frute, Now seing it is so that God hauing drawne vs from the corruptions and vayne allurements of this world, offcreth vs also this euerlasting happinesse: must we not needs be out of our wytte if we go not to it?

Then let vs bethinke vs wel, and learne to bereeue our selues of al the lusts of our flesh (which serue for nothing but to deceiue vs, yea, and too leade vs too destruction,) and learne to knowe where our welfare lieth. Thus ye see what wee haue too beare in mynd. But alas: it is a hard thing

Psa. 10. b. 6.

Psa. 37. f. 35

Psa. 25. b. 10

Ierem. 17. b. 8.

thing as I sayd afore. VVe be streytwayes drawn too that which hath a fayre shewe, and therefore it standeth vs on hand too marke well the similitudes that Eliphaz bringeth here. VVe see an Oliftree that looketh fayre, but it is not of any continuance. And let vs also haue an eye too the Storme that is at hand vpon the wicked. For God holdeth them at that point, too beate them downe. And although we perceyue it not at the first dash: yet if we looke at Gods iustice with the eyesight of fayth: wee shall see, that all they which are not rooted in God cannot come to full ripenesse, nor neuer bring forth good frute, but shall soone come to plucking vp. And why? For God hath sayd it. VVe shall see them drowned in their owne pryde. And why? For Gods woord cannot lye. So then as oft as we be moued by our sensualirie and foolish imaginations, let vs retyre too Gods woord, and looke for that which wee saue not afore, specially for the thing that is hidden, that we may knowe it, and thervpon turne away from all the vayne conceyts that deceyue vs. Lo what we haue too beare away in this streyne. And in the end it is sayd, *that the housebold of the wicked shall bee desolate, and fyre shall consume the house of Brybes.* Vnder this terme Hypocrite, (according to the sense of it in other textes also) Eliphaz comprehendeth all such as haue froward and dilloyall hartes to Godward, who (sayeth hee) must perishe yea euen with all their house and retinue: And afterward he addeth, *that the house of Brybes shall bee consumed.* VWhereas he speaketh of the companye of Hypocrites: it is to expresse the better, that although the wicked haue greate traynes and greate and long tayles: yet for all that, they shall not misse to bee consumed. Then shall ye see farre wickedder men than the cōmon simple fort are, and they shall carye great cōpanyes and bandes after them which make a greate shewe: they shall haue their alliances and assemblies, and so drawe long traynes after them. But Eliphaz sayeth expressely that such assemblies shall come too nought: meening too shewe how it is true that the wicked maynteyne them selues for a tyme by those alliances, and that they fortifie themselves of purpose too maynteyne their state, insomuch that euery one of them thinketh himself strong ynough to beare out all brunts: But the wrath of God is kindled to burne them vp all. Yea and we see how the Prophet speaketh of them when he likeneth them too faggots of thornes. If a man haue gathered Bryers and thornes, and made a fagot of them: they will be so snarled as he will be loth to put his hand to them, and he shall not knowe on what side too take holde of them: and specially if hee would drawe out a bough of them, hee cannot. But if hee put fyre too them: immediately they kindle, and crackle, and cast a farre greater blaze than yf they were faste and substancyall wood.

Euen so is it with the wicked. They be like thornes and bryers, and when they bee plaiſhed one within another, a man cannot tell how to vndo them, nother can he well come at them. But as soone as God putteth fire to them, then must they needs cracke in peeces and vtterly consume out of hand. Ye see then what Eliphaz ment in saying that the assemblies of Hypocrits shall perishe. For his meening is that a wicked man may drawe a greate trayne and band of men after him, but it shall stand him in no sted to maynteyne him against Gods wrath.

This ought to assure vs, that when we see the wicked men so furnished, so allyed, and so garded, yet shall they not therefore misse to be suddeynly cast downe and consumed, so as wee shall see that this was not spoken for

nought. And hereby we be admonished too knit our selues toogether in the right feare of God, and to haue none other band to hold vs linked toogether, but him, seruing him with a good conscience, and putting our whole trust in him, and helping one another: and finally too haue such agreement among our selues, as euery of vs may set his mynd to walke faithfully before God and man. If we deale after this sort God will blisse our concord: o-therwise, all must needs go to wrecke and hauocke. It is purposely sayd, that the house of Brybes or bryberie shall come too nought. For all buildings that haue ben set vp by pilling and polling, must needs perishe and decay of them selues. I meene not only the houses that are builded of Stone or Timber, but I meene that when a man enricheth himself by bryberie and rewards, so as he draweth to him on the one side, and snacheth on the other side, and is giuen to scraping, deceyuing, and extortion: what hath he doone? He gathereth woode, and then commeth ther a little spark of Gods wrath and consumeth it euery whit. For if there be no woode, the fire can take no hold. But the wicked do pile vp such a stacke on all sides, that the wood of it serueth for woode too burne vp them and all their trayne. So then, this text ought to be wel borne in mind that we may walk soundly and purely.

Thus much for the first point. And seeing wee be warned, that when the wicked fort haue enriched themselves by receyuing of giftes and brybes, all of it shall in the end go to destruction: let not vs repine at them: but let euery of vs looke too himself, and walk in his owne calling. Let those that be called to the state of Iustices, be ware to maynteyne themselves without bryberie, and remember how it is sayd, that gifts do blind the eyes of the wyse, and peruert the vnderstanding of the rightuouse. Therefore let them abſteyne from all corruptiō, to the intent they may cōtinue cleere and sound. Marke this for a speciall point. Again, let those that be in priuate state walke vprightly also. Let euery man be- think himself: gotoo, I may aduaunce my selfe in this world by vsing of wicked trades: how bee it forasmuche as they be things condemned of God: what shall I do but only kindle his wrath against mee?

Lo how all the faythfull ought to hold themselves in awe. And morcouer when we see the wicked lay baytes on euery side, and beare them selues in hand that they haue greatly gayned, when they haue gotten much riches by taking of brybes and giftes: Let vs say, yet will God at length shewe how he hath not in vayne sayd that which we heare in this place, and which the holic Ghost hath vttered by the mouth of Eliphaz. For God will not suffer his threatenings to be in vaine, but wil match the execution of them with them anon after. Ye see then how we must bee quiet, when wee see such as rap and rend, and pill and poll on all sides. Verely wee must assure our selues that the things shal not continue with them, and that God will take such order, as it had ben farre better for them to haue eaten bare breade, and too haue ben contented with a little, than too haue glutted themselves a'ter that fashyon at other mennes cost, and to haue drawn all to themselves to make themselves riche: for euery whit of it must goo too nought, and their houses must fall vpon their heads: that is too saye, the goods that they haue gathered, shal be to their ruine and destruction. True it is that for a tyme they shal haue such scope, as it may well seeme that their state shall last for eter. But let vs be patient, and tarye Gods leysure (as I sayd afore) till hee finish out his woork. And in the meane whyle let vs desire nothing but too stand in his

Nahum. 1.  
6.10.

Dem. 16. d. 19

his grace and fauoure. For truly that is the only meane not only to mainteine vs in our state all the time of our life, but also to giue vs a better life after our death, as he hath promised vs, in the kingdome of heauen.

Now let vs cast our selues downe in the presence of our good God with acknowledgement of our faulkes, praying him too giue vs such repentance, as wee may change from our naughty life day by day, and not desire any thing but to renounce al our naughtie affectiōs,

and all things that may turne vs from his seruice, and the great number of wicked lusts wherunto we be subiect and giuen: and that forsomuch as we be so full of infection, it may please him to vphold vs by his mercie, and dayly to pardon vs our faulkes, vntill he haue fully clothed vs againe with his righteousnesse, at such tyme as he shall haue taken vs out of this world, too make vs partakers of his heauenly glory. That it may please hym to graunt this grace not only to vs, but also. &c.

*The .lxij. Sermon, which is the first vpon the .xviij. Chapter,*

*with a little remnant of the last verse of the fifteenth Chapter.*

IOb answered and said.

2. I haue often herd such things: you be all of you yrksome comforters.
3. VVhen vwill there be an end of [your] vvindy vvords? And vvherewith imboldenest thou thy selfe to answer.
4. I could speake as you do: If your soule vvere in my soules stead I could hold you company in talke, and I could nod my head at you.
5. I could strengthen you vvith vvords, and my talke should be to receiue griefe.
6. But if I speake, my sorrow vwill not abate, and if I hold my peace vvhat releefe haue I?
7. He hath loden me vvith anguish, he hath made all my congregation desolate.
8. He hath parched me vvith vvrinckles for a vvitnesse, and leanness is come vpon me vvich vvitnesseth it in my face.
9. He hath torne me in his vvraath, he hath handled me furiously, he grindeth his teeth at me, and mine enemie sharpeneth me and stareth vvith his eyes against me.



After that Eliphaz hath told vs, that the wicked and the despizers of God are cursed, and all their matters go against them: for a conclusion he addeth, *that they conceiue sorrow, and bring forth peyne, and their bellie breedeth craft and deceite.*

VV hereby hee doeth vs too witte, that all the outwarde shewes whiche wicked folkes haue, boote them not a whit, but God turneth them cleane contrarie to their thinking, by meanes wherof they be disappoynted of their expectation. True it is that this sentence is expounded as though it were a reason that Eliphaz rendreth: that is to witte, that Gods afflicting and cursing of the wicked and hypocrites, is not without cause. And why? For they do nothing but practise mischief to the whole world. Therefore after as they trouble their neighbors, so are they payed with like measure. And truly the holy Scripture doth oftentimes vse that manner of speaking, as in the seuenth Psalme. Esay also sayeth the same in his nine and fyfth Chapter. Therefore when the holy Ghost meeneth to declare that men are giuen to naughtinesse and sinne in all their intents, thoughts, and affectiōs: he vseth this similitude, that they bee as a woman with child. VVhen they haue conceiued peine (saith he) (that is too say, wheras they haue conceiued or deuised mischief against their neighbours to trouble them or too oppresse them) they bring forth iniquitie, that is to say, they execute the mischief that they had deuised. But this sense agreeth not with the text. For (as I haue said already) Eliphaz hath already heeretofore rendred sufficient reason why God should be so much against the wicked. And as now he meeneth to say no more, but that although they behight themselves good hope, and beare themselves in hande that they shall compass all their matters by some meanes or other: yet in the ende they shall be confounded. And why? Because there is nothing but Gods blessing that maketh vs to prosper. Therefore

they shall win nothing by sodding themselves with any hope in their harte. For God shall turne all topsiteruie. And it is not heere only that the Scripture speaketh after that maner. In the sixe and twentieth Chapter of the Prophet Esay it is sayde, Lord we haue traueled before thy face as a woman with child, and yet haue conceiued and brought forth nothing but wind. Verely it is the faithfull that speake and complaine in that wise before god. Howbeit they acknowledge and confesse their sinnes.

*Esay. 26. c. 18.*

For at that time when they said they traueled as a woman with child, God did persecute them iustly for their offences. But they say they cōceiued and brought forth wind: that is to say, as soone as they looked for some ease of their miseries, it vanished altogether into aire and smoke, and after long lingering in peine, their miserie was neuer a whit amended. Here Eliphaz passeth further, and saith that the wicked do but breede childe and bring forth mischief to themselves, and that their bellie nurisheth deceite, that is to say, vaine and guilefull hopes which shall deceiue them in the end. And it is the same threatning which God vttereth in the three and thirtieth of Esay against the skornefull whiche haue made none account of his word, and specially which haue bin hardened. Behold (saith he) ye cōceiue chaffe & bring forth dung. As if hee should say, you be stubborne against my word, by cause ye cannot perceiue the euil that you haue committed, and how sore you haue prouoked my wrath against you: But your flattering of your selues shall not stand you in any stead: for notwithstanding all youre flatteries you shall perceiue that you haue conceiued nothing but chaffe and stubble, and that all shall vanishe away into aire, and you shall know that all your flatteries haue profited nothing at all. Now then we see in effecte that Eliphazs meening is that the wicked may for a time be well at their ease, and God will not presse them so hard, but that they shall sode themselves with some hope. But what for that? yet shall God (do the best and worst they can) so presse them that they shall haue a

*Esay. 33. b. 11.*



worme to gnawe them within, their own cōsciences shal  
 alwayes pricke them, and they shall haue remorses and  
 stings to torment them secretly: yea and in the end God  
 shall send them so strong and excessiue anguish, as they  
 shall bee driuen of force too bring foorth that whiche  
 they haue bred inwardly. And why? For their bellie con-  
 ceiued nothing but guile: that is to saye, although they  
 perceiued not their owne harmes at the first: yet dyd  
 they nothing but woorke theyr owne decay, seeing  
 they were not in the fauoure of God. They warranted  
 themselues this and that: and yet when all came to all,  
 their cace was nothing but plaine deceit. But now let vs  
 come to Iobs answer. He telleth them first, that hee had  
 often heard the like things, and therefore that they bee  
 but yrksome comforters, specially for setting vpon him  
 with so troublesome words. In saying that he had often  
 heard the like things, he meeneth that they should not  
 haue brought him ordinarie and common remedies see-  
 ing his miserie was so great and extreme, but they should  
 rather haue brought him some louing comforte, and  
 suche as mighte haue serued his turne, than haue  
 hilde suche talke with him as men are woont to do after  
 a slighte fashion with him that is but measurably af-  
 flicted.

Thus wee see what Iob meant in saying that hee had  
 oftentimes hearde suche matters afore. But surely  
 whensoever a manne bringeth vs a comforte that wee  
 bee acquainted withall afore, wee must not holde  
 skorne of it. And why? For though we be instructed  
 concerning Gods goodnesse, and exhorted too paci-  
 ence to day: it may escape oure remembrance and  
 wee shall neuer thinke vpon it more.

True it is that the matter wil not be darke vnto vs. Ne-  
 uerthelesse if we be afflicted, and a man put vs in re-  
 membrance of that which hath bin told vs afore: let vs  
 not thinke it a needelesse talke. And why? For the cace  
 standeth vpon the practizing of that whiche wee haue  
 heard and vnderstood, howbeit that we were not yet tou-  
 ched to the quicke, bycause occasion serued not. But if  
 God nip vs with any distresse or heauinesse, then dothe  
 he make vs to tast of the comforts that men haue dra-  
 wnen out of his word, and brought vnto vs. And in good  
 faith Iob was none of these nicelings which are alwayes  
 longing for I wote not what nouelties, and cannot abide  
 that a man shoulde tell them one tale twice. O (say they)  
 I haue heard of this afore, I haue had mine eares cloyed  
 with this tale. Yea but yet for all that, they haue neede  
 to haue it beaten into them still: and when a man telleth  
 vs one thing often, it is to our great profite and furthe-  
 rance. But Iob was not at that poynt, it grieued him not  
 to make account of a good lesson bycause it was com-  
 mon. Nother was hee curiouse of his desires: but (as I  
 saide afore) hee sheweth simply that his miserie was so  
 excessiue, as he had neede to be comforted after an ex-  
 traordinarie manner: Like as when a man is sicke of a  
 common disease, folke will also vse a light remedie. But  
 if the disease be sharpe, the Phisition must bee faine too  
 procede further. For if he should applie one medicine  
 to all diseases, what a thing were it? In like cace is it with  
 aduersities.

WVe see a manne that is sorrowfull for the deathe  
 of his Father, or of his wife, or of his children, or else  
 some losse is happened vnto him. VVell, one bringeth  
 him some meane comforte, and suche as God hath set  
 foorth. But if there bee any that is not tormented after  
 some one manner only, but whiche feeleth the hande  
 of God persecuting him on all sides, so that as soone  
 as one inconuenience is befallne him, there follow two

or three mo in the necke of it, and he is not only afflicted  
 in his body, in his person, in his goodes, and in his frends  
 but also (as we haue seene in Iob) is pressed with spiri-  
 tuall temptations, as though God meant tooo drowne  
 him vtterly: there wee must go to worke after a more  
 exquisite fashon. For if ye vexe a poore man that is  
 alrede hartbroken: too what purpose shall all that you  
 can bring serue? It were muche better that a man hilde  
 hys peace, that God mighte woorke tooo supple the  
 defaulte of men.

Thus yee see what Iob meant. Behold Eliphaz tel-  
 leth Iob that God punisheth wicked men too shewe  
 himselfe the iudge of the worlde, and that they maye  
 well fence themselues, but they cannot scape his handes  
 but that hee will vtterly destroy them howe greate  
 traynes and bandes of men fouer they haue. But what?  
 If a man shoulde applie this matter vnto Iob, it were  
 as muche as tooo beare hym downe that God was hys  
 enimie bycause hee was a wicked man, and also that  
 there had bin nothing but hipocrisie in him. Beholde  
 a matter misapplied. Therefore it is not withoute cause  
 that hee sayth, Gotoo, I know these thinges, and euen  
 nowe could I serue myne owne turne with them if  
 I had neede of them. But that was not the cace. For  
 Iob had conceiued in his minde, that hee was not puni-  
 shed for his sinnes sake, and that God had not anye suche  
 intende. Not that hee felte not himselfe faultie, and  
 woorthy to indure yet more, if God listed tooo examine  
 him with rigoure: but bycause he knewe that God han-  
 dled him not so for his sinnes sake, but had another in-  
 tent.

Iob knowing this, reiecteth the talke that they hilde  
 with him. And why? Bycause it was vnreasonable. You  
 are yrksome comforters to me sayth hee. And what is  
 the reason? Bycause they broughte not conueniente  
 remedies.

Heereby wee bee warned, that if wee minde tooo  
 comforte our neighbours in their heuinesse and trou-  
 bles, wee must not go tooo it at randon as many men do,  
 whych haue no mo songs but one, and haue no regarde  
 at all tooo whome they sing it. For some man must bee  
 handled after one fashon, and some man after another.  
 As for example if there be one that is stubborne against  
 God: in that cace a man must speake with another man-  
 ner of stile and tearmes, than tooo a poore creature that  
 hath walked alwayes in simplicitie. And so according  
 as the maladie is, it is needefull that a man bee warned  
 tooo procede thereafter. As for example, if men bee  
 dullardes, they must bee cried vnto, and their negli-  
 gence must bee rebuked, tooo the intende they maye  
 feele the hande of God and humble themselues vnder  
 the same. Therefore wee haue neede of greate wise-  
 dome if we will comforte those whome God afflicteth  
 as we ought to do.

Thus yee see what wee haue tooo beare in mynde  
 concerning thys sentence where it is saide, that suche  
 as pretended tooo comforte Iob, were yrksome comfor-  
 ters, bycause they broughte not anye thing whereby  
 hee myghte fare the better. And nowe Iob addeth,  
 60 *VVhen will there bee an ende of youre wyndy woordes?*  
 Hee tearmeth those woordes wyndy, wherein there  
 is no substance: that is to say, whiche are not able tooo  
 edifye a manne, according as the holye Scripture  
 vseth the same similitude. For when it is required  
 that a manne shoulde bee taught how tooo obtayne  
 hys Saluation: It is sayde, hee is edified.  
 Howe? Euen bycause hee is fyrste founded,  
 and afterwarde buylded vpon, so as hee is confirmed  
 in the

in the feare of God, hee is confirmed in his lawe, hee is confirmed in pacience to beare afflictions stedfastly, and afterward he is fully resolued to pray vnto God, to prayse him, and to flee vnto him. Contrariwise if the woordes bee but too trouble ones brayne, and that a man do but trifle, and babble, so as the hearer receyue no good instruction too applie too hys welfare: all are but wyndy woordes. And so let vs marke that if we will meddle with exhortation or doctrine: about all thinges, it behoueth vs too tende too the sayde substantiallness: that is too witte, that such as heare vs may receyue some good instruction, so as they may bee inuired too walke according to godlinesse, and bee grounded in the trust of his mercie, and frame themselues too call vpon him, not doubtingly and waueringly, but assuring them selues that they shall bee heard. Ye see then howe wee oughte too studie, too instructe oure neighbours substantially that the thing whiche we haue learned may not slip away lyke wind. And furthermore euery of vs must also bende too suche teaching, that wee couet not too bee filled with winde, as wee see many curiouse folke are, who would fayne haue men too listen vnto them that they myghte feede theyr eares and satisfie their sonde fancies. They imagin this and that, and woulde fayne haue men too listen too theyr complayntes, too dispute of matters that are too no edifying. And the mynde of man is ouermuche inclyned too thys vice, yea and wholly gyuen vnto it. For that if euery of vs shoulde follow hys owne appetite, it is certayne that there woulde bee none other question among vs but howe wee myghte holde vnprofitable talke, of this and that, whyche shoulde spred into the aire, and haue no substaunce in it, nor aught at all but wind. And therefore learne too seeke that whyche is good and conuenient too edifye vs in the feare of God, and in fayth and pacience, and in all good and profitable thinges.

Thus ye see what wee haue too remember in thys sentence where Iob maketh mention of wyndy words. Neuerthelesse wee must also take heede too ourselues, that wee refuse all talke that shall bee ministred vnto vs as though it were wyndy: but wee must learne to tast whither there be any vanitie or good instruction in it, that we may knowe it too applie it too oure owne vse. And therewithall lette vs pray GOD too bee so gracious to vs, that when any man ministreth any good doctrine vnto vs, it may not slippe away from vs nor vanishe into the aire through our owne heedlesnesse. For when a man commeth too informe vs of Gods worde, it behoueth vs to knowe that there is alwayes some good instruction towards. But many take no profite at all by it. And why? For they applie not their whole witte and mynde too it, but are fleeting too and fro, and Gods worde dothe as it were vanish into the wind: and that is bycause they haue no sure groundednesse in them. Neuerthelesse, for the better applying of thys lesson to our vse, euery one of vs (as I said afore) must looke narrowly to himselfe. For it followeth in Iob, *That if his friendes were in his case, hee could speake as they do, and bolde them company in talke, and pleade with them, and nod his head at them.* Truly some expound this sentence, that Iob would not render the lyke vnto them if hee sawe them in like trouble, but would rather indeuer to asswage theyr miseries and too gyue them some releefe, than increase their sorrowe as they dyd towards hym, according as wee haue seene their vnnmercifulnesse, howe there was none other talke among them but too dryue thys holy persone too despaire, if God hadde not hilde hym vp.

They that take the sentence in that sense, are moued thereto by thys reason: namely that it were an vnseemly matter that Iob woulde bee desyrous of reuengement when God had withdrawen hys hande from hym, and that hee woulde then mocke poore menne that were in like calamitie, when hee were at hys ease. For although there were none other cause but the affliction that hee himselfe indured, yet shoulde the same teach him too haue pitie and compasison vpon suche as had neede of it. But when all is well considered: Iob meeneth not too shewe heere what hee woulde do, but what a man myghte doo if hee were in lyke plyghte. Therefore hee meeneth not that hee woulde bee euen with them that hadde troubled him wilfully, but only that hee coulde bee merrie, if he were as they were. Then in effecte hee meeneth thus: you talke well at youre ease, yee shake youre heads at me, ye passe not of condemning me, no nor too plunge mee into the bottomlesse pittes.

And thus yee doo as folke that knowe not what it is too indure miserie. If I were in youre case, coulde I not do as muche? And howe woulde you take it if I shoulde come shake my head at youre calamities when I sawe the hande of God nippe you with extremitie? If I should say, O it is well bestowed, God must bee fayne too chastize you and too make you feele howe hee punisheth sinners. If you were ouerwhelmed with miserie, and I shoulde speake too you after that sorte, mighte ye not say I were a skorne and a cruell person. Then bethynke your selues well.

Lo in effecte what Iobs meening is. Nowe then we see hee was not sharpened vnto reuengement as those that haue no feare of God bee, who when any man disquieteth them, woulde fayne that it laye in their power to render twice as muche displeasure as hath bin done them. Iob was not of that minde. And truly it standeth Gods children in hande too bridle themselues. Although me trouble and vexe vs, yet it is not for vs too runne vpon those that haue persecuted vs wrongfully. For God sendeth them vnto vs to meeken vs, and it behoueth vs too knowe that they bee roddes whyche come from his hande. Neuerthelesse, when men come too trouble vs withoute cause why, wee may well after the example of Iob tell them that wee coulde doo the lyke too them. And why? for a man shall neuer knowe his faulte well, vntill hee bee tolde it too his face. But when a man perceyueh that the mischief may retourne vpon his owne head, then hee restreyneth himselfe and faileth too saying, Howe nowe? VVhat do I? Beholde, God too bring vs too vprighte indifferencie, saythe: Thou shalt do none otherwise too thy neighbour than thou woldest bee done vnto thy selfe. Truly hee coulde haue sayde. VVhen yee haue too do with youre neighbours, see that ye deale indifferentlye and vprightlye with them, and that ye bee not gyuen too wicked couetousnesse, too spoyle other men of theyr goodes, looke that ye desire not too enriche yourselues by the losse of anye man.

And verely so saith hee in the Scripture. But for a conclusion hee setteth downe thys saying, do as yee woulde bee done vnto. For there is not that man but hee is a greate clerke, if the matter concerne hys owne profyte. Then wee lyke well too dispute and too saye, VVhat? Suche a man hath done thys wrong. Is it a Christian mans parte too doo so? Is there no vprightnesse? Is it not the poynte of a lewde and cruell manne? Euerye manne therefore can skill too

dispute well of reason, equitie, and right, when the case concerneth hys owne profite. And it is the poynt wherunto Iob sendeth hys friendes bycause they be blinde, saying, that if they were in suche extremitee as hee is, they woulde bee glad that other men shoulde handle them more gently. Therefore hee coulde do no lesse but bring them backe too thys naturall equitie by making comparison betweene them and hymselfe. And so hee sayth to them, come on, If ye were in like plighte as ye see me, were it reason that I should minister suche talke vnto you as you do to me. If a man shoulde handle you after the fashion that you go to woorke with me, howe woulde you take it? Then oughte they too bee moued. And why? For (as I haue sayde alredy) so long as wee bee out of ourselues, (that is too saye, so long as the matter toucheth not vs, ne lighteth vpon vs) wee runne crosing in and out: but if the case touche our selues, then wee learne too bee better aduised. Thus yee see in effecte what Iob meant to saye. Now may wee gather a good lesson heereof, according too oure Lorde Iesus Christes forealleged sentence, that wee shoulde not do that to another man whyche wee would not haue done too our selues. For wee haue Gods law printed in our hartes, wee haue generall principles that abide with vs. And what is the cause then that our iudgement is so peruerted and corrupted, that we draw alwayes backward? God hath no sooner giuen vs a good rule, but we be streightwayes moued to ambition, hatred, pride, and couetousnesse. Lo how all is peruerted. Then if we be ambitious, and that to vaunt our selues we fall to despising of our neighbours. If we be rashheaded, so as our tunges runne at rouers before wee well vnderstand the ground of the case: If we be led with pride, so as wee would aduance ourselues by plucking those backe whome wee see too go afore vs: If we be prouoked to hatred and malice, or if we be bynded with loue and partialitie: VVhat is to be done? Let vs enter into ourselues, and pray God too guide vs and to open our hartes that we may discern a righte, saying: Go to. if the matter concerned thy selfe, what woldest thou say then? Lo howe wee myghte become wise, discrete, and stayed: that is to wite, by applying the same thing to our selues, which we cast out against others. For we be so much giuen to selfeloue and selfe-prophete (as I sayde) and nature holdeth vs so hard to it, that euery man is in loue, yea and ouerfarre in loue with hymselfe. Therefore we shall be the lesse excused of this vice when it is found in vs, seeing we be so often exhorted too followe vprightnesse and indifferencie. But let vs pray God to woorke in suche wise in vs, as this vice may be turned into vertue by his holy spirite. Let vs consider what is imported in thys saying, Thou shalt loue thy neighbour as thy selfe. VVhat is the cause that euery man steppeth out of his boundes, and that wee loue our selues too much, and despise oure neighbours, but bycause we be not diligent ynough in practising that which is sayde vnto vs: namely that wee must not be so much gyuen too the loue of our selues, but that wee must loue our neighbours as our selues. For we ought to consider, that God hath created vs all after his owne image, and therewithall that wee bee all of one nature. Heerewithall also hee telleth vs, that we oughte to agree in true brotherhood with those that are linked vnto vs. Thus ye see what wee haue too remember in this sentence, where Iob telleth them that had accused him vainly, that they would be loth that others should do the like to them: and therefore that it was not meete for them to abuse his pacience after that fashion.

Mat. 7. b.  
12. c.  
Luk. 6. e. 31.

Le. 19. d. 18.  
Mat. 5. g. 43  
Ma. 22. d. 39  
Mar. 12. e. 31  
Luk. 10. e. 27  
Rom. 13. e. 9.  
Gala. 5. e. 14  
James. 2. d. 8

Lo what we haue to gather in effecte. And by and by it is sayde, *I will nowe hold my peace, but what shall that profite me? And if I speake, what ease shall I haue by it?* Heere Iob intendeth too preuent the obiection that mighte haue bin laid against him. For his friendes mighte haue sayde. Then comfort thy selfe seeing thou arte so well able to do it: and seeing that thou couldest woorke woonders if we were in case as thou arte, go too nowe and shewe thy cunning vpon thy selfe. But hee sayth, I see my selfe in as myserable case as may be. So then I knowe not what I may hope, for God pincheth me after so straunge a fashion, that if I speake, I do but increase my sorrowe, and if I hold my peace I am neuer the more eased. Beholde I am a man swallowed vp with aduersitie.

Thus yee see what Iob meant to say in effect: namely that whither he spake, or whither hee hild his peace, he was no way eased. Marke also how Dauid in the two and thirtieth Psalme complayneth, that his aduersitie did so pinch him and streyne him, that hee wist not where to become nor what shift to make. VVhen I lamente (saith he) and thinke to haue some asswagement of my sorrowe by that meanes: the fyre is kindled more and more. If I keepe my mouth shut, and be minded to cast my selfe downe before God, my hart is vexed still, and as it were torne in peeces, and my grieffe nippeth me so to the quicke, as it is neuer awhit restrayned thereby. And in another place hee saith, that hee had determined with him selfe not too speake one worde but too haue bin dumb, so long as the wicked had their full scope. But what: I am not able (saith he) to keepe touch. For when I was mynded to bridle my selfe after that manner: in the ende my boylings were faine to burst out, lyke as when there is a greate fyre vnder a potte, although the potte bee covered yet must the skumme needes leape out on one side or other. And this is well woorthy to be noted. For when God sendeth vs any sicknesse or pouertie, it seemeth to vs that there was neuer any manne handled so roughly as we be. And that is a cause that eyther driueth vs to despaire, or else prouoketh vs to vtter impatiencie, so as we fall to lifting vp of our selues against God. Or else we beare ourselues in hand that although God afflicteth the faithfull that haue bin before vs, yet they were not so weake as wee bee, yea and that they were vtterly void of passions. And the same also is a cause of the increasing of our grieffe. VVherefore lette vs remember howe it is saide heere, That God hath so pinched his seruantes, (I say euen them whome hee loued, and whose welfare was deere and precious in hys sight) and hathe oftentimes broughte them to such extremitee, as they were not able to looke vp any more, nother wist they how to speake or how to hold their peace. Dauid made not such confession without cause, but for the instruction of all Gods children. For when wee see that a man indued with such vertue, and hauing suche constancie of the holy Ghost, is neuerthelessse thrown downe, so as hee woteth not what to do, but is as a man out of hys wittes: Let vs make our profite of it: and if God send vs so hard temptations, that we be driuen too the last cast, so as wee can no more: Let vs not thinke it straunge, for wee bee not the first [that haue bin so serued.] Dauid sheweth vs the way, hee waded out of the lyke mire, God reached him his hande, and when hee had humbled him too the vttermost, then hee hoipe hym vp agayne. VVherefore lette vs not doubt but hee will still shewe vs mercie, after wee haue bin hilde downe for a time. See then howe good and needefull it is for vs too haue these examples before

Psa. 32. 4. 3.

Psa. 39. 4. 2.

before our eyes, for surely it will make vs that our infirmitie shall not ouermayster vs. For if temptations bee fierce vpon vs, and wee knowe not where too become: wee will by and by bethinke vs, well, I see that the seruants of God which haue bene before vs, although they had very great giftes of grace, were fayne notwithstanding too grone vnder the hande of God, and wite not where too become, and that by that meanes God ment too ridde them from all pryde, and to teach them by experience, that they ought too stoupe vnder him. And if it please him too strike vs downe at this day by the same meane, condicionally that the ende also bee lyke, notwithstanding that wee smart in the meane whyle: lette not our mindes bee troubled for that, sith all things shall turne too our profite and welfare. Lo what wee haue too note concerning the doctrine that is contayned here. But Iob addeth, that God pincheth him in suche wyse, as it shoulde seeme he intended too rend him in peeces. In saying so he betokeneth that which wee haue seene heretofore: namely that he was not onely afflicted in his bodie, but also touched with the greatest and forest temptations that could bee, yea and with very bitter ones: that is too wit, that he was tormented inwardly, bycause God was as it were his mortall enemy. Certesse he sayeth that the leanness of his bodie was as a withering, and that in witness of Gods wrath, he was full of wrinckles, so as all his fleshe was as good as halfe rotten aheadie. And herein a man may see the tokens of a dreadfull affliction, and that God handleth him not as he is commonly wonte too handle those whom he chastizeth with his rodde, but that his payne is excessiue. This therefore is in effect the matter that Iob intended too expresse. And here wee haue too note, that God ment too giue vs lookingglasses in suche as haue had any excellent vertues, too the ende that in their persones we might learne too knowe that according as he dealeth fourth the giftes of his holy spirite, thereafter also doth he sende them greates afflictions in themselues, trying them and chastizing them too the vttermoste, to the intent too make them the more esteemed, and too bring fourth the more fruite. As for example, Looke vpon Abraham who was gouerned by Gods spirite, not as a common persone, but as an Angell, and was as full of excellencie and perfection as might bee. And yet for all that, howe did God deale with him? If wee were too indure but the tenth part of the combates that Abraham susteyned and ouercame, what a thing were it? VVee woulde quite quayle. But God spareth vs, bycause he hath not giuen vs so excellent giftes as he gaue too him. As much is too be sayde of Dauid. Behold, Dauid was not onely Gods Prophet, but also the King that gouerned his holie and chozen people, and had such vertues in him as were well woorthie of renowme and prayse, yea and euen of wonderment, and yet for all that, how did God turmoyle him? VVee see what complaints he maketh, not onely as a despyzed and offshaken persone, but also saying, that God hilde him heere on earth as vpon a racke, so as he was forced too shewe the extremitie that he was come vnto. For it is not without cause that he so often sayeth he had passed through fire and water, that he had bene plunged into the deepe gulfes, that he had felte all Gods dartes, that he had had all Gods arrowes shotte at him, that the hand of God had lyeu heauy vpon him, that his verie bones had bene broken, and that there remayned no other marie nor substance in him. VVhen

wee heare these kinde of speeches, they seeme too vs to bee but a mockerie. But God purposed too set vs fourth a liuely picture, that (according too that whiche I haue sayd) wee might knowe that after as God giueth great vertues vnto menne, so doth he exercise them liuely, too the intent that those vertues should not bee idle, but that they should bee knowne in due time and place. Besides this, let vs marke by the way, that the chiefest temptations that euer the faythfull indured, were these spirituall battels as wee terme them: that is too witte, when God summoned them in their consciences, so as he made them too feele his wrath, by snytting them in such wise as they wite not in what cace they stooode with him. And this plunged them in deeper distresse than all the bodily aduersities that coulde befall them. And here yee see also why Iob vseth this similitude, that God grated his teeth at him. Also wee see howe Ezechias speaketh because he had passed through the same temptation. God (sayeth he) hath played the Lyon with mee. Likewyse he had vsed the same similitude afore which hee vseth here, namely that he wist not whither hee might speake or holde his peace. For I am (sayeth he) like a Swallowe, I chatter and chirpe, but I want woordes too vtter the greefe of my miserie, I haue no tounge too deliuer it. And herevpon he commeth afterwarde too shewe that God hath crasshed and broken his bones as a Lyon that holdeth him in his pawes and teeth. But howe can God bee likened too a Lyon, which is so cruell a beast? No: Ezechias ment not too accuse God of crueltie: but hee speaketh of his owne feeling and of the terrible payne that he indured when Gods wrath was vpon him. So then lette vs marke that when a poore creature entereth into doubting in what cace he is with God, and perceyueeth not that God will make him to feele his goodnesse: he muste needes bee in so greate distresse and so affrighted, as if hee were betweene a woulues pawes. VVee must not imagine it too bee a small thing for a man too feele Gods wrath, and specially too conceyue that he is vtterly against vs: And therefore lette vs pray God too holde vs vp, and too spare vs, knowing that wee bee not able too beare suche a burthen, except he giue vs shoulders too do it withall. Besides this, lette vs pray him, not too vse such rigour agaynst vs as wee might feele him like a Lyon: but rather too shewe himselfe a continuall father, and not punish vs after our desertes, but make vs alwayes too feele his mercie by meanes of our Lord Iesus Christe, too the ende that when he hath guyded vs in this lyfe by his holy spirit, he may lift vs vp into the euerlasting glorie of his Angelles, which he hath purchased so deere for vs.

Nowe lette vs caste our selues flat before the face of our good God and father with acknowledgement of our sinnes, praying him too make vs feele them in suche wise, that being touched with true repentance, wee may returne vnto him, knowing that he will bee fauourable too vs. And after wee haue desired him too forgiue vs our sinnes, lette vs also beseech him too ridde vs more and more of our fleshy vices, and that in correcting the sinfulness of our nature, he will bring vs too perfection of lyfe, that being guyded in this worlde by his holy spirite, wee may glorifie his name, and serue him with an earnest zeale, dedicating our selues wholly vnto him, according as he hath prouoked vs by his goodnesse too do. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations, &c.

Gen. 12. and  
in the Chap:  
pters fol:  
lowing.

1. Sam. 15.  
And in the  
Chapters  
following.

Psal. 66.  
12. & 71.  
d. 2. & 38. a  
3. & 32. d.  
4. & 22. c.  
15.

*The. lxiij. Sermon, which is the second vpon the. xvj. Chapter.*

10. They open their mouth against me, they giue me buffets in vway of reproch, and they gather them selues together against me.
11. God hath put mee into the handes of the malicious, hee hath dismayed me before the wicked.
12. I prospered and he threw me downe, he hath caught me by the necke, and set me as a butte before himselfe.
13. His Archers hem me in on all sides, he slitteth my reines, he spareth me not, he poureth my gall vpon the ground.
14. He hath broken me vvith breaking vpon breaking, and hee hath runne ouer me as a Gyant.
15. I haue sowed sackcloth vpon my skinne, and loden my glory vvith dust.
16. My face is vexed blevv vvith vweeping, and mine eyelids are couered vvith the shadow of death.
17. Yet is there no guile in my hands, and my prayer is pure.



**I**T is a very grieuous and hard thing to a mortall man when God setteth himselfe against him, and maketh him to feele that he is as it were his aduersarie. But no man can conceiue how great this miserie is, but onely by experience. And that is the cause why Iob vsed the similitude of a Lyon, (as we saw afore) and why he said, he was rent in peeces and deuoured of God, as of a Lyon. After the which manner King Ezechias also speaketh. And (as I haue saide already) this was not to accuse God of crueltie, but bycause the anguish that wretched sinners suffer when God pursueth them, cannot be expressed sufficiently. And it is requisite that we should be put in mind of these things, to the end that if God touch vs to the quicke, we may not be so dismayed with feare, but that we may consider, that the faythful which haue liued before vs haue passed the same way, and that God hath deliuered them, too the intente wee cease not to call vpon him. For it is alwayes to be feared, least we should be plunged in such despaire, as we could not call vpon God nor find helpe in him. So then lette vs marke, that when a poore creature is in maner drowned, and that God maketh him to feele his wrath: yet neuerthelesse we must still flee vnto him in such distresse. For it is his proprietie to draw men out of their graues, and to heale the woundes that he hath made, yea and euen to raise vs vp from death. But Iob complayneth heere of another temptation: which is, *That the wicked haue opened their mouth to mocke at him, and that they haue buffeted him in way of reproch, and that they haue assembled together.* When men set themselves after that sort against vs, it reneweth the miserie that we indure. VVhy so? For the Diuell serueth his owne turne by such as skoffe at vs, to spite vs, and to ouerthrowe and roote vp our faith vtterly, if it be possible. And Iob speaketh heere expressly of the wicked for two considerations. For there is not an irksomer thing than when God doth after that manner giue bridle to the wicked, to persecute his children, and to trample them vnder their feete. True it is that good men ought not to thinke of that, but yet it seemeth vnreasonable thing that God should giue such libertie too the despisers of his maieslie, and too folke that are wholly giuen vnto euill, as that the faythfull should be so oppressed by them.

Thus yee see one reason why Iob speaketh heere expressly of the malicious. The other is, (saith he) that the selfesame people labour alwayes to bring to passe

that we may haue no trust in God, but giue our selues to all wickednesse and turne away quite from all goodnesse, as we see was done to oure Lorde Iesus Christe, the true mirroure and patternne of all the faythfull. Verely Dauid indured the lyke. But when we see what is happened to the sonne of God, the same is a sure rule for vs, and it belongeth to vs all.

Now wee see wherevnto this saying of Iobs is referred, that ouer and besides the terrible feare wherein we haue seene him, men also lifting themselves vp againste him, haue labored to driue him to despaire, and reprochfully buffeted him, as though God had cast him vp too the spoyle, and made no more reckening of him. Lo what we haue to marke in effect. And this is written for our sakes, that whensoever God shall suffer the wicked too mocke at oure afflictions, and too aduance them selues with such rage, as it may seeme we shall be vtterly ouerwhelmed: we may not be too greatly dismayed. And why? Iob hath indured the like battels, and yet we see his end was happie. God hath shewed vs in hys person, that when wee haue passed through many temptations, he is well able to helpe vs still. Therefore let vs trust in hym, and rest vpon his grace and goodnesse.

Lo what we haue too marke in this streyne. But Iob sayeth expressly, *That God hath also deliuered hys into the handes of the wicked:* which saying is well worthy to bee noted. For wee imagin that the wicked do what they list, and wee consider not that God gyueth them the bridle so farre foorth as hee himselfe listeth, and that they cannot passe any further than hee giueth them leaue from aboue.

Thys (as I said) deserueth well too bee noted. For if we bee forepossessed with the opinion, that the wicked are not in Gods hande, but may take as much scope as they list and God will not redresse it: what will come of it? Must wee not needes bee vtterly ouerthrowne? And whither shall wee flee for succoure? But if wee knowe that G O D holdeth Satan and all hys whelpes in a Lyam, and that they cannot onely not stirre one synger againste vs, but also not intende or thinke any thyng withoute Gods ordinance: Then will wee flee too hym boldly as ofte as wee bee so persecuted, assuring our selues that the remedye is in hys hande and at hys good disposition. Also wee haue too humble our selues before his face. For if the wicked myghte bestirre them of them selues and God shoulde not meddle with them: the wold it neuer come to our mind

Esa. 38. c. 13.

Eze. 37. d. 12. 12.



Eſay. 9. c. 13.

too acknowledge the correſtions and chaſtyzementes of God, too bethinke vs of our ſinnes, and too mourne before him that he might haue pitie of vs. But if wee knowe that the wickeddeſt of all are but roddeſ which he holdeth in his hande, too beate vs and too correſt vs withall: And to bee ſhort if we praſtyze well that which the Prophete ſayeth, ſo as wee haue an eye to the hande [that ſtryketh vs,] and not too the ſtones, dartes, or ſtrokes of cudgelles [that hitte vs:] it will be a very profitable conſideration for vs. Beholde ſtill what we haue too marke in that Iob ſayeth not ſimply, that the wicked ranne vpon him: but that it is God which hath beſieged him, and that it is euen he himſelfe that hath deliuered him. And he addeth that he was oppreſſed with extremitie. All the maner of ſpeeches which he vſeth here, tende to the ende that is vttered when he ſayeth, *that he had ben beaten downe, and aſtoniſhed, and that God had caught him by the necke and rente him in peeces, and ſet him before him as a butte too ſhoote at, and that his Archers had hommed him in on all ſides, that he had ſlitte him aſunder, yea and that he had broken him and broken him againe.* Hereby Iob ſheweth, that he was come too ſuche extremitie of afflictions, as it was impoſſible too finde a creature that were more preſſed or more miſerable than he. For wee haue ſeene howe God afflicted him, as well in his bodie as in his goodes, and alſo by his owne wyfe. Yee ſee then that Iob might well liken himſelfe too a marke that menne ſhoote at. For God ſente him not ſome one kinde of aduerſitie alone, but did as it were digge a pitte downe too hell too caſte him the deeper into it. And afterwarde he loded him with ſuch a weight as was impoſſible for any creature too beare, if he had not a greater ſtrength than is in man. And ſoothly it was a maruell too haue ſuche a conſtancie, notwithstanding the infirmitieſ that wee ſee in him. For when God ſtrengtheneth his owne, it is not by making them vtterly inſenſible, nor yet by taking their feebleneſſe quite away: But they muſte be fayne too acknowledge themſelues ſuche as they bee, that is too witte, frayle creatures: and yet in the meane ſeaſon God releeueth their infirmitie and ſetteth them vp againe when they be caſte downe. Thus yee ſee what happened vnto Iob. Nowe by the way he ſayeth, *that he clothed himſelfe with ſackcloth, and covered his head with duſte,* and that he did it not by hypocriſie. Beſides this, he ſayeth that none of all theſe thinges befell him for his miſdeedes. *For there is no Robberie* (ſayeth he) *too bee founde in my bandes, and my prayer is pure.* VVhereby he meeneth that he thinketh his afflictions ſtraunge, ſith hee had not offended God in ſuche ſorte as he might deſerue too be ſo handled. This is the temptation that wee haue ſeene ſo often before, whiche Iob calleth ſtill too remembrance. But nowe lette vs lay forth the matters particularly and apply them too our uſe. The ſimilitude that Iob vſeth, importeth a good Leſſon: [which ſimilitude is,] *that God hath ſette him as a whyte in a butte, and that hee hath ſette his Archers agaynſt him, and beſette him rounde aboute, and that they haue after ſuche a ſorte torne him in peeces, that his gall is tumbled out vpon the grounde,* that is too ſay, that he was wounded too the very heart. By ſpeaking ſo, Iob ment too expreſſe that God afflicted him not after the common maner. But nowe lette vs looke too our ſelues: for if wee ſuffer neuer ſo little aduerſitie, wee thinke it ouer great, and that God keepeth no meaſure. It is pitie too ſee howe nyce wee bee, and there needeth no more, to hold vs ſkirmiſh to the vttermoſt. So long as it were but a making of ſome moane, it might be thought too bee but a parte of feebleneſſe. But when menne

make ſuche a ſtirre that they liſt vp themſelues agaynſt God for any common aduerſitie that they haue too abide: is it not an ouergreat impacience? Is it not a ſigne that wee were neuer in Gods ſchoole too learne what it is too ſuffer and too yeelde obedience too his will? So then, too the ende wee may learne too bee more ſtrong too indure the chaſtyzementes that God ſendeth vs: lette vs beare in minde what is ſhewed vs here: namely that Iob who was of ſo excellent holineſſe, and whom God loued ſo well, was neuertheleſſe ſette vp as a whyte too ſhoote at. And I tolde you that wee muſte bee ſtrong in our afflictions: not too harden our ſelues agaynſt God and too chawe vpon our brydle as wee ſee many menne doo. For that maketh menne hardhearted, and ſuffereth them not too bee brought too repentance. Therefore wee muſte bee tenderhearted in this behalfe: that is too witte, aſſoone as God ticketh vs wee muſte ſtrete wayes awake too thinke vpon him, and not tarye till he drawe out his ſwoorde at vs and wounde vs, nor till he lette his arrowes flye at vs or thunder vpon vs. VVhat then? Aſſoone as he giueth vs but one ſtrype with his Rodde, although it be ſoftly, we muſt be quiet.

And verely if wee were wiſe and well aduſed, wee would not tarry till he ſhoulde ſtrike ſo muche as our ſtroke, but wee would bee warned by his threatenings, and hie vs a pace too come home too him before we are touched vs: Yee ſee then that it is expedient and profitable that the faythfull ſhoulde feele Gods handes and not bee harde agaynſt his ſtrokes. For if a horſe be dull vpon the ſpurre, will menne lyke the better of him for that? will menne thinke it a good propertie in him? No, it is a vyce. Euen ſo is it with vs. Though God ſtrike vs not with the ſwoorde, but onely ſhew vs the ſhadowe of a rodde, yet muſte wee bee moued. But yet neuertheleſſe wee muſte therewithall bee ſtrong, in ſuch wiſe as I haue tolde you: whiche is, that wee muſte not bee out of heart, nor ſo ouerforowfull as our griete might not bee aſſwaged, nor wee haue any feeling of Gods gracious goodneſſe. For they that are too preſſed, can not by any meanes reclayme themſelues, becauſe that if wee once take a conceyt that God is our aduerſitie, and ſo haue no truſte at all in his goodneſſe: it is impoſſible that wee ſhoulde come neere him, but wee will rather flee from him: and when wee bee once gone away, wee will ſtill labour too drawe further and further from him. Therefore wee muſte plucke vp a good heart in our aduerſities, that wee may call vpon God and not bee aſſrayde too returne vnto him, truſting that he will be readie too ſhewe vs mercie, if wee ſeeke it with a good, pure and rightmeaning minde.

Yee ſee then wherevnto the woordes that I haue touched doo tende: namely that wee muſte not bee too nyce in our afflictions, but rather feele them betimes, that wee may returne vnto God. Alſo if God hauing ſente vs any aduerſitie do double the ſame, and that wee bee gryped exceedingly bothe within and without: Yet lette vs aſſure our ſelues that we are not yet come where Iob was, and therefore that if he continued too call vpon God, and too flee ſtill vnto him for refuge, it is not for vs too turne away from him.

Thus yee ſee what wee haue too marke in this ſentence. Nowe whereas here is mention made of Gods Archers: it is a very notable ſimilitude. For wee ſee howe menne are alwayes troubled, when they come to the afflictions of this preſent lyfe. For we cannot father them vpon God as we ought too do, but wee imagine alwayes that they come by miſfortune, or elſe by meanes of men. Too bee ſhort, wee iudge diſorderly, and cannot ſtand

our selues vnto God. For this cause, the holy Scripture (besides that it telleth vs that lyfe and death, light and darkenesse, good and euill are in Gods hande) vseth also familiar comparisns, too the ende that the matter may bee expressed too vs the better, according as it is sayd heere that God did set his Archers in aray agaynst Iob. Speakes he heere of men? No: But of all the miseries that Iob had too indure. These miseries are termed Gods Archers. And why? To the ende we should learne that when God afflicteth vs, he commeth well furnished as if a iudge shoulde haue his officers aboute him, and come with a strong companie too apprehende a malefactor. Yee see then that God vseth all the aduersities which wee feele in this present lyfe. And therefore lette vs not thinke it too be misfortune when some indure sickenesse and some pouertie. Like as the aduersities of this worlde are numberlesse: so lette vs assure our selues that God hath innumerable meanes too correct vs when he listeth, and howe he listeth. And that is it that Moyses meeneth when he sayeth, that all those things are locked vp in Gods Cofers. After hee hath spoken of all the miseries that can happen too man, he addeth: And are they not in my cofers? As if he should say, I haue my Treasures of good things when it pleaseth mee too shewe my fauour and loue towards men: yea and I haue wherewith too do them good, not after the maner of the worlde, but by meanes incomprehensible. But on the contrarie parte also, when I liste too punishe menne, they shall feele howe I can doo more than they wiste of, and more than euer they knewe. Thus yee see howe God will haue his incomprehensible riches knowne vnto vs, as well by vouchsafing too poure out his benefites vpon vs, as also by the contrarie. VVherefore lette vs bee sure that whensoever it pleaseth him too plague vs, he can do it, and that after a straunge maner. VVell, are wee scaped from one miserie? a second will followe, yea and innumerable will come one after another. Lo what wee haue to remember in this verse. Furthermore whereas Iob addeth a newe, *that his gall was poured out vpon the grounde, and that his kidneyes were opened and shredde in peeces*: lette vs beare in minde that which I haue touched afore: that is too witte, that when God punisheth and pursueth vs with extremitie, and that his hande becommeth so grievous and ouerheauie that wee can no more beare it: we muste not therefore bee too much discouraged, and as it were dulled: but lette vs beethinke vs of that which Iob knewe: whiche is, that for somuch as wee haue too do with God, lette vs sigh and grone with all humilitie, according also as he himselfe addeth, saying *that his eyes and all his face were blubbered with weeping, that hee had sowed sackcloth vpon his skinne, and that hee had couered his head with duste*. VVhat ledde Iob too do so? Verely because he knewe that Gods hande was vpon him, and that of all the miseries that were light vpon him, none came of fortune, but all of Gods visitation. Had not Iob bene perswaded of that, what had it booted him too haue put on sackcloth vpon his backe next his skinne, and too haue caste duste vpon his head? True it is that they whiche thinke not at all vpon God, sayle not too make great complaynts and too weepe and howle: but too weare sackcloth a right, they shall neuer do it except they haue an eye vnto God.

By the way, although the Hypocrites knowe not God aright, yet haue they some conceyt of him when they shewe suche signes of repentance. True it is that if we sawe them within, wee shoulde finde nothing in them but faynednesse: neuerthelesse, the Ceremonie whereof

Iob speaketh, is a sure signe that men are inforced too confesse that God is their iudge. And forasmuch as Iob did it vnfaynedly: we say he was not benumbed as these vnbeleeuers are. If God handle them any thing roughly, they thinke with themselves, See the misfortune that is happended mee, and they looke no further? Iob did not so. But he knewe and was fully resolued, that it behoued him too impute those things vnto God. Had we learned this lesson, wee had profited well for one day: I meene if wee had learned to practise it throughly as wee ought to do. For mooste men can well ynough confesse, that diseases, dearthes, and other miseries, as warres, plagues, famine, and all suche things come of God: but if it come too the prooffe, wee bee amazed, and not able to make that conclusion [ & to say in our selues, ] VVell, seeing that God visiteth vs, and commeth home vnto vs, it behoueth vs nowe too returne vnto him. Herefore wee haue playde the looce coltes, and wee haue wilfully runne astray from him: and now he rayneth vs with a rough bit, he shaketh his rod at vs, yea and he maketh vs to feele it: therefore wee muste learne to stoupe vnder his hande. But contrariwise howe deale wee in that behalfe? If a man bee afflicted in any poynt, what will he doo else but chafe and grynde his teeth in grudging agaynst God? And why? Surely if a man tell him he hath offended God, he will easily graunt it too bee true: but he hath no true rumorse to restreine himselfe. And why? For (as I sayd) wee haue but a confused conceyte of it. Hereby a man may see there are few which haue this lesson well printed in their heart, that all afflictions are Gods Archers, and that hee is garded with them too shewe himselfe our iudge. As muche is too bee sayde of the ordinarie aduersities that happen commonly. If a people or a whole Countrie bee touched with warre, according too the pollings, extorcions, and other outrages that are done there: howe many menne are there that thinke vpon God? VVee see that all is on a rore: and yet wee consider not that God guydeth the sterne. VVhen wee see suche turmoyling wee are admonished too marke and note so muche the more the textes of holie Scripture, wherein God sheweth vs as in a looking glasse, or rather as in a liuely picture, that on what side so euer menne bee afflicted, it becommeth them too acknowledge the same too bee the hande of God: and specially if a whole countrie bee plagued, it muste bee acknowledged too bee Gods visitation. VVherefore when any suche thing happeneth, lette vs followe the example of Iob: whiche is, that after we haue wept yea euen till our face bee forme ygreed with teares: we muste come and confesse our faultes and desire God too pitie vs. I sayd afore, that the vnbeleeuers also do weepe: but it behoueth vs too set our selues vnto God, and then no doubt but hee will make account of our teares, according also as wee heare howe Dauid sayeth, that God putteth them all as it were into a bottle. VVhen wee bee scourged that wee can no more, lette vs flee for succour too our God. And if wee weepe before him, so it bee with true lowlinesse, surely there shall not one teare droppe from our eyes, whiche shall not come too bee accounted of in his presence. For they bee sacrifices euerychone of them, according also as it is sayde in the one and fiftith Psalm, that a sorrowfull hart, and a harte that is caste downe, is a pleasant sacrifice vnto God. If our teares tende too this ende, and bee as witnesses of our fleeing vnto God with all lowlinesse, acknowledging that in so much as his hande is agaynst vs, there is none other remedie but too beseeche him too bee mercifull too vs: it is certayne

(as I sayde) that he will make account of our teares. And specially when we be troubled by wicked men, if in steed of making two diuels for one as they say, that is to wit, if in steede of rendering euill for euill, we come and beseech God to asswage his hande, and to set order in the things that are confuzed: let vs assure oure selues, that lyke as hee put vp Dauids teares intoo a bottell: so will he do ours too: And they shall not bee lost, though they fall too the grounde: God (I meene) will neuer forget them. Ye see then how we must applie this doctrine to our owne instruction: that is to wit, if we weepe when God afflicteth vs, our teares must not bee as the teares of sillie witleffe folke, who knowe not what they themselves meene by it, nor wherevnto they ought to direct themselves: but wee must direct our selues vnto God, and mourne before him. And this is confirmed by that Iob sayth, *that hee clothed himselfe with sackcloth, and couered his head with dust.* Surely these things were signes of repentance, like as when a wretched offender will sue for grace, he will not cloth himselfe in wedding apparell, hee will not come combed and frised and in a brauerie before his iudge; but he will rather come so as hee may moue him to compalsion. I say hee will come with a sorrowfull and heauie countenance, he will come courtly appareled as a mourner. And so the faithfull haue had the outward signes of repentance when God afflicted them, & haue confessed their sinnes that they might obteyne forgiuenesse: their woont was too cloth themselves in hayre and sackcloth, and to cast dust vpon their heades, and their so doing was allowed of God. VVhy so? For first of all, men had neede to quicken vp themselves, because they be slowe and colde. Therefore when they take conuenient helpe too spurre themselves forward, it is not superfluous, sith we know that when it cometh to the humbling of our selues before God: we go so lazily to it, as it is not but for fashions sake. VVee can well say wee bee faultie, and we can well cast foorth some sighes. But in the meane season wee consider not our offences: the number of them is infinite, and they be excessiue great, as we ought of right to be dismayd with feare of death, when wee come before our iudge. Neuerthelessse to our seeming it is ynough too cast forth a sigh or twaine, and away. Seeing then that there is such a coldenesse in vs, let vs assure our selues that wee haue neede to be spurred like Asses. Lo wherenvnto the sackcloth and dust of the auncient fathers serued. For when they vsed this sayde ceremonie, it was not for nought. Also it behoueth vs too come vnto God when wee cast dust vpon our heades. For was not the bodie created by him? Then like as we must haue our hartes settled [vpon God] so must our bodies also bee answerable therevnto, and all the whole man must be dedicated vnto God and do him homage. Now then we see that these things were no sonde trifles, when the auncient fathers wore hayre and Sackcloth on their backes, and therewithall did also cast dust vpon their heades. And that is it which Iob ment by speaking so. Neuerthelessse the Prophete Ioel sayth, Rende your hartes and not your garmentes. His meening there is not to reiect those outward signes: but he directeth his talke to the hypocrites, who thought themselves well discharged, when they had playde a few Apes toyes afore men, and made a goodly shewe, so as it might seeme that they were well seasoned with repentance. Yea (sayth he) your garments beare good recorde, and ye make many bragges to shewe your selues too bee good penitents. But what for that? Your hartes continue still stubborne in naughtinesse, they are as harde as Stithies, which is the thing that you ought too haue begon

at Furthermore all this notwithstanding, he sayeth that the people take sackcloth and ashes, and cast themselves vpon the ground, and weepe before God, and that the gouerners and such as haue publike charge do begin, and all the rest of the people follow. Now then we see howe the auncient fathers vsed sackcloth and dust, when they came to the open witnesssing of their repentance before God. True it is that nowe adayes wee bee not tyde nor bounde to such maner of doings. Neuerthelessse, if our repentance were such as it ought to be, we would not be so frozenharted as wee are. For all the necessities that I haue alledged, are to be founde in vs also. If the men of olde time were willing too spurre vp themselves too the knowledge of their owne sinnes, by putting sackcloth on their backes: I pray you what shall become of vs? Haue we such and so feruent a zeale to craue pardon of God? Are wee so pulled downe, that wee mi-like of our offences, and are as forie for them as were requisite? Alas no. It were much for our behoofe: but wee bee dull in that behalfe. Then if the auncient fathers needed to humble themselves in acknowledging their sinnes: much more neede we to do it. But what? VVee thinke not on it a whit. And thereby it is seene that we can no skill, neither of God, nor of his iudgement, nor of oure owne sinnes. True it is that our sinnes may perchance be well ynough knowne to vs. But to perceyue our owne filthinesse, and to be ashamed of it, and to bee greued wyth our selues for it: that is no part of our care, wee hearken not after it. And yet notwithstanding, this was not written in vaine. Then let vs lerne, that if any of vs be afflicted, although he weare no sackcloth, ne cast dust vpon his head: yet ought we (as much as we can) to stirre vp our selues by all the meanes that we see meete for vs. VVhen a man is by himselfe alone, let him bethinke himselfe thus: well, I pray not too God so hartly as I shoulde do. And let him aduise himselfe, such a meane were good for me, if I did cast my selfe vpon the earth, and lay there as it were with my mouth in the dust, being abashed and ashamed before God: that should touch me more neerely to the quicke, and I should bee prouoked to see to my God for succour. Beholde (I say) howe euery man ought to prouoke himselfe particularly, specially when neede constreyneth vs, as we see wee haue great neede presently. And also let all of vs stirre vp our selues together. As soone as God sendeth any plague, or famine, thinke we it shoulde not be a pleasant sacrificize to him, if men made solemne protestation, and that both great and small confessed their sinnes before him, and euerie man stirred vp his neighbours too doo the same? Contrariwise when we come bolt vpright, and it seemeth that we perceyue not Gods chastizements, but giue him the slip: do we wonder if he double his blowes, yea and punish vs seuen folde more, as it is sayde in his lawe? VVe haue skill ynough to chafe and to demaunde wherefore he presseth vs so sore: yea but we consider not, that when he went about to meeken vs, we did beate backe his blowes with such pride and sturdinesse, as he is faine of necessitie to double them. So then let vs bethinke vs too praetize better this lesson that is shewed vs heere by Iob. And furthermore let vs marke well what hee sayeth for a conclusion: that is to wit, *that there was no extortion or robbie in his bandes, and that his prayer had bene pure.* Iob addeth this (as I sayde) to signifie that such maner of affliction was straunge too him: For so hath hee spoken heere to fore. And surely when so euer God afflicteth vs, beholde what we must do, we must enter into our selues and examine our owne liues, and therevpon according as we haue offended, so must we lament

Ioel. 2. c. 12.

15. 16.

Psal. 56. b. 9

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Leuit. 26. d.

24.

Ioel. 2. c. 13.

before God, and say, Alas Lord thou afflictest mee fore  
 in deeds, but if I compare my faults, and wey them in  
 the ballance with the aduersitie that I indure, Alas Lord  
 I knowe I haue offended thee so many wayes, that if  
 thou shouldest plundge me euen in heil, I were well wor-  
 thie of it. Lo what we haue to doo. But if we perceyue  
 not that God afflicteth vs for our sinnes, that is a verie  
 sore temptation to vs. [And we fall to reasoning in our  
 selues,] howe now? VVhat haue I trespassed? VVher-  
 fore doth God handle me so rigorously? I see hee spareth  
 the wicked: I haue induered to serue him with a  
 good and vpriight conscience: In deed I come farre short  
 of discharging my dutie throughly: But yet haue I euer  
 kept on forward: and yet notwithstanding I am vsed as  
 the vnhappiest and cursed creature that the earth bea-  
 reth. And what is ment by this geare? Ye see heere a  
 great temptation, and such a one as is able too dismaye  
 vs, according as befell too Job. But what is too bee  
 done in this behalfe? First let vs bee well aduised that  
 we may bee like too Job, so as wee may say that there is  
 not extortion in our handes. For it is an easie matter for  
 a man to vaunte and bragge of his soundnesse, as we see  
 that the wickedest sort are not ashamed too doo. And  
 nowe adayes if a man admonish them of their misdo-  
 ings, O there is nothing but perfection in them, and  
 the diuelishest of them all woulde bee esteemed as halfe  
 Angelles. So then (as I sayde) let vs for out part serch  
 throughly what is in vs without flatterie, and let vs not  
 protest that wee haue cleane handes, except wee bee  
 throughly like vntoo Job: and for performance of that,  
 wee must not bee our owne iudges too iudge after oure  
 owne fancies. After what maner is it that men ought to  
 examine their liues, or in what fourme shoulde they  
 frame their indytement? It must not bee with saying, I  
 weene, I suppose, I take it so, or I weene not. All this  
 stuffe must bee layde away. VVhat then? Let vs come  
 too Gods lawe, and pray him too enlighten vs with hys  
 holic spirite, that wee may throughly serche oute oure  
 owne darkenesse, for the sinnes that are in vs are terri-  
 ble lurkingholes. God therefore must be fayne to light  
 vs vp a Cresset, and too giue vs wisdome and discretion  
 too knowe and vnderstande our faultes in such wyse as  
 wee may confesse them. Thus yee see what wee haue  
 to doo. But let vs put the cace that Gods handling of vs  
 so is not for our sinnes, as in good sooth he ment no such  
 thing towards Job as too punish him for his desertes.  
 VVherfore did hee it then? Hee intended too trie his  
 pacience. God then may afflict the good men more than  
 the euill: according as wee see that Ezechiell indured  
 much more than the wickedest that were in Ierusalem.  
 VVherin God had not a speciall cie to his sinnes. How-  
 becit although God punish vs not according too oure  
 sinnes, yet is not that as much too say as he may not doo  
 it if hee list. If wee shoulde bee scourged a hundred  
 tymes more than Job was, and that God woulde sende  
 vs forer aduersities than he sent him: Yet should hee not  
 doo vs any wrong at all. Thus we see what wee haue to  
 marke: and therewithall it behoueth vs too knowe, that  
 in so dooing God executeth his iudgments, which are

concealed and kept from vs for a time. Beholde some-  
 times when hee chastizeth vs, it seemeth that hee were  
 minded to destroy vs: and yet he doth it for our welfare.  
 True it is that we knowe it not presently. But we shall  
 knowe it when hee discouereth that whiche is nowe hid-  
 den. Againe, if Job were handled so roughly, not-  
 withstanding that he had pure and cleane handes, as will  
 appaere by the protestations that wee shall here him  
 make hereafter: I pray you ought we to woonder nowe  
 adayes if God afflict vs: I say, vs that haue rebelled a-  
 gainst him so many wayes? Let euery of vs a little be-  
 thinke himselfe: and we shall finde we haue committed  
 so many iniquities and offences, as it is horrible. God af-  
 flicteth vs: but after what maner? Not as hee did Job: he  
 beareth with vs a great deale more. For hee giueth vs  
 but a stripe or twaine with a rodde. But put the cace  
 hee strake vs with great blowes of his swoorde: yet are  
 not his strokes deadly. Then seeing it is sayde that Job  
 was handled so rigorously, notwithstanding that hys  
 handes were cleare, and his prayer right before God: let  
 vs learne that if all the worlde were plagued after the  
 same sort, there were no cause why they should woonder.  
 VVhy so? For we are sure that iniquitie is as a wa-  
 ter flood, and that as euery man feeleth it particularly in  
 himselfe, so are wee al of vs infected with vices in com-  
 mon. For who is hee that can say hee hath walked so  
 vpriightly, as hee may truly protest, that his handes bee  
 cleare before God? Alas, hee commeth farre short.  
 Then seeing it is so, let vs bee sure that whensoever wee  
 indure any afflictions, the same is Gods punishment  
 for our sinnes: and therefore, that wee may beare them  
 patiently, let vs assure oure selues wee haue deserued  
 much more. Neuertheless let vs bee bolde to flee vn-  
 too our God, praying him too vouchsafe too clenze vs  
 from all oure vnrightuousnesse, which is the cause of  
 the miseryes that wee endure in this present lyfe: and  
 that it may please him to beare with our infirmities, and  
 make vs feele his goodnesse, to the ende we may alwayes  
 haue occasion to glorifie him, euen vntill hee haue dis-  
 patched vs out of this sightfull life, too make vs partakers  
 of his euerlasting glorie.

Nowe let vs fall downe before the presence of oure  
 good God with acknowledgement of our faults, praying  
 him to make vs knowe them in such wise (so farre soorth  
 as is expedient for vs) as that therewithall hee comfort  
 vs by his goodnesse, and so reforme vs by his holy spi-  
 rite, as wee may not neede too bee persecuted roughly  
 at his hand, but that as soone as hee giueth any inckling, we  
 may bee throughly moued too humble our selues vnder  
 him. And that it may please him to accept our prayers,  
 not onely for our selues, but also for all those that haue  
 neede in these dayes, according as we see howe fore the  
 whole wretched worlde is plagued. VVherfore let vs be-  
 seech our good God too looke vpon it with the eye of  
 pitie, that by reason of the spreading oute of his mer-  
 cie vpon vs, and vpon all Nations of the earth, we may  
 haue occasion too sounde soorth hys prayes euerie  
 where. And so let vs say, Almightye God our heauenly  
 father. &c.

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

*This sermon is yet still vpon the .xviij. verse, and then vpon the text that followeth.*

18. O earth, hide thou not my blood, neyther let there be any place for my cries.  
 19. For euen now is my vvitnesse in heauen, and he that vvarranteth me is in the highest places,  
 20. My Freendes are Rhetoricians agaynst me, and mine cies poure out teares vnto God.

21. O that



21. O that it were lawfull for man to reason vvith God, as vvith the son of man his neighbour.  
 22. Behold the short yeares slide avway, and I enter into the vvay by the vvich I shall not come backe againe.



Obintending too make proteſta-  
 tion of his owne vprightneſſe,  
 ſetteth downe heere twoo things.  
 that is to wit, that he hath not delt  
 amiſſe towardes men, and that hee  
 hath called vpon God purely. And  
 that was by referring his life too  
 the lawe, bicauſe that there our Lorde ſheweth both how  
 wee muſt ſerue him, and howe wee muſt be conuerſant  
 among men: inſomuch that we bee often ſpoken to of  
 it, and not without cauſe. For it is no ſmall matter too  
 be able too guide our life in ſuch wiſe as it may pleaſe  
 God. VVe ſee then what Iobs intent was: namely, [too  
 ſhew that he had indeuered to ſerue God, and to walke  
 with his neighbours without hurting or annoying of a-  
 ny bodie: True it is that heere he ſetteth downe but two  
 particular. Howbeit his meaning is to comprehend the  
 whole. For when hee ſayth there is no outrage nor ex-  
 ceſſe in his handes: it importeth as much as that he had  
 liued without giuing any man cauſe too complaine of  
 him, as who ſhoulde ſay, hee had not procured them any  
 harme or loſſe. True it is that we may do ſome wrong  
 and iniurie without any ſhewe of violence. But foral-  
 much as when men giue themſelues too harmefulneſſe,  
 they ſtart out of their boundes, and ſtreyne themſelues  
 too racke one, too pill another, and too deuoure the  
 thirde: therefore Iob purpoſely ſayeth, that there had  
 bene no rauening in his handes. As much is ment by  
 the ſeconde ſaying. For the ſeruing of God conſiſteth  
 not onely in the exerciſe of prayer: But forſomuch as  
 that is the cheefe poynt: vnder that particular, Iob hath  
 comprehended the whole. Nowe then wee ſee after  
 what ſorte oure life may bee allowable afore God: that  
 is too witte, when it is duely referred too his lawe. For  
 God will not haue men to liue after their owne ſwinge,  
 nor too delight in this or that, as they thinke beſt them-  
 ſelues, nor too bee their owne iudges. But hee him-  
 ſelfe will haue the whole authoritie ouer vs, and that  
 wee ſhoulde bee governed according too his worde. So  
 then to the end that we labour not in vaine, let vs learne  
 to walke according to Gods commaundement. Marke  
 that for one poynt. Verely this is oftentimes ſhewed  
 vs: but yet for all that wee ſee howe the worlde doth  
 alwayes runne altraye, and men delight too muche in  
 theyr owne fancie. Therefore it is not without cauſe  
 that the holy Scripture dooth ſo often ſende vs too this  
 poynt, that wee ſhoulde liue, not after our owne liking,  
 but according as God hath commaunded. Againe,  
 whereas vnder the worde *Prayer*, heere is mention  
 made of the whole ſeruiſe of God: wee ought too wey  
 the ſame thoroughly. For the moſt part of men thinke  
 not at all of praying vntoo God, and wee ſee howe the  
 worlde diſchargeth it ſelfe of it verie lightly. Neuer-  
 theleſſe, when the Scripture ſpeaketh of the honouring  
 of God, the cheeſt poynt of it which it ſetteth downe  
 too vs, is prayer: and had this bene obſerued as it  
 ought to be: the maner of praying had bene much more  
 eſteemed among men, ſo as they woulde not haue  
 ſwarued one waye nor other, but haue followed that  
 which the holy Scripture ſheweth. But now clean con-  
 trarywiſe, it is come too paſſe that men haue taken ſuch  
 a ſcope in praying vntoo God, as there is no reckening  
 made of knowing what is good and profitable too bee  
 prayed for, or in what maner: but euery man ſteppes too

it like blinde Bayarde, and commes not dutyfully vn-  
 too God. And whence proceedeth this ouerweening?  
 Bycauſe wee take not prayer to bee a thing of ſo great  
 eſtimation as it is. For if wee tooke it for the cheefe  
 poynt of Gods Seruiſe, it is certaine that wee woulde  
 go too it with faire greater hartineſſe than we do. Againe  
 wee ſee, that inſteade of praying vntoo God, men are  
 giuen to praying too Sainctes deceaſed: and the worlde,  
 which yeeldeth that thing to creatures which is peculiar  
 vnto God, thinketh not the ſame to be otherwiſe than  
 good.

If a man aſke the Papiſtes why they terme the  
 Virgin Marie *their hope of ſaluation*, why they flee too  
 hir, and why euery one of them hath his ſeueral Sainct  
 too bee his patrone: if a man tell them it is blaſphemie  
 agaynſt God: it is verie harde too make them beleue ſo.  
 And why? Bicauſe they neuer knewe nor taſted of that  
 which the holy Scripture vtereth ſo diligently: that  
 is too witte, that too ſerue God aright, it behooueth vs  
 too pray vntoo him. Surely the greateſt and honou-  
 rableſt ſeruiſe that hee requireth of vs, and the greateſt  
 and ſoueraigneſt woorthip that hee alloweth, is for vs to  
 haue our recourse vntoo him. Nowe had the Papiſtes  
 conſidered this: woulde it not haue yrked them to haue  
 gone too a deade creature, and too ſay, I woorthip God,  
 or rather I yeelde him his due? Prayer is the principall  
 ſeruiſe that he requireth at our handes, and yet they will  
 conuey the ſame ouer to a creature. Is not this a peruer-  
 ting of the order of nature? So much the better there-  
 fore ought we too marke thoroughly what is conteyned  
 heere: that is too witte, that by this worde *prayer*, Iob  
 ment to ſhew that he had ſerued God purely. And ſo if  
 men wil now giue prooſe of their vprightneſſe: let them  
 not alledge their Gewgawes, as the hypocrites are wont  
 too do, ſaying, Haue wee not faſted? haue we not done  
 this or that? But wee muſte vnderſtande, that oure  
 Lorde will haue vs ruled after his lawe, and hee will  
 haue the whole authoritie ouer vs. Marke that for one  
 poynt.

Furthermore wee haue alſo too note, that oure  
 prayer ſhall neuer bee pure before God, nor acceptable  
 vntoo him, vnleſſe oure handes bee cleere from vio-  
 lence. And why? If wee bee cruell and wrangling with  
 our neighbours, God putteth vs backe, and wee haue no  
 acceſſe vntoo him. True it is that many doo giue the ad-  
 uenture to pray vntoo God. and although they bee full  
 of rauening, and haue troubled one, and tormented ano-  
 ther: yet ceaſſe they not to bee hardie ynough too call  
 vpon God. But ſurely their prayers are abhominable,  
 bycauſe theyr handes are ſtayned with blood, that is to  
 ſay, with wicked doings. And heere ye ſee alſo why God  
 complayneth by his Prophete Eſay, that the Iewes came  
 to weare the pauement of his Temple: And ſo he moc-  
 keth them, meaning that hee lyketh not of their com-  
 ming too hys Temple, and of their making of reſem-  
 blance as though they ment too woorthippe him. For  
 (ſayth he) your handes are full of blood: that is to ſay, ye  
 haue not ceaſſed to anoy & to hurt your neighbors. Now  
 thinke you that I will giue you acceſſe to mee, or that I  
 will haue any acquaintance with you? Thus yee ſee in  
 effecte what wee haue too conſider in this ſentence.  
 And nowe Iob addeth, *O earth, hyde not my blood,  
 neyther let my teares take place.* Some haue miſinter-  
 preted this ſentence, *that the earth hydeh not the blood.*

Eſay. l. 12.  
 & d. 15.



For they vnderstoode it that Iob shoulde wishe too haue his miseries knowne, and that forasmuch as hee was afflicted after so excessiue a fashion, hee desired that his blood might not be hidden, but that the earth might crie for vengeance of it. But too what purpose were that? He was not plagued by men. And ment hee that the earth shoulde aske vengeance agaynst God? Againe on the other side, the text declareth it selfe anon after: And needes must a man shet his owne eies if he wil be ouerseene in so easie a matter. For Iob heere toucheth two poynts. The one is in these wordes, *O earth, hide not my blood*, and the other is in these, *neither let my cries take place*. VVhat meeneth hee by wishing that his cries shoulde not take place? It is as much to say, as when hee hath ouerlaboured himselfe in crying and turmoyleing, it shall bee but labour lost, bicause God refuseth it. And that if hee come to men, he shall gaine nothing by it. Sith the case standeth so, wee may easily conclude, that in saying, *O earth, hide not my blood*, he graunteth that if he haue done amisse, the matter shall come to account and iudgement, and all his whole lyfe shall be layde afore him, and his indytement shall bee framed with extremitie, and God will handle him according to his deserts. And doubtlesse, in the holy Scripture the worde *Blood*, is oftentimes taken for all horrible crimes. [As for example.] Lorde deliuer me from blood: that is too say, Lorde deliuer mee from all the deadly sinnes that I haue comitted. VVherefore wee see that Iob in this place termeth all the transgressions and crymes that he might haue committed, by the name of his Blood. And that is according to his matter. For he had sayde that his handes were cleare from raiuin. And for a confirmation thereof he addeth, that if God finde him guiltie in any thing whatsoever it bee, he is contented that the same shall come to light and to account, and that his sinnes should bee no longer concealed, but that God shoulde bring them abrode: and that when he is throughly examined, if he be found faultie, he is contented that God shoulde shewe him no fauour nor mercie. And afterwarde he sayth, that although hee fighe and shreeke, yet notwithstanding let it not boote him, but let all his outeries be lost, so as it may seeme that Gods eares are stopped. Now we see what Iobs meening is. And heere we haue to call to minde a thing that hath bene treated of afore: that Iobs raging is bicause hee looketh not at Gods foueraine iustice, which is so perfect and exquisite, as no creature is able to stande wyth it, no not euen the Angelles, as hath bene sayde heere tofore. For had Iob looked well vpon that, it woulde haue hilde him in awe, so as he shoulde neuer haue made such protestations. Moreouer we must call to remembrance that Iobs intent is not to iustifie himself, as though he were vtterly innocent: but he looketh at the respect why God shoulde punish him: which was not that hee had deserued it, as men are commonly punished for their misdeedes. Also God had another respect: that is to wit, he ment to set him forth as a mirrour to all men, and to trie his patience. Iob then meeneth not too declare heere that his life was wholly pure, and that he had neuer done amisse: but his meening is that God punisheth him as rigorously as if he were a wicked caytif, and had led a more licentious life than all other men. Lo heere in effect what we haue to beare away. But as for vs, let vs assure our selues that if God plague vs, it is for our sinnes. And although our conscience witnessed that we desire to serue and honour him, yea euen without hypocrisie: yet notwithstanding wee shall come farre short of being so cleare as wee ought to bee, and wee shoulde bee founde indaungered a hundred thousande wayes.

Therefore let euerie man looke neerely to himselfe, and when we knowe our faultes best, let vs be sure that God knoweth a hundred times more by vs than wee our selues doo. For if wee knowe some one fault, is not God more sharpe sighted, as sayth Saint Iohn in his Cononickall Epistle? So then, let vs learne to humble our selues and to beseech God to hide our faultes. For it behoueth vs to come backe to that which is sayde in the two and thirtie Psalm: namely, Blessed is the man whose finnes the Lorde couereth, and whose iniquities hee calleth not to remembrance. If God discouer our faultes, we must all of vs perish, yea euen the perfectest. So then the onely refuge of our welfare, is to pray vnto God too hide all our transgressions, that they may not come too account before him. For if hee intende to iudge them, there is no shift but hel must be prepared for vs. Furthermore, let vs desire God to hearken to our cries, vnworthie though they bee. For if God delay the graunting of our requestes till wee haue serued him in all perfection: alas, what shall become of vs? There shall not bee any one but the gate shall be shet agaynst him, so as hee shall haue no entrance vnto God. Our cries therefore muste be receyued, notwithstanding that we haue deserued too be shaken of. Neuerthelesse, it behoueth vs to do our indeuer, to liue quietly with our neighbours, that wee may haue Gods fauour, and finde him such a one towards vs as we desire. VVhy so? For it is written, iudgement without mercie shall hee haue, that hath bene mercilesse. Ye see how Saint Iames telleth vs that God will deale rigorously with vs, if wee haue no pitie and compassion vpon oure neighbours heere. VVhat thing can betide vs so dreadfull, as when God handleth vs rigorously? And contrariwise where is there any hope for vs to conceyue, but in Gods vsing of his infinite goodnesse, which he sheweth in not imputing our sinnes to vs? Againe Salomon sayth, that he which stoppeth his eare at the crying of the poore, shall crie himselfe and not be hearde. Then if our neighbours be in aduersitie, and desire our ayde, and yet notwithstanding we be deafe, so as we shake them of, yea and (which worse is) we also torment them: needes must we feele this vengeance, that God shall make vs to crie, yea and bring vs to such an after deale as we wote not where to become, and yet for all that shall not hearken to vs. Therefore (as I haue sayd already) if we will haue God mercifull to vs, let vs beware that we haue compassion of such as are in aduersitie, and that we succour them: and let vs keepe our selues from all crueltie and outrage, least the thing that is written be performed vpon vs: which is, that the same measure shall be moten to vs which we mote to our neighbours. Thus ye see in effect what we haue to marke in this sentence. Nowe there followeth immediately after. *Also now I see my witnesse in heauen, and hee that warranteth mee is in the highest places. My friendes play the oratours agaynst mee, and mine eyes gush out teares vnto God.* Heere Iob appealeth vnto God as the onely competent iudge, bicause he had bene wrongfully condemned by men. And he doubteth not to appeale vnto God, forasmuch as hee knowes his case is good. True it is (as I haue sayd already) that he mishandleth his case: howbeit in so doing he had iust cause to mainteyne his owne soundnesse. Yee see then that the cause why he is not afrayd to appeale vnto God, is for that hee seeth that men do persecute him wrongfully. But let vs consider what a one Iob was, too the content wee vse not such rashe boldnesse as most men do. VVhen the matter cometh to calling of god to witnesse, I pray you who is hee that maketh any curfie or conscience at it? The world nowe adayes is full of forswearing, and

Psa. 51. c. 16

1. Ioh. 3. d.

19.

Psal. 32. a. 1.

20

30

40

50

Lam. 2. c. 13.

Pro. 21. b. 13.

Mat. 7. a. 2.

Mar. 4. c. 24

Luk. 6. f. 38.

and there is no faythfulnesse in it. VWhereof commes this? It is bicause we haue no feeling of Gods iustice, but wee come rushing agaynst his seate like wilde beastes. For what is periurie or forswearing? It is aspiting of God, as though he had neyther might nor authoritie to punish vs. VWee cannot denie but it is so when wee call God to bee our witnesse and iudge. Hee therefore that sweareth falsely, dooth mocke Gods maiestie too his face: and yet for all that wee see that men make not much account of it. Then is it apparant heereby, that wee beare small reuerence too the Maiestie of God. VWherefore so muche the more ought wee too marke that which I sayde: namely, that wee muste not bee so bolde in protestting before God, and in calling him too recorde: but wee muste go too it as if wee were at the poynt to yeelde an account before him. After the same maner was Iob sommoned, as wee haue scene heere too before, and shall see more yet fully hereafter. Nowadayes if a man bee accused of any crime, although hee bee taken tardie, yea and vtterly conuincd: yet will hee make no conscience too say, God is my witnesse that I am wronged, and falsely accused. And howe happeneth it that Gods name is so ryfe in mens mouthes? Also when the hypocrites will magnifie themselues, they will alwayes say, God is priuie too my hart, he knoweth what I am, I referre my case too him. And howe happeneth this? Doo we thinke, that bycause God wynketh at men, when they call him so to recorde, as it were too false standarde larum, and punisheth not those at the first dashe which doo so dallie with him: therefore hee will not at length shewe that which hee hath vttered in his lawe, that is too witte, that hee will not suffer hys name too bee taken so in vaine, but will reuendge the wrong that is done him in offering him so great reproch as too scorne his Maiestie after that sort? Then let vs marke well that as oft as wee muste come before God, it behoueth vs too haue examined oure life after the example of Iob, and that wee bee not so rashe as too steppe foorth too say, God is my witnesse: but that wee haue thoroughly searched oure consciences, and that God answereth within vs, that hee alloweth them. Marke that for one poynt.

And heere withall wee haue further to marke, that if all the worlde beare vs recorde, it is nothing till God haue allowed it. And heereby we bee warned not too dispose oure lyfe too any fayre outwarde shewe, as we see howe there is nothing but vaingloriousnesse alwayes in the worlde. If men clappe their handes at vs, and wee bee in good estimation among them: it is ynough for vs, and wee woulde fayne that God shoulde content himselfe with it too. Yea but hee is not lyke mortall men, as the holie Scripture sheweth. And why? VWee see the outwarde appearance: but God searcheth that which is hidden within, and hath an eye too truth and vprightnesse, as hee speaketh by his Prophete Iemie, accordingly too the other text in Samuell. Seeing it is so, let vs learne too knowe that it behoueth vs not onely to haue our handes, our eyes and feete cleane, neither must wee thinke oure selues too haue done much, when our sinnes are not manifest. And why? For the cheefe poynt is to haue our recorde in heauen: that is to say, that God allowe of oure doings, as I haue declared already. VWhat maner of allowance must we haue before God? Verely that wee haue walked in purenesse of harte, that there hath not bene any hypocrisie in vs, and that wee haue not onely had some outwarde shewe so as wee might say the worlde cannot charge mee with this or that: but that wee haue had a right meaning

minde, that wee haue continued in good dooing, and that wee haue indeuced so to behaue our selues, as if God marked not onely all oure woorkes, but also oure thoughtes too. Marke yet further what we haue to beare away in this sentence. *Beholde* (sayth Iob) *euen now is my record in beauen.* Vnder this worde *Euen* or *Also*, he comprehendeth, that he may well take men to witnesse with him, but hee passeth yet further, and commeth euen vntoo God. And that ought too bee weyed. For whereas hypocrites call God too witnesse, they dare not put themselues too the tryall of men. If there bee a wicked persone that is notoriously knowne too bee suche a one, so hee be not cast in prison, or so hee bee not a drawing too the Gallowes, hee will bring of his honestie too the vttermoste: and yet in the meane whyle euerie man will condemne him, yea and in steade of three or foure Iudges, hee shall haue a hundred or a thousande. For euerie man will say, marke mee yonder naughtipacke, marke mee yonder Theefe, marke mee yonder murderer, marke mee yonder extortioner, yonder swearer, yonder despizer of God. And yet for all this, suche maner of men are so shamelesse, that they make no bones too take God too recorde of their honestie, and too protest that hee knoweth them, and that they bee readie too answer before him, whereas if the matter come but to the tryall of men, they shoulde haue a thousande voyces too condemne them, as I haue touched already. And howe dare they then presente themselues before God? Bycause they conceyue not hys Maiestie. Lo why wee ought too wey well thys worde *Euen*, sayth Iob. For hee presupposeth that he may call men to recorde, and that euerie man will beare witnesse with him, that hee had so behaued himselfe as that hee had bene an eye too the blinde, a gardian too the fatherlesse, a defender of the widdowes, that hee had serued in steade of legges to the Cripples, and that his hande had neuer bene shette too the poore, as wee see hee maketh his protestations afterwarde. For Iob had walked in suche wise afore men, as hee sayeth hee might come euen before God also, whiche is a greate thing. Also wee see howe hee magnifieth heere the witnesse of heauen. And by this it is well to be coniectured, that hee slung not out at aduventure too iustifie himselfe with vnbrideled libertie as these mockers doo, who protest with their mouth that God knoweth them, and yet their life is so vilanous as the verie ayre stinketh of it, and the verie babes can skill to speake of it. Thus ye see what we haue to marke in this text. Afterwarde hee addeth, *that his frendes playde the Orators agaynst him: and that in the meane while his eyes poured out teares afore God.* Heere Iob sheweth why hee is faine to referre himselfe to Gods iudgement: namely, bycause he findeth no reason nor vprightnesse among men. Surely it is a verie great temptation when wee bee plagued, and that the worlde taketh vs to bee forsaken of God: for it is a pollicie of the deuils to driue vs to dispayre. VWhen a poore man is smitten with Gods roddes, the miserie that he endureth is heaue ynough of it selfe: nowe if one come and lay a double load vpon his backe, by casting him in the teeth howe it appeareth plainly that hee is vtterly forsaken of God: it is ynough to ouerwhelme him. For I speake not of the wicked stubborne sort whome God plagueth for their sinnes: but I speake of suche as haue walked vprightly, and yet notwithstanding God hath not missed to afflict them. True it is that they haue wel deserued it: but hee hath not alwayes an eye vntoo that. Nowe and then hee intendeth to mortifie them for the time to come. Bicause they be not yet sufficiently tamed,

he is

1. Sam. 16.  
b. 7.

1 Cor. 5. 4. 3.

Chapt. 20.  
12. 21. 31. 6.  
17. 6. 21.

he is faine to cut away all the lewde affections that are in them. And furthermore he will haue them learne that it is needfull for them to pray vnto him and too put their whole trust in him: and finally hee will haue their pacience shewed. Thus ye see that a good man, which tendeth to Godwarde and walketh plainly, shall notwithstanding haue great plagues. Nowe is that a prooffe that God taketh him to be a greater sinner than other men. No surely. And yet if a man shoulde threape that vpon him, it were ynough to cast him into dispayre. But so was Iob delt with. Then let vs marke well, that the sayd temptation is hard and burthensome, and therefore let vs resort to the remedie that we must vse, that is to wit, that we present our selues before God, without tying of our selues ouermuch vnto men, according as Iob hath discoursed heere afore. *My frendes (sayth he) play the Orators agaynst mee.* Hee meeneth that they which ought to haue comforted him, and partly to haue asswaged his greefe, haue taken pleasure to mocke at him. For this Rhetoricke whereof he speaketh, is nothing else but that they had fyled their tongues to mocke at him, too vexed him, and too put him besides himselfe. This happened vnto Iob, to the ende it should bee an example vnto vs. Therefore whensoever it shall please God too afflict vs, if the worlde iudge amisse of vs, and diuerse take occasion too condemne vs, as though oure minde had neuer bene rightly disposed: let vs take all patiently, assuring ourselues that when our Lorde stirreth vp men after that sort agaynst vs, and Satan practyzeth too cast vs quite downe, the same is a part of oure Crosse, and we muste seeke too remedie the mischeefe in such wise as Iob sheweth vs. And how is that? Oure eyes muste poure out teares vnto God. VVhy so? VVee see men come too vexed vs after that sort; and therefore wee woulde encounter them too driue them backe. And howe? O, they doo mee great wrong, and it is a greate crueltie too handle me after this maner. True it is that wee maye well make such protestation: but wee muste not stande too muche vpon that poynt, wee muste but glaunce at it, yea and it must be done to another ende: namely, as sorie that men should take occasion of stumbling at vs. But to the intent wee be not an example of euill, let vs say thus. Beholde, although men iudge euill of mee, yet haue I endeuered too serue God. Neuerthelesse, this conceyte muste glyde away lightly, for wee neuer bethinke vs of Gods iudgements, neyther doo wee enter intoo oure owne consciences, so long as we pleade after that sort with men. VVe see this vice to be ouer common. Therefore let vs remember this lesson that is shewed vs heere: that is to wit, that our eyes must shed out teares before God. And how? By lifting vp our eyes aloft. For when we see men so malicious towards vs, that wee can drawe no reason oute of them, though it be easie for them to iudge of our life, and that wee haue not done any thing worthie of blame: let vs learne to resort vnto God, and to be content to haue him for our warrant. Thus yee see wherevnto Iob leadeth vs when wee followe his example duly. And hereby also it is shewed vs more plainly, wherefore he made the protestations which we haue heard not long since. And so his complayning in this sentence, is bicause men condemned him wrongfully. But let vs nowe proceed further. Hee wisheth that it were lawfull for him to plead with God as a mortall man doth with his equall. But (sayth he) *the short dayes shal de away, and I enter into the way by which I shal not come backe againe.* VVhen Iob wisheth that it were lawfull for him to plead with God, it is according to that which we haue seene alreadie. For heereby he sheweth

that his chafing is bicause the miserie that hee endured was so greuous as he coule not beare it any more. But in so doing hee did amisse. It is not for vs to accuse Iob in all poynts: but let vs haue an eye to that which I haue sayde, namely, that whereas he had a good matter, yet he was carryed away and ouershot himselfe [in the handling of it.] And why was that? For had hee knowne his owne transgressions, and the faultes that hee had committed, he had submitted himselfe quietly to Gods will, and not entered intoo any pleading or faultfinding. Hee had sayde afore, howe hee knewe that the Angelles were not cleare before God: and that there was suche a perfect rightuoussnesse in God, as that all that euer the creatures can bring, must of necessitie be nought woorth: infomuch that if the brightnesse of the Sunne do dimme the Starres, muche rather muste Gods rightuoussnesse swallowe vp all the rightuoussnesse that wee suppose our selues too haue. Iob therefore spake after that maner. But if hee had well remembred the sayde consideration [of Goddes rightuoussnesse:] hee woulde not haue so ouershotte himselfe as too say, I woulde it were lawfull for mee too go too lawe with God. But (as I haue touched alreadie) albeeit that hee knewe this doctrine: yet was his passion so vehement, as hee forgate himselfe. And heereby wee be warned, so too beare awaye the things which we reade in the holy Scripture, as we may learne too brydle oure passions when wee be tempted too impacience or any other vice: and as the thing that wee haue learned by Gods woorde, may be sufficient too drawe vs from the trouble that rizeth vp agaynst vs. Saint Paule sayeth that the Gospell is of power to subdue all things that lift vp themselues agaynst God. *Beholde our wittes, beholde our fleshly affections, and see howe they lift vp themselues agaynst God, and bid him battell.* VVhat is too be done? They must be hidde in captiuitie, that is too say, whatsoeuer it be that wee finde in vs, and in our nature too be agaynst God and his doctrine, wee muste subdue it by force. Thus yee see a perfect constancie wherein it behoueth vs to continue. Therefore when wee fall to disputing of this and that, and specially when wee come too encountering: let vs shrinke downe meekely like fillie sheepe, and let vs alwayes conclude: God is my iudge, and there is nothing to be founde fault withall in him: though I had libertie too pleade, yet shoulde my case quayle: for I couide not alledge one poynt for my selfe, but he would alledge a thousande agaynst mee. Yee see then that wee must glorifie God without standing in contention with him, yea euen although it were lawfull for vs to pleade for our selues. And heere ye see also why our Lorde (of purpose too conuince men the more) dooth nowe and then say, Go to, let vs go to lawe together: as hee dooth cheefely by his Prophete Esay. *I am content (sayth he) to go to lawe with you, let vs haue a iudge or an vnper, and let it be tried who hath wrong, or who hath right.* VVherof can ye accuse me? VVhat harme haue I done you? But contrarywise, I can accuse you of such points and such. It is out of all doubt, that there is no iudge betweene God and vs. VVhy then vseth hee such maner of speach? Hee letteth himselfe downe from his Majesty and highnesse, and sheweth that if he were a creature, and that there were an vnper or dayesman appoynted, so as he should be sayne too abide another bodies iudgement: yet could not men cleare themselues of that which hee had to alledge agaynst them. VVee see then that Gods vsing of this maner of speach, as though hee were a mortall man, or were clad with our person: is to shew vs that hee plagueth vs not like a Tyrant, ne dealeth with

Chapt. 6. a. 2  
c. 10.

2. Cor. 10.  
b. 5.

Esay. 1. c. 18.

with vs by absolute authoritie, as the Popishe diuines haue surmized, which is a diuelish doctrine. God vseth no such absolute power, that is to say, no lawlesse power (as they terme it) which shoulde bee separated from hys rightfulnessse. But he vseth all vprightnesse, insomuch that all mouthes muste bee stopped before him. Hath hee condemned vs? Hee will bee founde righteous in iudging, as it is sayde in the one and fiftie Psalm. True it is that wee will haue false and wrongfull verdictes, and make many allegations agaynst it: but in the ende God shall bee founde righteous, yea euen too oure confuzion. What remayneth then? VVee muste humble and meeken oure selues, too acknowledge that all Gods iudgements are rightfull, notwithstanding that vntoo vs they seeme contrarie. Furthermore let vs not go aboute too diminishe his Maiestie, neyther let vs say, I woulde that God were a mortall man as I am, and that I had too deale with my matche. But let Gods Maiestie bee continued still in full state: for lyeth it in vs too imbrace it? And is it not a cursed blasphemie too attempt it? Surely Iobs intent was not to blaspheme: for had hee bene of that minde: Satan had caryed him quite and cleane away. But (as I sayde) he bewrayeth his owne passions, wherevntoo hee consented not. Then had hee the first moouing too it, and by and by hee did cutte it off. And so when it commeth in oure mynde too lift vp our selues agaynst God, bicause hys hande seemeth too lye too heauie vpon vs: let vs by and by turne backe and restreine the vnruely affections, as-

surging oure selues that God hath iust cause too punish vs a hundred tymes more roughly than hee dooth, if hee listeth. Yee see then in what wise it behoueth men too humble themselves, and too acknowledge God too bee their soueraine iudge: and therewithall not to faile too take holde of his mercie, assuring themselves that inasmuch as hee is the wellspring of all goodnesse: hys Maiestie wyll not bee too terrible too vs, but that hee will looke vpon vs with pitie, and knowing oure infirmitie, will beare with them. And in very deede we know hee hath giuen vs a good pawne, and a good assurance of it in oure Lorde Iesus Christ, whome hee hath made oure iudge, too the intent wee might finde mercie in him, as in the partie that sheweth himselfe oure redeemer and aduocate.

Nowe let vs cast our selues downe in the presence of our good God with acknowledgement of oure sinnes, praying him to make vs feele them in such wise, that being ashamed of the, we may flee no whither else for succor but to his mercie, and that we may know how needfull the same is for vs, and therupon imbrace it. And therewithall also let vs learne to be displeas'd with our selues for our sinnes, so as we flatter not our selues in them, as we haue bene wont to do: but that we may bee more and more clenzed from all our owne filthinesse, and bee clothed ouer with his rightuoufnesse, which is as yet but a little begonne in vs. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations of the earth, &c.

### The .lxxv. Sermon, which is the first vpon the .xviij. Chapter,

*This Sermon is yet still vpon the last verse of the .xviij. Chapter, and then vpon the text that followeth.*

- M**Y breath is vnseuerie, my dayes are at an ende, and the graues are vpon mee.
2. There are dalliers vvith me, and mine eye abydeth in their bitternesse.
  3. I pray thee lay downe a guage, giue a pledge for thee: vvho is he that vvill touch in my hande?
  4. Bicause thou hast couered their hart, that they can haue no vnderstanding, thou vvilt not exalt them.
  5. Verely as for those that speake flatteries to their freends, the eies of their children shall fayle.



After that Iob had made protestation of his innocencie (as we haue seene:) hee addeth that the same booteth him not, and that he seeth himselfe in maner forlorne. *I go (sayth hee) into the path whereby I shall neuer retorne againe.* And anon he addeth a complaint of the shortnesse of our life, meaning thereby that God ought to handle men lesse rigorously, seeing they do but passe away ouer the earth. Afterwarde he confirmeth his matter newe againe, saying, *that his breath is vnseuerie or his breath is quite spent, and hee hath no more lustinesse in him, so that there remaineth nothing for him but the graue:* on which side focuer he turn him he seeth present death, and hee is hemmed in rounde about, so as he cannot scape the graue that is prepared for him. Yee see in effect what Iob meeneth. Surely as in respect of his motherwitte, hee coulde not perceyue but that God was minded to dispatch him quite and cleane. But hee might haue looked higher, according as wee knowe that euen in the extremitie of death, the faythfull must still hope for life, and so comfort themselves in their tribulations, as they may not doubt but God will giue them a good ende. Moreover God not onely giueth vs wherewith to comfort oure selues in our tribulations, but also whereof to glorie and triumph, assuring our selues that

the same shall turne to our saluation. Iob then speaketh not here throughly like a faithful man: no, but (as I haue sayde already) he vttereth his passions, as euery one of vs findeth by experience in himselfe that although hee rest vpon Gods promises, and comfort himselfe wyth them: yet notwithstanding he ceaseth not to be disquieted and troubled in himselfe. VVe shall not ouercome temptations at the first push: but wee must bee fayne to fight with great force and difficultie. VVhen wee haue suche a battell, wee maye well say with Iob, that we see nothing but the Graue, that our breath is forspent, that oure lyuelinesse is cut away, and that there is no more recouerie. VVe may then say so: yea for ought that we see: howbeeit assoone as we haue espyed out our miseries and felt them, wee must lift vp our selues higher vntoo Godwarde, and not doubt but hee will deliuer vs, yea and make that thing turne too oure profite, whiche wee thinke to bee too our harme. Yee see then in effect, after what sort wee muste practise thys sentence: that is to wit, first of all when any of vs is in suche distresse as hee woteth not what too say, ne seeth any ende of hys cace: well, wee muste not therefore bee astonied, though according too the fleshe wee dreade present death, and God seeme too haue forsaken vs, and will helpe vs no more. And why? VVee see that Iob came too the like distresse, and yet notwithstanding



he ceased not to beleue that God woulde haue pitie of him in the ende, after hee had fought a good while, neither doubted hee of the victorie. Yee see then that our owne feeblenesse ought not too bee any discomfort vnto vs. But as soone as we feele such impedimentes, let vs cast our eye vpon God, and say: well, wee must bee fayne to passe heere through the pathe whereby neuer man returneth againe, according to the course of kinde. Yea but hath not God promised his seruantes too holde them by the hande in the middes of death? Yes: then let vs marche on boldely.

Againe, haue wee not Iesus Christ for oure guyde? Then let vs go to death. Doo wee not knowe howe it is the entrie wherely too come too the glorie of heauen? Seeing that the resurrection was ioyned too the death of Gods sonne, was not that also too assure vs that God will not suffer vs too continue in rottennesse? Knowe wee not that that which is written in the sixtenth Psalme was fulfilled in him: namely that God preserued him from rotting, too the ende that wee shoulde bee made free from it, and drawne quite oute of it at length? Seeing then that wee haue such promises at Goddes hande, and suche assurance in the persone of oure Lorde Iesus Christe, wee ought too fight [manfully] agaynst the dreadfulnessse of death. Lo in effect what we haue to remember in this streyne. Heerewithall wee bee also put in mynde of the brittle-nesse of oure yfe. *My breth is forspent* sayth Iob. And in good sooth what is the lustinesse of all men? It is but a blast. Againe, were oure life as long as we would wishe: yet were it but a little start. Then are the yeares but fewe in number, as in respect of mannes life. All the lustinesse that wee haue in it is but as a thing that is so wythered as it fadeth away. Seeing it is so, let vs learne, nor too ouersleepe oure selues here, knowing that God in shewing vs howe frayle wee bee in this worlde, giueth vs occasion too thinke vpon him, and too seeke for the heauenly life, and not too torment oure selues out of measure, sith wee see that oure life goeth too decay, and by little and little fadeth vtterly. Therefore let vs not bee greeued at it. And why? As soone as God setteth vs in this worlde, hee telleth vs it is too the entent wee shoulde passe swiftly away, and as it were too make but a turne heere. Is it meete then that we should settle heere as though it seemed that our life were very strong, and in no wise to be misliked? This is the thing which wee haue yet too remember in this sentence. Also it is to be noted vpon this worde *Graues*, that wee bee besceged, not with any one kinde of death, but with many. VVe haue but one life, yea and the same is verye flightfull, consisting in one blast which is nothing. But if we looke neerely about vs, whole hundreds of deathes beset vs rounde aboute. And so yee see why Iob vsith the plurall number *Graues*. It had bene ynough for him too haue sayde *the graue is prepared for mee*, I cannot escape: but hee sayeth *The graues are prepared for mee*. And needeth one man any more than one pitte? No: but Iob meeneth, that as soone as hee were neuer so little passed oute of one death, another shoulde wayte for him, yea and another after that, and too bee short, hee shoulde bee fayne too perishe, though hee had passed neuer so many daungers. True it is that wee come not all intoo suche extremities as Iob was at. But yet is there none of vs that findeth not himselfe in the same case: that is too say, that hee hath but one lyfe among a number of deathes that are readie for vs. VVhat is too bee done then? VVe must learne too pray vntoo God, and too betake oure

lyfe intoo his handes, too the ende wee maye bee sure of it. Seeing then that it pleaseth God too be the keeper of oure lyfe, let vs walke on our course wythoute ouermuch carefulnesse. Againe, though there were a thousande deathes readie too swallowe vs vp: God is strong ynough too piicke vs out of them, as it is sayde in the Psalme, that it is hee that hath the issues or outgoings of death in his hande: that is too say, hee hath the meanes whereby too deliuer vs, yea euen although the same bee incomprehensible too vs. Neuerthelesse, let vs heereby take warning too bee alwayes readie too depart oute of the worlde, and not be too much wedded to our beeing here belowe. For what shoulde wee gaine by it? So then let vs alwayes haue the one foote lifted vp as if wee shoulde enter intoo oure graue, and let vs go lustily too it, making this conclusion with our selues, that wee go not thither too tarrye there for euer, but that oure Lorde hath shewed vs in the persone of our Lorde Iesus Christ, that hee will not haue vs too perishe in death nor too abide in rottennesse for euer: But let vs proceede further. It is sayde, *Of a trutb, there bee Dallyers with mee, and mine eye continueth in their bitternesse*. Heere Iob findeth fault with those that came too comforte him, and did nothing else but put him too more trouble. He termeth them *Dallyers*, that scoffe at folke in aduersitie, because they came not too iudge of hys affliction with compassion and humanitye as they ought too haue done: and so he addeth that they coulde bring nothing but vexation too greue him the more, and that hee was fayne too beholde still the miserie and bitternesse that they had procured him. And heereby we be aduertised, that if wee will comfort the sorrowfull and afflicted aright: wee muste not come with an vnkindely harte as it were of steele or of yron, but wee must be pitifull. Then must not a man thinke himselfe meete too comforte such as are in trouble and incomberance, except hee cloth himselfe with their passions: that is to say, except hee do as it were put himselfe intoo their case. It is true. For suche as too their owne seeming are stoutest too comforte poore folke in distresse, shall do them small good, if they come but with tongue and with brauerie of gay woordes. They may well discourse of matters: but it shall bee to no purpose. For it is impossible for vs too vse the doctrine that shall bee fitte to asswage the griefes of our neighbours, vnlesse wee feele them, and bee touched with them oure selues. Therefore let vs marke well by the worde *Dallyers*, that all suche as are churlishe or vnkinde, can by no meane comforte those that are encombered with tribulation. Marke that for one poynt.

Againe, seeing wee knowe that it behoueth vs to bee pitifull towarde suche as suffer any miserie: let vs be- thinke vs howe it is sayde in the Psalme. Blessed is the man that hath the consideration of the poore, God will deliuer him in the day of his aduersitie. For it is to doo vs towit that it behoueth vs to haue a singular discretion too iudge aright of the aduersities of oure neighbours, and that wee muste followe the same discrete dealing which God sheweth vs and giueth vntoo vs. For wythout that, wee shall go cleane contrarie too woorke, and if a man bee plagued, wee shall holde talke with him ouerthly without any discretion. Then must God giue vs vnderstanding too deeme aright of other folkes afflictions.

And herevpon when we come to comfort such as in- dure any aduersitie, specially if it bee to shew them their faultes: let vs not go to it sharply as it were to set oure foote vpon their throte when they be downe, but rather let



let vs haue a mind and desire to releue them and help them vp. But about all things we must beseeche God to giue vs the spirit of vnderstanding as I sayd. Moreouer this thing must also be practized: that is to wit, when any of vs is in trouble, he must haue a care to apply the holie scripture to such vse as he may bee comforted by it. VVhyso? For we bee offended if a man commeth to sting vs, and to heape vp yet more trouble vpon vs when we be in aduersitie already: and wee will soone say it is a greate crueltie, and that there is no honestie and good dealing in men, when they handle vs after that sort: and yet for all that, euery one of vs will do the like too himself. As how? If I bee in any heauinesse and take the holie scripture to comfort me with, I bethink mee not to take the texts that shuld do it: but rather if I meete with any threatening, in stead that the scripture should make mee feele some taste of Gods goodnesse to my cofort in him, and assuage all my sorrowes: I set my self on fire and increace my greef more and more. See then how we ouershoote ourselues bycause we haue not the skill to cofort our selues as we ought to do, and as God would we should do. And therefore not only let vs haue pitie & compassion of our neyghbours when they be in aduersitie: but also let euery of vs looke to himself, to comfort and assuage his owne sorrowes aright, when he lighteth into such extremitie. Now it foloweth that Iob desireth God to lay downe a gage, and to giue a pledge, or to put in a suretie. *VVho is he (sayeth Iob) that wil touch [me] in my hand?* He returneth too the matter that was declared yesterday, which is that he would faine go too lawe with God, yea and do it as with his fellowe or his equall. For why demaundeth he a gage? why demaundeth he a suretie or warrantize? It is bycause he would haue God too abace himself from his maiestie: as if he should say, Surely so long as thou continuest in thy greatnesse, I dare not come to dispute against thee, for thou art ouernightie to confound mee. But giue mee leaue to talk with thee, lay me downe a gage, bynd thy self to abyde tryall, and submit thyself too the auctoritie of a iudge, in case as if a man that is no dweller in a place, should hyre a house and put in sureties for it. VVhat Iob meeneth by saying, *VVho is he that will touch mee in the hand.* It is as much too say, as who is he that will vndertake too bee suretie for thee? For men vsed that ceremonie: and like as now adayes men signe a paper in the hand of a iudge or of a notarie: so in those dayes the parties touched one another in the hand, too giue their fayth and too bynd them selues. Ye see then what Iobs meening was. But yee would knowe whither this demaund of his were to bee excused, in that he desired God that he might pleade against him? It is verie certain that it was not too bee excused. For (as I touched glauncingly yesterday) we ought too desire, nothing more, than too come before God, and too haue him too be our iudge, yea and that he should handle vs as he listeth him self. True it is that if he should vtter his rigour against vs, there were no shyft but we should be confounded. VVo be too those wretched creatures that come too bee iudged rigorously and without mercye. But forasmuch as God loueth vs, too receyue vs through the forgiuenesse of our sinnes which he offereth vs, and sheweth himself too be at one with vs in our Lord Iesus Chryst, and pronounceth all them blissed whose sinnes are forgiuen: when we heare of these things, can we with a better care than too come before the face of him that taketh away our sinnes, and casteth them behynd his backe, and into the bottom of the Sea as it is sayd? And specially let vs looke vpon our Lord Iesus Christ, too whom all

power of iudgement is giuen, which serueth too maynteyne our care, and he is our aduocate. Think wee not that he will make the bitter death awaylable which hee indured for vs? So then, if men were as well aduized as they ought to be: there were nothing too bee more wished, than too be iudged at Gods hand, at leastwise so they had recourse to his mercye, and yeeled them selues intoo the hands of our Lord Iesus Christ, who will not iudge vs to our condemnation, but rather acquit vs. And why? For in that behalf wee may say with Sainct Paule, It is God that acquitteth vs, who shall condemne vs? VVho shall accuse vs seing, that Iesus Christ is our aduocate that defendeth our care, and the partie that answereth for vs before God his father? Shall wee now feare too bee accused or condemned? But what? Iob hath vttered himself heere, in such wise as hee found himself turmoyled with his owne passions and tormets: and hereby wee be taught to repressse our owne naughtinesse. VVhyso? For we see what the inordinatenesse of our nature is. If we giue our affections head, where too must wee come? Iob desireth too go to lawe with God. Alas, and can he preuaile in his sute? No, he desireth to be vtterly ouerwhelmed. As much would we doo, were it not that God restreyneth vs by giuing vs the grace to subdue our passions. Then let vs marke well, first that when men suffer themselues too be carried away by their fleshy affections, they ouershoote themselues so farre, and become so hardharted, as they make no bones to rush against God: and that is a horrible thing. For there is not that man of vs which abhorreth not to aduaunce himself after that sort against God: but yet for all that, we do so, and it is an ordinarie vyce among vs. VVhat is to be done herevpon? VVe must lerne to brydle our affections, seing they be so furiose and do arme vs after that maner against God. For this example is set afore vs, to the end that euery of vs shuld indeuer to repressse them as much as in vs lyeth. Marke that for one point. Again, let vs not desire to diminish the maiestie of God for the easing of our selues. For if his hand be ouerstrong and ouerheauye vpon vs when he afflicteth vs: let vs assure our selues that he vpholdeth vs by a farre stronger and mightyer puissance. VVhen our Lord visiteth vs and sendeth vs any affliction, well, we may then say, here is a burthen to heaue for mee too beare, I can no more indure it. But when we be so feeble, let vs consider a little by what meanes we hold out but one minute of an houre. How are we able to resist? Is it of our owne manfulnesse? Is it for that we of our selues can warde Gods blowes when he striketh vs, or for that we are able too outstand his force? No no. But it is bycause that when hee striketh vs with the one hand, he holdeth vs vp with the other. For else it is certaine we should bee vndoone at euery blowe. God should neede no more but to giue vs one tillup as they say, or but to make countenance too strike vs, and we were dispatched out of hand. Seing it is so with vs that we cannot hold out when God afflicteth vs, but by his power: were it not a greate follye in vs, to desire therevpon, that his myghynesse should be abated? VVherfore (as I haue sayd erewhyle). Let vs lerne not to desire that his glorie should bee diminished for the easing of vs. For that were the cleane wrong way, and we should be vtterly disappointed of our desire, if we thought too be eased by the weakening and effecting of Gods hand. For that were the next way too send vs packing, bycause there is none other meane to preferue vs, but only Gods vttering of his strength in vs, as I haue sayd afore. That is an other poynt

which we haue to consider in this text. And therewithall let vs marke also that it is an horrible blasphemie to require God to lay vs downe a gage, and too put vs in a pledge or suretie. And why? For it is a likelyhod that we trust not to his faythfulnesse. True it is that Job vseth these words to declare that there is an ouerhygh power in God, and that no mortall man durst incounter it, except God would release his owne right: and yet neuerthelesse, that God giueth vs other assurances too come vnto him. Which are they? It is that he will haue 10 men content themselues with his single word, as good reason is they should. Will we then bee assured? Let vs giue eare to Gods promises, let vs embrace them, and let vs beleue that he ment not to feede vs with leasings, nor to soade vs with vayne and frutelesse hope, but that he is faythfull to performe all that he hath promised. Thus ye see to what point it behoueth vs to come. And besides this, we haue a good gage in our Lord Iesus Christ. For we see that all that euer God promised was warrated at such tyme as he gaue his only sonne to death, and rai- 20 zed him vp againe. Do we not then see a gage that ought to assure vs sufficiently? Besides this, God sealeth his promises in our harts by his holie Ghoste. Marke then what a goodly record this is: namely to haue our Lord himselfe speake to the end we might not doubt of his truth, but might boast to our selues, that what soeuer is con- teyned in his word, is altogether sure and deceytleffe vnto vs. Make (I say) marke the assurances which God giueth vs, and the goodes that he putteth into our hands to war- rant vs. Other pledge and assurance he will not haue vs to 30 demaund: and therefore let vs lerne to content our selues with that. This in effect is all that we haue to consider vpon this verse. But yet for all that, it behoueth vs to turne backe to that which I haue touched: that is to wit, that seing our Lord voutsafeth to handle vs so sweetly, and telleth vs that we must not be afrayd to come before his face: so much the more vnthankfulnes is in vs, if we desire to go to lawe with him. For must not a man be toto froward, when he refuseth to be iudged by God? Yes: & sith that God promiseth that euen when he vseth grea- 40 test rigour, yet will he not forget his goodnesse, too releue and maynteyne vs continually as he shall see needfull, and to giue a good and desirable end to all our afflictions: must not we needs be toto vnkynd if wee refuse such a benefite and priuiledge? So then there is no way for vs but to humble and present our selues at the iudgement seate of God, that we may be vphild by his grace. Now Job addeth: *By cause thou hast couered their hart that they can haue no vnderstanding, thou wilt not exalt them.* Here Job strengtheneth himselfe against those that vexed 50 him vnder the colour of comforting him. But we haue to remember what hath ben sayd: namely that Job bewrayeth all his affections, and so it is no woonder though he continue not all in one tale, but shift est into one matter and est into another, and so shewe himselfe variable. And vherfore is that? By cause he speaketh as in his com- bate. VVe knowe that when a man is fighting of a com- bate, he keepeth nor alwayes one countenance, but is sayne to traueise his ground, to fet a compasse about, to shift hands, to retire, and to auance forward, after as 60 his enimie preaceth vpon him or as he himselfe espyeth his owne aduantage. Euen so is it with vs when we fail to resisting of our temptations. Sometymes we stoupe to faue our selues, and sometymes wee giue backe too auoyd a blowe. After as God giueth vs respit, so take wee hart again, and are releued when it was likely we should haue ben ouerthrowen. The thing therefore that we see here in Job, is that now he taketh courage and sayth: Lord

it is true that it is a corzie to mee to see my freendes become dalyers, and to doo nothing elle but vex mee: but yet must I not discomfot my selfe for all that. And why? For I see well they haue none vnderstanding, and therefore I must not take hold of them, seing there is no reason in them. If a bealt came running vpon mee, or if a dogge hild mee at a bay: I myght well vse fayre words to appeaze them, but it could not preuayle, for they vnderstand them not. So then, o Lord, I must not take it to hart when I heare the wandering talk of these men here. VVhy so? By cause thou haste couered their hart that they can haue no vnderstanding. And this is it that I haue touched already: namely that if we will comfort wretched folk in their afflictions: we must desire God to giue vs his spirit and wisdom to doo it withall. For our talk shall be vaine and vnprofitable, sauing so farre forth as he reacheth vs his hand: like as on the couarie part, we shal speake to edifying it he guyde vs. It is sayd that he couereth their hart, that they myght haue none vnderstanding: as if a man should say, he blyndfoldeth their eyes. For in the scripiture, this word *Hart* is sometymes taken for the mynd. In dede it is not taken so continually, for it is sometymes taken for a trueneesse, and for a pure conscience. But whereas it is sayd by Moyse, God hath not giuen you a hart too vnderstand, no not euen vnto this day: wee see that the word *Hart* is taken there for the 70 mynde. Euen so is it also in this sentence. Job therefore meeneth that God hath as it were blyndfolded the eyes of these men here which thought themselues verie wise, and that thereby they became as good as beastes. Now let vs marke what maner of men these freendes of Job were. It is euident by their talk that they were excellent men, and no fooies. For wee see they were men of experience, and men of greate wit, yea and it is sayd that God had sent them: And how then shall they do that scarcely haue one iote of wisdom? what shall become of them when it pleaseth God to blynd them? Again, if God do to blynd the wyse: let those that think them selues skilfull, and trust too their owne sharp witte, and pre- sume much vpon their owne policie, lerne too humble 80 themselues, knowing that God can so blynd their eyes, as they shall not see a whit at hygh nonedaye. Thus see ye a profitable lesson for such as take pryde in their owne wisdom, and think that nothing ought too passe but by their aduyce. VVhat shall become of them when God shall haue blynded them? Thus, the blynd wretches haue theyre eyes feeled vp that they ca discerne nothing, and what shall the end of them be? God will not exalt them: that is to say, he will put them to shame in the end. Now if this be verified of worldly things: what is to be sayd of the secretes of the heauenly kingdome, which do farre surmount al the wit of man? Behold, God blyndeth the eyes of the wyse euen in worldly affayres and in the things that cocerne this present life, insomuch that euen these that are mosse craftie, and of greatest wit, become like little babes, and doo fond deedes and are redye to fall downe at euery blowe. Men see this, And what is the cause? It is for that God hath couered their eyesight. And how shall we then doo when wee 90 must be faine to mount vp hygher to the wonderfull secretes which cannot be knowne, vnlesse God haue inlightened vs by his holy spirit. Hereby wee bee warned not to take offence, when we see the wyse men of the world haue no taste of the Gospell, nor of any poynt of the doctrine of Saluation. And why? It is not a disse whereof euery man may be his owne caruer: God must be sayne to woork there by his holie spirite. And that is a thing well worthie to be noted. For wee see manie

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manie wretched weaklings at this day which rest themselves vpon this, that the wise men of the world cannot frame themselves to the Gospell. How is it (say they) that such a man, being a man of so greate reputation, saureth not of the Gospell? Yea and there needeth no alledging of some one man, but of whole Nations. For men will say, what? In such a Nation where there are so manie wyse heads, we see the Gospell is not receyued. As who should say, that the receyuing of the Gospell came of our owne towardnesse, and that we by our owne mother wit were able too comprehend what foeuer God sheweth vs in the holie Scripture. No. But cleane contrariwise it is sayd, that we be blinded in that behalf, and that all the wisdom of God is foolishnesse to mannes reason. Seing then that the cace standeth so, let vs not think it straunge, though such as presume too knowe themselves, be blynded after that sorte. And why? For God forsaketh them by reason of their pryde. And further he is no schoolemaister, but for the humble and litle ones. But these men will be greate ones: and are they then able to take any profit at all in Gods schoole? No So then seing we perceiue that God blindeth men after that sort, let vs for our part lerne not to trust in our selves, but to desire him to guyde vs by his holie Ghoste, and so too gouerne vs, as wee may see clearly in the middes of the darknesse of this world. Yea for his woord is the cresset that must serue too that purpose, as Sainct Peter discourseth. Although then that there bee nothing but darknesse in the world: yet shall wee be well guyded, if wee followe the doctrine of the holie scripture. But yet about all things God must bee fayne too inlyghten vs with his holie spirit, he must take away the kerchiefs wherewith Satan hath blyndfolded vs, and he must open our eyes. Seing then that it lieth in him only to do that, let vs craue that grace with all lowlinesse, vtterly distrusting in our selves. And more ouer let vs marke the saying that is added: *Lord, seeing thou hast covered their eyes: thou wilt not exalte them.* For when Iob sayeth that the blynd folk of whom he speaketh, shall not be exalted, he meeneth (as I haue told you before) that they shall bee confounded, and God shall laugh them to skorne, and make them a iestingstocke. Therefore let vs bee afrayd, least when we be destitute of Gods spirit and of the lyght which wee should receyue thereby, we be confounded in the end, and our Lord cause vs to be driuen forth headlong like wretched beastes, and so we fall intoo so manye irksome thinges, as every man be ashamed of vs, and yet in the meane whyle we ourselves perceyue not our owne shame. For behold how the world goeth with all those whom God hath giuen vpon too a lewde mynd: how that (as Sainct Paule sayeth in the first chapter too the Romanes,) when God hath bereft men of witte and reason, they shall no more discern aught at all. And in good fayth, wee see how the wretched idolaters cast themselves downe before a peece of wood to woorship it: and is not that a beastly thing? Yes verely. Howbeit when God hath blynded men after that sort, they must needs become stark beastes, and fall from euill too euill, and finally giue themselves ouer to so shamefull deedes, as they forgo all countenance [of honestie], and fall too woorking against nature, and to dooing of things which men would abhorre. If we would but looke vpon drunkards, which are as swyne, if we would looke vpon whorehunters which are so chafed with the fire of their owne lust, as they haue no more modestie nor honestie in them: ought we not to tremble at the sight thereof, knowing that all of them are the frutes of Gods vengeance, when he blyndeth men and sleeth

vp their eyes in such sorte, as they be not able to see or discern aught any more? And yet is not this the last part of their confuzion. VVe must come to that which the prophet Esay sayeth. VVhen God hath spoken of his punishing and of his blynding of men: and vntill when (sayeth the prophet) vntill their Cities be beaten downe, theyr people destroyed, and nothing left vnconfounded. See what the frute is of this blynding of men. And therefore we must walk aduysedly in feare, and pray God that he will neuer suffer vs too haue our eyes so blyndfolded. Thus much concerning this sentence. Now Iob addeth, *That he which telleth his frend flattering tales, shall haue the eyes of his children too fayle.* Heere Iob speaketh according to the circumstance of the place. For we haue seene heretofore of what opinion his freendes were: namely that it myght be perceyued and iudged in this world, which be Gods chozen, and which be the reprobates. But that were as much to say, as there were no last iudgement wherunto any thing shuld be referued. For if we will esteeme of men according to Gods present handling of them here: what a thing were it? Ye see then it were a verye vntoward doctrine to iudge so. But Iob vseth this word *Flatterie* of set purpose: as if he shuld say, he that preacheth prosperitie too his freend, that is to say, he that shail say to a man, *Gotoo, thou art happie, thou art beloued of God, for thou prosperest, thou liuest at thine ease, thou art riche, and in the fauour of the world: he (I say) that talketh after this sort, is cursed, so as the eyes of his children shall fall out: that is too say, he shall bee accursed, not only in his owne persone, but also in his offspring.* And hereby we be warned first not to rest our selves vpon the prosperitie of this transitorie lyfe: for that will bring nothing but flatterie. Marke that for one point. And this lesson will greatly auantage vs, if we can practyse it throughly. It is sayd to be a flatterie when men rest wholly vpon the prosperitie of this transitorie and worldly life. And why? For they beare themselves in hand that they be beloued of God. And this was the cause of the ruine and destruction of the Sodomites. Lived they not in pleasure and ease, whyle their arrenement was a making in heauen? Verely that was the sentence that was giuen and pronounced against them in the persone of Abraham. Sixscore yeeres before the Flud, the world did so excede in delights and pleasures, as it seemed that God should no more haue any charge of men, and they were fore abashed at their suddayne surprizing when they doubted it not. So then it were a playne fallhood to esteeme Gods fauour by the present prosperitie. And therefore let vs not take occasion to flatter our selves for it, nor to say, O, God louerh and fauoreth vs, for he prospereth vs. I say let vs beware we beguyle not ourselves after that sort: for that will be but our confuzion. Thus ye see what this woord *Flatterie* importeth. And therewithall we haue to note, that it is to wretched a dealing, bothe for our selves and for our neyghbours, when we vse the sayd flattering. And why? For euery man dazeleth his owne eyes, and seeketh to lift vp himself against God, whē he is in prosperitie. And again we deceiue our freendes also. For we make them that are at their ease, to beleue that they bee as good as in Gods lap, and yet for al that, they be as it were in the gulf of hell, or verie nere it. Therefore it is not without cause that Iob doeth here pronounce such greuous punishment against those that preache prosperitie after that sort to their neyghbours. VVhat is to be done in effect? VVhē we be in prosperitie, let vs cheere vp one another too serue God, & to busie ourselves in yeelding him thanks for the goodnes that he sheweth vs. And whē we be in aduersitie,

Esa. 6. d. 11.

1. Cor. 1. c. 21

2. Pe. 1. d. 19

Eze. 10. f. 49  
Gen. 18. c. 19

Gen. 6. b. 5. 7.

Ro. 1. d. 18.

let vs take the promises that are giuen vs to comfort vs withall, and make them to serue our purpose. And therewithal let vs be alwayes redye to receiue aduersitie, notwithstanding that God do shew himself gentle and louing towards vs, I say let vs not cease to prepare our selues to chastizement, but let vs be willing too receyue the stripes of his hand, if it please him to handle vs rigorously. Furthermore let not our mynd be troubled too say, that God doeth handle men here according to their desertes. But whensoever he afflicteth vs, let vs vnderstand that he chastizeth vs for our finnes. And if he spare vs: let vs vnderstand that his meening is to drawe vs to him by gētlenesse. And so whatsoeuer betyde vs, Let nothing hinder vs to lift vp our heads cōtinually, to seeke our life and contentation in heauen and in the happie rest that tarieth for vs: And let it not greue vs to be afflicted here, seing our God calleth vs to the triumph that is purchased for vs by the death of our Lord Iesus Christ.

But let vs cast our selues flat before the face of our good God with acknowledgement of our faults, praying him to make vs feele what his wrath is, in such wise by our aduersities, as we may not cease to taste alwayes his fatherly mercie, and too haue recourse too the same, so grounding and setting our selues therepon, as wee may neuer swaue from it, not douting but he will deliuer vs from all our afflictions in conuenient time, and ease vs of all our miseries: and that although we be pinched too the vttermoste as now, yet we shall bee fully dispatched of them when he hath bereft vs of this flesh, to make vs parttakers of all the benefits which he hath prepared for vs aloft in his heauenly glorie, where we shall triumph with our Lord Iesus Christ, according as he hath gone afore vs in the glorie of his resurrection. That it may please him too graunt this grace not only too vs but also too all people and Nations of the earth, &c.

*The lxvj. Sermon, which is the second vpon the .xvij. Chapter.*

6. He hath made mee a common byvvoord, and set mee to be an open gazingstocke.
7. Myne eye is dimmed vvith sorrowe, and all my limbes are as a shadowve.
8. The rightuouse vvill bee astonished at this, and the innocent shall lift vp himself against the hypocrite.
9. The rightuouse vvill hold his vvay, and he that hath cleane hands shall be strengthened.
10. All of you returne, turneye againe, for there is not one vvise man among you.
11. My dayes are glyded avway, myne enterprizes are past, and the thoughts of my hart,
12. Haueturned day into night, they haue offered mee darknesse for light that approached.
13. If I tarrie, the graue is my house, I shall make my bed in the dark.
14. I vvill say too the dust thou art my father, and to corruption thou art my mother and my sister.
15. VVhere is then myne expectation? and vvhat is it that my hope must looke for?
16. They shall go downe into the bottom of the graue: there vvee shall bee layed in the earth, or oure bed shall be in the dust.



Ob following the matter that he entered intoo afore, intendeth too shewe breely, that as in respect of his present state he is vtterly forlorne, and there is no remedie for his miseries. Seing the case is such, he must be faine to conclude, that if the talk of those that spake afore him be true, (that is to wit, that mē are delt with in this world according to their desertes, and that we must esteeme Gods grace or his loue or hatred according too the state of this present life) it shall not boote him at all to flee vnto God. Ye see then in effect what we haue to marke. And first of al it is sayd, that God hath made him as it were a mockingstocke, & that he was set to be a Gazingstocke, and for men too make tales of. For the second woord which he vseth (which I haue translated *Gazingstocke*) signifieth a *Timbell*. And marke here how some men haue thought that Job ment to compare heere his prosperitie with his aduersitie so greate and extreme as it was at that tyme, as if he had sayd, Heretofore I haue ben in greate triumph, and now God hath handled mee in such wise, as I see my self too bee a bywoord and a gazingstocke. True it is that in sted of *Gazingstocke*, some translate it *Hel*: and whereas I haue translated *Open*, it is *before them, or in their sight*. And so their opinion is that Job ment too say, that men had damned him as a wretched creature before the tyme. But when all is well considered, the playne meening is that which I haue touched. For it is but a repeating of one matter twyce, for the greater confirmation of it,

according too the common custome of the holie Scripture. And therefore the thing that hee intendeth to set downe, is that inasmuch as God hath made him as a mirour of aduersitie, if we should esteeme men in Gods fauour or displeasure by the state of this present life: we should hold him for a forlorne persone. But yet for al that, he takes himself for none such, howbeit that he were not vtterly without feeling: but what infirmities soeuer he had in him, yet did he fight against them, and was sure & fully resolued, that God would at lēgh pitie him, & therefore hild his mouth as it were shet, vntill he sawe some end of his miseries. And in this respect he adeth, *That the rightuouse shall be astonished at it, but yet neuerthelessse the innocent shall lift vp himself against the hypocrite, & the rightuouse shall hold on their wayes, and such as haue cleane bandes shall gather new strength too bee the more steadfast*. In saying that *the rightuouse shall bee astonished*, Job meeneth that when wee see the aduersities that God sendeth too such as haue serued him and walked in his feare with a pure conscience: we think it straunge and are abashed at it. And in good soothe, we see it runnes in our mynd, that if God doo gouerne the world, it is good reason that he should spare good men and such as haue indeuered to walk purely before him, and that he should handle them as a father doeth his children. And if we see them afflicted extremely at Gods had: we imagin eyther that he hath turned his backe & wil not think vpo earthly things: or else that he passeth not how mē liue, nor how they behaue theselues. This then is the cause why we be oftētimes astonished at the aduersitie of rightuouse mē, when



when God seemeth to shewe himself their enimie and they see nothing but signes of crueltie . And that is the cause why Iob speaketh of astonishment . Howbeit he sayeth, that yet neuerthelesse *the innocents shall auance themselves about the hypocrites*: that is to say, they shall not be so fore astonished, but they shal make a good winding vp. And there is not a sentence which we ought to mark better thā this. Why so? For we know by experiēce how hard it is for men to iudge a right of Gods dooings, as in respect of that which we see presently . For (as hath ben declared more fully already) god executes not his iudgements after such sort in this world, as that all things shuld be well ruled and nothing out of square . But contrariwise things are confounded, and if we see a wicked man punished, a ryghtuouse man is punished much more : and if wee see a good man prosper, a wicked man shall prosper double. Where are we whē we see such things? We be astonished, we be at our wits end, and (as they say) we knowe not which way to turne vs. So then if we iudge of present things by our naturall reason, we must needs be as it were rauished, and the holie scripture telleth vs we shall be so . And although God suffer vs too haue experiēce of it, yet hath he also voutsafed to warne vs by his woord, that our wits shall be troubled and as it were dazeled if we looke vpon things as they seeme too be now, and go no further . Therefore let vs mark well this sentence, where it is sayd that the ryghtuouse shall be astonished, when they see God afflicteth his children after that sorte. And in verie deepe there is this point also, that the crosse misliketh vs, according also as we terme all such things aduersities, as mislike vs, or are hard and comberfome . Now inasmuch as wee shunne afflictions after that sorte, needes must we be as it were caryed away with astonishment by reason of this gaynestrying that is in our nature, when we se that God afflicteth his children after that maner, and layeth vpon thē with great strokes. For whē we see that our Lord spareth not those whom he hath chozen to himself, and to whom he hath giuen the grace to walk purely in his feare and seruice : we doubt of our selues. I say that when we see that , we are inforced to be astonished. But what a thing were it if we had not lerned this lesson. We might be ouertaken with such a feare, as we should neuer returne intoo the ryght way again. Wherefore let vs take warning before the blow come. And whē we see good mē hādled roughly at Gods hād: let vs not therefore be offended and set all at randō. But let vs keepe our selues from tarying in that myre, and let vs vnderstand that it behoueth vs to passe further, and to come to that which Iob sayeth, and to folowe it: that is to wit, what soeuer come of it wee must not ceasse to lift vp our selues against the despizers of God. And hereby ye see wherein the faythful differ from the faythlesse. For they may seeme too bee bothe in like cace to the worldwarde . But what? Some there bee that are vtterly plundged ouer head and eares in this imagination, that God gouerneth not the world when he sheweth not himself as a iudge, but winketh at things, and specially when his children are oppressed without releef, wheras in the meane whyle the wicked haue their full scope, and the bridle layd looce vpon their necke, without any redresse of things. There are that rest vpon that point, and cannot rid their hands of that trouble and temptation. What behoueth it vs to do then? As a man that is in the myre must be fayne to wade out by force till he come to firme ground (as it is sayd in the fortieth Psalme): Euen so when we feele that the diuell goeth about to make vs sink intoo the deepest of the bottomlesse pit, and by that meanes would driue vs to despayre:

let vs streyne our selues, I say, let vs inforce our selues till we be come to the point that we haue wonne so much as to be able to say: yet will God neuer forsake his seruants, though they seeme to be oppressed (for so will it seeme in deeede) and that he sheweth not himself too be strong ynough to susteyne thē continually with his hand, and to make them feele at length that they be deliuered, and that after a woonderfull tashyon. Marke I say what our exercizes are: mark in what battells God intendeth to imploy vs. That is to say, when we see things confuz'd in this world, and are greued at it for a time. we must labour to releue our selues, vntill wee haue gotten the victorie of such temptations . And now Iob expresth more at full, that which he had touched breefly, saying, *that the ryghtuouse shall hold on his way, and that he which hath cleane handes shall be strengthened*. Behold a verie profitable lesson. For what causeth many men to step out of square, but bycause they would be recōpenced at the first day? And if God contēt thē not after owne their appetite: they think it labour lost to serue him, & that they ought not to take so much peynes, seing there is not more wages for the good than for the bad . So then, impacience causeth many men to be greued and turne backe, yea & lose their corage though they haue begon wel to folowe God . Wherefore let vs marke how it is sayd here, that the ryghtuouse may take some conceyt to disquiet them selues, seing that good men ceasse not to be persecuted, inso much that God see meth eyther too haue forgotten thē, or else to be become their aduersarie, seing he persecuteth them after that sort . But although the good men feele thēselues greued for a time, yet must they strengthen themselves again, vntill they haue cōcluded to hold on their way, that is to say, to continue throughout, and although they see the way wherthrough they must passe, to be full of thornes and bryers, so as thēy must be fayne to leape ouer hedges Rocks and Diches, yet must they not ceasse to continue in Gods seruice. For if that were not, what tryall and examination of our faith shuld there be? Were we as it were in a faire medow, that we might runne along the riuers side in the shadowe, & that there might be nothing but pleasure and ioy in in al our whole life: who could vaunt that he had serued God with good affection? But when God sendeth vs things cleane contrarie to our desire, and that we must be fayne one whyle to enter into a quamyre, another whyle to marche vpon rugged stones, and anotherwyle too be combered with bryers and thornes: whē we must be fayne to meete with hedges and diches, and to leape ouer them, and when we shall haue traueled a greate whyle, it shall still seeme that we haue gone verie little or nothing foreward, & yet we see no end of our iourney : behold, it is a troublesome temptatiō to vs that couet to walk according to Gods wil. And why so? Bycause we haue not vtterly renouced our selues. He that hath not yet lerned to tame his affections, and to subdue his will to the seruing of God, notwithstanding that it be hard for him to doo : knoweth not yet in good earnest what it is to liue well and faythfully. So thē let vs praetize that which is spoken here of holding on our wayes, that is to say, of knowing that if we be desirouse to rule our life according to Gods lawe, the way is verie difficult, & it wil not be doone without many lets and hinderances : and yet we must be firme and constant to hold on our way still. Now sith that God sendeth his children such tryall, that is to wit, that he suff'reth them to be in much vexation, and yet neuerthelesse they must hold still to their tackling: what shal be become of such as forsake the right way without vexing or troubling at al, as we see many mē doo? Behold our Lord is so graciouse



vnto some, as to beare with thē in respect of their weaknesse: well, he handleth them after their owne nature, so as he sendeth them not any ouerstrong temptations: and yet they fayle not too go awrye as though they tooke pleasure in forsaking god wilfully. I pray you what would they doo if they were assayed with like temptation as Job speaketh of here? Then would the vnthankfulnesse that is in most men appeere. For how many are there that repine at God without any maner of distresse? If a man aske them why they doo it, or what temptation hath moued them to it: there is none other matter but bycause they be of so maliciouse and froward a nature, as they will needes be vtterly accursed. But let vs for our part be well aduized, that although the way wherby God will haue vs to passe, be full of greate hardnesse, and that we shall haue much a doo too steppe foorth the one pace, but we shall meete with some hard incounter: yet notwithstanding we must keepe on our way still, according to that which is shewed here. Howbeit forasmuch as that cānot be done, without gathering of new strength. Therefore Job addeth, *that he which hath cleane hādes shall gather new strength.* Now herby let vs note, first that there is in vs such feeblenesse, that if wee flatter our selues and become verie so soone as we know our selues to be weake, all that would serue God were quite vndone, and there should be no constancie nor stedfastnes in vs. And why? Let vs consider a little how frayle wee be, I meene euen those too whom God hath giuen some goode zele. Job speaketh not here of such as sticke onely to their naturall reason. He treateth of such as haue the spirit of God dwelling in thē, which haue already receyued such vertue from aboue, as they be disposed to well doing. Yet neuertheless euen such manner of men are frayle still, and find themselves so voyd of all strength, that if God presse thē, they knowe not where they be whē they shuld withstand any temptatiō. And therefore we haue neede to gather new strength, and we must not surinak though wee feele such weaknesse in our selues. And why? for when it is sayd that Gods childrē shall be strenghtened therby, we see that although we be weake, God beareth with vs and shaks vs not off for that. No verely, so we flatter not ourselues through hypocrisie as a number doo which fode themselves in their owne vices, saying, o I am a man, and what are we able too doo, when notwithstanding, they knowe they haue so many fleshly infirmities in thē. They beare themselves in hand that they are well discharged, by alledging the common and ordinarie vice that is in all men. But contrariwise it is sayd, that as oft as God maketh vs to feele our owne weaknesse, it is a warning too make vs lerne to seeke the remedie. Wherefore let vs beware of nurrishing our owne vices by selfflatterie, and let vs beware we seeke not fond excuses, wherwith many folk beguile themselves, weening that God will forgiue our faults, though we labour not to amend thē: but contrariwise let vs looke to gather strength. And where shall we get it? Certainly it is not to be found elfwhere than in God. Doo men then find themselves weake? Let them go seeke strength where the holie scripture telleth them that it is. It is sayd that God hath the spirit of strength and stedfastnesse in him. Do we then feare too be borne downe by temptations? are we afraid of swaruing? Let vs desire God to strengthen vs. Lo how the saythfull strengthen themselves, not with a vayne overweening as they doo which trust in their owne free will, chalending woonderfull things to themselves, and bearing themselves in hand that they be come to the compassing of their intent, whereas in the end they step aside, & it is well scene that there was nothing but vanitie

in them. VWill we then be well strengthened? Let vs not presume vpon our owne ryghtuoufenesse, but let vs returne vnto God beseeching him too strengthen vs in such wyse by his holie Ghoſte, as the diuell may not be able to fell vs downe though he assaye vs with neuer so many battells. Lo what the lyfe of the saythfull is in effect: that is to wit, that they shall neuer bee without manye temptations: and specially that we be subiect to so many miseries during the tyme that we be in this earthly wayfaring, that such as indeuer too serue God best, ceasse not to be often ouerpressed with many inconueniences, and manye afflictions. But what for that? VVhē we be astonished, (as it cannot be but wee must think it straunge at the first brunt) let vs fight against such temptations, and let vs holde on in the right way without starting out of it. And although we fine much hardnesse in ourselues, let vs pray God to giue vs such an inuincible strength, as we may continue in his seruice euen to the end, notwithstanding that Satan labour too thrust vs out of it. Job speaketh purposely heere of such as haue cleane hands. Surely the true purenesse consisteth in the hart, or at least wile the hart is the place where it taketh his roote. For it were nothing woorth though our life were more perfect and more Angellyke than a man could wish, except we had a pure and rightmending mynd to serue God. A man may well withhold himself from woorking euill, he may forbear to do any bodie wrong or harme, he may refreyne from giuing folk cause too complayne of him, or too cast any thing in his teethe. But if his hart bee inflamed with vaynglorie, if he bee atteynted with hypocrisie, if he be selfwilled, or if he be infected with any other vice secretly: all his whole state is but filthinesse, yea though it bee neuer so hyghly commended of men. Thus ye see why I sayd that wee must begin at our mynd, as hath ben shewed heretofore not only in this chapter but also in diuers other places. But now Job hauing spoken of the rightuouse and of the innocent or soundmending man which is matched against the hypocrite, addeth the partie that hath cleane hands. So then it standeth vs in hand too haue this inward soundnesse before God: but yet moreouer, we must also shewe by our deedes that wee bee such as we seeme. And why? For wee see that such as are full of naughtinesse and vtter despyzers of God, are more bold to brag of themselves, than those that are the best Christians, with whom no man can find fault. Too bee short, now adayes if a man will haue faire protestations, he must seeke out the wickeddest sort, for those are they that are puffed vp with self estimacion, inso much that they come foorth like shamelesse harlots of the Stewes, with, who am I? who cā find any fault in me? And yet the verie babes can descerne of their life, for it is so abominable that the verie ayre stinks of it. By reason herof it is purposely sayd, that if we intend to shewe that we be found afore God: our hands must also be pure and cleane: that is too say, wee must liue after such a sort among men, as our doings may shewe the feare of God that is within vs. Too be short, ye see in what wise it behoueth vs to yeeld record of the goodnesse of the roote. For if a man should say vnto vs. This is a good tree: and yet it appered not that the frute which it beareth is good, where were the goodnesse of it? Verely the frute that comes of it shal neuer be good except the roote & the nature of the tree be good. But yet must we yeeld frute (as I sayd) if we intend to shewe truly that we haue the sayd right & sound meening in our harts, & that we studie to serue God. Thus ye see in effect what we haue to remember in this sentence. And now Job addeth, *turne ye, turne ye* (say-

ye (sayeth he) *for there is not a wise man among you.* His speaking so, is to disproue the talk that had bē ministred by those thre that had discoursed with him, (as we haue herd heretofore) to shewe that he was a man forsaken of God, and that there was nothing but cursednesse in him, bycause they sawe him so persecuted. Iob hath shewed, that iudgement must not be giuē by the aduersities that are seene in this present life, to say that a man is forsakē of God. Marke well that point. Afterward he sayth again, that God doeth not alwayes punish men for their sinnes, and that the good men are sometimes afflicted and nomā knowes why: the reason therof appereth not. Inquire a mā neuer so much, & trauell he neuer so much, yet shal he be neuer the neerer, bycause Gods iudgemēt is secret and incōprehensible. Now forasmuch as Iobs freēds cōceiued no such thing, he sayth there is no wisdom in them. And certesse (as we haue sayd afore) it is no small point of wisdom to discern aright of the afflictions that God sendeth vpon men. I say, when a man in his owne case is visited by the hand of God, it is a greate wisdom in him, if he haue skill to know his owne sinnes, and can enter into himself, and hūble himself, and acknowledge, Behold here is a right profitable medicine for mee, God knew such a vice in me, and he hath doone me the grace that I know it, and therefore must I now apply it wholly to myne owne vse. By this meanes he shal knowe how too profit himself greatly by Gods corrections: & besids this, although he know not precisely why he is afflicted, nor be able to lay his finger vpon it: yet it shal be wisdom for him to conclude, *VVell Lord, thou knowest priuie diseases in me, though I haue done amisse and perceiue it not my self, thou Lord knowest it.* For thou art the true phisician: giue me the grace that when I am smitten by thy hand, I may alwayes take good by thy correction and discipline. Yea and albee it a man perceyue that God doeth not in any wise punish his sinnes: yet must he neuertheless humble himself so farre as to say, *Alas Lord I know not wherefore thou doest it, but sure I am that thou art ryghteous, and it is ynough for mee though thou doo it but to make mee to forget the world, to drawe mee the more to thyself, to make mee taste of the heauenly life, and to restreyn me that I be not giuen to any worldly delights.* Then if a man be so skilfull as to know how to apply Gods chastyzings to his owne instruction, surely it is a point of greate wisdom: and we shall haue profited greatly all the time of our life, when wee once come to that point. As much is to be sayd of the corrections that God sendeth to our neyghbours. *VVhen we see a mā so smittē, we may suppose that he is chastized for his sinnes.* Yea truly if we haue knowne him too be a despyzer of God, or a disordered persone: then is it good too think that God punisheth him for the same cause. But we must not iudge our neyghbours, least the same come home by vs again immediatly. After what sort? now my God, if thou punish such a one, shalt not thou much more punish mee? And wheras thou haste giuen me the grace to haue some desire to serue thee, Lord I am so much the more bound vnto thee. But if thou list to chastize mee I must indure yet more, for I am woorse than he. All this geere must come to our remembrance. Againe: when we see him punish one mānes whoredome, another mānes drūkenesse, a third mannes blasphemie, and some othermēnes robberies, guilefulnes, or periurie: well, we must alwayes profit our selues by all such things, according also as S. Paule sayeth that they be peynted tables wherin God sheweth vs how fore he hateth and abhorreth all vnrightuoufnesse, and how it behoueth vs to make our owne gayne by othermēnes losses, as it is sayd in the pro-

uerb. And furthermore let vs not be ouer rigorous, whē we see God smite such folk as haue not ben detected of any such greate and vnmesurable misdoings, as we might say, behold yonder naughtipacks, behold yonder despyzers of God. But if there be a man that hath had some infirmities, and yet shall haue shewed some signes of vprightnes, if we see him in greate aduersitie, we must say, well, God knoweth why he afflicteth his poore creature, but yet must we haue pitie and compasison on him. And here ye see why Dauid sayeth, *Blisfed is the man that can iudge aright of him that is in aduersitie: that is too wit, when we can beare with Gods seruants and children whē we see them oppressed with aduersitie: and can pitie thē, and be gentle to them, and not cōdemne them by hooke or by crooke, assuring our selues that men may condēne vs double, if the like rigour should bee vsed against vs.* Then is it not without cause that Iob doeth here reprocue his freēds, of finding no wisdom in them, bycause they iudged at randon of his aduersities. Herby we be warned, that to be well taught in Gods schoole, and to get a true wisdom that may be to our welfare: it behoueth vs too apply our mindes to the considering of Gods iudgemēt in this world, as well vpon ourselues as vpon our neyghbours, and to beate vpon that point early and late. For when a man indeuereth himself to put that in vre, surely the time is well employed. And why? For the cheef point of the doctrine that God bringeth vs, is that wee should apply his iudgements to our owne vse, and be edified by them in his leare. Therefore when we procede after that maner, surely there is perfect wisdom in vs. But without that, we may haue all the shewe of wisdom that can be deuised, we may discourse curiously vpon the holie scripture, we may bring many faire allegacions: but yetal shall be but vanitie till we be come to the point that wee can iudge aright of that which our Lord requireth of vs, when he sendeth vs chastizements and afflictions. And hervpon, to conclude his matter, Iob sayeth, *that his dayes are passed, his thoughts vanished, and all his enterprizes broken of and disappointed, and that he had had darknesse in stead of the light, and when he thought that the day sprang, he had nyght.* To be short, he sheweth vs that there was no end at all of his miseries, and that there was no hope that euer he should continue as touching the present life. And for this cause he addeth, *Then sayd I to rottemesse thou art my father, and vnto the dust, thou art my moother and my sister.* As if he should say, It is not for me to regard eyther kinde folk or freendes any more here bylowe. For God hath hidden me from them, and cut me of from the rank and cōpanie of the liuing. I am like a wretched carion, and I must not looke to returne again, to say that any creature can ease me, That matter is out of all question, & so am I vtterly dispatched, there is no more remedie in my case. *What is mine expectation? I haue no more (sayeth he): when I haue looked vp and downe, I must go downe into the pit, and my bed must be bylowe:* that is to say, in deathe, whatsoeuer I hope for, or howsoeuer I build: for the newbrew woord that Iob vseth may come of building. And it is a verie fit similitude when he speaketh of hope or expectation, and yet neuertheless hath an eye to this building. There was a doubtfulnesse in the woord as in respect of the signification. Therefore it is all one as if he had sayd, Although I be patient and prolong my miserie continually: yet remayneth there nothing for mee but the graue. And he likeneth this expectation of his too a building. I may well build (sayeth he) in thinking there is still some hope left for me: but shal I speede euer the better? No (sayes he). *VVhen I haue builded my best, I shall haue none other house but my graue.* It seemeth

that Iob speaks here as a man that had no more taste of the heauenly iſſe, nor wiſt what Gods mercie ment. But it behoueth vs too conſider too whom he telleth his tale. True it is that heretofore when he was in his finnes, and diſputed againſt God, he ſhewed wel that he had terrible conceits, which notwithstanding he reſiſted. But after he hath treated of the finnes that he felt, he ſheweth what the folie of them is, which would haue Gods fauor to vtter it ſelf [vncchaungeably] in this preſent life, vpon the good and faithful, and that if God ſhewe not himſelf merciful here in the open face of the world towards thoſe that are his, it ought to be concluded that he hath forſaken them, and they be vtterly paſt hope of recouerie. Iob mocketh at this geere. So then, he telleth his tale to ſuch as would ſee mennes full payment in this tranſitorie and decaying life. But it were an ouerthroward doctrine to iudge ſo, (as I haue declared alreedy.) Wherefore let vs mark that Iob is not here as a mā in deſpayre: but he reprobueth the folie of ſuch as ſayd they were his freendes, and yet would make him beleue that euen here in this world wee ſhall ſurely perceiue whether we be in Gods fauour & grace, or whether we be forſaken of him. For the better cōprehending hereof, let vs looke vpon the argument that S. Paule maketh, when he intendeth to aſſure vs of the laſt reſurrection. VVe are (ſayeth he) the wretcheddeſt of al men on the earth. Let a man compare the Chriſtians with the deſpyzers of God, with the heathen folk, with the hypocrits, and with all them that ſpyte God to the full, & ſee which of thē are beſt intreated. It is certaine, that take one with another, a man ſhall ſee more proſperitie in thē that are giuen to all euil, than he ſhall doo in them that walk in the feare of God. And why? For as our Lord is nere vnto vs and watcheth ouer vs, ſo if we do amiſſe he amēdeth it: as a man will haue more care to correct his children thā his neyghbours. God therefore, to ſhewe the loue that he beareth vs, chaſtizeth vs whē he ſeeth vs do amiſſe. Again he intendeth too proue our obedience as good reaſon is he ſhould: and he intendeth too ratifie our fayth. For faith is ſo preciouſe a thing, that it deſerueth to be tried as gold and ſiluer, or rather more, as S. Peter telleth vs. And moreover we knowe that the diuell ceaſeth not to praize all that is poſſible againſt vs: and after as he ſeeth vs heedfull in the ſeruice of God, ſo much the more is his rage ſet on fire. Alſo looke how many wicked folk there are, ſo manie enemies haue we, and Satan ſerueth his turne by them to trouble vs. Therefore we muſt not maruell though Gods children be moſt miſerable in this world. And S. Paule vſeth the ſelfſame argument to ſhewe that we looke for a better ſtate. Sith that mē ſhake vs of (ſayeth he) ſith they treade vs vnder their feete, ſith we be a reproche and laughing ſtocke to the whole world: in what caſe were we if we hoped not for the reſurrectiō that is promiſed vs, that our Lord Ieſus Chriſt muſt come and that thē we ſhall perceiue we haue not ſerued God in vayne. If we had not this, there were no more God in heauen, there were no more Iuſtice, there were no more providence. Ye ſee then how S. Pauls argument muſt ſerue vs as a keye to open this text. Ye ſee mee (ſayth Iob here) as a man paſt hope. VVhen I haue made all my windlaſſes, I muſt be fayne to come to the graue, there is my lodging, I ſee nothing but rottenneſſe round about mee. Sith it is ſo, will ye make mee beleue that God doeth handle men here beneath theſe after as he doeth loue them or hate them? For as for mee, I knowe I haue induced too ſerue God and I am not diſappointed of myne expectatiō. Yet do I ſee my ſelf handled as roughly as may be, euery man looks a ſkew at mee, I am as a gazing ſtocke and a cōmon byword. VVhat remaineth thē?

Eyther I muſt burie all the benefits and priuiledge that God hath giuen mee, and caſt them quite away: or elſe I muſt conclud that God mocketh and abuſeth his ſeruants, and that it is in vaine for thē to truſt vnto his promiſes. And would ye haue me to fall into ſuch a wickedneſſe? Then ſith the caſe ſtandeth ſo, let vs vnderſtād that we muſt not iudge of Gods loue or hatred by the things that we ſee now. But let vs procede further, and conſider that God loueth thoſe whom he ſcourgeth, and keepeth the taſte of his goodneſſe in ſtore for them, though it be hidden from thē for a time, whē he ſheweth nothing but vtter rigour againſt them. Therefore let vs comfort ourſelues in it and ſay, yet will I hold ſtill this hope cōtinually, that my God will at length pitie mee, and that I ſhal perceiue him to be my father. And although I haue happened to liſt vp my ſelf againſt him for a tyme, yet wil I ſtill returne to the ſayd concludiō. VVe ſee thē what maner of doctrine we haue to gather of this ſentence for our better edifying: that is to wit, that we muſt take all the miſeries of this preſent life (and ſpecially all thoſe which we ourſelues feele and which we ſee in al Gods children) as an opē declaratiō that God reſerueth much better things for vs: and the ſame muſt be a cauſe to confirme vs in the hope of the heauenly life as we now ſee that Paule ſpeaketh in the ſecond to the Theſſalonians. For in reherſing that they had ſuffered many things, and had ben vexed by the wicked: It is (ſayeth he) an euident tokē of Gods iuſt iudgement, for it is a reaſonable thing and agreeable to his nature, to giue you releef when ye haue ben ſo oppreſſed [and theſe] aſſure yourſelues that ſeing you haue not had your reſt vpon earthe, God prepareth it for you in heauē. Again on the other ſide if it be a thing that ſtandeth vpon Gods Iuſtice, that the wicked ſhuld be puniſhed according to their deſerts, and yet notwithstanding we ſee it not doone in this world: aſſure yourſelues, that in your aduerſities, troubles and miſeries, God doeth as it were in a glaſſe ſhewe you, that you ſhall oneday come vnto him: and that alſo is the verie thing wherynto your hope muſt be referred. So then as long as wee be in this world, if God ſend vs neuer ſo much pouertie and tribulation, let vs lerne to be drawn to the hope of the heauenly life. VVhen we ſee good folk and Gods ſillie children roughly handled, laughed to ſcorne, their pacience abuſed, and themſelues left ſuccorleſſe: I ſay whē we ſee al this, let vs vnderſtād that God declareth, that although things be confuzed in this earthly life: yet muſt wee not therefore runne out of ſquare, but looke further afore vs, how wee muſt not neſtle ourſelues in this world, nor in theſe corruptible things, but only paſſe through thē, and right ſwiftly and as it were a full gallop. Furthermore if god ſpare vs, let vs acknowledge that he pitieth vs, & that his interteyning of vs in reſt, is to giue vs ſome taſt of his goodneſſe. But ſpecially he will haue the ſame too ſerue for the time to come, to the intent we ſhould lerne to be the bolder to truſt in him, not doubting but he will deliuer vs from all the battells and aſſaults of this world, too make vs partakers of all the benefits which he hath prepared for ſuch as come willingly to ſhroude themſelues vnder the ſhadowe of our Lord Ieſu Chriſte.

Now let vs caſt ourſelues downe before the face of our good god with acknowledgemēt of our finnes, praying him to make vs ſo to feele them, as we may returne to him vnfeinedly, & in returning come with true fayth and repentance, deſirouſe to be rid of all the vices & corruptions of our fleſh, not douting for all that, but that our Lord will alwayes behold vs with pitie, and receiue vs to mercie, for his ſake whom he hath giuen vs to be our mediator. And ſo let vs all ſay, Almighty God, &c.

The

2. Theſſ. 1. b.  
5. 6. 7.

1. Cor. 15. c. 19.

1. Pet. 1. b. 7.

1. Cor. 15. e. 19.

*The.lxvij.Sermon, which is the first vpon the.xviij. Chapter.*

Then Bildad the Suite answered, saying:

2. VVhen vvill yee make an ende of your vvoordes? Herken and let vs speake.
3. VVherefore are vvee counted as beafts, and (in your opinion) are dullardes and of no value?
4. This man teareth his ovvne soule in a rage: shall the earth bee forsaken for thy sake? Shall the Rockes bee remoued out of their places?
5. Verely the light of the vvicked shall bee quenched, and the sparke of their fire shall not shine.
6. His light shall bee dimmed in his tent, and his lampe that shyneth vpon him shall be put out.
7. His steppes shall bee restreyned, and his ovvne deuce shall cast him dovvn.
8. For a net is spred out vnder his feete, and he shall vvalke vpon Snares.
9. The Grinnes shall catch him by the heele, and the Theeues shall come vpon him.
10. His pitfall is hidden in the earth, and his trappe in his vvay.
11. Fearfulnesse shall make him afrayd on euery side, & driue him too his feete, and vvich vvay foecer he go they shall make him to fall.



Haue tolde you heretofore howe it is a true & very profitable doctrine, 20 that God punisheth mens faults too shewe himselfe to be our iudge: to the same be vnderstood and handled skilfully. And hereby wee see howe it is not ynough too take some poynt of holy Scripture in generall: but that we must so apply it to our vse, as wee may fare the better by it. Also experience sheweth what a number there are that abuse the holy Scripture by tosing things too and fro and by taking them at all aduenture. That which they speake is 30 true, so it were well applied. But what? They turne it cleane contrarie too the meening of the holy Ghost: and so is the truth vtrerly corrupted. The selfe same thing doth Bildad here a new. For he undertaketh that which he had spoken afore: namely that although the wicked prosper for a time, yet shall they be confounded in the ende, and God will not suffer their prosperitie to last for euer. This is true: But therewithall he passeth measure, by vpholding that the punishments which God sendeth vpon the wicked, are alwayes so full and apparant, 40 as me may finally discern by eyesight that God iudgeth them in this present life: whereas contrary wise, that is not alwayes seene, nother must wee make a generall rule of it. Lo wherein Bildad is ouerseene, yea notwithstanding that the doctrine of it self be good and holie. And so although that at the first blush there seeme to be no harme in it: yet if wee be once throughly perswaded of it, (that is too wit, that God punisheth all wicked men so as it is seene too the eye) greate daunger will insue of it. For 50 prooffe thereof, if things fal out contrarie to our expectation, it will seeme vnto vs that God is no more the iudge of the worlde, that he hath giuen vp his office, and that things are ruled here by fortune. And that is a cursed blasphemie. Herevpon wee shall bee tempted with such impatiencie, that we shall stomacke when we see that God setteth not a stay in things disordered. And finally wee shall be prouoked to giue our selues to all naughtinesse. For we shall thinke it but lost time that is spent in doing good, seeing that God hath no regard of men, to guide them, but leaueth them as it were at randon. To be short, 60 so little shall wee be able to call vpon him, that we shall be vtrerly estranged from him. And so vnder the shadowe of a good doctrine, Bildad turneth all Religion and all feare of God vpside downe, and setteth men in state of despayre. Thus yee see why I sayde that it standeth vs greatly on hand to desire God to giue vs skill to apply to our owne profite and edifying the things that wee reade in the holie Scripture, and what foecer els is shewed vs at

all times concerning his iudgements. First of all Bildad is greeued that he was not herkened too, and for that his sayings were not receyued. Verely if he had taught faithfully and to purpose, he had had iust cause to be displeased. And why? For if wee be appoynted to beare abroad Gods woorde and doctrine of saluation, and see that the men which heare vs are hardened, or else hold scorn of the thing that we tell them: surely if wee haue any zeale to Godward, and reuerence his woorde, we must needes be grieved and sorie [at the hart.] And why? For that despyte toucheth not vs, but the liuing God whose messengers wee be. Therefore he that serueth God faithfully in carying abroad his woorde, must be sorie if his labour profite not, sith that men do wrong vnto God in not receyuing his woorde. And on the other side we must (as much as in vs lieth) procure the health of mennes soules. For wee see that men go to destructio bicaufe they giue not care vnto God. And when they be so headstrong against good counsell, beholde they are vtrerly vndone. Ought not this (say I) to vex vs at the hart? Then if Bildad had taught as he ought to haue done: he had had iust cause to complayne of men for not hearing his tale. But 40 for asmuch as he corrupted the truth, and turned it into a lie: there is no reason he should be grieved. Notwithstanding, whensoever any man offereth vs any doctrine, we bee warned hereby to discern what is in it, and not to reiect the thing that wee knowe not, as wee see some do, which make no great matter to reiect all, if a man go about to shewe them that which is for the health of their soule. Therefore lette vs not haue any such pryde in vs. For wee shall not onely greeue the men that seeke our 50 welfare and are willing to do vs seruice: but wee shall also grieve the spirite of God that dwelleth in them and giueth them the loue to edifie vs and to offer vs that which is good and conuenient for vs. Yee see then howe we haue neede to beware of despising that which is offered vs, till we know what is in it. Furthermore when Bildad doth here vpbrayde Iob, that he teareth his soule as in a rage: thereby we be warned (as I haue touched afore) that when men martyr themselues in their passions, they gayne nothing by it but that they plundge themselues still more 60 and more in their miserie, which shall also returne vpon their owne head. True it is that the man which is in aduersitie thinkes himselfe well eased by his murmuring, by his storming, and by his stomacking, specially if he belke out some blasphemie against God. Lo (I say) how men would fayne wreake themselues when God holdeth them in aduersitie. But what? Do they further their case by it in the ende? No: Cleane contrary wyze they do nothing else but rende their owne soules, yea euen furiously,

riously, as it is sayd in this streyne. The very Heathen mē had skill ynough too say, that a mans choler is a burning and headie furiofnesse. Now when a man cannot submit himselfe to God in his aduerfite, but sharpeneth himselfe still more and more: I pray you is it not all one as if he were starke madde? Is it not al one as if he would stande againſt God? I say not that wee should be vtterly without paffions when God fendeth vs any aduerfities. But if our affections be vnbryled and vnruely, and ferue to kindle vs and to spurre vs foreward againſt God, ſo as we be full of bitterneſſe: then muſte it needes followe that we be poſſeſſed with furie, (as I haue ſayd alreadie) ſceing we come to iuſtly after that fort againſt God. And durſt the creature do ſo if he were not bereft of his right wittes and reaſon? No ſurely durſt he not. Then ſee ye a text which we ought to marke well. For although Bildad do miſapply it to the perſone of Iob: yet is the ſentence true in it ſelfe, and ought to ſerue our turne in aſmuch as we ſee that impacencie is a kinde of madneſſe in a man. And what is meant by Impacencie? It is not ſimply a greef conceyued of the milkyking of our aduerfities when wee be werie of them: but it is an exceſſiue hartburning or ſtomacking againſt thē, when we cannot ſubmit our ſelues ſimply vnto God to diſpoſe of vs at his pleaſure. Therefore if our paffions be ſo vnruely as we can not keepe any meaſure in our aduerfities: then doth impacencie ouermaſter vs. And if we haue no hold nor ſtay of our ſelues, we muſt needes cōclude that we are no better than frenlike folke againſt God, yea and vtterly out of our wittes. True it is that we will not confeſſe it to be ſo: but for ſo much as the holie Ghōſt hath auouched it, would wee haue a more competent iudge? And if we looke well into our ſelues, there is nothing in this text, which very experience ſheweth not to be too too true. So then let vs aſſure our ſelues that he which hath the power to brydle his affections and to hold them ſhort, hath gotten great wiſdome. And vndoubtedly, to the ſelf ſame purpoſe alſo S. James ſayeth that if any man want wiſdome, let him aſke it of God. And why? For (he had ſpoken afore of patiece) my friends ſayeth he, when ſo euer God aſſiſteth you, & that you light into tēptations, aſſure your ſelues it is for your profit and welfare. Yet ſolloweth it not but that the ſame may ſeeme ſtraunge, and few men ſhall agree ther-vnto: But if a man haue neede of wiſdome let him reſort vnto God. As if he ſhould ſay. It is true that mans minde will neuer thinke that al tēptations and aduerfities are benefits of Gods procuremēt towards vs: & the fault is bicauſe we be miſaduifed & know not what is expedient for vs. VVhat is to be done then? For aſmuch as we wāt wiſdome, ſpecially when our paſſiōs ouermaiſter vs, & trouble our mindes: let vs repayre vnto God: for he can well ſkill how to ſupplie our wants. Thus ye ſee what we haue to gather vpo this ſentence: namely, that we muſt applie our indeuer to bridle our affectiōs, that wee bee not in to great a choler when God aſſiſteth vs: aſſuring our ſelues that if we take it patiently, God wil turne al to our profit and welfare. Contrarywiſe if we ſtomacke matters, and wil not aſſwage our miſeries with the comfort that God giueth vs: what will be the end of thē? Euen ſuch as Bildad ſheweth here: that is to wit, wee ſhall but teare our owne ſoules, as we ſee a wretched madman do: he flings himselfe into the fire, he leapes out of windowes, and he hurteth one whyle himselfe and another whyle othermē, when the fit of his frenzie taketh him. Euē ſo ſhal we do when we be caried away by our choler. For we wil make no bones to ruſh out of ſquare againſt God, not remembering a whit, that all ſhall turne to our owne confuſion. Therefore we haue neede to wey well this doctrine: that is

to wit, that we teare not our owne ſoules, but learne to referre our ſelues wholly to Gods good will, that he may do to vs what it pleaſeth him. Thus ye ſee in effect what wee haue to beare in minde. By and by after, it is ſayde: *Shall the world be chaunged for thy ſake? Shall the Rockes be remoued out of their place.* Some expound this ſentence very curiouſly, thus: *Shall the world,* that is to ſay, ſhall the order that God hath ſet and ſtabliſhed, *be chaunged?* And *Shall the Rocke,* that is too ſay, ſhall God which is the ſtrength of the world, [*bee remoued out of his place*]? But theſe are things to much racked. Bildad ment too ſpeake more ſimplie: namely that Iob in his talke peruerted the order of nature. That in effect was the thing that he ment. And why? For Bildad had ſet downe, that aſſoone as God had made heauen and earth, and ſettled the naturall order that wee ſee, it behoued alſo that his iuſtice ſhould haue his courſe. This is very true. Howbeit he miſtaketh it, in that he would haue Gods iuſtice to be altogether apparant, ſo as men might know it and behold it with their eyes and as it were touche it with their finger: wherein he beguyleth himselfe. Neuertheleſſe it is good to vnderſtand his meaning, that wee may gather the inſtruction which is conteyned in it. His ſaying is, *Shall the world bee chaunged for thy ſake?* That is too ſay, How vnderſtadeſt thou it? For thou reaſoneſt that God doth not ſo execute his iuſtice here by lowe, as it may be knowne. And would not God haue his iudgemēt knowne forthwith frō the time that he had ſtabliſhed this order in the heauen, the ayre, and the earth? when wee behold Gods workes both aboue and beneath, is it not to the end that his goodneſſe, his wiſdome, his rightfuſneſſe, and all his vertues ſhould be knowne? Yes out of all queſtion. To what end hath God ſet out ſo fayre a looking glaſſe in all his creatures? Is it not to the ende too be glorified at our hand? Now ſith it is ſo, like as God vttereth his vertues in all the reſt, ſo alſo wil he haue vs priue to his iudgemēt. This is true in ſome reſpect: that is too wit, ſo it be vnderſtood as it ought to be. But Bildad ſtretcheth it out to generally. VVhat is to be done then? As oft as any man ſpeaketh to vs of God, let his workes which he ſheweth vs & are neereſt vnto vs, leade vs continually higher vnto him. As for example. The Scripture ſpeakes oftentimes to vs of that which we ſee daily: that is to wit, that God fendeth rayne & fayre wether, maketh the earth to yeeld fruite, and cauſeth it to nurriſh vs. Now it is not ynough for vs to know that rayne & fayre wether come of God, and that when the earth yeeldeth vs foode, it is through his grace. True it is that thoſe are the fundacions: but yee muſt we go further, and mount vp higher: that is to wit, that if God giue ſuch power to the earth, it muſt much rather needes follow that we receyue our ſtrength of him: for we be much nobler creatures. Is not the life that is in vs a far greater & excellenter thing, than the power that the earth hath to yeeld fruite? Yes certainly is it. Then behoueth it vs to acknowledge, that the ſame is one of gods workes, and that it proceedeth from him. Againe of God haue a care to feede men in this world: thinke we that he which is a father in that behalf, and vouchſaueth to haue regarde of our bodies which are but wretched carkaſes, doth not make much more account of our ſoules? Alſo, if after the caſting of ſeede into the earth and the rotting of it there, he cauſe it to ſpyre againe and to beare fruyte anew: can he not reſtore vs to a better lyfe though wee go to corruptiō, ſeing he ſheweth ſuch power in the order of nature? Beſides this, God keepeth a ſtedie hande in making the Sunne to ryze & go downe every day. More- over the moone finiſheth hir circuite every moneth, and the ſunne every yeere, and we ſee the orderineſſe of the ſtars

James. 1. 4. 2. 5.

Pſal. 104. b.

13. 14.

Pſal. 104. c.

19. 20. 22.



starres and the planets. Now then, as oft as wee beholde these things, we mult conclude that God is throughstedfast in his truth, and that he giueth vs some instructions and signes therof here. VVhen we see such a constancie settled in the order of nature: what shal we thinke of the promises that belong to our saluatiō, which is no corruptible thing nor subiect to the alteracions and chaunges of the world? Lo how the holy Scripture trayneth vs higher and higher by those workes of God that are neereft and most familiar to vs. Neuerthelesse it behoueth vs also to haue skill to discern betuene Gods workes as neede requireth. As how? Ye see how Bildad is vtterly cōfounded in his owne matter. For he sayeth that bicause God hath created the world in settled order, and maynteyneth it in the same: therfore it foloweth that his iudgements are al certeyne, & that men may see them and know them. But that is an ill cōsequēce. VVhy? Gods wil is that the sunne should rize and go downe, and therby we be assertyned that he wil giue vs al things necessary for the preferuatiō of our life, euen to the worldes ende. VVhen we see the vines, the trees, & the earth yeelde fruite, well, God sheweth vs that he hath a care of this present life, notwithstanding that it be flightful & drooping. But his so doing is as it were to take vs by the hand to lift vs vp to heauē vnto himself. God thē wil haue vs to know this most certenly, & so cōmaundeth vs: but astouching his iudgements, that is another care. For it is his minde, that wee should haue but only a tast of thē in this life, & that we should wayte with paciēce till he shew thē to the ful in the latter day. For then shall the things be set in order which are nowe out of order: & vntil then, God wil not execute his iudgements but in part. And so the cōclusiō that Bildad maketh here, is not good nor conuenient. For he mingleth two things togither, betuene the which there is great diuersitie. VVherfore it behoueth vs to vse discretiō in this behalfe. Now we vnderstād how this sentence is true, & yet misapplied. This sentēce is true, inasmuch as the order of nature teacheth and cōseleth vs to seeke the things that are higher, that is to wit, to knowe the wisdome, rightuoulnesse, goodnesse, and truēnesse of God: not only in things that cōcerne this transitorie life, but also in things that pertayne to the euerlasting kingdome of heauē. And if we do it not, our vnthākfulnesse is too heynous & shal not be excused. For ought not the vynes to put out our eyes? ought not the riuers, the fields, & al other like things to do the same, wherein God sheweth & representeth himself vnto vs? If we cōceyue not that: must not our blindnesse, (that is to say, our perishing in our owne ignorāce) needes be wilfull? But now let vs come to that which is spoken here. *Verely the light of the wicked shall be quenched, and the lampe that shyneth vpon his head shall be dimmed: there shall not remayne one sparke of his fire.* By such similitudes Bildad ment to signifie in effect, that God wil not suffer the wicked to prosper for euer. Howbeit we must marke well that it is very true, that God will giue the wicked leaue to liue at ease for a time, and to triūph and ruffle it out, as though they had fortune in their hande. If Bildad had bene ware of this poynt: he would not haue locked vp himself so streytly as he doth afterward. And why? He graunteth here that the wicked may sometimes prosper. VVherin is it then that he ouerhooteth himselfe? It is in that he foresetteth the time and in maner the day that their prosperitie should take an end, & God should turne their laughter into weeping. But it is not for vs too apoynt that. And why? God may sometimes leade forth the wicked in prosperitie eue to his graue so as the world shall see it, as I haue partly touched: that is too wit, they shall go downe into the graue without trouble in the tur-

ning of a hand, according also as it is sayd in the Psalme. Beholde (sayeth Dauid) Gods children drag their lynes and cordes, they do but pyne away here bylowe, it seemeth that death pursueth them, and yet notwithstanding will not take them away. But how fare the wicked? They be lustie and strong, and die ere they be aware. Sith it is so, let vs marke well, that it is not for vs to set God any terme, to say that he should quenche the light of the wicked in this world, & thrust them into darknesse, that is to say, into confusion. VVe cannot do so without controlling of our God. Besides this, we be aduertized that his pleasure is it should be so. For he intendeth to referue some iudgement to the latter day. VVhat is to be done then? First let vs marke as it is sayd here, that the despisers of God or the hypocrites shail haue as it were a lampe burning in their house. Surely he expresth the matter by the diuers termes of *light, lampe and shyning*: but Bildads speaking here is after the ordinarie maner of the holy Scripture. Neuerthelesse this light betokeneth nothing else but that the wicked liue at their ease and in pleasure, and that God seemeth to fauour them, like as on the contrarie parte it is a very common thing to haue our tribulations and anguish likened to night and darknesse. But nowe let vs come backe againe to the matter. The despisers of God, and folke of looce life, or els such as haue nothing in them but hypocritie, may wel prosper for a time, and we see it yea and it standeth vs in hand to be well acquaynted & inured with it: for if we finde it no ueltie to vs, we shalbe troubled and vexed, and we shalbe forced to giue ouer Gods seruice. Therfore it behoueth vs to be at this poynt, that if God suffer the wicked too liue merily, and to reioyce, and to take their pleasure here bylowe: we must not be astonied at it. Marke that for one poynt. And it is an exercise that is very needefull for vs. No doubt but it will seeme hard to vs: howbeit it behoueth vs too accustome our selues too it as I sayd afore. Moreouer lette vs marke secondly, that our Lorde will quench all the sayd light, & when the wicked haue sported themselues a whyle, all their pleasures and pastymes which they haue taken vp must be deereley payd for. And why? It cannot misse but that their light shalbe quēched. Also this is it that Dauid standeth vpon in the 37. Psalme. *For how exhorteth he vs, not too repine at the vngodly when we see them triumph after that maner, and it seemeth that all the world is theirs, and that their life may be esteemed happie, and they themselves also do glory in it, as though no mē were beloued of God but they? VVhat reason doth Dauid alledge to assure vs? for he sayeth that al this shal passe away. Let vs tarie (sayeth he) and we shal see that all the happinesse which the wicked furnise themselves to haue is but cursednesse. True it is that they shal be sure ynough of their good fortune as they terme it, & they shall like of it too too well: but in the end God will throw them downe. Then if we wil not be misprouoked by being in companie with the wicked, we must learne to passe beyōd the world, & to vnderstād that God wil shew howe it is nothing worth too haue had the ease of this world, & that it is a ioy of no cōtinuance. True it is that God doth sometimes beare vp his seruants in their infirmitie, so long till he cut of the edge of the wicked mens prosperitie, according also as it is sayd in the Psalme, that if we should be alwaies in aduersitie without any release, wee might reache out our hande too do euill: that is too say, wee bee so frayle, that although wee called vpon God, and were desirous too serue him: yet might wee be tempted too breake square, if God did not both moderate our afflictions and also repreffe the wicked by giuing thē such blowes as should beate them downe to the ground.*

God then may well execute some of his iudgements euen in this transitorie life, to the intent to support vs after a sorte: but that is not alwayes, nother must we make a generall rule of it as Baldad did. For if we say that God will quenche the light of the wicked, and being demaunded when, do answere, to day, or to morrow: [ I say ] if we set God a terme after that sorte: he will giue vs leaue to be disapoynted of our hope. Therefore lette vs put that into his hande: he knowes the time and season wherein the wicked should be rooted out. Sometimes he fatteth them as men do oxen and swyne, according as it is sayd in the prophet. Now if a mā fat an ox or a swine it is not to trauell them when they be full fedde, it is not to put them to colde and heate, it is not to set them to labour as other beafts: but it is to smutch the Ox and to cut the Swynes throte. Euen so doth God fat the wicked till they come to the brimme of their graue. And therefore let vs marke well what I haue sayd afore, namely that to rest our selues vpon Gods iudgements, we must mount aboute the worlde, and wee muste looke vnto the things that as yet are hidden from our eyes. Thus yee see what we haue to marke. And so when we see the wicked aduanced and all things fall out as they would wish: well, must we thinke it strange? Hath it not bene so from the beginning of the world: Haue not the fathers of old time bene assaulted with the same temptation, and resisted it? Then let vs leaue that to God. Onely let vs know that al the pleasures which the wicked doo take in this worlde, shal turne to their confuzion, and it were much better for them that God had dealt niggardly with them, than to haue giuen them so liberally of his benefites. And why? For according as they haue abused his goodnesse, so must they also be fayne to be punished so much the more grieuouly for their vnthankfulnessse. Also lette vs tarie till God worke in doing his office, that is to say, til he quench the light of the wicked. And herewithall we haue to mark well the maner of speeche that are set downe here: as when Bildad sayeth, *That nettes are layde vnder the feete of the wicked, that they cannot passe but through straits, that when they rise vp they shall be caught as in a pitfall, and that snares are pitched vnder their feete, howbeit that those snares bee couered and are not to be perceyued.* According here vnto Dauid also sayeth: that the wicked shall walke alwayes vpon yce. True it is that their way glistereth, and is layre to the eye: but there is no sure footing for them, & God will make them treade a step awrie to breake their necke before it was once thought of. All these similitudes agree in one: that is to wit, to shewe that although the wicked do prosper, and their happinesse is wondered at, and had in estimation, yea and coueted of all the whole worlde: yet notwithstanding they go to destruction. Euery man will say, I would I were in such a mans cace: but we see not the snares that are couered in the earth. It will seeme that God beareth vp the wicked, and that they haue wings to flie with. But what for that? If they flie high, it is but to tumble downe the more vnhandfomely: and if their feete be vpon the earth, there are snares vnder them. True it is that we see them not: but when wee be warned of them by Gods woorde, we muste looke vpon them by fayth. Notwithstanding if Bildad had vnderstood well what he sayd, he had not bene so hampered in the snares of contrarietie. VVhy so? For in saying that the snares are couered vnder the wicked mens feete, he should haue remembered that it is not in vs to espie them, vntill God shewe them. And when shall that be? Surely it is not for vs to appoynt him any time. Then must men submit themselues too Gods providence, and not sette downe a generall rule or Lawe, to say, God will do so or

so. But let vs on our side looke to applie the sayde doctrine to his right vse. Seing it is sayd that there be snares vnder wicked mens feete: well, let vs pray God to leade vs by the hand, assuring our selues that snares are layde in this worlde for men. For Satan not onely assaileth vs with open warre: but also layeth ambushes for vs, and practizeth our destruction priuily as much as is possible for him. VVee therefore should not know how to step one pace in this present life, but wee shoulde bee in daunger to be caught in his snares. But what for that? VVhen Satan hath layde his snares and grines for vs, and is euen ready to catch vs: our Lorde preferueth vs. Our way is made afore vs, yea and wee be hilde vp and guided by the very Angels, as it is sayde in the 91. Psalme. As for the wicked, they haue their snares alwaies pitched. True it is that they sooth themselues, and other men also do thinke them to be exceeding happie. But that is because they know not what is prepared for them. For it is not ynough to knowe that snares are layde too catch the wicked: but wee muste note also that they bee couered. Therefore when we see a fayre and pleasant way, and the wicked frisking & scoterloping, and it seemeth that God cā no more hold them backe: Yet let not vs cease therefore to conclude, that a horrible destruction is prepared for them. And why? For wee muste not iudge after our owne conceyt and seeming: for such as do so, falsifie the holy Scripture. If wee be desirous to see the snares: it is sayd that they be hidden in the earth: and therefore lette vs bee contented to bee ignorant, till God discouer his iudgements vnto vs: I meane his secreete iudgements which cannot bee conceyued but by fayth. For if wee would haue experience of them after our owne fancie, that were naught. Ye see then how the faythfull ought to brydle themselues as of as God shall seeme to fauour the wicked, and not to be minded to punish them, nor to bring them to account. VVherefore let all good menne stande alwayes vpon this conclusion. VVell, I know not what these mens ende will be: but yet is God the iudge of the worlde: I will wayte patiently, till I see the falling out of the matter: and when I shal haue once perceyued that the wicked are caught, I doubt not but God accomplisheth that which he sayeth, though the meane how he doth it be not knowne to me. Therefore will I not mount aboute my boundes, it suffiseth mee too giue glorie vnto God in all things that he doth, and therewithall too pray him that I may profite my selfe thereby: for it is not for mee to put him too his stint. And here is mention made of *the Heele* purposely. For although Bildad had an eye to that which he had spoken, that is, that the snares were vnder the grounde, so as the wicked were caught with them: yet notwithstanding, vnder that woorde *Heele*, he sheweth that we must not maruel though God make not the wicked to stumble at the first blowe, but suffer them to runne a long race. For when it seemeth that they be come to the vttermost, to triumph more than euer they did: then he beareth them downe, and giueth them such a counterbuffe as maketh them too breake their necke. Therefore we must not wonder at it. Then let vs suffer God to wayte vpon the wicked, and in the ende to take them by the heele to throw them downe headlong. Thus yee see to what purpose the woorde *Heele* ought to serue vs. Now Bildad addeth immediatly, *that fearfulnessse shal dismay him on all sides, and make them to fall euerywhere.* He had sayd that they should marche in narrowe places, & that whither soeuer they went they should not escape the ambushes. True it is that the wicked shall haue roume long and large ynough to sporte in, according as we see how they leape about to and fro: and therefore it seemeth

Jeremie. 12.

43.

Psalm. 91.  
b. 11. 12.

seemeth not that they walke alwayes in streyts. In deede we see it not: but they themselves feele it much better than wee can imagine. Againe, albeit that we see it not continually: yet doth God at length performe that which is sayd here, euen according as Bildad uttereth it: namely that feare shall dismay them. But he mistaketh the woorde feare, as though Gods enemies shoulde needes knowe and conceyue their sinnes too be afraide and to repent them: and that is not so. And why? These two things, namely that the wicked should be amazed with feare, and yet he merry and triumphe, cannot stande together. For when the despyzers of God would be merrie, they ouershoote themselves, they forget themselves, they become beasts, they beleue they be able to worke wonders, and they thinke themselves the happiest men in the worlde that they can anger God. Lo what the ioy of the wicked sorte is: that is too witte, a furious ioy, and a ioy that so bereeues them of their wittes and reason, as it leaues no modestie at all in them. But yet in the meane whyle God doth now and then call them to account, and he summoneth them within, so as they be constreyned to perceyue, that they must be fayne to come before him: And yet for all this they burie that knowledge as muche as they can, and are contented to abyde deafe and blind, and nother to see nor yet to heare what God sheweth & telleth them. Now wee see how wee ought to set fourth this lesson, that wee may practise it too our profite. It is in effect, that although the wicked haue the worlde at will: that is not as much to say as their lyfe is therefore happie. And why? VVhat is the chiefe welfare of man? To bee sure that his conscience is quiet and at reste, so as he may go on in true cōstancie through life and through death, yea and euen be merrie. But doth that befall to the wicked? No: for although they streyne themselves to set

light by God, and to be voyde of sadnesse: yet are they fayne to be sorie & out of quiet spite of their teeth. Hereby wee see that their life is vnhappie, for all the goodes that they can haue. And so if we vnderstand that God will be merciful to vs, although we be vexed on all sides: yet is it a comfort to vs in the middes of all our sorrowes, that we are sure that God wil end them to our profit and welfare, & to the cōfution of our eninies. Thus ye see how we must practyze this lesson. Verely it deserueth to bee discoursed more at length, and so it shall bee by Gods leaue at the next Lecture. But as nowe the present time will not suffer vs to go any further.

Nowe lette vs fall downe before the face of our good God with acknowledgment of our faultes, praying him that when he hath made vs perceyue our selues well woorthie too bee bereft of all light, and too bee caste into horrible darkenesse for reiecting the grace of his holy spirite which hee had offered vs: it may neuerthelessse please him to pitie vs, and like as he hath once inlightened vs by his woorde and holie Ghoste, so too increace the same light more and more in vs, and specially too make vs too prosper in that which hee knoweth too bee fit for vs. And yet in the meane whyle that hee suffer vs not too be tyed to the corruptible goodes of this world, too reste our selues too much vpon them: but that we may alwayes go forewarde too the euerlasting heritage prepared for vs in heauen, so as wee may not bee vanquished by the temptations that may befall vs, but get the vpper hand in al battelles wherwith we be assayed, wayting till our God haue deliuered vs from all miseries of this worlde, and taken vs vp into the blissednesse that is prepared for vs in heauen, where wee shall haue our full contentation. That it may please him to graunt this grace not onely to vs, but also to, &c.

*The. lxxviij. Sermon, which is the second vpon the. xviiij. Chapter.*

12. His strength shalbee in famine, and breaking of anguish shalbee at his side.
13. The firstborne of death shall eate vp his braunches *or the members of his skinne*, yea it shall eate vp his members.
14. His hope shall bee rooted out of his tent, and the king of feare shall make him come.
15. He that is none of his shall dvvell in his tent, and brimstone shall bee povvred vpon his dvvelling place.
16. His rootes shall vvither bylovve, and his boughes shall bee cut off aloft
17. His name shall perish from of the earth, and he shall haue nō more rénoume any vvhere.
18. He shall be cast out of light into darknesse, and driuen quite out of the vvorld.
19. He shall haue nother Sonnes nor graundchildren among the people, nor any ouerliuer in his dvvellings.
20. They that liue after him shall bee astonied at his day, and they that go afore him shall bee caught vvith feare.
21. Surely such are the Tents of the vvicked, and the place of him that knowveth not God.



He haue too go forward with the matter that was begunne yesterday. For here Bildad sheweth that God suffereth not the wicked too scape vnpunished, howsoeuer the worlde go. This saying is very true (as I sayd afore) if it bee rightly vnderstood: that is too wit, protuided that wee minde not too binde God in such wise as wee haue bene wont too do, to punish the wicked after this maner or that maner, but giue him leaue too execute his owne iudgements. And nowe lette vs looke vpon that which followeth. Here Bildad sayeth first of all, *that famine shall bee the strength*

*of the wicked, and that breaking shall be readie [or iust by him] at his side.* VVhen he speaketh of strength, no doubt but he meeneth not all abilities: as if he should say, that the wicked mans nurrishment shall be turned into hunger? And here vnto agreeth the secōd part of the streyne where he addeth, that his sides [or ribbes] shall do nothing else but burst asunder. For the ribbes betoken strength, according as wee knowe that the flashe aione were not able to beare vp a man vnlesse he had ribbes which are of a harder substance, wherein cōsisteth all the force of him. Then in effect we vnderstand that God will so curse the wicked, that although they seeme strong, and well furnished of all that belongs to them, yet shall not that keepe them from broozing

broozing and breaking. And that we may fare the better by this sentence, wee haue to marke, firste that according to the Scripture, Man is not nurrished by only bread but by every woorde that proceedeth out of the mouth of God. VVherein Moyfes doth vs to wit, that the abundance which wee haue is not able to susteyne vs. VVhat then? nothing els but the grace of God. If it please our Lord, we shall be fedde though there want bread, drinke and meate, according as he sayeth, he wil feede those that are his, euen in the time of famine. But contrarywise a man may haue his garners full and well stored, and hee may be so full till he burst: and yet shall he not be sustented euer a whit the more for it. To bee shorte, God shewed once in the Manna, howe it is he onely that susteyneth vs by his power. If the foode that wee eate bee blifed of God, it will serue our turne as the Manna did: and if there be any scarcitie of it, God will well supply it. Againe if Gods blifing bee not vpon vs, nothing can do vs good, wee must needes waxe leane, wee muste needes starue and pine away with our abundance. Then is this sentence of Bildads very true, and we see there are many other textes of Scripture that agree with it. VVherefore let vs learne to profite our selues by it, & let vs vnderstand that we haue nother strength nor sustentance but by the spreading out of Gods goodnesse vpon vs, which is the thing from whence we drawe lyfe, and the meane whereby wee be preferred and maynteyned in our state: and therefore let vs settle our whole trust vpon that. Furthermore when we see the wicked to be strong: lette vs assure our selues that it shall not last euer. True it is that wee muste not imagine as Bildad did, namely that God sheweth to our eyesight the thing that is spoken here: but wee muste tarie patiently, and giue God leaue to execute his iudgements when he shall thinke good. Thus yee see what we haue to marke in this streyne. And now he addeth immediarly, *that the first borne of death shall eate his braunches, or the members of his skinne, yea, it shall eate his members,* for that parcell is repeated. VVhereas mention is made here of the firstborne of death, it behoueth vs too vnderstand some exquisite kinde of death. For when some me die, we see they passe away easily, & God spareth the. Other some are tormented in such wise as they pine away by peecemeale, and are worne away too the harde bones: and other some go away without any feeling. Then let vs marke here, that this woorde, *The firstborne of death,* carieth in it a great force, when a man is hidde as it were vpon the racke, and that God dismayeth him and frayeth him, and wrappes him in anguish on all sides, in somuch that he seeth nothing but a bottomlesse pitte of horrible feare. Bildad therefore sayeth it shall happen after that maner to the wicked. True it is that all of vs are mortall, and that God hath put vs into this worlde with condition to take vs hence againe. Surely we canot come to the heauely life, except the corruptible that is in vs be first put away as S. Paule speaketh. VVhat must be done then? Let every man dispose himself to die, assuring our selues that God doth vs an inestimable grace in vouchsafing too deliuer vs from corruption by the meanes of death: and that although this transitorie lodging of our bodie bee destroyed, yet will he reare vp a new buylding in vs which shall bee much more excellent, in asmuch as wee shall bee clothed with glorie and immortalitie. But on the contrarie parte lette vs assure our selues that our Lord will sende the firstborne of death vpon the wicked, so as theyr death muste bee full of terrour, without any comfort, and vnasswaged of the miserie that is in it. And here yee see that the thing wherein wee differ from the vnbeleeuers is, that although bothe of vs muste bee

fayne too passe through death together, and that the same bee common too all menne without exception: yet notwithstanding God reacheth vs his hande when we come too the poynt of death, so as wee go to him with a quiet minde, and are able too commende our soules vnto him with a true and right ordered trust, that hee may receyue them as a good and faythfull keeper. But as for the wicked, they muste bee fayne too go hence with great violence, and to bee troubled and dismayed, and too striue with God, and to storme, and to haue nothing that may comfort them. Neuerthelesse let vs bethinke vs of that which hath bene sayde: namely, that this thing shall not be alwayes apparant. For sometime God sendeth a violent death too his children. But although their body be payned, yet is not their soule therefore in the worse case. And this is it wherein Bildad was deceyued, according as wee haue alwayes too beare in minde, that wee muste not iudge by eyesight: but for asmuch as Gods iudgements are hidden from vs, and wee know not how God executeth them: we must not vse our owne wit and imagination in that behalfe. Howbeit if God execute his iudgements after a visible maner: let vs marke them, that wee may take good by them. If wee see them not: well, let vs vnderstand that he hath reserued the utterance of them till the last day, for the triall of our fayth. But yet in the meane whyle wee must be fully resolued, that although death be common too all men, yet are the faythfull so comforted and strengthened by Gods goodnesse, as they come willingly vnto him, knowing that he will receyue them, according also as they be sure that he will keepe their soules well and safely vnto the latter day: in so much that they cannot perish, bicause he hath comitted the into the had of our Lord Iesus Christ, and he hath taken them into his protectiō. The faythful therefore wil go willingly vnto death. Contrarywise there lighteth an exquisite and dreadfull death vpon the wicked, by cause that first they knowe not whither they go, and secondly Gods Iustice pursueth them in such wise, as they can conceyue nothing but feare and dismayednesse. VVhen we heare that the sayde priuiledge is giuen too vs, wee haue good cause to thanke our good God, and to prepare our selues to liue or die at his pleasure. Then lette vs not bee stubborne when he goeth about too take vs out of this worlde, sith such comfort is prepared for vs. Nowe it insueth immediatly, *that his hope shall bee rooted out of his tent, and that he shall bee brought too the king of death.* VVhen he sayeth that the hope of the vngodly shall bee rooted out of his tent: thereby it is done vs to vnderstand, that God will for a time lodge such as are vnworthie of it, so as they shall haue ease at will, yea and dwell in palaces, whyle in the meane season the poore faythfull ones shall scarcely haue a little cotage too retyre vnto. Thus the despyzers of God, which are giuen too all naughtinesse, shall dwell in this worlde as though the Lordship thereof belonged too none but them. They shall haue wide & large houses, they shall haue goodly long walkes, and therewithall their trust shall bee in their pleasures: that is to say, they shall thinke themselves so well settled, as they may neuer be shaken, according also as it is sayde in the Psalme, that they shal repine at the order of nature: and if a man looke vpon the buildings that they make here by'owe, it seemeth that they bee so highly aduanced, as the hand of God cannot touche them. Thus yee see the twoo things that are shewed vs in this sentence. And therefore when wee see the despyzers of God in their brauerie, and in their iollitie, let vs not be abasshed at it. VVhy so? For it is not of late dayes that such trade began. Our Lorde will haue vs to behold these things,

Deut. 8. a. 3.

Math. 4. a. 4.

Luke 4. a. 4.

Psal. 33. d. 19.

Psal. 37. d. 19.

Exod. 16.

1. Cor. 15. g. 53.

2. Cor. 5. a. 1.

Psal. 49.  
b. 12.



to the end we may know that we be not yet come to our heritage, but our saluatiō is yet hiddē. Thus must we not be troubled nor offended whē we see the wicked to prosper, & to haue their ful scope, & to haue fayre dwelling-places, yea & to trust in their good fortune, and to be puffed vp with pride, and to haue so suregrounded hope (to their owne seeming) as may be. VVhen we see this, well, it is no newe thing. But what? Let vs marke how it is sayd, *that hope is rooted out of their dwelling place*: that is to say, that although the world see thē in such pōpe now adaies, & so fenced & furnished as they seeme to be rapirde on all sides, and that no harme may come neere thē to incōber thē: & although the world see them well at their ease, and that the same is like to cōtinue with thē euer after: yet wil God performe that which he hath sayde. And it is not for naught that he hath spoken both of theyr dwellingplaces & of their hope. For therein it is shewed vs, that God wil not be letted to execute his vengeance vpō thē, notwithstanding that they be so highly aduanced for a time, and as it were exempted from all the miseries of this worlde. And in the ende it is sayd, *that they shall come too the king of feare*. Like as before, mencion was made of the firstborne of death, to betoken a violent death, & a death that is more terrible than common death: So likewise when Bildad speaketh here of *the king of feare*, he betokeneth a royall and exquisite feare, that is to say, the greatest feare that is to be found. True it is that by this similitude wee may take the Diuell for the king of feare: but the natural meaning is that which I haue touched afore. And surely the firstborne of death, and the king of feare, are all one manner of speeche. So then let vs marke briefly, that here the wicked are threatened to be driuen into such a terrible and excessiue feare, that all the feares in the worlde which the godly do conceyue, are nothing to it. And wee muste marke this sentence well. For if God sende vs any occasion of care and feare, wee be grieued at it: and truly the chiefe benefite that we can wish in this lyfe, is peace, so as wee be set free and exempted from all misdoubting and carefulnesse. Yet notwithstanding if God will haue vs to care, wee muste not therefore be out of quiet. And why? For when we be ouertakē with feare, although the same be grear, yet is it the meane whereby God prouoketh vs to resort vnto him. For we would neuer come to hyde our selues vnder the shadowe of his winges, if wee were safe and sure on all sides. It is with vs as it is with little children: for as long as they be not afraid they sport and play, and runne euerywhere. But if they bee scared with any feare, a man shall not get them out of their mothers lap. The little chickens would neuer gather themselves so hastily vnder their dāmes winges, as when they be scared and put in feare. VVee bee so witleffe, that if wee knowe there is no daunger for vs, wee play the stray beafts. And therefore our Lorde to drawe vs home too him, sēderth vs such feare, as wee be fayne spite of our teeth too acknowledge that our lyfe is vn Timer, if it be not garded by God. Thus ye see whereto the cares and feares that God sendeth to his children, do tende. Againe they be a meane too make them distrust their owne strength. For wee can neuer trust throughly in God, except wee bee discouraged in our selues so as wee know not where too become. Therefore it is good for vs to bee put in feare. Howbeit when wee see the wicked in sure state, lette vs bee of good cheere, for the reste that they inioy as now, muste in the ende be decreely payde for. And why? They shall go too the king of feare: that is too say, they shall haue such flightinges as nothing may deliuer them from them, but they shall liue in extreme torment and anguish: in somuch that if a man would bring them backe

againē to God, he should not preuayle: and if he should tell them that they ought too humble themselves vnto God that they might rest vpō his goodnesse, they should not vnderstand a whit what he ment, nor be able to taste thereof. Behold (I say) what the astonishments of the wicked are, which dally nowadayes with God. Thus ye see in effect what we haue to remēber in this streyne. And consequently it is sayd, *that one which is none of his shall dwell in his tent, and brimstone shall bee powred out vpon his house*.  
 10 Some men set it downe, that he shall dwell in his tente: howbeit by cause it is none of his owne, brimstone shall be cast downe vpon it. But that is harde and streyned. Let vs marke then that Bildad ment rather, that the dwelling-places of the wicked shall perish, or else be conueyed ouer vnto straungers. This is the effect of his meaning here, like as in other textes the like is sayd of vineyardes and landes. And it is the same curse that Moyses pronoucerth against such as obey not God, nor haue not serued him, but haue bene vnthankfull and rebellious towardes  
 20 him. Thou shalt plant vines (sayeth he) and another man shall gather the grapes: thou shalt sowe and another shall reape thy haruest: thou shalt builde houses, and strangers shall dwell in them. Then if this curse be performed, we must acknowledge it to be the hand of God. And (as Bildad sayeth) they that possesse great houses for a time, shall be cast out of them at length, and others shall come into them. Yea and euen while they themselves dwell in them, God wil ouerthrow thē. There shall neede no extortioner to thrust thē out, nor any other enimie to inuade them & to spoyle them of their possēsiōs. For brimstone shall fall  
 30 vpō them frō aboue, that is to say, God will finde meanes vnknowne to mē & extraordinarie, wherby he wil make the wicked to perish, notwithstanding that they be set vp aloft in their shrynes & noman put them out of thē. Yee see in effect what is cōteyned here. And this is a true and very noiable sentence, so we hold vs to the prouiso that hath bene set downe by me. I say we muste beare in mind, that Gods iudgements goe not all after one rate in this world, nor are executed after one visible maner, that our senses may perceyue them. Sometimes God causeth his childrē to be tossed frō post to piller, as we see: nother is  
 40 it of the present time only that S. Paule sayd, we be without reste. Meeneth he that it is a curse layd vpon Gods children, that they should bee alwayes wandering in this world? No: For therby they be taught, to seeke their heritage & rest that is prepared for them aboue. Therefore whereas the faithfull are as birdes vpon a bough (as men say) so as they wote not where to abide, but are remoued to & fro: it is not executed vpon them as a curse, but rather it is turned wholly to their welfare & saluatiō. How-  
 50 beit as oft as we see our Lord leaue the wicked & the despyzers of his woord: it behoueth vs too vnderstand that he giueth a taste of his curse in that case. Againe, when they dwell quietly in their houses and noman troubleth them: God hath thunder and brimstone in his hand, and can soone destroy them. For although all men fauour them, and that the world maynteyne them and holde them vp so as they be throughly fenced en all sides: yet can not al that shet the gate against God, but that he may reuendge on his side when he listeth. Inmediatly there  
 60 followeth, *that his roote shall wither beneath, and his boughes bee cut of aboue*. Here nowe againe Bildad doth vs too vnderstand that the wicked shall be cōfounded, notwithstanding that their state seeme as happie as any may bee. For therevnto dothe this similitude leade vs. Certesse he likeneth them too a tree that is rooted in the ground. Marke me a tree that is well planted, & afterward spreadeth out aboue as wel in trūke as in boughes, which beare  
 leaues,

Deut. 28. 1.  
30.

1. Cor. 4. c. 11



leaves, flowres and frute: and euen such is the outwarde shew of the wicked, and of the despyzers of God: & such similitudes are well woorthie to be noted. For (as I haue declared already) we must not be greued at all when we see that God doth not at the first dashe punish those that steppe out vnto euill, but rather seemeth to beare them good will and to heare their petitions. This troubleth vs, and our desires boyle within vs, so as we would fayne that God should take vengeance out of hande. So much the more then behoueth it vs too marke well how it is sayde here, that the wicked may wel be like vnto fayre trees, according as it is sayde in the 37. Psalme, I haue seene the vngodly aduanced so high, as he seemed like a Cedre of Libanus. For like as Ceders are higher than other trees: euen so are the wicked among men, in somuch as it seemeth that all men els should stoupe vnder thē. But what for that? I went by, (sayeth Dauid) and kept on my way, and when I came backe againe I sawe there was no print of them remaining. VVhereas he sayeth he went by, he meeneth that he taried patiently till God had accomplished his worke, and that the full time was come. Euen so must we do: when we see the wicked in prosperitie, the same must not hinder vs from following our course, till we be come thither as God calleth vs. Thus yee see what wee haue to marke in this text, for the first poynt. Secondly it behoueth vs too marke this threatening: that when the wicked shal haue taken deepe roote, and be come to such prosperitie as there is no likelihood that euer any winde or storme shall shake them: then shall their roote wither beneath: that is to say, then will God worke after such a sorte, as they shall be throwne downe and consumed: and theyr branches shal be cut off aboue: that is to say, God will persecute them by all meanes. Now when wee see this, let vs resort to the promises that are giuen to Gods children: according as it is sayd, that the man which feareth God shal be like a tree planted by a riuers side, which alwayes draweth moysture and nurrishment too it, and that such as are of a perfect beleefe in God, are like ther-vnto, as it is sayd in Ieremie. Therefore let vs pray God that we may drawe moysture frō him, and that the thing which is spoken in another place of the Psalmes, may be fulfilled in vs: namely that the righteous shall florish as the palme tree, & prosper euen in the house of the Lord: Also let vs pray our Lorde to nurrish our roote beneath, that although we carie no outwarde shewe before men, yet we may not cease to haue our life hidden in Christe. And that if it please him too giue vs any countenance, the same may be to the magnifying of his blissing, so as wee may be an example and recorde of his goodnesse: & that if it please him at any time to cut off our boughes, he will also make that too turne to our profite, as when a man cutteth or shreddeth a vine, it is too make it beare good fruyte afterwarde, whereas if it were lette alone it would growe wilde. Then lette vs be sure that if it please God to cut off our boughes, it is too make vs yeelde the more fruyte in him by taking away that which is superfluous in vs, that all things may turne too our benefite. Besides this, it will serue also to restrayne vs from being tempted too pray God too make vs like the wicked, that is too wit, to make vs prosper as they do. Thus muche concerning this similitude. And it is also sayd, that their memoriall shall perish in earth, and that they shall haue no more renoume any where. True it is that wee must not put our trust in this worlde, too seeke renoume and glorie here. For the holy Scripture mocketh such kinde of vanitie, saying that suche as doo settle their names in earth, knowe not what God and his kingdome meene. Therefore we must not be desirous too make our selues

renowned in this worlde. Yet is it not in vayne also that God hath promised it as a blissing too his children, that their name shall continue for euer, and that it shall be blissed. And how is that? It is bycause our Lorde (spyte of the churlishnesse of the worlde) will notwithstanding make his seruants honorable and in good estimation. They may be despized for a tyme, yea and subiect too many slaunders and reproches. But God will deliuer them at length, and bring too passe that their rightuousnesse shall be knowne. Yee see then that the memoriall of good men and Gods children shall be blissed. True it is, that this is not alwayes accomplished in the world, but yet it falleth out so oftentimes. Againe whereas God speaketh of renoume or memoriall, he meeneth it in respect of such as haue discretion too iudge. For the vnbeleuers are blinde and ignorāt in discerning Gods children aright: but yet doth not that diminish any thing of the promise that God maketh vs. But nowe lette vs come too Bildads saying, that *the memoriall of the wicked shall perish*. Lette vs marke that his so saying is a curse peculiarly belonging too the despyzers of God, according too that which I haue touched already. For they be drunken in their foolish ambitiō, so as they beare themselves in hande that their name shall neuer fade in the worlde but men shall haue it in remembrance for euer. But wee see howe it goeth cleane contrarie with them. For what is the cause that they turmoyle themselves after that sort? It is too haue men to talke of them. VVell then, are the despyzers of God desirous too make themselves renowned in the mouths of men? God will turne it quyte and cleane to the contrarie. For if their remembrance continue: it shall be in reproche, and men shall not speake of them but in skorne and mockage. And as for them that haue bene caried away with this sayd vayne desire, do wee not see that God hath buried them, so as menne coulde no more tell what was become of them? VVhereas it seemed that they should be talked of whyle the world indured, and whereas they themselves surmyzed that euery of them shoulde become greatest, (for although they sawe many go before them, yet did euery of them thinke with himselfe, I shall be chiefest:) yet hath God buried them as I sayde afore, and if men speake of them, after what maner is it? Euery man is made priuie too their naughtinesse and shame. And doth not this come of the sayd curse of God? Therefore let vs marke that Bildad hath expressed here the chiefe thing that those kinde of men seeke which are giuen to the world. And that ought too be well marked. For if God make our name too perish too the worldward: what loze wee by it: what harme haue wee by it? For wee knowe our names are written in the booke of lyfe. Be glad (sayeth our Lord Iesus Christ too his Disciples) for your names are written in Gods registers to your euerlasting saluation. Is not this ynough to content vs? VVee be not like these fooles that haue none other immortalitie than too make themselves too be spoken of. For that were ouergreat fondnesse. But wee know that God hath written our names in his booke, and ingroced the recorde with his owne hande, that is too say, in his owne euerlasting determination, (for Gods hande is the vchaugeable ordinance that hee hath appoynted) and afterwarde ratified the whole with the bloud of our Lorde Iesus Christ, and finally sealed it by the working of his holy spirite. Seing then that we haue our memoriall there among the Angelles of heauen, and among the Patriarkes, Prophets and Apostles: haue wee not cause too be contented? And so albeit that our remembrance be razed out of the worlde: yet shall wee looze nothing by it. But wee see that

*Psal. 37. g.*  
*35-36.*

*Psal. 1. a. 3.*

*Ierem. 17. a.*  
*7. 8.*

*Psal. 52. b.*  
*10. & 92.*  
*c. 13.*

*Iohn. 15. a. 2.*

*Psal. 49. b.*  
*12.*

*Psal. 112. b. 9*

*Prover. 10.*  
*b. 7.*  
*Ecclesiast. 39*  
*b. 13.*

*Luke. 10. d.*  
*20.*

that God maketh the memoriall of his seruants too be blessed, (as I sayde afore) notwithstanding that they be despyzed for a time, and counted in the worlde to be dirt and dung, as Saint Paule speaketh: for he likeneth them to guttes full of filthinesse that are cast away. Thus then the faythfull are exercyzed for a time, yea and they are vnder the curse of men, as though they bare all the sinnes of the worlde: but in the ende God maketh their rightuoufnesse too shine foorth as the breake of the day, and they are had in blessed remembrance. VVe see that Abraham in his tyme was despyzed and shaken off. VVhat may a man thinke of Iacob? and yet wee see that their memoriall is blessed. Euerie man ranne vpon Dauid, they cursed him, they spyted him, he became as a worme of the grounde, hee was made a skorne and mockingstocke too the veryest rascalles, and euery man did as it were lothe him: and yet notwithstanding, wee see that his remembrance is blisfed, yea euen in Gods Church. For as for the vnbeleuers, a man must not seeke too haue any renowme or remembrance among them, bicause they be wretched blinde soules that cannot iudge nor are able too discerne betweene white and blacke. Thus yee see what wee haue too marke in this sentence. And consequently heere is added, *That they shall bee cast oute of light intoo darkenesse, that they shall bee driuen oute of the worlde, that they shall haue neyther children nor Graundechildren among the people, and that they shall haue no ouerliuer or heyre in the lande where they dwell.* Heere Bildad confirmeth the matter that hee had treated of: which is, that if God make the wicked too prosper, that is not alwayes. And that is verie true. For what happinesse is there in their state, seing that all their laughter muste bee turned intoo sorow. So then let vs assure our selues that the present light of the wicked serues but too leade them intoo the way of darkenesse. VVhen wee heare this: if wee bee in darkenesse (that is too say in aduersitie, according also as the worde importeth) so as wee wote not on which syde too turne vs, bycause wee be besette with so many miseries round aboute, as wee see no way oute of them: well, let vs for oure parte assure oure selues, that the same darkenesse bee it neuer so greate, shall bee a pathe too leade vs too Gods light. For hee hath woonderfull meanes too leade his children too saluation, yea euen when hee seemeth fully mynded to destroy them. Are we then as it were vndone? Let vs assure our selues, that by that meanes God draweth vs to saluation. Are we in thicke darkenesse, let vs assure our selues that he can well bring vs to light. Thus yee see what wee haue to gather vpon this text. Contrariwyse, doo wee see the wicked puffed vp with their nobilitie, and make greate braucryes, and spreade oute their wings? VVell, it is true that they are in greate brightnesse: but let vs tarie till God perfourme that whiche is sayde heere: that is too witte, till hee bring darkenesse vpon them. Thus (as wee see) heere is a verie profitable thing for vs too knowe: which is, that although God make the wicked too prosper for a tyme: their cace is neuer the better for it, for alwayes the ende muste bee looked vntoo. And contrarywise, though the poore faythfull ones bee distressed heere, so as they wote not where too become: their state is neuer the worse for all that. And why? Let vs looke vpon the ende: whiche is, that by this darkenesse God meeneth too bring them light. Againe, whereas it is sayde that the wicked shall haue neyther children nor offspring, nor leaue any heyres in their dwellings: that is according too the curse of the lawe. For it is sayde that issue is a blisfing of God. And although

our Lorde would that all the benefites of this life should be dedicated vntoo him, and that men shoulde acknowledge him too bee the authour of them, and yeelde him prayse for them: yet notwithstanding hee auoucheth it too bee a speciall benefite when hee giueth men issue.

Now although the law were not yet written in Bildads time: yet had hee the same doctrine printed in his hart by God: that is too witte, that our Lorde will roote out the wicked, so as hee will not leaue one of their race, but all shall bee brought too naught. If any man alledge, that our Lorde doth often suffer euen his owne children too bee barraine: the answer herevnto is, that such manner of cursings are oftentimes turned into blisfings vntoo Gods children. Neyther must wee make a generall and indifferent rule too say, that God dooth in all caces woork his sayings visibly too the eye. For wee muste leaue the choyce of that too himselfe to dispoze thereof in tyme and place as hee shall thinke good. VVe maye see then that sometymes a faythfull man and one that feareth God shall haue no issue in the worlde: and yet is it not too bee sayde therefore, that hee is cursed of God. For beholde the firste rightuous man: what issue left hee behinde him? Yea and when the promise was made too Abraham, that his offspring shoulde bee as the sande of the Sea, and as the starres of the Skye. Had hee a great number of children? Howe many children left hee after his death? True it is that hee had diuerse other children besydes Isaac: but God did cutte them off, according also as they were not woorthie too bee Abrahams children. True it is also that after him his sonne Isaac had but twoo children: and one of them was a murderer in his hart, by meanes whereof he was faine too put awaye the other, and too banishe him hys house. VVe see then that although the godly leaue no children after their deceasse: yet are they not therefore the lesse blessed of God. For they haue an euerlasting fatherhoode in heauen, in that it pleaseth God too ioyne them not onely with all the Saincts and faythfull ones: but with the Angelles also. But as for the wicked, it is too bee knowne that the want of issue is a curse of God vntoo them. For too their seeming, all were forlorne with them, if they might not haue an heyre to succede them. And God disappoynteth them of it by his rightfull vengeance, and as by a punishment meete for them, bycause it is altoogither agaynst the irkyng. This is it that wee haue too marke in this streyne. Nowe furthermore Bildad concludeth in the ende, *that such as come after them shall bee amazed at it, and such as go afore them shall bee afrayde, and that such is the dwelling of the wicked, and of those that feare not God.* This serueth too confirme this matter: that is too witte, that God will punishe the wicked in suche wise, as the worlde shall bee astonished at the sight of their state, it shall bee so vnhappy. This saying is verie true, and wee ought too aduauntage our selues greatly by it, and beare it well in minde, provided that we follow not Bildad in inclosing Iob and all such as are afflicted, within the sayde cursednesse. And why? For (as I haue sayde) aduersities light vpon Gods children, as well as vpon the wicked. VVe must alwayes beware that we let God alone with the guyding of all things, as vnto whome it belongeth. So then if wee bee poore and afflicted, so as the worlde esteemeth vs as wretches: let vs not therefore ceasse to rest vpon the goodnesse of oure God, and too wayte his leysure till he deliuer vs for a full adoo, from all oure necessities and afflictions, [which thing he will doo,] if wee referre all vnto him.

Nowe let vs fall downe before the face of our good God with acknowledgement of oure faultes, praying him too make vs feele them in such wise, as wee maye humble our selues and be sorie for them, and learne too take more profite of the miseries and aduersities that are sent vs in this worlde, than wee haue done hitherto: that vpon the knowledge of our faultes and sinnes, wee may enter intoo examination of our lyfe, too mis-

like of our vices, to the ende that being receyued to mercie by the meane of our Lorde Iesus Christ we may haue the more matter and occasion too trust too his goodnesse for the time to come, so that whereas wee haue too walke through many miseries and aduersities in this worlde, we may not therefore ceasse to obey him alwayes to the end. That it may please him too graunt this grace, not onely too vs, but also, &c.

*The .lxix. Sermon, which is the first vpon the .xix. Chapter.*

I Ob answered and sayde.

2. How long will ye greue my hart, and vndermine me with your vvordes?
3. Yee haue already ten times put me to confusion, and are not ashamed, and yee are hardened agaynst mee.
4. If I haue done amisse, my sinne shall abide with mee.
5. But you magnifie your selues, and vaunt your selues at my miserie,
6. Know ye that God hath beseged me with his povver, & beset me round about with his nets.
7. If I crie out by reason of violence, he answereth me not: If I shreke out yet haue I no right.
8. He hath set vp my vvay, so as there is no passage out, and hee hath put darknesse in my path.
9. He hath bereft me of my glorie, he hath taken the crowne avway from my heade.
10. He hath destroyed mee on all sides, and I am vanished avway: he hath taken avway my hope as the hope of a tree.
11. His anger is kindled agaynst me, and he counteth me as hisemie.
12. His armies are come, they haue inclosed me, & they haue pitched their camp about my tent.



Ye haue seene what Bildads intent was in rebuking Iob. He tooke this <sup>30</sup> for a generall grounde, that God leaueth not the wicked unpunished. And therevpon hee concluded, that Iob must needs bee of that number, sith that God afflicted him so greuously. But Iob disproueth him, because it is not for men too deeme of his lyfe by the aduersities that hee endured, so much as God punisheth him not for his offences, but executeth some other determination that is secreete and vnknowne too men. Howbeit before he come to that poynt, hee complayneth of hys freendes, for beeing so hardhearted towards him. *Ye are not ashamed (sayth he) to put me too confusion so often times already: you haue barked your selues agaynst me, or you haue made your selues straungers too mee: for the Hebrew worde may import the one as well as the other. But the fittest is, that they had hardened themselves, in not hauing pitie nor compasison vpon his miseries. Now then wee see whereto this plaint tenderh. Howbeit whereas he sayth that if hee haue done amisse, his sinne shall abide <sup>50</sup> in him: therein he sheweth himselfe too haue bene ouerpassionate. For if he had done amisse, it was for him too receyue correction peaceably. But to say let me alone, I shall beare mine owne punishment: no man shall take harme by my sin but my selfe, is a maner of speaking that agreeth to an vnreclaymable and desperate person, rather than to a childe of God. Neuerthelesse, Iob was tempted therevnto, when he sawe he coulde haue no reason at his freendes handes. But yet he returneth to the principall and standeth not vpon the other poynt, because he had an euill cace. And he sayth, I thinke ye to preuayle agaynst me by vaunting your selues because ye see mee in such plight: or thinke you that my cace is past recouerie, and that I shall bee damned, by cause ye see mee too bee as miserable a creature as may bee? Knowe ye (sayth he) that God hath ouerthrowne mee in iudgement (that is to say, yee must not dispute heere by reason: for God ruleth not himselfe according to mans capacitie) I can haue no right at his bande. I may well contende, but yet must I*

stande too my harmes, I must be oppressed, and yet if I crie, or if I make moane, my miserie is neuer the more assuaged, It booteth mee not, for hee hath set me himselfe too bee mineemie, hee hath sent mee innumerable miseries, like an armie to beseege me. I am tormented, and which worse is, I see no issue in all my way, and it seemeth that hee hath inclosed mee, and locked mee vp, and that there is no maner of meane to scape the miseries that presse me and torment mee. This were verie straunge talke at the first sight, if wee had not already vnderstoode partely wher vpon Iob groundeth himselfe, and that the same were not nowe newly agayne brought to remembrance, as it shall bee shewed anon by Gods leaue. But let vs go forwarde with Iobs talke. This complaint which hee maketh too his freendes is iust: that is to witte, that it was a pleasure too them too put him too confusion. Nowe (as I haue sayde heere toofore) if a man bee smitten with Gods roddes, although there be iust cause to finde fault with him, yet must the same be done with a milde spirit, that the medicine be not too sharpe, considering that the hand of God hath rigour ynough in it selfe, without adding any more to it. If a man beare himselfe stoutly agaynst God, and seeme not to feel any miserie, but playeth the man, and is not by any meanes reformable: there we haue to vse greater sharpnesse. For when men abuse Gods pacience and goodnesse, such statelnesse must be tamed. And if God handle them not at the first as they deserue so as they become more hardhearted and wilfull because he beareth with them: then ye see wherin he ought to vse greater rigor. For it is not to be borne that men should outface god after that sort, & turn his goodnesse and gentlenesse into such poison, therby to inuenim themselves more and more agaynst him. Let a man handle them mildely and they runne riot in their delightes, so as they become as it were bewitched, and a man cannot wring any reason out of them, nor draw them to repentance. But if a man be hartbroken, and it is to be sene that God hath wrought with him in such wise already, as we ought to be moued too compasison: what a matter were it too set vpon him with rigour? VVee shoulde shewe

shewe our selues too haue no manhood in vs. True it is that if a man were afflicted as much as were possible, yet if we see him still hardharted against God, & that all the corrections which he hath receyued haue not amended him, there it behoueth to vse rigour. But yet neuertheless we muste still haue pitie of the miserie that wee see him in, and if wee bee kindeharted, there will be some mitigation and gentlenesse, and wee will vse him after some quiet fashion. Now as for Iobs friends, there was no suche dealing in them. For had they taken things as they ought, they had founde that he humbled himselfe vnder the hand of God. And surely although it seemed straunge too him too bee handled so: Yet notwithstanding he ceased not too confesse that God was his iudge, and had all power ouer him. Therevpon they fall too rayling at him, and beare him in hande cleane contrarie to the truthe, that he was a wicked man, that there was nothing but hypocrisie in him, that he had neuer serued God hartily, and that they whiche were not afflicted as hee was, were muche better and rightuouser than hee. If Iob woulde haue agreed with them, hee muste haue renounced God, and spoken agaynst his owne conscience. Yee see then wherevpon hee standeth. And hereby we bee taught, that when God afflicteth any of oure neighbours, wee muste nor by and by conclude that they bee the worste men aliue. But wee muste haue regarde too iudge vprightly, as wee woulde haue other men too doo by vs, and too say: It may be that Gods meening is but too trie their pacience. Although they haue walked vprightly before him, and with a good zeale: yet notwithstanding hee intendeth that wee shoulde haue mirrours. And if it please him too conceale the cause from vs, or if they haue done amisse, and God doo punishe them: yet muste wee not measure their sinnes by the punishment that we see. And why? For hee behaueth himselfe more hardly towarde the righteous than towarde the wooser sort, bycause he reserueth the wickedest till the ende: and that is too make them the more vnexcusable. For they do nothing else but heape vp store of his wrath, and horrible vengeance vpon their owne heades. Yee see then howe it becommeth vs too bee wize and modest when wee see poore men in aduersitie, too the ende that wee go not the wrong way too worke. Again, although God shew vs as it were with his finger, that there is iust cause when hee sendeth such miseries vpon any man: let vs learne too make oure owne profite of it. And that wee may so doo, let vs haue an eye to our selues. For when God maketh vs too perceyue his iudgements after that sort, his intent is too instruct vs at another mans cost. Therefore it is too no purpose for vs too condemne suche as are in aduersitie, without hauing regarde too our selues. But it behoueth euerie of vs too enter intoo himselfe, and too bethinke him, Alas, in that my God hath preserued mee, I am bounde vntoo him for it: yea and I also may bee chastized some one way or other. Wherefore I must acknowledge, that my God spareth me: and that whereas I am not scourged with extremitie, and specially for that I am at mine ease and rest, the same cometh of his meere mercie. I say, let vs acknowledge these things, that wee may haue occasion too bee oure owne iudges, and not too condemne otherfoikes without looking to our selues. And by the way we see what a temptation it is, when men giue an vntowarde and wrongfull iudgement of vs, and that it is verie hard too keepe measure in that case, sith that Iob (who had suche a paciennesse as we haue scene, and as the Scripture reporteth of him) hath notwithstanding ouerleaped by

boundes, and was not able so too bridle himselfe, as no euill worde might scape from him True it is that he hath good right too complaine: but yet for all that, it is the saying of an vnreclamable person, to say, if I haue done amisse, my fault shall abide with mee. For although men be so vnkinde too vs when wee haue done amisse, (as wee see some that haue too fire a zeale, or at leastwise not so milde a harte as were requisite:) yet muste Gods children alwayes humble themselues. For what knowe wee whither God bee priue too mo faultes in vs, than wee oure selues wote of? And surely wee perceyue not the tenth part of oure sinnes. God therefore dooth nowe and then sende vs some harder chastyement than wee thinke conuenient: but that is bycause wee knowe not oure owne diseafe. VVee see that Dauid had the selfe same consideration towards Semei. He knewe verie well that Semei was a lewde fellowe, and that hee was not ledde agaynste him but of a cankerde and bitter minde: and yet notwithstanding hee sayeth, who can tell whither God hath commaunded him too rayle so vpon mee or no? Yee see howe Dauid considereth that God hilde him in his handes, and that it was his will too haue him delt withall so rudely. Nowe if the wicked mens persecuting of vs bee too bee fathered vpon God, bycause he serueth his turne with them as with whippes to strike vs iustly withall: what shall we thinke when wee see that men doo of a good zeale labour too refourme vs, and are desirous of our welfare? If they come not too vs with such suche gentlenesse as were requisite, shall wee therefore play the looce Coltes, and reiect all that is spoken? VVhat discretion were that? VVee shewe well thereby, that wee bee not gouerned by Gods spirite in any wise. But wee see that Iob was tempted after the same maner, and therefore wee must bee the warer. For if it befell so too a man that was as an Angell of heauen: I pray you what will become of vs, if wee keepe not good watche agaynst Satan? VVill he not soone haue put vs too a foyle? And surely if hee once get an entrie intoo vs, wee knowe not well on whiche syde too turne vs, too come againe too our right way when wee bee oute of it. So then, let this sentence serue vs too suche instruction as I haue spoken of: that is too witte, that if men lifte vp themselues in that wise agaynste vs, and bee too seerce vpon vs, and bee not so modest as were requisite: yet notwithstanding, it behoueth vs to vnderitande, that it will bee alwayes for our welfare to receiue the corrections that are laid vpon vs. And for the humbling of our selues, let vs learne too enter intoo our selues, and let vs neyther fret nor repine when men rebuke vs somewhat sharply, and discouer our lewdnesse. VVherefore is it that men (as we see) doo ostentimes storme without rule and modestie? It is bycause they haue not an eye vnto God. For if the partie that is appeached woulde consider, Verely I haue done amisse, I finde my selfe blame worthie, I may well excuse my selfe afore men, but let mee iustifie my selfe, let mee bleare the eies both of my selfe and of my neighbors, and let mee imagine that I haue great wrong done me: alas yet can I not scape the hande of God: VVhat shall I gayne then by seeking many krinkes, and by excusing my selfe too the worldward? For lo, God will condemne me. And moreover the matter standeth not simply vpon being cyted before the heavenly iudge: but behold mine own conscience doth so crie out vpon me, as I carie both my iudge & my hangman with me. The sith it is so, were it not better for me to yeld my selfe guiltie, and to cast down my head, & to consider that God seeth all thing, & that in asmuch as he handleth me so, I should



acknowledge that the same is a fit medicine for me, and that although it seeme bitter too mee, and I could find in my hart too refuse it if it were possible, yet it is for my behoofe to yeelde too it? Yee see then what wee haue too marke in this sentence. Furthermore let vs learne too bee quickesighted in espying our owne faultes when God visiteth vs, assuring our selues that in so dooing he sheweth vs singular fauour. For we see howe we be inclined of nature too hypocrisie: and therevpon euerie of vs dooth so flatter and soade himselfe in his owne sinnes, that if wee were not preuented on the other syde, there were none of vs all but hee woulde welter in his owne filthinesse. And what woulde become of it in the ende? VVee shall runne on from euill too worse till Satan get the full possession of vs, and then shall we bee so caryed away, that there shall remayne nothing but blockishnesse in vs, according as it is sayde in the Prouerbes, and as Saint Paule speaketh also. For behold, the extreemest of all miseries is, when men haue no more remorse, but are so caryed away and giuen vp into the handes of Satan, as they are no more wounded too feele their sinnes, and too bewaile them before God. And surely wee shoulde all of vs come too that poynt, if God withhilde vs not by stirring vp men now and then too inforce vs too feele oure sinnes by disco- uering them when wee haue forgotten them, and thinke them too bee well hidden, and by putting vs in minde, that whereas wee haue turned oure backes vpon oure iudge, it behoueth vs too come before him. Therefore (as I sayde) yee see heere a benefite that is not too bee despyzed. For if wee refused the corrections that are put too vs: it is all one as if wee laboured to quench the light of Gods spirite. VVee bee in darkenesse so long as oure sinnes are hidden: and God commeth too light vs vp his Cresset, too giue vs light to see our owne wantes: but yet had wee leuer too haue kercheefes too blindefolde our selues withall, and cannot finde in oure hartes too haue them taken away: wee refuse the light, and like better of darkenesse. I pray you what an vnthankfulnesse is this? I pray you is it not a detestable sacriledge when wee resist Gods spirite after that sort, who reacheth vs his hande, and is willing too bring vs backe into the way of saluation? Yee see then that the speciall poynt which we haue too marke in this sentence, is that wee muste not say, If I haue done amisse, I shall beare mine owne burthen, other men shall not suffer punishment for mee, I say let vs nor stryue after that fashion, but let vs consider that God giueth his giftes too others too communicate them vntoo vs: and when hee sendeth vs any man too shewe vs oure faultes, it is a recorde of his goodnesse, that hee hathe still a care of vs, and is desirous too reserue vs too himselfe. And in verie deede if wee bee restie and kicke agaynst the spurre, reiecting the corrections offered vs by men: that maner of vnthankfulnesse shooteth at God himselfe, it is hee to whome the wrong is done, and it is he also that shall reuenge it.

I therefore let vs keepe our selues from falling intoo such pryde, and let vs bethinke vs, that whensoever we haue done amisse, it is high tyme for vs to come home too our selues, and too consider oure owne euill, that it may bee remedied. But nowe let vs come too the seconde poynt which is the cheefe. For (as hath bene declared heeretoofoore) Iob did not vtterly refuse correction: but did cast forth these woordes as a blast of winde. And it hath bene noted heeretoofoore, that in this booke Iob speaketh not onely what bee was fully resolved of in him selfe: but also vttereth the fittes

of his affections after as hee was moued inwardely, howbeit that hee withtooode them and restreyned them so as hee was forie for them afterwarde. Nowe therefore hee giueth ouer that which hee had sayde, and passing not for it, commeth too the principall poynt. For hee knewe that the other was but wandering talke, and not grounded eyther vpon reason or truth. So returneth hee too the defence of his case: which is, that hys freendes vnder colour of comforting him, doo vaunt themselves agaynst him, yea and that their vaunting of themselves is without alledging of any thing but hys reproofe too put him too confuzion, and came thither with such harde and shamelesse hartes, as there was neither manhoode nor modestie in them. Thus ye see Iobs meening.

And further hee concludeth alwayes that God doth not punishe him for his sinnes, but that hee handleth him after a straunge fashion, suche as men are not acquainted with. And surely heere hee complayneth *that if hee trie out, there is no reason for him, because that God is as it were his enimie.* Heereby wee be taught, first that if we will doo oure neighbours good in rebulking them of their faultes: it behoueth vs too bee well sure, that they haue done amisse, and that wee finde fault with them iustly, and not vpon single coniectures: for it was an euill maner of proceeding of Iobs freendes, to condemne him bicause God scourged him. VVee muste bee of another mynde, as I haue sayde already. For God keepeth not alwayes one rate, too punishe none but suche as haue done amisse: nay rather, oftentimes the rightoufests are troubled muche more than the others, as wee see: for according as God hath delt of his power vnto them, so doth he also trie them too the vttermost.

It behoueth vs to beare this well in minde, to the ende we bee not greeued when wee see wee must walke in the selfe same way that they doo. For ought it to mislyke vs, that God spareth vs no more than those whome hee loued more than all other men? VVoulde wee bee more priuiledged than the holy fathers that haue had so excellent witnessse of the holie Ghost? So then if wee shoulde condemne or acquitte euerie man according to Gods handling of him: all the poore folke in the world, all the sicke folke, all despyzed folke, and all folke that are out of credite or estimation, should be wicked men. And what a dealing were that? For those are they whom God chooseth too bee his, those are they whom he acknowledgeth and auoucheth to be his children. And contrariwise, as for them that are placed in honour and dignitie, God aduanceth them after that fashion, to the intent their fall should be the deadlier, specially if they abuse his gift. Such as haue riches are so swallowed vp into them, as they be as it were an entring into hell: and they become so drunken in their prosperitie, and doo so vaunt themselves agaynst God, that the goodes which they possesse do crie out for vengeance agaynst them. VVee see that such as are strongest, are like stubburne horses that cannot be broken nor brought to handsomnesse, and to be short, there seemeth to be nothing else in the but rage agaynst God. Thus ye see an ouerspitemfull and frowarde iudgement. And therefore let vs learne too holde suche an euen hande as wee condemne not men but by Gods lawe, nor before such time as we bee sure of their faults, so as we may discern them. As for the persons let vs alwayes reserue them to Gods hand, vntill there appeare some certaine marke that God hath reiected them. I hen let vs not of oure parte bee hastie too take vpon vs the thing that is not lawefull. Thus yee see what wee haue too sticke too in this sentence. Neuerthelesse I haue



haue sayde alreadie that Iobs meening is verie true: that is too wite, that hee is not punished for his sinnes: but yet it followeth not therefore but that hee ouershot himselfe in his passions. And that ought alwayes too humble vs the more. For when wee see suche a man that was indued with so greate graces, was not able too holde himselfe from swaruing aside, what shall become of vs? Nowe according heerevntoo hee sayeth, *That God had ouertrowne him*: that is too say, that hee commeth agaynst him after such a disordered maner, as is altoogither oute of square, and hath no indifferencie in it. This may bee spoken in suche a sense as shall not bee euill. For I haue declared heeretoofores, that there is in God a double rightuoufnesse. The one is, that which hee hath set foorth in his lawe: and that rightuoufnesse is well knowne and apparant too vs: it is oure rule [too liue by.] But there is yet another higher rightuoufnesse in God which is secrete and hidden from vs. For when wee shall haue fulfilled the whole lawe, (which is impossi-  
ble too doo, but we will put the  
cace it were done) yet haue wee not satisfied God according to his perfect rightuoufnesse: but we shall haue contented him according too the seruice that hee requireth of vs, and according too the abilitie of our humane nature. I meane not suche abilitie as wee haue had since Adam sinned: but suche as wee had by oure creation from God. Put the cace then that wee were Angelles: go too, wee might fulfill the lawe of God: but that were not answerable too his soueraine rightfulnessse, for that is farre higher than all oure vnderstanding is able too reache vntoo, there is no proportionableness betwixt them. So then, our Lorde dooth nowe and then punishe men for their sinnes, euen according to the curses that hee hath set foorth in his lawe. Otherwhiles hee hath no such respect in punishing them, but reserueth the intent of it in his owne secrete purpose, as wee see in his afflicting of Iob. For if it be demaunded why hee did it: when wee haue sought the vttermost, wee shall not finde it too bee for his sinnes, and therefore there muste needes bee some other cause. **V**Wee see what troubles Iacob indured: and yet for all that hee had serued God purely. And what say yee to his fathers, Abraham, and Isaac? It shoulde seeme that God had conspired agaynst them, too make them passe through all the aduersities and miseries that coulde bee deuized. As muche is too bee sayde of Dauid. **V**Was it for that they were more disordered than other men, and for that they had deserued more rigorous punishment? No. But yee see that God hath secrete iudgements whiche are hidden from vs for a tyme. Therefore Iobs meening heere, is that the affliction which he endureth muste not be taken as one of the common punishments that are implied in the threatnings that God hath published in his lawe: but that there is a higher cause which cannot bee knowne of men. Surely if Iob had simply had that respect with him, hee had had good reason in his so dooing. But when he sayth *that God had ouertrowne him*, and all was oute of order: he sheweth himselfe too bee ouermaystred of his affections. True it is that he alwayes knewe God too bee rightuous: according as wee see that although hee were shaken, and that such woordes had escaped him, yet hee returneth home againe, and acknowledgeth that hee ought too holde his mouth shette. Neuerthelesse hee ceaseth not too haue his skumme, as a boyling pot that seetheth vp into great wallops muste needes spirt ouer on one side or other. Euen so dooth Iob. And it behoueth vs too knowe that hee stormeth too much agaynst God: which

thing is greatly for our profite, if we can applie it to our instruction. Fortouching the first place, wee shall haue profited greatly, if wee beare away this lesson, that God dooth sometimes punishe men not in respect of their sinnes, but too humble them, bicause his intent is too shewe that hee hath full authoritie ouer his creatures, and hath ordeyned them as mirrours of pacience, bicause hee will make them too feele their owne infirmities, that they maye knowe themselues the better when they perceyue that there be couert vices in them which are discouered by afflictions, and that they haue not had such constancie in them, as were requisite, but haue swarued asyde: and that when they shall haue seene themselues so stumbled, they maye bee the more prouoked to call vpon God, knowing that if hee had not reached them his hande, they had bene vtterly vndone. And surely whensoeuer we indure anye affliction: the best remedie is for vs to enter into the knowing of our sinnes, and euery man to accuse himselfe, saying: Alas, I haue offended my God so manye wayes, that if hee shoulde punishe me a hundred folde, I haue deserued it, and much more. Againe, if wee see not alwayes wherefore God scourgeth vs: let vs saye, **V**Vell Lorde, thou art righteous. Although I bee not able to attayne to the reason of thyne intent: it ought to suffyse mee too knowe that thou doest not anye thing, but rightly and indifferently. Then let vs assure our selues, that wee haue true wysedome, if wee can so glorifie **G O D**, notwithstanding that hee holde our eyes closed vp and leade vs as poore blynde soules. Let vs bee contented too walke whithersoever hee leadeth and directeth vs, assuring oure selues that his onely will muste bee too vs the infallible rule of right: whereas wee see Iob so ouermaystred of his affections, let vs vnderstande that it is a right harde thing for vs too submit our selues to the single will of God, without asking a reason of his woorkes, and speciallye of those woorkes that surmount our wytte and capacite. And thys is it that I sayde afore: namely, that it is a perfect and more than Angelicall wysedome, too haue the skill to yeelde so much honour vntoo God, as to rest meere-ly and simply vpon hys pleasure, that although wee fynde the matter straunge, and (to our seeming) vtterly contrarie too all right and reason: yet wee boowe downe our heades, and saye, Lorde, although thy iudgements bee as a deepe gulfe: yet will not wee presume to encounter them. And trulye Iob was fully disposed so too doo. Yea, and although hee had had roughe assaultes and temptations: yet in the ende hee got the victorie. Neuerthelesse, wee see that hee swarued in saying, *God hath ouertrowen my iudgement*: that is too saye, hee handleth mee not lyke a iudge, but steppeth too mee with extraordinarie rigour as though hee had no compassion of mee. Seeing that Iob was tempted so farre, what shall become of vs? Therefore let vs applye all our wytte and all our indeuour too this lesson, namelye to rest simply and meere-ly vpon the good will of our God, and not too tarie vpon temptations, although they carie vs sometimes away, but to hold our selues short and to rein our selues with that bridle when we see that God playeth the iudge with vs, and that mortall men auance themselues agaynst their maker, and cannot find in their hartes to subn: i: themselues to that which he sendeth. For although they protest the cleane contrarie: yet in their doings they shewe that they blame God of crueltie, and woude fayne go to lawe with him. Thus ye see what we haue to beare in minde. And Iob must serue vs for such an example, sith we see the excesse of his panges. Howbeit

if wee compare him with those that rush intoo diuelish boldenesse: wee ought yet too bee better warned too humble our selues. As howe? VVee shall see manie that are not like vntoo Iob. For they not onely haue a pang or twaine in chafing: but they also continue from euill too worse. And when any matter falleth not oute too their minde, first they fall too murmuring agaynst God, and afterwarde take libertie too chafe at him: and then if they meete with any vncasie saying, they headinesse is suche as they make no bones to auante themselves agaynst God, yea and too bee wilfull too the vttermost, as wee see these selfewyze folke doo, inso-  
 much that if there bee anie thing in the holie Scripture that agreeth not with their witte and foolish braine, it muste bee condemned at the first dashe, without scanning from whence the same proceedeth. And afterwarde although they bee conuincd: yet cease they not too bee so shamelesse as too list vp themselves agaynst God and agaynst his secrete and incomprehensible iudgements, and too say, Tushe it is impossible for this to enter intoo my head. VVell my freend, if you  
 bee blinde, is the Sunne therefore darke, and shineth it not? If a blinde man say I see no light, is that as muche too say as the Sunne dooth but darken men? That were well too the matter. Therefore sith wee see the diuell caryeth awaye men in suche a rage, that they conclude their reasons agaynst God, so much the more standeth it vs in hande too indeuer to bridle our selues short. And if our impacience doo erewhiles prouoke vs, and pricke vs forward to be angrie with God, and to fret with our selues: at leastwise yet when we haue well stormed, let vs come home againe, (for it is better to turne late than neuer) and let vs say, Lorde what would become of me, if thou hilde mee not backe? Euen so my God, it beho-  
 ueth mee too bee gouerned by thy spirite, that thou giue mee the wisdome too bee wholly subiect too thy good will, whatsoever may betide mee. Lo what what wee haue to marke. Moreouer let vs also compare our miseries with Iobs. For if wee consider well the afflictions that hee indured: they bee so straunge as he might well say, I knowe not howe I may take them, for God opp-  
 presseth mee ouer sore. And for prooffe heereof, if God touche vs but with his little finger: wee be so tender that by and by we are angrie, [and fall too saying,] Howe goes this geere? If God sende vs any common disease, wee beare our selues in hande that he ought rather to haue spared vs. If hee afflict vs in any wise: that will make vs too storme. Too bee short, let him giue vs but one lashe with his rodde: and wee will say hee hath thundred vpon vs. Seeing wee be so impacient, let vs consider what Iob indured, and what woulde become of vs if wee shoulde come too the same poynt. VVoulde wee doo no more but cast vp some skumme and assuage againe? No. It were the next way too set vs quite ouer our shooes, sith wee bee so inlynded therevnto vpon euery small occasion. So much the more therefore behoueth it vs too knowe that wee haue not profited in Gods schoole, till wee haue learned too take patiently all corrections that hee sendeth vs, seeing that they tend to our welfare. Thus ye see what we had more to note vpon this sentence. Howebeit among other things, let vs marke that it is a harde and verie daungerous tempta-  
 tion when God heareth not oure cries and complaints.

*Pro. 18. b. 10.* And why? For it is sayde that Gods name is a strong and sure holde for all such as flee vntoo it. VVhoso-  
*Ioel. 2. g. 32.* uer calleth vpon the name of the Lorde shall bee saued.  
*Act. 2. c. 21.* Yea and although that heauen and earth were medled  
*Ro. 10. c. 13.* toogether, and the whole order of nature confounded:

yet shoulde wee still bee preferued by calling vpon the name of God as Iobell sayth. God hath promised that he will heare vs before we open our mouth: and reach our his hande to helpe vs before we speake. Ye see then that God sheweth himselfe so bountifull as yee woulde maruell, assuring vs that hee will succour our necessitie: and yet for all that, when wee shall haue called vpon him, more than once or twice, and when wee shall haue per-  
 sisted in praying him too haue pitie vpon vs, wee shall continue still in one state, and (which worse is) it shall seeme too vs that God sharpeneth himselfe agaynst vs, too torment vs the more when wee haue called vpon him:

And what a temptation is that? It is sayde to me that the name of God is my refuge, and that God is neere vnto all them that call vpon him saythfully: I haue assayed what those promises meane, and I feele no commoditie by them: but rather my miserie is increased the more. And what a thing is that? Yet notwithstanding Iob came too that poynt, and not Iob onely, but also Dauid and the rest of the saythfull. And specially it behoued the same thing too bee fulfilled in oure Lorde Iesus Christ, according also as it is hee on whome this sentence is verified: namely, I crie vntoo thee daye and night, and yet thou easest mee not of my miseries. Thou seemest too haue forsaken mee: when our fathers resorted too thee, they alwayes perceyued that it was not in vaine, but thou putttest mee heere too confusion. But heereby wee note, that although God haue promised too bee neere vntoo all them that call vpon hym, and too succour them before they open their mouthes too desire him: yet dooth not that import that he sheweth it alwayes too the eye. Howe then? After his owne maner.

It is certaine that before wee call vpon God, hee is willing and readie too helpe vs. And for prooffe hereof, whence commeth the affection of praying? Commeth it not of the holy Ghost? For a man would neuer of his owne minde resort vnto God. Then is it bicause God looketh vnto vs with pitie, when we thinke he hath turned his backe vpon vs. Again, if we haue stoode vpon any time: it muste needes bee that it was through the power which hee gaue vs, and that his succouring of vs with his hande, made vs to bee patient and lowly in our aduersities. And true it is that wee may haue suche a conceyte as it maye seeme too vs for a time that God hath giuen no care too vs. VVee see howe it was so with Iob, and with Dauid, yea and that Iesus Christe also was faine too come to that poynt: not that he was tempted after our maner, that is to say, with impacience: but yet notwithstanding bicause hee had to fight against his owne humaine nature, hee was fayne too suffer angu-  
 gnishe of minde. And forasmuch as God had left him destitute of all helpe, hee was enforced to crie out: My God, my God why hast thou forsaken mee? There-  
 fore when wee haue suche temptations, and are greued by reason of the infirmities and great store of vices that are in vs, according as wee are full of distrust, stub-  
 burnnesse, pryde, and other like things: let vs haue recourse vntoo this poynte, that wee bee not the fyrst whome God hath mynded too succour, and haue in the ende felt the profite of theyr prayers, notwith-  
 standing that they languished vnder his hande for a tyme. So then let vs holde oute, and suffer God too keepe vs in languishing as long as it pleaseth him, euen till hee haue delyuered vs and shewed himselfe oure Sauoure [too the full] according as hee hath gyuen vs some taste of it already in this worlde.

Nowe let vs fall downe before the face of oure good God wyth the acknowledgement of oure sinnes, praying him so too clenſe vs of them, as there may bee nothing in vs too hynder vs from comming right foorth

vntoo him, and that in oure comming wee may finde him readie too receyue vs for oure Lorde Ieſus Chriſtes ſake. And ſo let vs all ſay: Almighty God our heauenly father. &c.

*The.lxx.Sermon, which is the ſecond vpon the.xix. Chapter,*

*This Sermon conteyneth the expoſition of the.7. 8.9.10.11.&.12. verſes that haue bene touched alreadie, and then vpon the text that ſolloweth here.*

13. Hee hath made my brethren too ſhrinke avvay from mee, and mine acquaintance become ſtraungers to mee.
14. My neighbors haue forſaken me, and my father and my mother haue forgotten mee.
15. Mine ovvne houſholde, and my maydeſeruaunts haue diſdeyned mee, and I haue beene as a ſtraunger in their ſight.
16. If I call my ſeruant he anſwereth me not, though I pray him with mine ovvne mouth.



**I**T behoueth vs to go throughwith the matter that we beganne in the laſt Sermon: which is, that it is a harde and burdenſome temptation when our prayers bee not heard at the firſt. For verely the onely thing that remayneth for vs when we be in aduerſitie, is that God receyue vs if wee deſire him, that he haue pitie vpon vs, and that wee may feele that oure reſorting too him for ſuccour hath not beene in vaine. This (ſay I) is the welfare and comfort of all the faythfull. But if it ſeeme that we haue loſt our time in running too our God too bee ayded at his hande: what will become of it? Shall wee not bee as good as in deſpayre? Yet is it Gods pleaſure too exercize his children after that maner by hyding himſelfe from them, and by making no countenance of hearing them, or of regarding the miſeries that they indure. True it is that he hath promiſed too bee readie too helpe vs as ſoone as we deſire him: yea and that hee will not tarie too bee ſued vntoo, but will preuent our requeſtes. And that is it that maketh the temptation much greeuouſer, namely when God ſeemeth too haue dalied with vs, and too haue giuen vs a vaine and fruteleſſe hope. But let vs vnderſtande, that ſeeing he hath exerciſed his children ſo heretofore: we muſt not maruell though he do the like to vs nowadayes. VVherfore let vs wait patiently, and we ſhal ſee by the ende, that he hath not forgotten vs, ne ceaſeth too heare vs, although he ſhewe not oute of hande in the open ſight of the worlde, that hee hath his hande ſtretched out ouer vs. And out of doubt, if wee bee patient, and able too continue in prayer: it is a token that God hath heard vs alreadie. For if he had not preferred vs after that maner, were it poſſible for vs to haue continued one minute of an houre, as hath beene declared? But it behoueth vs to come to the euill that is in vs. For the cauſe why God delayeth his helpe, and dryueth off the time, is for that we pray not to him ſo hartily as were requiſite. Euerie man will ſay he paſſeth not for praying: and in deede if men bee asked whither they haue done their indeuer too pray God too haue mercie vpon them: euerie one will anſwere, I haue prayed as muche as is poſſible. But all they that ſpeake after that maner knowe not what prayer meeneth. VVe go as coldly to it as to any thing. And do we thinke that God ought to receyue ſuch requeſts as are made but for faſhion ſake, and ceremoniouſly only? Then let vs marke, that God ſeeing our coldeneſſe and negligence, aydeth vs not ſo ſoone as wee deſire, too the intent too quicken vs, and too enflame vs with greater deſire, that by the ſame

means oure ſayth may bee the better tryed. Or elſe if we pray to God after a ſort, and that there be no negligence in our prayers, yet wil there be ſome rebellioſneſſe hidden in vs, as we ſee heere in Iob. True it is that Iob prayed: but was it with ſuche mildeneſſe as was meete? No: but hee was rather too impacient. After what ſort then muſt wee go vnto God? Saint Paule giueth vs a rule of it, ſaying that wee muſte pray too hym inceſſantly with giuing of thanks. And although we be tormented and ouerpreſſed with aduerſities, yet muſt we not ceaſe too ſigh and grone: yea and therewithall alſo continually bliſſe the name of God in oure prayers, and ſubmit our ſelues vntoo him. If this bee wanting: it is no praying, it is rather a deſying of God as if a man ſhoulde go ſummon his ennemie and deſie hym. Yee ſee then that our prayers are ſometymes like vntoo ſummonings, according as wee make them vntoo God. And howe is that? The greateſt honour that God requireth at our hands, is that we ſhould call vpon him in all our aduerſities. Nowe, in ſteede of dooing that homage too him, wee come to ſpyte him. Therefore we muſt not thinke it ſtraunge that hee ſhoulde ſtoppe hys eares agaynſt our prayers, and make no countenance too helpe vs, when wee crie vpon him. So then, let vs haue theſe two things: that is to wit, let vs pray to God with an earneſt minde, ſo as it may not bee onely with liplabour, or with caſting foorth ſome ſighes at aduenture: but with beſeeching him from the bottome of our hart. And ſecondly let there be no pride in vs, too be deſirous too make God ſubiect too vs, ſo as he ſhoulde do whatſoever commeth in our heade, and in our fancie: but let vs pray vnto him with allowlineſſe, magnifying him and praying him, although he aſſiſt vs.

VVhen wee haue theſe twoo things, it is certaine that wee ſhall bee hearde ſo muche the rather. For the contrarie vices are the cauſe why God doth ſo much delay his helping of vs. But let vs put the cace that God ſuccour vs not when wee haue prayed duetifully, and with ſuche hartineſſe as he himſelfe requyreth: Yet muſt wee ſtill bee patient, till the conuenient tyme be come, whiche is in his hande. It is for him onely too iudge of that. Then if wee knowe not too day what our prayers haue auayled vs: God will make vs too perceyue it too morrowe. VVherfore let vs ſtande dumbe in that behalfe, and wayte for ſuche oportunitie, and ende as God ſhall liſt too ſende vs: and then ſhall the ſame bee good and luckie for oure welfare. Thus yee ſee what wee haue too marke in this ſentence where Iob ſayeth, *that hee had cryed out, but yet was not heard.* For the adding of all theſe, is but too complaine that his aſſiſtions are

so extreame, as it is no wonder though he be exceedingly fore greued, and that his freendes ought not to stand checking agaynst him. For it is a follie (sayth hee) too deeme by the ordinarie custome what I ought too doo. If a man bee afflicted, and it bee tolde him that he ought to pray vntoo God: as for mee (sayth hee) if I pray vntoo him: I am not heard. If a man replie againe, my freende, you muste not storme so fore, (and peraduenture the aduersitie that he indureth is but some common thing:) no (sayth hee:) but I feele such and so excessiue paine, and the hande of God presseth mee after so straunge and rigorous a maner: as it is no maruel though there bee neyther witte nor reason in mee. Lo what Iobs meaning is. But I haue tolde you heere tofore, howe it behooueth vs too knowe, that God doth sometymes execute his rigour vpon men after an vnknowne maner, as in respect of oure mother witte. And therefore muste wee at suche tymes praye vntoo God, and say, Lorde make mee perceyue continually that thou art at hande with mee, and althoughe I finde it not by experience, but rather am as it were forsaken of thee too outwarde seeming: yet giue mee power alwayes too settle my hope vpon thy goodnesse and succour. Iob shoulde haue spoken so. Howebeit forasmuch as hee dooth it not: Therefore hee roueth ouer all the feelde (as they say) in makinge suche complaintes as wee heare in this text. But too the intent to do oure selues good by that whiche is conteyned heere, let vs marke that in Iobs persone the holy Ghoste ment too set vs oute as it were a glasse of mens affections, when they be not bridled vnder Gods obeyfance. Marke that for one poynt. Another poynt is, that God ment heere too shewe vs his iudgements howe terrible they bee, and that when hee listeth too hyde his louing countenance from vs, and too shewe himselfe an enemye too men, it is so dreadfull a thing, as were ynough too ouerwhelme the whole worlde. That is the seconde poynt. The thirde is, that although Iob were in such pangues: yet notwithstanding he resisted the temptations, howebeit that hee came no sooner too the brunt, but many euill woordes scaped from him, so as infirmitie was mingled with hys strength. Thus yee see the three things that wee haue too marke heere. Firft of all wee note that God will haue men too beholde themselues in the person of Iob. For wee shoulde not knowe what wee bee, if God enforced vs not to perceyue our owne weakenesse. Euerie man thinkes himselfe too bee mightie and strong: wee imagine oure owne power too bee woonderfull, and that wee shall neuer swarue, yea, so long as wee bee farre from blowes. But assoone as God presseth vs, we be so cast downe, as we may well see (if we bee not tootoo dull) that it was but a vaine and foolishe ouerweening in vs, when we thought wee had any strength in our selues, whereas wee haue none at all. Forasmuch therefore, as men are so blinded, and as it were sotted in that foolishe perswasion: the holy ghost presenteth here vnto vs the person of Iob, too make vs perceyue howe men shrinke vnder Gods hande when they be afflicted, and that they cannot stande out, but muste needes bee vtterlye ouerthrowne. Nowe, if this happened to Iob, who was constant aboute others: alas, what shall become of vs? But wee muste come to the seconde poynt which is the chiefest. For whereof commeth it that wee bee not teachable too humble oure selues before God, and too walke in awe without without trusting in oure selues, or in any thing that wee can doo? It is bicause wee feele not howe heauie and vntolerable Gods hande is. The matter then that God decla-

reth vnto vs, is that it is a terrible cace when he listeth to vter his power vpon mortall men in punishing them: and that they muste needes melt away at it as snow against the Sunne, and be vtterly confounded. Yea verely (as the Scripture sayeth) God needeth not too vter his rigour vpon vs: let him but onely withdraw his spirite, (that is to say, the liuelinesse wherewith he quickeneth vs) and beholde, we be gone. And when he sayth that not onely he will bereeue vs of his power, but also become contrarie to vs, and fall vpon vs as a thunder and tempest too ouerwhelme vs: alas what can we do? True it is that wee confesse it too bee impossible for mortall men too holde tacke when God assaileth them: but yet for all that wee conceyue not as were requisite howe dreadfull Gods hande ought to bee to vs. Thus yee see what example is shewed vs heere in Iobs persone. But by the way (as I haue touched afore) wee must not suppose that Iob delighted or foaded himselfe in suche passions as were euill and damnable. Howe then? Hee strived to withstand them: But yet did he so fayle, that he was as good as shaken downe with them: and God intended too shewe that men are neuer so vertuous but there is somewhat too bee mislyked in them, and that euer they shew themselues verie weake in some sort or other. And that is greatly for oure profite. For it is to the ende wee shoulde not bee discouraged when wee bee tempted, though it seemeth that wee shall bee vtterly ouerwhelmed.

Then if wee finde oure selues in that cace, lette vs passe further, and pray God too holde vs vp, and let vs not doubt but hee will doo it, sith wee see that although Iob had infirmities of fleshe in him, yet notwithstanding hee fayled not of the victorie. I say let vs not not doubt, but God will so worke as hee will make vs too overcome all oure temptations. Yea but that shall not bee without making vs too limpe, and without giuing vs some blowes, and without making of our woundes to bleede. Let it suffice vs, that the strokes which we receyue are not deadly, but that God will step before vs for a buckler. Nowe let vs come too the complaynts that Iob maketh heere, Hee sayeth *that God hath so beseeged his wayes, as hee knoweth not bowe too get out, and that hee hath put darkenesse in his path.* Though wee bee afflicted, yet is it a great assuagement of our greefe, when wee see that the mishappe muste passe awaye apace, and not continue still, as if wee finde some meanes too scape it, or shift it off by other mennes counsell. But if all this bee taken from vs, there remaineth nothing but dispayre. This is it that Iob meeneth heere. Hee sayeth that God hath clozed vp all his wayes: which is all one as if he had sayd. Alas where shall I become? For if a wretched man bee tormented with many miseries, hee will looke which way too get out, if not by one way, yet by another, and hee will seeke meanes and aske counsell. But the cace standeth not so with mee. For God hath shet mee vp heere, I see no waye out, I may well reason of obteyning this or that: but there is no releefe at all for me. And why? There is nothing but darkenesse through oute: that is too say, I see neyther way nor path, and God hath so inclozed mee, that at a worde there is no remedie at all. This is the summe of all that is spoken heere. And it behooueth vs too marke it well, to the ende that if the like happen vnto vs, we may not leaue to call vpon God. VVhat is the cause that me shet the dore before the blow come, and are not able too pray, but are vtterly amazed? It is bicause they beare themselues in hande that the like neuer hapned to any man afore. And truly we haue seene already,



alredy, that Iob was assaulted with such temptations as  
 thys: Looke vpon all the faithfull that haue bin before  
 thee, if euer God handled any of them after this fashi-  
 on. This was a plaine concluding that Iob was forlorne  
 and vtterly castaway. So then ye see a texte that is well  
 woorthy to be marked. And why? For if at any time it  
 seeme vnto vs that the miseries whiche wee indure are  
 endlesse, and that we can neuer be rid of them, but that  
 when we haue sought all the wayes to the wood, it see-  
 meth impossible that euer we should be set free againe: 10

Let vs say, very well, God knoweth how to drawe vs out  
 of this perplexitie: and therefore let vs stand vpon that  
 pointe. Yea but is it likely that God should pitie vs? VVe  
 see the like hath happened to Iob. Let vs looke vnto the  
 end (as Saint James saith) and seeing that God deliuered  
 that man from the miseries that he indured, why should  
 he not succoure vs also at this day? For nother is hys  
 might abated nor his goodnesse. Ye see then to what vse  
 it behoueth vs to applie this sentence of Iobs, when hee  
 saith, that God had shut vp his wayes. Furthermore let 20

vs mark that God doth ere whiles for a time berecue the  
 faithfull of the benefytes that he hath promised them, to  
 the intent they should be prouoked to pray to him, and  
 also when he intendeth to humble them, or when hee  
 chastiseth them for their sinnes. As for Iob, it is certayne  
 that he suffered not for the offences that hee had com-  
 mitted. Not that God found not ynough in him where-  
 fore to punish him: but (as I haue declared heeretofore)  
 bycause he had not that respect only, but rather meant  
 to trie his pacience. But as for vs, if he depriue vs of the 30

blisings that he hath promised vs: it is for that we haue  
 offended him, and are not woorthy to enioy them: or  
 else it is a dash with the spurre which hee giueth vs too  
 make vs pray vnto him the more earnestly. Thus dothe  
 God promise his faithfull that hee will guide them in  
 their wayes, yea and that he will lend them his Angels  
 to bee their guides, so as they shall not step one pace a-  
 wry, nor be incountered with any euill. This is a goodly  
 promise. But yet notwithstanding it will seeme vnto vs  
 that our way is shut vp, that there is nothing but bram-  
 bles and bushes afore vs, and that there is nothing but 40  
 mountaines and rocks round about vs: thus are we in-  
 closed and no likelihood of possibilitie to get out. VVhat  
 haue we to do in this cace, but only to say, alas I am not  
 woorthy that God shuld perfourme the goodnesse that  
 he hath promised to his children. I should haue my way  
 playne and leuell, and I know not on which side to step:  
 now therefore it behoueth me to acknowledge my faults.  
 Truly God hath promised to send his Angels to guide  
 his faithfull ones. But what for that? It seemeth cleane 50  
 otherwise in me. Therefore it behoueth me to pray him  
 to voutsafe too shewe the performance of the promise  
 towards me. Thus are we by such meanes stirred vp to  
 call vpon God. Heerewithall let vs vnderstand that hee  
 will not berecue vs of skill and discretion vnto the end,  
 but will make vs too finde way where none is, and hys  
 woorking shall be so much the better knowne vnto vs,  
 whereby wee shall haue the greater occasion to glorify  
 him, whē he shal haue wrought after such a maner as we  
 looked not for. For when God hath gone beyond oure 60  
 witte and hope: we haue so much the more cause to glo-  
 rify him. Thus ye see in effect what wee haue to marke  
 in this sentence. Now Iob addeth, *that God had bereft him  
 of his glory, and plucked the crowne from his head, that he had  
 consumed him, destroyed him, and bereft him of his hope as a  
 tree* [that is cut vp.] Heere Iob betokeneth two thinges  
 the one is that God scourgeth him so roughly, that if he  
 were compared with other men, he should be found too

indure much more than they. And secondly he saith that  
 he is not as other that are in aduersitie, who though they  
 suffer very great miserie, yet notwithstanding are as a  
 tree that is plucked vp, but yet hath some litle roote or  
 string leste behind, so as there is yet still some hope for  
 them. But as for me (saith he) I am plucked vp after such  
 a sort, as there remaineth no piece of me, but God see-  
 meth to haue stubbed me vp quite and cleane. For al-  
 though he were not yet rooted out of the world, yet was  
 his life like a death. Yea and God had giuen him so ma-  
 ny woundes, as there had lighted miseries and calamities  
 vpon him: his children had bin crushed to death before  
 him, all his goodes had bin taken away and destroyed,  
 and his body was become a rotten carkeffe. Therefore it  
 is not causelesse that he saith that God had cut him vp  
 and bereft him of his hope, like as if a tree were plucked  
 vp quite and cleane out of the ground, so as there remain-  
 ed nothing of it, the strength thereof fadeth away, and  
 it is not to be hoped that it will spring any more vpon  
 the earth to bring forth any frute, bycause it hath lost al  
 his freshnesse. Iob then sayth that hee was dealt with in  
 like wise. Now when we heare these things, we must not  
 maruell that he was so sore greeued as it seemed that no-  
 thing might comfort him any more. For whiche of vs  
 would not be more impacient, if he indured but the hun-  
 dreth part of that which he indured? But yet we perceiue  
 that God stood by him. Then must we hope that he will  
 do as much towards vs. VVhat is the cause of the impa-  
 ciencie that is oftentimes in vs? Like as when we desyre  
 to be pacient in our aduersities, it behoueth vs too take  
 comfort in the fauoure of our God: so also on the con-  
 trarie part, when we cannot abide that God should smite  
 vs, but are so testie that (to our seeming) there is nother  
 order nor reason in his doing: then goes our hope too  
 wrecke. Euen so happened it to Iob. He not only displea-  
 sed God by ouershooting himselfe in suche wise as wee  
 haue seene: but also it was not long of himselfe that he  
 was not cast downe headlong into despaire: and he de-  
 serued well that God shoulde haue rooted him out, and  
 bereft him of all hope, and made him as a tree plucked  
 vp roote and rind. For in speaking after such sort as wee  
 see, Iob was so bereft of Gods grace, as he had bin vtter-  
 ly vndone, and as it were plunged into hell, if God had  
 not reached him his hand a farre off. So then let vs assure  
 ourselues it was Gods singular goodnesse that he suffe-  
 red not his seruauant too fall euen into the bottomlesse  
 pitte: and that thereby we be admonished that God had  
 neede to mainteine vs, yea and to lift vs vp againe when  
 we be falne. For God worketh after two sortes towards  
 vs, to the end we should call vpon him. Sometimes hee  
 preserueth vs in such wise by his power, as we fall not at  
 all, and sometimes he suffereth vs to fall, to the ende too  
 lift vs vp againe afterward. Yet notwithstanding it is true  
 that we must not tempt God too giue vs the bridle lyke  
 frantike folke, vnder coloure that he hath wel holpen vp  
 such as haue falne: for then should wee abuse his grace.  
 Ageyne it becommeth vs to magnify his gracious good-  
 nesse towards Iob, assuring ourselues that when we bee  
 as good as quite quailed, he commeth to vs and seekes  
 vs out: and very needefull it is that hee should worke af-  
 ter that sort, for otherwise we should be vndone at eue-  
 ry blow as we see heere in a faire looking glasse. Thus  
 much concerning that saying. And furthermore, that we  
 may withstand such temptations, let vs marke that oure  
 life must bee hidden as Sainte Paule also speaketh of it. 70  
 True it is that we be like a tree that is pulled vp: but yet  
 doth not God ceasse to giue vs secret strength, and wee  
 shall haue continuall freshnesse, notwithstanding that we e



seeme to be perished. Then let vs not esteeme our life nor our welfare by that which we behold, and may be discerned by eyesight, or by our motherwite: but let vs vnderstand that God intendeth to preferue vs by a meane which we are not able to comprehend. Our life (sayth Saint Paule) is hidden with our Lord Iesus Christ. And therefore let vs waite vpon that good God, and pray him to giue vs the grace to looke alwayes vnto him, till the time come that he discover that which is now vnknown. For it behoueth vs to be like dead men, vntill such tyme as God quicken vs. VVe may well feele heere beneath some tast of his grace and hee may well giue vs experience of it: but yet if we feele it not at times, we must pray him to waken vs, and to make vs know the loue that he beareth vs. And although we haue not past one drop of Gods grace: yet must we call to mind what Saint Paule saith to the Romans, that if Gods spirit liue in vs, although there be but a very little portion of it: yet is it sufficient to put away all that euer is in vs of our owne wicked nature. VVell then, it is true that we shall not alwayes feele it, nother shall we perceiue the woorking of Gods spirite when it is in vs: but let vs pray God that he suffer not such dulnesse and blockishnesse to dwell alwayes in vs, as we should not feele his grace to applie it to such vse as he would haue vs and to profite our selues by it. Lo what we haue to marke in the second place vpon this streyne. Now Iob saith afterward, *that God hath inflamed his wrath against him, and is become his enimie.* True it is that as oft as God scourgeth vs, the holy scripture saith that he is angrie with vs. Not that hee is subiect to our passions, nother is it for that he casteth vs away, or that hee hateth vs in deed. VVhat the? It is because he makes vs feele his displeasure by our afflictions. VVhy for? For afflictions are Gods chastizements which he sendeth vnto men for their sinnes. True it is (as I haue said already) that sometimes he chastiseth his seruants for some other purpose. But yet must we alwayes first call to mind that wee bee sinners and detters vnto God, and therefore that he punisheth the sinnes which we haue committed. Howbeit, there is in Iobs saying a particular consideration beyond the ordinarie woont. He complayneth that Gods anger was kindled against him. And oughte that to be any noueltie? For throughout all the holy scripture God declareth and auoweth himselfe to bee angrie with those whome he chastizeth. Yea: but Iob intended to expresse more: that this wrath of God is not a common and accustomed wrath, as though God counted him for an vnter castaway. For like as generally God will haue vs to feele his anger when he punisheth vs, and to enter into the knowledge of our owne sinnes: so also will hee haue vs to knowe that the same wrath of his lasteth but for a while, and that it passeth and fadeth away, as it is saide in the Prophet Esay, It is but for the turning of a hand that I will make thee feele my displeasure: but my mercie I shall indure towards thee euerlastingly. Ye see then that euen in the middes of afflictions, it behoueth vs on the one side to know that God is angrie, bycause wee haue offended him with our sinnes: and on the other side not to doubt but that he loueth vs, and is desyrouse to be at one with vs. But Iob declareth heere, that God hild him as his enimie: that is to say, that this anger is not Gods ordinarie anger, as when he sheweth himselfe angrie with sinners and giueth them some token of his vengeance: but that he was excessiue. This is the sence of that saying. Now what would become of vs if wee were in the same case as he was? For without comfort (as I haue declared afore) it were impossible for vs to be patient. It

could not be but we should needes rebell against God, if we knew not his goodnesse. To the ende thou mayst be feared (sayth Dauid) thou Lord arte louing. The if me cannot find in their harts to beleue that God will be pitifull towards them: much lesse will they humble themselves: nay rather they will grinde their teeth against him.

Now it may seeme that Iob was not comforted, but that he beleued that God would destroy him, and that hee had vtterly throwne him downe already. In what plight might he be then? As I haue shewed heeretofore, he declareth heere his former pangs, wherein he passed measure, howbeit that he withstood them in the ende. Now whé we see this, what shift haue we but to pray god that he will in such wise ingraue in oure hartes the promise that he hath made to his whole Church, as it may neuer escape vs? The saide promise is this, That whensoever we shall haue sinned, and whensoever we shall haue swarued from his commaundements: he will chastize vs: but that shall be with the rodde of man, that is to say, he will chastize vs gently, and after a mylde fashion, and his mercy shall neuer be withdrawen from vs, according also as he saith in another text of his Prophet Abacucke. Sith it is so, let vs (saith he) pray him that in all our afflictions he suffer vs not to surmize that he taketh vs for his enimies: but that we may vnderstand that we deserue well to haue warre at his hand, and to find him to be our mortal enimie, bycause we haue prouoked him: and yet notwithstanding, that he ceaseth not to be oure father, but will go forward with his goodnesse towardes vs, howe much soeuer we haue deserued the contrarie. And herewithall although wee be tempted after that manner too thinke that God taketh vs for his enimies: yet let vs not ceasse too fyghte still against it, saying: behold I am sure that if I looke vpon mine owne state, it may well seeme that god holdeth me for his enimie, that he hath as it weraced me out of the number of his seruants: and that he will no more thinke vpon me to succoure me: but yet for all this, I will do him so much honoure as to rest vpon him, and to haue none other recourse but to hym. Thus ye see how we haue to withstand the temptation wherewith Iob was fore laid at, albeit that he were not vtterly ouercome of it. Now he addeth immediatly, *for the armie of God is come, and his bands are incamped round about my boufe.* He termeth all the aduersities that he indured, by the name of Gods armie or souldiers. This similitude, (namely that all the aduersities whereto we be subiect, are Gods scourges, darts, errors, swords and (to be short) men of warre that haue vs in the chace) hath bin seene heeretofore in another sentence. And it is right necessarie to be knowne. For although we confesse it in generall speech: yet are we not so fully perswaded of it as were requisite. And surely when men suffer any aduersitie, they cannot withhold themselves from thinking that it happened by some misfortune. If there fall any hayle, or if there come any frost to feare the vines and to marre the come: streightwayes it is euill fortune. And this manner of speech proceedeth of that wee looke euer at that which is neereff hand, and can mount no higher to know that all thinges are of Gods disposing. That (say I) is the cause why men runne continually into grosse blockishnesse. And so when the Scripture speaketh of afflictions, telling vs that God holdeth them in his hande, that they be his men of warre, that they bee his souldiers, that they bee too serue his turne, that hee sendeth them, and that he disposeth them at his good pleasure: Let vs marke well euery whit of it, to the end that whensoever our turne commeth to be afflicted in any manner wise,

Rom 8. b. 10  
11,

Psa. 130. a. 4

2. Sa. 7. b. 14

Psa. 89. e. 33

Abac. 3. a. 2

Esa. 54. d. 8.

Iob. 6. a. 4.

wife, we may alwayes looke vp to Gods hand, and assure ourselues that it is the same that striketh vs, and thereby let vs learne to humble ourselues, saying: well Lord, I see that men trouble me, I see these lower causes, and I see wherefore such a thing is befall me. But in the meane while Lord, thou art above all, and therefore it behoueth me to looke vp vnto thee, and to acknowledge that the strokes come from thine hand. Furthermore let vs marke also, that God hath not only one armie, one sword, or one cudgell to smite vs with: but he hath bandes, he hath whole hostes, redy to besiege vs on all sides, as Iob speaketh heere. Therefore whensoever we be scaped out of one miserie, God can well plucke vs backe againe by and by. And this point is very profitable. For although men be conuincid that Gods hand persecuteth them: yet conceiue they alwayes some vaine hope to get out, and they thinke thus: VVell, I will dispatch this wely-nough: there is yet such a shift. Behold (I pray you) how that whereas men ought to humble themselues vnder the hande of God: they become more stubborne against it, and beare themselues in hand, that if they do but dash at him with their horne, they shall driue him a great way off. And specially we see what stubbornesse is in vs, in that when God smiteth vs with his rod, wee be puffed vp with pride and presumption, and thinke he dothe vs great wrong, not considering at all that he might pinch vs an hundred fold more. Thus ye see what we haue to marke. Finally Iob complaineth that his freends were against him, and euen in that poynt he declareth that hee knew it was Gods hand. This sentence doth yet better confirme that which I haue said alreedy, to the end wee might know how farre this lesson extendeth. Are diseases Gods men of warre? yea, and they are also his scourges and swords. For the scripture vseth all these similitudes, to the intent that according to our rudenesse, wee mighte the better conceiue the thinges that otherwise could not well enter into our head. Yet notwithstanding, this will somewhat agree with our capacitie. But when we change vpon the suddaine, and become our aduersaries, and when they that ought to be our freendes and acquaintance increase our miserie: it seemeth not that that commeth of God. And in very deede whereof come such conceits, but of mens owne corruption? Neuerthelesse it is God that smiteth vs still, and his prouidence guideth it. Also as long as we looke but vpon the things, we would neuer haue thought that men shoulde haue chaunged after that sort, nor haue vsed such spite: and therefore we conclude that such chaunges come of God. True it is that if any deede be faultie or done amisse, and it be told vs that it is of Gods doing: it seemeth to vs that the euill and faultinesse is of God. But it behoueth vs to consider how this doctrine is to be vnderstood. So then it is certaine, that when men be malicious and cruell towards vs: the naughtinesse is of themselues. But yet is it not therefore to be said but that God leadeth them therevnto by bereeving them of all good and kindly affection, and is willing to haue vs persecuted by them. Yet notwithstanding God in so doing doth not euill. For he hath good and iust causes, and dothe

all things vprightly. But men cannot say that their doing of euill hath bin to the intent to obey him. For their owne consciences and his commaundementes do sufficiently conuince them of the contrarie. VVe see then that Iob hath in all caces and all respects graunted suche power vnto God, as he may do what he will with his creatures, and serue his owne turne with them to punish vs when he thinks good. If he send vs any sicknesse, well, it is he from whome they come. If he send vs any other calamities, so as we be destitute of all good things: it is God that doth all, as Iob hath said afore. For although the theceues had taken away his goodes: yet saith he, The Lord hath giuen, and the Lord hath taken away, blisfed be the name of the Lord. So then let vs weyl what Iob sheweth heere: that is to witte, that when his friends were against him, and came to sting him, yea and were as it were imbattailed against him, minding fully to tread him vnder foote: he knewe how it was God that had so hardened their harts, and was not willing that they shuld vse any courtesie towards him. Iob therefore imputed all this vnto God as if he should say, Lord, thou persecutest me after such an excessiue rate, as I wote not what to say, but that thou hast set me as a butte to shoote al thy vengeance at me. VVhere am I now then? Seemeth it not that thou hast sent me to hell? Lo wherevnto Iobs tale tendeth. True it is that he had good discretio in knowing how it was God that had withdrawn his freendes from him: but yet for all that, his infirmitie sheweth it selfe, in that he quieted not himselfe when he saw the temptacion. For he ought to haue said, VVell Lord, it is true that thou hast armed me against me, thou hast sent the to bid me battell: but yet for al that, I will waite for succoure at thy had: and seing it pleaseth thee to serue thy turne with me in scourging me, I will retire vnto thee, assuring my selfe that thou canst well change their hart when it shall please thee. Lo to what point Iob ought to haue come. He came not to it at the first blow: but yet he went forward vnto it. And therefore let vs looke to ourselues, that whesoeuer we practise our destructio, and persecute vs, we may not stay at the to stick there: but we must know that we haue to do with God. And therefore let vs runne vnto him, that we may trust in his goodness when wee be chastised by his creatures.

Now let vs fal downe before the face of our good god with acknowledgement of our faultes, praying him to graunt vs the grace to profit in such wise by the afflictions & chastizement: that he sendeth vs, as we may be humbled and meekened by the same, & not come to aduance ourselues, nor to checke against him, but that being strengthened by his power, we may stand out stedfastly in obeying him, & yet notwithstanding not cease to sigh and grone, seeing the daunger wherein we be, vntill he reach out his had to vs: & that about all things we may looke vp to our Lord Iesus Christ, assuring ourselues that if we be made like to him in our afflictions, we shall haue wherewith to reioyce of our sorrowes in him, waiting for the day of the fulnesse of our ioy, when he shall gather vs into the glory of his resurrection, whereinto he is gone afore vs. That it may please him to graunt this grace not only to vs, &c.

*The lxxj. Sermon, which is the third vpon the nintenth Chapter.*

17. My breath is lothesome to my wife, though I intreate hit for the childrés sake of mine owne body.
18. Euen the little ones do shunne me, and vwhen I rise vp, they cast out skoffes against me.
19. My friends haue abhorred me, and they vvhome I loued are turned against me.
20. My bone cleaueth to my skinne, & to my fleshe, and I am scaped vwith the skinne of my teeth.

21. Haue pitie vpon me, haue pitie vpon me, O my frends: for the hand of God hath smittē me:  
 22. VVhy persecute you me as God doth, and are not satisfied vvith my flesh?  
 23. O that my vvords vvere vvritten, O that they vvere registred in a booke,  
 24. VVith a pen of yron in leade or stone for euer.  
 25. I am sure that my redeemer liueth, and he shall at the last rise vp vpon the earth.



Orasmuch as God hath knitte mē together to the end that one of thē should beare vp another, and each man endeouere to helpe his neighbour, and when wee can doo no more, then wee shoulde haue pitie and compas̄ion one of another: if we happen to be destitute of all helpe, so as we be troubled on all sides, and no man sheweth vs any kindnesse, but every man is cruel to vs: that temptation is very sore. And that is the cause why Iob complayneth in this sentence, that there was nother wife, nor frende, nor any of his household that pitied him, but all the world had forsaken him. Now when we heare these things, wee must applie them to ourselues. For (as it was declared yesterday) God suffereth men to fayle vs, and every body too shrinke from vs, to the end we might the better resorte vnto him. And indeede so long as we haue any stay in the world, we trust not in God as we ought to do, but rather we are hild heere bylowe, for oure nature inclineth too much, and is too much giuen thitherward. Therefore God intending nowe and then to plucke vs backe too himselfe, maketh vs vtterly destitute of all worldly help. Or else he doth it to humble vs, for it seemeth to vs that he ought of reason to haue regard of vs, and that we be woorthy of it, and euery of vs blindeth himselfe with such presumption. Our Lord therefore mindeth to teach vs now and then some lowlinesse by this meane when euery man despiseth vs, and we become as outcasts both to great and small. And so we haue to consider that wee be not the same that we haue taken ourselues to be. But whatsoeuer we be, if this come to passe, let vs be sure that God hath not therefore forsaken vs. For we see that Iob hath his recourse still vnto him and is not disappointed of his hope. God then reached him his hand, notwithstanding that men had shaken him off: and when they imagined him to be past all hope of recouerie, then had God an eye to him to shew him mercie. Therefore let vs trust in him. Besides this, let vs learne to do our duetie towards such as are afflicted, according as I haue tolde you that God hath knitte and vnited vs together, to the end we should haue communitie one with another. For men must not separate themselues vtterly afunder. True it is that our Lord hath ordeined common policie, that euery man should haue his house, his meinie, his wyfe, his children, and euery man be knowne in his degree: but yet must not any man exempt himselfe from the communitie, to say I will liue alone. For that were too liue worse than the brute beast. VVhat then? Let vs assure our selues that God hath bound vs one to another, to the end we should help one another. And that when wee see any man in necessitie, although wee cannot do him so much good as we would, yet at leastwise we must be pitifull towards him. If that be not in vs: let vs marke that here in the person of Iob, the holy Ghost asketh vengeance against vs. For no doubt but that although Iob were tossed with his hideouse and excessiue passions: yet was he alwayes gouerned by Gods spirit, and specially in respect of these generall grounds, that is to say, in respecte of the sentences that hee setteth downe, according as I haue told you that they import right profitable doctrine.

VVherefore let vs marke how our Lord telleth vs heere that it is an ouergreat cruelty in vs, when we see a poore man afflicted, and endeouere not to succoure him, but rather shrinke away from him. Also let vs marke that sometimes the same is said euen of things in the holy scripture by occasion (wherby we may gather a good lesson) which is said here by Iob of his owne wife. He saith, *she was not able to abide his breath, though he prayed hir for the childrens sake of hir owne wombe*. Heereby he sheweth that children ought to be an increase of the loue betweene man and wife. For when God blisseth a mariage with issew, it ought to increase their mutuall affection to liue in greater concord. The very Painims knewe that welynough. But it is ill performed of those that ought to see much cleerer. And what a condemnation shall it be to the beleeuers, which boast themselues to haue bin instructed in the worde of God, if they knowe not that which nature sheweth to the sillie ignorant sort that are as good as blind? Then looke vpon the Painims, who haue acknowledged that children are as it were gages to confirme better the loue of man and wife, and to holde them in peace and vnitie. According heere vnto Iob saith, that he intreated his wife for the childrens sake that hee had begot of hir. But that moued not hir at all. Then sheweth he how it is a thing against nature, in which behalfe his wife had shewed hir selfe to be worse than a wild beast. So let vs marke that all such as cannot follow that order, are heere rebuked by the way, as if the holy Ghost had pronounced their condemnation in expresse termes. Yet notwithstanding we see many men that haue no discretion when God is so gracioufe to them as too giue them children. Looke vpon a married man. True it is that the marriage is alreddie of itselfe, so holy a thing, that this only saying ought to suffice when it is said, that they shall be two in one flesh, and that a man shall make more account of the vnitie which he ought to haue with his wife, than of the vnitie which hee hathe with his father and mother. But when as God yet for further confirmation of the said grace, addeth increase of children in mariage: if men and women be so beastly, as not to be prouoked and led thereby, to loue one another the better: certainly their vnkindnesse is too grosse. Howbeit (as I haue said alreddie) it is a thing that is euill practised among Christians. Neuerthelesse it behoueth vs to take profite of that saying, though it be not touched heere but by occasion. To increase the euill, Iob sayth *that both his friends and also the men of his counsell*, that is to saye, those with whome he was wont to communicate all hys secrets turned themselues against him, or else skorned him, so as they made none account of him: and that not only they which were in some credite and authoritie, but also euen the meanest sort, and the very rascals despised him. In effect his meaning is, that he found himselfe destitute of all help, seeing that his friends had failed him: and secondly that he had bin a skorning stocke, in somuche as euen the basest sort in the world voutfased not to looke vpon him to take him as one of their retinew. It must needs bee saide that his affliction was greate, seeing there was none that wold acknowledge him to be as it were of the companie of men: but tooke him alreddie for more than an out cast. Lo in effect what Iob meant to say. But (as I haue

Gen. 2. d. 24.  
Mat. 19. d. 5

*Psa. 41. b. 10*  
*Iobn. 13. c. 18*

haue touched already) Gods wil in exercising him so, was to make him a mirroure vnto vs. Then if it happen that those which are neereſt about vs become our deadly enemies and persecute vs, let vs learne to flee vnto God, and to beare it patiently, seeing it happened so vnto Iob before vs. And ſpecially (forasmuch as the ſame perteyneth to all the members of his Church) let vs beare in minde this ſaying of our Lord Ieſus Chriſt: he that eateth bread at my table, hath liſted vp his heele againſte me. This muſt needes be fulfilled in all the faithfull: and therefore hath our Lord Ieſus ſhewed vs the way, to the intent we ſhould not be too loth to become conformable too his image. VVe ſee then continually, that the faithfull ſhall be betrayed and persecuted by ſuch as they truſt moſt, and are priueſt with them of their doings. Very well, that is a right hard cace, it cannot be denied, and when wee feele the miſchiefe, it is ynough too discourage vs. Howbeit forasmuch as oure Lorde hath tolde vs that it muſt be ſo, & hath giue vs record of it in his only ſonne: let vs paſſe the ſame way, and ſubmit our ſelues too the ſame condition. Thus ye ſee againe what we haue too marke in this text. And now let vs come to that whiche Iob addeth: *Haue pitie vpon me, haue pitie vpon me O my friends, for the hande of the Lorde hath touched me already.* True it is that when we ſee God puniſh men, we ought of duetie to glorify him, ſaying: Lord thou art righteous. Howbeit, there was a ſpeciall conſideration in Iob, howe that his puniſhment was not for any fault that hee had committed, but for ſome other end. And againe, put the cace that he had bin chaſtiſed for his deſerts: yet notwithstanding, when wee ſee a poore offender whome God hath put to execution, we muſt be touched in our ſelues, and that for two cauſes. The one is that if euery of vs looke into himſelfe, we ſhall finde that God ought too puniſh vs as roughly or roughlier, if it pleaſed him too viſit vs according to our deſerts. Therefore whoſoeuer bethinks himſelfe well, ſhall find himſelfe woorthy too be puniſhed as grieuouſly as thoſe whome he ſeeth ſore diſtreſſed: and therefore wee ought to looke vpon them with pitie and compaſion, and ſo muſt oure vices and ſinnes cauſe vs to humble our ſelues. Beholde a poore wretch, I ſee that God persecuteth him: it is a terrible thing. But what? There is good cauſe why God ſhoulde puniſh me in likewiſe. Then behoueth it me to humble my ſelfe and to behold my ſelfe as in a glaſſe in the perſon of this man. That is one poynt. Againe, when we ſee a man ſcourged at Gods hande as ſore as may be: let vs conſider not only that he was created after the image of God: but alſo that he is our neighbour and in manner all one with vs. VVe be all of one nature, all one fleſh, all one mankind, ſo as it may be ſaid that we be iſſued all out of one ſelfeſame ſpring. Sith it is ſo, oughte wee not to haue conſideration one of another? I ſee moreouer a poore ſoule that is going to deſtruction: ought I not too pitie him and to helpe him if it lie in my power? And although I be not able: yet ought I to be ſorie for it. This (ſay I) are the two reaſons which oughte to moue vs too pitie when we ſee that God afflicteth ſuch as are woorthy of it. Then if we bethinke our ſelues, ſurely eyther we muſt needes be too hardharted and dulwitted, or elſe we ſhall pitie them that are like our ſelues, as when wee conſider thus, behold a man that is formed after the image of God, hee is of the ſelfeſame nature that I am, and againe, behold a ſoule that was purchaſed with the blood of the ſonne of God: if the ſame periſh ought not we to be grieued? This is the cauſe why Iob ſaith now: *Haue pitie vpon me my friends, by cauſe the hand of God hath ſmiſten me.* For the better vnderſtanding heereof,

we muſt take this ground, That it is a dreadfull thing to fall into the hands of the liuing God. Therefore when we ſee God ſend any puniſhment, it behoueth vs to be moued with feare, yea euen although he ſpare vs. I my ſelf am at reſt, and God maketh no countenance to touch me, but I ſee how he ſmiteth one and puniſheth another: is not this a matter to be aſtoniſhed at? Muſt wee tarie till God fall vpon our heads with many blowes? That were ouer groſſe dealing. But when we ſee he is minded to teach vs at another mans coſt, it behoueth vs to haue an eye to the cauſe why he puniſheth men ſo, according as Saint Paule teileth vs. He ſaith not, be afraid, for the wrath of god ſhal come vpo you: but he ſaith, my friends, ye ſee howe God puniſheth the vnbeleeuers while hee ſpareth you. Yet muſt you vnderſtand that it is for your inſtruction whē he ſheweth any token of his wrath vpon men.

Then lette vs marke well this ſentence of the Apoſtle, that it is a dreadfull thing to fall into the hands of the liuing God: and therefore as oft as there is any puniſhment, let vs be moued at it. And thereby we ſhall out of hand be taught to pitie ſuch as are in diſtreſſe, and to ſay, Alas this is a poore creature, if it were ſome mortall wight that afflicted him, a man might giue him ſome reliefe. But God is againſt him: and ought not we to be ſorie when we ſee that? If any man alledge, were it not a reſiſting of God if we ſhoulde be ſorie for thoſe that are puniſhed for their faults: were it not as much as to ſtrive againſt Gods iuſtice? No: for we may well haue ſuch affections in vs, as to allow of Gods iuſtice, yeelding hym praife and glory for that which he doth: and yet neuertheleſſe be ſorie for them that are puniſhed, by cauſe we our ſelues may haue deſerued as muche or more, and ought to ſeek the welfare of all men, ſpecially of thoſe that are neereſt to vs, and where God hath put any band betwixt them and vs, according as we may allow of ciuill iuſtice whiche is nothing elſe but as it were a little glaſſe of Gods iuſtice, and yet not ceaſſe too haue pitie vpon the offender. VVhen a tranſgreſſer is puniſhed, men will not ſay that he hath wrong done vnto him, nor that there is any crueltie in the iudge. But they will ſay, that ſuch as are ſet in place of iuſtice, diſcharge their duetie, and offer an acceptable ſacrifice vnto God whē they put an offender to death. But yet in the meane while we will not ceaſſe to pitie the poore creature that ſhall ſuffer for his euill doings. If we be not moued thereat, there is no manhood in vs. If we graunt this in worldly iuſtice, which is but as a little ſparke of Gods iuſtice: I pray you when wee come too the ſoueraigne ſeate [of iuſtice] on high, ought wee not firſt too glorify God for all that hee doth, aſſuring our ſelues that he is iuſt and vpriſt in all points and in all reſpects? And yet notwithstanding (as I ſaid afore) the ſame ſhall not hinder vs to pitie ſuche as ſuffer puniſhment, to comforte them and too ſuccoure them, and when we can do them no more good, to wiſh their ſaluation, praying God to make their corrections profitable in drawing them home to him, and not too ſuffer them to become hardharted, and to ſtrive againſt his hand.

Behold (I ſay) wherevnto Iob groundeth him ſelfe when he deſyreth and beſeecheth his friends to haue pitie vpon him. And he ſpeaketh purpoſely to thoſe that were next about him. For although God haue generally ſet an vnitie among all men, that is too ſay, although hee haue knitte them altogether (as I haue ſayde afore) and that they oughte not too ſeparate them ſelues one from another: yet notwithstanding he byndeth vs dubbie when there is eyther kinred or any other aliance betwixt

*Ebbe. 5. b. 6.*



vs, and we know that neighbours ought to be moued to yeild a more priuate friendship one to another. For in that behalfe God hath (as ye wold say) put vs vnder one yoke, as men might put beasts: and the brute beasts ought to teach vs what we haue to do. VVhen two Oxen are yoked together, if any of them both be stubborne, they trouble one another: and if they agree not to labour willingly together and also too drinke together and too sleepe together, they must needs be as it wee their owne tormētours in that case. Euen so is it with men. VVhen God marcheth them together, after what maner so euer it be, it is as if hee wold cupple them vnder one yoke to aide and support each other. Now if they be sturdy and worffe than brute beasts: what condemnation bring they vpon their owne head? So then let vs marke well, that after as god linketh vs together, and giueth vs the meane to communicate together, so doth he bind vs one to another. For a friend is more bound to his friend than to another man: and although it behoue our charitie to be generall, and vs to loue all those whome God commendeth vnto vs, yea though they were our mortal enemies: yet shall the husband be more bound to his wife, the father to his children, the children to their father, and the kinsfolke also one to another: and it behoueth vs too knowe generally all the degrees of friendship that God hath set in this world. Now Iob addeth, *VVby do you persecute me as God doth?* It should seeme that this saying hath no great reason in it. For (as I haue touched alreedy) it is said, that the righteous man shall wash his hands in the bloud of the vngodly. Then ought we to be glad when we see God punish the wicked: but Iob alledgeth heere, that men ought not to persecute those whome God afflicteth. This question hath bin dissolued alreedy, when I saide that wee may well agree to Gods iustice, and yet notwithstanding not cease to pitie and comfort those that suffer, if it lie in vs: at leastwise we must haue the affection to wish their saluation. Then were it a cruell matter if we should persecute men as well as God doth. And why? For when God punisheth sinners, (I meane not the righteous sort, such as Iob was, but such as haue liued amisse and led a wicked life:) it is not to the ende that wee should looke big vpon them, and vexe them more and more: but first that euery of vs should learne to condemne himselfe in another mans person [and say] I see that this man is smitten with Gods roddes. And why? For his sinnes. And is not God iudge of the whole world? Yes: then doth this matter concerne me also: for am I guiltlesse? Is there nothing in me that God may find fault with? Alas there is nothing but sinfulness in me, ye a and too grosse sinfulness. Ye see the how me ought to condemne themselves in other folks persons as oft as we see that God sendeth punishments vpon them: and therewithall also God mindeth to inure vs to pitifulnesse and compassion. If we follow this order, we can not do amisse. But if wee fall to grieuing of those that haue too much greefe alreedy, without hauing respect to our own faults: is it not a crueltie? we wold vsurp Gods office to be iudges, whereas we ought rather to bethinke vs how it is said, that all of vs must appeere before the iudgement seate of God. True it is (as I haue saide) that God ought of right too be glorified in all the punishments that he sendeth vpon me. But that is not as much to say, as bycause we know that God must be the iudge of all men, therefore each man ought not to condemne himselfe, and to hold himselfe within the compasse of some humanitie. And thus ye see that Iob hath iust cause to reprove his frēds for persecuting him as God did. Then let vs marke well, that if God vtter his vēgeance vpon such as

haue offended, his meening is not to arme vs with vnnaturalnesse, & to set vs in a rage against the poore paciētts that are vtterly cast downe: but rather he wold that we should rue them. Ageine Iob blameth the crueltie of his frēds, saying that they cannot be satisfied with his flesh. *VVherefore* (saith he) *can ye not satisfie yourselves with my flesh?* It is certaine that the thing whiche he taketh is a similitude. For when we be (as ye wold say) so flesht vpon our neighbours: it is all one as if we would eate them alyue: And we also do often vse suche manner of speeches in our common talke. So then like as a man taketh pleasure at his repast in eating and drinking: so it seemeth that they which are cruel against their neighbours, could find in their harts to feede vpon them and to eate them vp or to swallow them quicke. Ye see the why Iob saith, *VVby do ye not satisfie yourselves with my flesh?* For when wee see oure neighbours haue aduersitie ynough and more than ynough, and yet are not satisfied with it, but increace their miserie further: it is to great a crueltie, it is all one as if we wold eate them vp. Therefore this circumstance is too be noted well when Iob saith, that at leastwise his friends ought to haue bin satisfied too see him so ouerthrown. VVhat would ye more saith he? I am at the last cast so as I can holde out no longer. If wee haue hated a man and wished his harme, and sought all meanes to be reuenged of him, yet if he happen to fall into extreme miserie, behold it is a naturall thing for our anger to be appeased. Yet say I not that such an affection ought to be counted a vertue. For although the heathen men were wicked, and thought it lawfull for them too reuenge: yet notwithstanding they were of that minde, that they wold be appeased when they saw their enemies so sore afflicted, as that they needed not to put too theyr hand. As how? Admit a man haue done some other man harme. VVell, he that is offended wold reuēge himselfe if it were possible. Now in the meane while God preventeth him, and sendeth some great misfortune vpon the offender. The man that erewhile was full of rancor and defyred nothing but to destroy him whome he hated, will say, yea, and what shall I do more to him? He is so oppressed as it is pitie to see, he hath ynough alreedy. Thus then the fyre doth naturally quench of it selfe, if we see a mā in aduersitie, though we wer neuer so much moued against him before. This (as I said) is no vertue, nother deserieth it to be counted for Gods seruice or for charitie. But yet for all that, if there were such a naturall inclination euen among the Painims: what shall become of those which now adates are not satisfied whē they see their enemies persecuted with extremitie: but are so vn-satiabile as they could find in their harts euen to eate the vp? And if it be damnable when it is done to a mans enemies, so as hee is not contented with the miseries that God sendeth vpon them: what a thing were it too be done to a mans friends? Therefore let such as are so cruell assure themselves that they bee not woorthy to be counted in the number of men. Then whosoever mindeth to discharge him selfe of his duetie, must not only appease himselfe at the miserie and affliction of his enemies: but hee must also be moued too pitie: and instead of seeking reuenge, hee must rather be ready too succoure them as much as hee can. For no doubt but that when God sendeth any aduersitie too our enemies and vnto suche as haue offended vs, his intente is too asswage the malice and rancoure that is in vs, and too shifft away the cause that made vs to be so ill mynded towards oure neighbours. Nowe if God call vs too gentlenesse, and wee go cleane from it: is it not a manifest fyghting againste him? Then let vs marke well, that if God

*Psa. 58. b. 11.*

*Rom. 24. b.*  
*10. c.*



if God scourge them that haue done vs any wrong or iniurie, it is to asswage the bitteresse of our stomacks: and if we haue bin angrie or displeas'd before, or if we haue coueted reuengement: God intendeth to meeken all those lewde affections in vs, and to leade vs to compassion and kindnesse. Lo what we haue to marke in this streyne. Now Iob addeth no new complaints of his miseries, saying *that his bone cleaued to his skinne, and that hee was escaped with the skinne betwixt his teeth*. This serueth to expresse the matter better which we come to touch: that is to witte, that his friends ought of right to haue bin satisfied though they had bin very beasts and had fought but to deuoure him. And why? For (saith hee) ye see in what state I am. VVhat desire ye more? Can a man with any more miserie in one person than God hath sent vpon me? Now when he saith that his skinne claue to his bones: it is as muche as if hee had saide, that he is vtterly withered away, that hee is become the right image of a dead man, and that there is no more moylture nor substance in him. And when hee saith he is scaped with the skinne of his teeth: it is to do vs to vnderstand, that there was no whole part in him, but his gummies, or that hys skinne was become like his gummies. For if a woorme do breede in a mans body, the skinne will be no more drie: but it will be like the skinne of his gummies, that is to say, when rottenesse hath gotten the vpper hand and all is woormeaten, a man shall see the flesh bloody, and there will ooze out halfe bloud and halfe water as out of a wound, like as we see how a wound will resemble the skinne of a mans gummies. Thus then Iob declareth that he was so disfigured, as the phisnomie of man could no more be discerned in him. Now seeing he was come to such extremitie, had it not bin reason that his friends should haue bin contented? Then are we warned heere to looke better vpon our neighbours aduersities than we haue done, and when God sendeth them any miseries, to pray him to giue vs the grace to haue our eyes better open to consider and marke them well, so as the same may moue vs to pitie: and euery of vs do his indeuer to remedie it as muche as they can, and finally to hope that when God hath so laide his hand vpon them hee will shew himselfe mercifull towards them. And forso muche as Iobs friends had accused him of blasphemie agaynste God, and of iustifying himselfe without cause, and of blinding himselfe in his owne vices for wat of acknowledging them: he saith, *O that my wordes were written, O that they were ingraued with a pen of yron, O that they were ingraued in lead or stone for euer*, and for an endlesse memoriall. In saying so, Iob declareth that he had not mainteyned his innocencie in vaine, nother feared to be blamed for it before God, for he knew he had iust cause so to do. Thus ye see in effect whereat he ameth. Neuerthelesse it is certaine that in respect of Iobs words, there was excesse and much bytalke. For hee kept not measure, and how good and reasonable ground soeuer hee had, and that his case were allowable before God: yet did he misconuey it (as I haue declared heeretofore) and many wordes escaped him that were blameworthy. VVhy then saith hee still, that he would faine that hys wordes were written? Is it not ynough to bring dubble condemnation vpon his owne head? Let vs marke that Iob hath an eye to the principall pointe, and tieth not himselfe to euery word that he had vttered: but taketh his sayings heere for the defence of his case. Now that defence was iust. And although it were mishandled & often leapt out of, now at one side and now at other: yet notwithstanding hee still mainteyned rightly that hee was not punished for his sinnes, nor was to be counted

the wickeddest man in the world bycause God shewed himselfe so rigorous to him. Iob then hath set downe this thing vpon good reason. but yet hath he done amisse in that hee acknowledged not his sinnes in suche wise as hee mighte feele himselfe alwayes faultie before God.

Heereby we be warned to be very well aduised what wee say. It is said in the Psalme, I determined with my selfe to hold my peace and tooo bridle my selfe so long as the wicked bare sway and had their full scope: but in the ende I could not refraine. Dauid knew well, that when Gods children are tempted, by seeing themselves oppressed with afflictions, while the wicked sorte triumph and haue winde and wether at will: it is so fore a case, as we can very hardly refrayne ourselues from murmuring against God. For this cause it is saide, I determined to brydle my selfe, I did put on a snaffle, and I coped vp my lippes, to the intent I might not speake a word. But in the end all these letts were broken, and all the determination that I purposed vpon, could not hold me from vttering the desyre that I had conceyued within, but that finally the fyre kindled and brake out. Hereby Dauid sheweth that it is a very great and rare vertue to be patient with silence and to holde oure tung when miseries oppresse vs, and specially when we see the wicked mens mouthes open to boast themselves and to scoffe at vs. So then, by ioyning this saying of Dauids with the example of Iob, wee must learne to keepe our mouth shut when God afflicteth vs. And why? For our affectiōs are so headie, that although we haue learned to speake simply, and to praise and blisse God as we ought to do: yet can we not be so well aduised, nor so well stayed, but something will escape vs, and some bubbles will burst out, so as wee shall alwayes be faultie in our talke. Then although we haue no intent to blaspheme God, or to speake any thing that may not be to his honoure: yet can it not be auoided but we shall be ouerhardie in our talke, like as when Iob desyred to haue all his sayings registred and ingraued for an euerlasting remembrance, and printed in stone or leade, too the intente it might neuer be blotted out. But let vs rather aduise our selues to pray God to forgive vs the faultes [that wee make] euen in those words which we thinke to be purest. For (as saith Saint Iames) he that can refraine his tung hath a singular vertue. And why? For wee bee as swift to speake euill as can be: and when we thinke we haue spoken very soundly, God can still find somew hat amisse in it. Thus ye see what we haue to marke in this streyne. Now in the end Iob addeth, *that he knoweth that his redeemer liueth*. Verely this cannot be wholly expounded as now: but yet must I touch the intent for whiche Iob said so. His meening is that he delt not after the manner of hypocrits in smoothing his case before men tooo justify himselfe, but knew that he had to do with God. This is a thing that we ought to know. For if these sentences heere shoulde bee taken as broken of [from the matter:] they would haue no great edifying, nother shoulde we knowe what Iob ment. VVherefore let vs remember what I haue touched afore. VVhat is it that Iob pretendeth? VVee knowe that men will labour all that they can tooo excuse themselves, and that is, bycause they thinke not vpon God, it is ynough for them that the worlde likes well of them, and that they bee taken for honest men. Thus then dothe hypocrisy ingender an vnshamefastnesse. For if I knowe not God tooo bee my iudge, it will suffice me that men clap theyr handes at me, and haue me in good reputation. And what gayne I by that? Nothing

Psal. 39. a. 2

40

50

60

Iames. 3. a. 2.

Nothing at al. Is it not an exceeding great shamelesnesse, when although mine owne conscience accuse me, and I be conuicted to haue done amisse, yet for all that I will perke vp with my neb, and saye, whereof can any man accuse me? VVhat haue I done? Haue I not a good case? I will take faire colour to couer my skinne, and if I can bleare mens eyes, rush, my case shall then speede well ynough. And this is it that I spake of: namely that hypocrisie ingendreth shamelesnesse, so as men become bold to mainteine their case for good, bycause they haue no regard of God. But Iob contrariwise saith, *I know that my God is alieue, and that in the end he will rise vp vpon the dust.* And if he should say, I am taken for a wicked man and desperate persone as though I had blasphemed God in laboring to iustify my selfe against him. No no, I desire nothing but to humble my selfe vnto him, and to repose my selfe wholly in his grace: but yet for all that I must be faine to maintaine mine vprightnesse against you. For I see you go to worke with nothing but slaunders. My defence then is after such a sort, as in the meane while I looke vnto God and haue mine eyes fastned vpon him. Heereof we both may and ought to gather a good lesson: which is, that we must not be so popcholie as too couer our faults afore men, and to make countenance of mainteineing a good case, and to beare a face of honest men: and yet all the while to be reipoued of our owne conscience. Rather let vs learne to enter into our selues,

to examine our owne finnes, and too cite our selues before God: let vs (I saye) begin at this point to say, howe now? what intend I? True it is that I may well excuse my selfe afore men: but in the meane time what shall that boote me before God? VVill he accept it? No. Therefore according to this, let vs all come before the heavenly iudge both great and small, and let euery one of vs present himselfe there to craue pardon of his offences, and let vs not doubt but that if we come vnfeynedly, he will acquit vs, not for any woorthinesse of our owne, but of his owne grace and mercie.

Now let vs fall downe before the face of oure good God, with acknowledgement of our finnes, praying him to make vs so to feele them, as being right cast downe as we ought to be, we may repaire to the fouercine refuge of his infinite goodnesse which he hath promised vs in our Lord Iesus Christ, and there take so sure foundation as we may not doubt of his fauoure towards vs: yea and that although wee do not alwayes feele the same after that sort in this world by the outward working, but rather that he sheweth vs some tokens of rigoure: yet we may not cease to call vpon him, in all our aduerfities, not doubting but that in the end he will shew him selfe a louing and mercifull father towards vs, and make vs feele it by prooffe also in time conuenient. That it may please him to graunt this grace not only to vs, but also to all people, &c.

### *The lxxij. Sermon, which is the fourth vpon the ninenth Chapter.*

*This Sermon conteyneth still the exposition of the five and twentieth verse, and then the text following.*

26. Although after my skinne, the [vvormes] destroy this [body: yet] I shal see God in my flesh.  
 27. I shall behold him in me, mine eyes shall see him, and none other: my kidneyes are vvafted in my bosome.  
 28. And you haue said, vvherein is he persecuted? and the roote of the matter is found in me.  
 29. Be ye afraid of the presence of the lvvord: for the vvrauth of affliction is vvith the fvvord, to the intent ye should knowv that there is a iudgement.



Yesterday we saw what protestati-  
 on Iob made: which was, that hee  
 had his eye vpon God and was not  
 tied too men, bycause that they  
 whiche rest themselues heere by-  
 low, are not willing tob enter into  
 their owne consciences, too con-  
 demne themselues as they oughte too do, and to feele  
 their owne finnes, that they might confesse themselues  
 too haue done amisse, and craue forgiuenesse at Gods  
 hand. For wee see that assoone as we be lesht among  
 men, we desire no more but to ouercome them be it by  
 truth or by vntruh. Lo heere the cause why we thinke  
 not rightly vpon God, and consequently indeuer not to  
 mend our misdoings as we ought to do, and to be short  
 that there is nothing but hypocrisie. And therefore Iob  
 saith, *that he knoweth that his redeemer is alieue*: as if he should  
 say that his pleading hitherto had not bin to iustify him-  
 selfe in suche wise afore men as though that were the  
 marke he shot at: for hee knew he should be faine too  
 come before God and there to be iudged and to render  
 an account of all his life. And afterward he addeth, *that*  
*God shall stand vp fast vpon the dust*: as if hee had saide,  
 VVhen men faile (as the worlde must needs perish)  
 yet doth God continue for euer: and therefore it were a  
 great follie in me to desire to excuse my selfe afore men,  
 when in the meane while God should condemne me.  
 For they that are my iudges as now, whither they bee

willing too bee so, or whither I cast that honoure vpon  
 them, must perish with me, but God must continue for  
 euer. So then it suffiseth me to yeeld my selfe vnto him,  
 and to heare what it shall please him to determine. Now  
 whereas he saith, *that God shall stand vp vpon the dust*: hee  
 meaneth that he is not like men. For seeing we must all  
 all of vs fade away euen till we come to nothing, and  
 we knowe we must returne from whence we came, e-  
 uen into corruption and rottennesse. But God (saith he)  
 can neuer decay as men do: he will continue in his state  
 euerlastingly. Ageine let vs marke, that Iob meant to do  
 vs to vnderstand, that God will spread out the same power  
 that is in him, vpon the dust, that is too saye vpon  
 men who are nothing, ne haue any power or strength at  
 all in them.

But this title whyche hee yeeldeth vnto God, im-  
 porteth yet more: namely that he is his maker, and the  
 partie by whome hee is maynteyned. If God listeth, he  
 could continue in his full state, and in the meane whyle  
 we should perish: but he intendeth to make vs partakers  
 of his strength, and to cause vs to feele it. And so he stan-  
 deth vp after such a sort vpon the dust, as he maketh the  
 dust to awake out of hand, and setteth it vp agayne. For  
 were it not so: in vaine were he named the redeemer and  
 maker. Therefore let vs marke wel that Iob intended to  
 declare that God holdeth not the saide power inclosed  
 only in his owne *Being*, but also spreadeth it out vpon  
 men. Heere is a good lesson for vs. For firste of all  
 we bee

wee bee warned what a fondnesse it is to be desirous to please men only, and to be allowed of them. VVhat gaine we by it? For euery whit of it muste fall to the ground. Therefore let vs learne to haue our eyes fastened vpon God, that he may like of vs, & allow of vs. Marke wher-vnto wee must apply all our indeuer. And herewithall, to the intent we be not hilde backe by this world, nor wrapped in hypocrisse which is ouersurely rooted in vs by nature: lette vs assure our selues that God is our warrant: that it belongeth to him only to maynteyne mens soundnesse, when they shall haue walked with a pure conscience before him: that he shall one day be their iudge, & stand vp vpon the duste: and that albeit that all things which wee see aboute vs bee frayle and transitorie: yet is not God like them but hath a hygher state, not only for himselfe, but also to set all creatures in their state when they bee disordered. And it is an inestimable comfote for the godly, that when they see themselues borne downe with slaunders in the world, and although they haue indeuered to walke a right, yet men cease not to heaue at them, and to backebite them falsly: they can still referre themselues to God, and call him to be their witnesse and rest vpon this assurance, that he will stand out when men shall be brought to nothing. VVell then, They that presume as now to condemne vs, and to rayle vpon vs, must tumble downe, and their chaunce must be quite turned. For God will at length bee our redeemer. As now through rashnesse men vsurpe Gods power, and vnder-take that which is not lawfull: but in the end God muste shew himselfe as he is, and he must be exalted, that wee may knowe howe it belongeth to him to maynteyne vs. Beholde what wee ought to call to minde as oft as men do falsely misreport vs and wee haue good record before God: namely, that it is ynough for vs to be vphilde by him, and that he alloweth of vs, though all the world beside do reiect vs. But now lette vs come to that which Iob sayeth. He sayeth that the woormes (for although the woorde *woormes* bee not set downe in the Hebrew text, yet it is well seene that he meeneth all vermine and corruption) hauing eaten his skinne, will also gnawe and fret away the rest of him, and yet for all that, hee sayeth that he trusteth too see God, yea and to see him in his fleshe, that is to say, by being restored againe, Yea (sayeth he) I shall see him, and none other, notwithstanding that my kidneyes be consumed in me, that is to say, that all my strength be weakened and taken away. It is a protestation woorthie to be noted, when Iob sayeth that he will haue his looke fastened vpon God and none other, yea euen though he be vterly consumed. As if he should say, he would not measure the hope that he had in God, by that which he might see: but euen when nothing appeareth, yet will hee not therefore cease to looke vnto God. As howe? If a man finde himselfe forsaken of God, so as he perceyue nothing but matter of despayre, and death manace him on all sides, yea and is readie to swallow him vp, & yet neuertheless he holdes his owne still, and is stedfast in fayth to say, yet will I call vpon my God, and I shall yet feele his helpe, his mightinesse is ynough of it selfe too giue vs courage, yea and that shall bee euen when I shall seeme to be forlorne: That is the man that ouerpasseth all worldly things. The shewing of his fayth and hope which he hath in God, is not in the things that may be seene and comprehended by naturall reason: but it passeth out of the worlde, according as it is sayde that wee muste hope beyonde hope, and that hope is of things that are hidden. Nowe wee see Iobs meaning. True it is that he speaketh not here expresse-ly of the Resurrection. But yet these woordes cannot

be expounded, but it muste be perceyued that Iob men to attribute such a power vnto God, as is not to be seene as now in the common order of nature. Therefore it is all one as if he had sayd, that God will haue vs to knowe him, not onely whyle he doth vs good, and whyle he preserueth and nurrisheth vs: but also although he sayle vs to our seeming, and we see nothing but death before vs: yet muste wee be fully resolued, that our Lorde will not leaue to be our keeper, and that if we be his we shall bee maynteyned by his protection. Howbeit the better to profite our selues by this sentence, lette vs wey throughly what Iob sayeth. Although that the renant of me (sayeth he) be eaten away vnder my skin: yet shall I see my God. This is more than to beleue in God bycause he maketh the earth too bring forth come and wine: as wee see a number of brutish folke which haue none other taste or feeling that there is a God in heauen, but for that he feedeth them and filleth their bellies, and if a man aske them which is that God: they answer, it is he that nurrisheth vs. True it is that wee ought to conceyue the goodnesse and power of our God in all the benefites that hee bestoweth vpon vs: but yet must we not stay there: for (as I sayde) wee muste mount by fayth aboue all things that can bee seene in the worlde. And therefore lette vs not say, I beleue in God bycause hee maynteyneth mee, bicause hee giueth mee health, and bycause he nurrisheth me: but I beleue in God bicause he hath giuen me heretofore some taste of his goodnesse and power in hauing a care of this bodie, which is but rottenesse, so as I see he sheweth himselfe a father in that I haue a being through the power of his spirite: I beleue in him alone, bycause he calleth mee too heauen, and hath not created mee as an Oxe or an Ass to liue here a little whyle, but hath formed mee after his owne image, to the intent I should hope for the inheritance of his kingdome and be partaker of the glorie of his Sonne. I beleue that he allureth mee dayly thither, to the intent I shoulde not doubt but that when my bodie is layde in the graue, and there consumed as it were to nothing: yet notwithstanding it shall bee restored againe at the laste day, and in the meane whyle my soule shall bee in safe and sure keeping, bycause that when I am dead God will haue it in his protection, and then shall I beholde much better than I do now, the lyfe that our Lorde Iesus Christ hath purchaced for vs by his blood. Thus yee see what our beliefe muste bee if it be well ruled. And if wee bee once so well disposed: wee may say with Iob, well, verely I see my bodie muste go to decay: looke what freshnesse foeuer was in it, it diminisheth day by day, and I neede not to go farre too seeke death. For I see not so small an infirmitie in my fleshe, but the same is to mee a messenger of death: but yet for all that, I shall see my God. If wee coulde speake so when wee see that our strength droupeth and vanisheth away by little and little: that although it pleased God to finite vs in such wise as wee shoulde in maner rotte aboue the grounde, as Iob did, (for he sayeth that his skinne was worme eaten and consumed, and he was as good as dead, and yet he protesteth that he will not cease looking vnto his God) yet should wee not cease too trust in God still after the example of Iob. Thus yee see that the greatnesse of the afflictions that God sendeth vs shall not astonish vs, so wee haue learned too knowe him to bee such a one to-wardes vs as he is in deede, that is too say, if wee consider well to what ende he hath created vs, and still maynteyneth vs in the worlde. Furthermore when Iob sayeth, *that he shall see his redeemer in his fleshe*: his meaning is (as I sayd afore) that hee shall bee restored to a newe state,

Y. though

though his skinne were so eaten as it was. For he sayeth expressly that his bones shall be consumed, and nothing of him shall remaine whole: and afterwarde he addeth, *I shall see God in my fleshe*. And howe shall he see him in his fleshe? That is to say, I shall be set in my former state, and see my God yet againe. And so he confesseth that God is able ynough to set him vp againe, although he were vtterly consumed, and plunged into a bottomlesse pitte. Thus ye see that the condicion wherevpon we must trust in God, is that when he shall haue layd vs in our graues, we should assure our selues, that he will reach vs his hand to lift vs out againe. Therefore let vs say, I trust in God bicause I see he asisteth mee and fayleth mee not in any thing. But when God fayleth vs, and is as it were estraunged from vs, let vs euen then say with Job, I shall see him in my fleshe, as nowe I am nothing, I seeme to bee but a shadowe, and my life vanisheth away out of hande: but yet for all that, my God will shewe himselfe mightie in my behalfe, so as I shall see him. If Job spake thus in the tyme when there was not yet any great learning, nor perchance the Lawe was yet written: (but admit it were) notier were there yet any Prophets, (at leastwyse not any mo than Moyse, for the Prophets make mention of Job as of a man of old time:) I say if Job hauing but only a little sparke of light, was so strengthened in his afflictions: and that not onely when he saw some one kinde of death, but also when God seemed too haue set him as a spectacle among men, (a dreadfull and terrible thing) he was able to say, yet shall I see my God: what excuse is there for vs in these dayes when God sheweth vs the resurrection so neerely and expressly, and giueth vs so many goodly promises of it? And specially considering how we see the mirrour and substance thereof in our Lorde Iesus Christe, whom he hath rayzed againe to the intent to put vs out of doubt that we shall one day be parttakers of the same immortall glorie. Then if after so much assurance, we cannot be brought to be of the same beliefe that Job was of: must we not needes be charged with vnthakfulness? For if we could embrace Gods promises with true fayth, would they not be of sufficient power to make vs to mount ouer all the temptations that do so reigne ouer vs? So then let vs marke well this text, that wee may say with S. Paule, That if this corage of our bodie were gone (for he termeth it a corage as a thing made of leaues, or as a shed that is nothing woorth) we haue a much better and excellenter buylding prepared for vs in heauen. If this outward man, that is to say, if all that pertayneth to this present life and all that is seene, were done away: yet would God renew vs againe, yea and he maketh vs already to beholde our resurrection after a sort, in that we see our bodies waste away after that maner: according also as in another text the same S. Paule sendeth vs too the seede that is cast into the earth, saying that the same cannot grow to haue a liuely roote, and to yeeld good fruite, except it first rotte. Do we then see that death hath dominion ouer vs? Lette vs marke that God is minded to giue vs a true life, that is to say the heavenly life which is purchaced for vs by the precious bloud of his Sonne. If that were not, the least temptation in the worlde would overcome vs. For (as I haue sayd already) all the miseries that wee haue too suffer, are as many messages of death. Nowe if wee sawe death and thought it should make cleane riddance of vs: must we not needes vtterly quayle? Then is there none other meane to comforte vs in our afflictions, but onely this doctrine, that when all that euer is in vs, is consumed, yet shall we not cease too see our God, yea and too see him in our fleshe. Afterward it is sayd, *Mine eyes shall beholde him, and none other.*

2. Cor. 5. a. 1

1. Cor. 15. e. 36.

Job addeth this as continuyng the matter that he maynteyned: that is to wit, Seing that my God hath assured mee that he will make me strong againe: I will holde me wholly vnto him, I neede not too stray any further, nor to be haled one way or other: for it behoueth me to hold my selfe too him alone. Mine eyes then shall beholde him and none other.

Behold here one goodly lesson more. That which he spake crewhile, (that is to wit, *that he should see God in his fleshe*,) hath a relation to experience that God should set him vp againe vpon his feete. But that which he speaketh now, is spoken in another respect, that is to witte, in respect of hope. For God is seene of vs in two maners. VVee see him when he sheweth himselfe a father and Sauour in effect, by giuing vs open prooffe and experience of it. Beholde, my God hath deliuered mee from such a sickenesse, which was as it were a rayfing from death: the same is a recorde that he hath layde his hande vpon me too succour mee: thus do I see him, yea and I see him effectually. Howbeit euen while I am sicke and when there is no more likelyhood of recouerie, I cease not to see God still. For I put my trust in him. Againe, I wayte patiently for the ende that he shall giue mee, and I doubt not but I am his still although he take me out of the worlde. Thus ye see yet another maner of beholding God. Job then meeneth that he shall see God in effect by being set agayn in his former state. And secodly he addeth, that he will not cease to beholde him although he be ouerwhelmed with miseries, that he can no more. Mine eyes (sayeth he) shall bee fastened vpon him, and I will not looke aside from him. Here wee see what is the nature of fayth: namely to gather it self in such wise vnto God, as it wander not abroad, nor bee drawne away as wee commonly bee. I pray you what is the cause that wee cannot repose our selues vpon God as it were meete wee should? It is bicause wee parte Gods office, and all his power into so manie peeces and gobbettes, as wee leave him little or nothing. VVee can well ynough say, it is God to whom it belongeth too maynteyne vs: but yet for all that, wee cease not to trudge vp and downe, and forewarde and backward too seeke meanes to liue by: not as giuen of God and proceeding from him: but wee attribute the very power of God too the meanes themselues, whereby we make them as idolles. Thus ye see how we cannot looke vpon God with a pure eye, nor settle our trust and contentation in him. Therefore let vs marke well the woordes that Job vsseth here: which are, that his eyes shall beholde God and none other: as if hee had sayde, I will holde me there, I will not bee fleeting as men are, but I will put my selfe wholly to my God, and say, It is thou Lord, yea it is thou onely of whom I holde my lyfe, and when I am gone hence, thou shalt restore mee againe as thou haste promised. And lette vs make this comparifon betweene Job and our selues, that if Job hauing not had such assurance of Gods goodnesse, nor so familiar teaching by the hundreth parte as wee haue, do notwithstanding say that hee shall and will beholde God: are wee to bee excused when wee fleete too and fro, specially seing that our Lorde Iesus Christe offereth himselfe vnto vs, in whom dwelleth the whole fulnesse of the glorie of the Godhead, and in whom the ful power of the holy Ghoste was shewed at suche time as hee was rayzed from the dead? And surely wee neede not too streyne our eye sight to looke far for him: for the Gospell is the cleere looking glasse wherein we see him face to face. Sith it is so (as I haue touched) let vs beware wee bee not guiltie of such vnthakfulnessse, as too disdeyne to looke vnto him, that offereth himselfe so familiarly vnto

Coloss. 2. b. 9  
& Rom. 1. a  
4. & 2. Cor.  
3. d. 18.



vnto vs. This is it in effect which wee haue too marke in this streyne. Iob addeth further, *Although my kidneyes bee wasted in my bosome*: that is too say, although there be no more strength nor courage in mee. To be short (following the matter that hee had entred intoo alreadie) he sheweth that his looking vnto God is not bicause he had liued at his ease, bicause God had sente him all his hartes desire, or bicause he had bene preserued in his afflictions: but cleane contrarywise. Although I be in such distresse (sayeth he) as God seemeth to thunder vpon me, and there is no more strength and courage in mee: yet will I looke vnto my God with mine eyes, and holde me wholly vnto him, and I know I shall see him againe as my redcemer and keeper, euen after he shall haue so consumed me. And for a conclusion he sayeth to his frendes: *You haue sayd, wherefore is he persecuted, or wherefore doo wee persecute him? for the roote of the case [or matter] is founde in mee.* This sentence is somewhat darke, bicause the woordes may bee taken two wayes. *Wherefore is he persecuted?* or *wherefore doo wee persecute him?* If we take *wherefore is he persecuted*, the meening is that Iobs freends marueled why God had handled him so roughly: and therefore they concluded that it was to bee sayd that he was a man vterly forsaken of God. But if yee translate it, *How doo wee persecute him?* the meening will be that they are come of prepened malice to take him in a trip, and to byte at him. Although there bee diuersitie as touching the woordes: yet doth the meening come all to one ende. Lette vs consider the doctrine that wee haue to gather of it: for that is the principall yea and the whole matter. Iob then chargeth his friends that they had iudged amisse of his afflictions. And why? For euen at the firste dashe they fell to saying, o, needes muste this man be sayde to be a wicked doer, for had he walked with a good conscience, he should not be so punished as he is. But contrarywise Iob sayeth, *that the roote of the matter is found in him.* True it is that the Hebrew woorde signifieth sometime *a Thing, or matter*, and sometime *a woorde, speache, or saying*. But here Iob meeneth that he had a good and sure foundation, and that when men haue well sifted him, they shall finde that his case is not such as other men haue falsely sumyzed. Now let vs see to what purpose this geere tendeth, and what profite wee may reape by it. VVhen Iob telleth his friends that they had sayd, *wherefore is he persecuted?* He sheweth that it is a greate crueltie for men to seeke out other mens sinnes when they see one beaten with Gods roddes: and to say, needes must this be a wicked man, therefore let vs sift his lyfe, for that is the poynt which we must begin at. True it is (as hath bene sayd more at large heretofore) that in all the corrections and chaityzements which God sendeth, we must alwayes behold his Iustice vpon mens sinnes: but that must be to condemne our selues. VVee muste not iudge other men, and let our selues slip. Lette vs begin, I say let vs begin at our selues. Thus we see that the vie of this doctrine is, that when any mā is pressed with aduersitie, we must not be hastie to condene him, and specially we must not wrinch aside to spie out faults in him: but rather we must looke vnto God, who sheweth himself to be the iudge both of vs and of him, and compelleth vs to know that it behoueth vs to haue pitie and compassion vpon him that suffereth, and that we muste not go to it at aduerture, although we know him to be faultie, but rather aduise our selues to bring him some medicine too heale him. Let vs beware we set not the cart before the horses, that is to say, that we iudge not before we know the case, as we are comonly wont to do. It hath bene already oftentimes sayd, that Gods afflicting of men is not alwayes for

one self same end. For sometimes he punisheth them for their sinnes, and sometimes for the triall of their paciēce, or els for some other respect. Therefore let vs not be ouerhastie nor rashe to iudge before wee knowe the case thoroughly: for we see what is happened to Iobs friends. Bicause they see him afflicted, therefore at the firste dashe he muste needes be a wicked man say they. But happie is the mā that iudgeth discretely of the afflicted, as it is sayd in the Psalme. *VVas not Dauid pinched as smartly by gods hand as euer any man was?* And yet notwithstanding God sayeth, *I haue found Dauid my seruant after mine owne hart, and I haue anoynted him with the oyle of gladnesse.* Thus doth God holde Dauid as it were in his lappe, and yet we see how he was handled. If we be rash in iudging, we shall condemne both Dauid and Abraham, and all the holie Patriarkes. And doth not such maner of iudging redounde to the dishonoring of God? Yes surely. So then let vs be sober and modest when wee see our neighbours afflicted, and let vs acknowledge the hand of God, least it happ en vnto vs as it did vnto Iobs frendes. But he sayeth precisely, *that the roote of the case (or the roote of the matter, or the effect and substance of it) is in him.* Hereby he meeneth, that men must trie before they iudge. And in good sothe, euery man will graunt that if we should step to it at all aduerture, it were a foolish presumption and ouerweening in vs: and it is a very common Prouerbe among vs to say, *A foolles bolte is soone shot.* But yet for all this, we cease not to hazard our selues still, without any searching or examining how the case standeth. VVherfore let vs marke well, that we must first go to the roote, before we sitte downe to giue iudgement. And let vs not iudge swittly for feare least wee might seeme ignorant. For certesse the thing that inforceth men to be to swift, is for that they bee ashamed least they shoulde not seeme sharpwitted ynough too iudge at the firste sight: for if I blab not out my prittleprattle, men will make none account of mee. But God laugheth at such vayne glorioufnesse. Therefore let vs keepe our selues in sobernesse and modestie, vntill God haue shewed vs wherefore he punisheth one man more than another: let vs not runne before that. True it is that when we shall haue searched the matter thoroughly, and when wee shall haue come too the roote of it: then we may iudge freely. For the iudgemēt shall not come of our selues, but it shall be fetched from God, bicause it is grounded vpon his woorde and governed by his holie Spirit. Howbeit before all things, it behoueth vs to go to the roote whereof mention is made here. Afterward Iob sayeth, *Be yee afrayde of the presence of the sworde: for the wrath of iniquitie or of the affliction of the sworde is at hande, too the ende yee should knowe that there is a iudgement.* This present saying is somewhat darke ynough, bicause the woordes are cut of: but the effect of Iobs intent in saying, *Be yee afrayde before the sworde*, is all one as if he had sayd, yee speake here as in the shadowe, yee discourse at your pleasure as they that haue nothing to do and are at their owne leysure. Such folkes may dispute at wil: like as there bee none that make better battelles than they that are furthest of from blowes. For they giue the onfet, they beseege townes, they flea, they forray, and they sacke Cities, so as it is a wonder to see them. But when they haue wel discoursed, & come to marching forward in deede: they doo no sooner heare the founde of the drum, but their courage is quite quayed. Iob therefore biameth his friends for reasoning so of his case at leysure, & telleth thē that they must take holde of Gods iustice and bee afrayde of the sworde, as if he shewed it thē alreadie. And againe he sayeth, *the wrath of iniquitie.* This sayng pointeth at the cruelty which he had



vpbrayded them with before. *The wrath* then is as much to say, as you chafe against mee, and that is too grieue mee. For the Hebrew woorde may signifie both *Iniquitie* and *Affliction*. But here Iob declareth that his friendes are not come vnto him for any compulsion of his miserie, but rather to chafe, yea and to grieue him and vex him the more. And what is imported in that? *The sword* (sayeth he). That is to say, God will not suffer such outrage vnpunished. For although I had offended you, yet ought you to be more courteous towards mee. But now in condemning mee without cause, yee shewe nothing but rigorousnesse against mee. Therefore muste Gods swoorde bee drawn out against you, verely to the ende yee may knowe that there is a iudgement. Behold a notable and very profitable sentence. For in rebuking his friends after that sort, Iob is as a Prophet of God, that speaketh generally to all men in comon. The thing then that he telleth vs, is that if wee bee malicious to iudge euill of the thing that is good, and churlish in tormenting and vexing them that are miserable ynough already: wee haue the sword of God to be afrayde of. It is sayd, *Curfed are you that call good euill, and euill good: and yet notwithstanding wee see that this vyce hath reigned at all times, and reyneth still at this day. As for them that are caried by their affections, what conscience make they too spite God openly? They haue skill ynough too say, I see the case is good ynough of it self: and yet notwithstanding they go quite and cleane against it. Such a man is desirous to serue God: but I will stop him. Suche a thing might bee too the buylding vp of the Church, and serue to the maynteyning of fellowship among men, and to the furtherance of the common weale: but I will ouerthrow it euery whit. For yee shall see some euen of those that sitte in the seate of Iustice, who are as good as Diuels incarnate in spiting of God and in ouerthrowing of all equitie and right, and are full of corruptiō and outrage. Now sith we see this, what is to be sayd, but that we be come to the toppe of all wickednesse? As much is to bee sayde of other men. For it is to bee seene that there are nother greate nor small, but they worke spite against God. So then, is it not to bee sayde that the Diuell possesseth men, sith they giue themselves so to ouerthrowe all goodnesse, and to maynteyne euill, specially seing that so horrible a curse is pronounced by the mouth of the Propther, against all such as shall say that euill is good, and good is euill. And that is it that Iob ment here, in saying, *Bee yee afrayde of the swoorde.* Too whom speaketh he? To suche as are puffed vp against God and against all right. For against whom do wee make warre but against God, when wee go aboute too turme light into darknesse and woulde oppresse a good case? Beholde it is God whom wee assaile. So then wee haue good cause too bee afrayde, yea though wee trouble but some one poore man, by heaping some newe vexacion vpon him. For God setteth himselfe against vs: he sayeth that hee cannot away with such violence and extorcion. VVhen menne go aboute too do any outrage or wrong to poore folkes, God steppeth before them and sheweth himselfe too bee their defender. Therefore whenseuer wee bee tempted too grieue and to trouble poore folkes and such as are in aduersitie already: ought not these woordes too make vs tremble, when it shall come too our minde that Gods swoorde is drawne against all suche as will increase the miserie of those that are in too muche miserie already? Beholde then howe God desieth all those that are giuen too do wrong, violence, extortion, and such other lyke things, and see howe he summoneth them too fire and blood. Also when wee see any poore man vn-*

derfoote, and nobodie supporteth him, lette vs be afrayde to treade vpon him or to do him any wrong or reproch. And why? For God auoucheth that he hath his sword drawn at all suche as shall vex good and innocent folke after that sorte. And that is it that Iob speaketh for a conclusion, saying, *that the wrath of iniquitie shall bring the swoorde*: as if hee shoulde say, true it is that as now when menne ouerleape their boundes too trouble good folkes, it seemeth to themselves that they shall scape vnpunished, and so they nother feare God nor his iudgement. No (sayeth he) but the swoorde is readie for them. Therefore lette vs stande so much in our owne conceyt, as too beare our selues in hande that God cannot come at vs when we haue so tormeted poore folke, which seeke nothing but to liue in quiet, and haue not offended vs in any thing. For when wee fall to stinging of them and to shewing of our selues bitter towards them, God will be a hundred thousandfold bitterer vnto vs, and we shall feele him to be so when wee come before him as before our iudge. VVere this well weyed, surely things would go far otherwise in the world thā they do. VVe see how Princes for their ambition sake, fall to wāking of Countries, to burning of houses, to destroying of townes, too robbing, rauishing, and spoyling of all things, so as it is horrible to be seene. And wherefore? All this is lawfull for them vnder the name of warre. But first and formost they should consider, whither they be cōpelled to stirre such broyles, and to make warre after that maner through the whole world. Howbeit forasmuch as there is none other thing than their own ambition that inflameth them therevnto, and al those mischicues must spring of the rage wherwith they be moued: thinke they that the swoorde is not readie for them? Againe, as touching those, that serue their lustes and feede their humours: thinke they that God ought not to draw out his sword vpon them too? But let vs not looke vpon them onely. For we see those that are nother Kings nor Princes, nor of abilitie to make hauock of countries, or to enter vpon them with force, which not withstanding ceasse not to be as full of malice as they, or rather fuller. For they play the little Scorpions, which (when they cannot hurt otherwyse,) do caste out their poyson at their tayles: and wee see howe euery man seeketh to anoy and trouble other. Therefore muste not men needes feele that which is sayd here: that is to wit, that the swoorde is drawne out against all such maner of folke? And so yee see why Iob doth purposely say, *too the intent yee should knowe*. True it is that these men were no doltes, such as knewe not that there is a God in heauen who is iudge of the worlde: No, they were men of skill and experience, as wee haue seene by their talke, and shall see hereafter by Gods leaue. VVhy then doth Iob say vnto them, *too the intent yee should knowe*? It is by cause men beyng blinded by their naughtie affections, know not God, but beleue that when they haue once drawne a curtayne betweene God and themselves, God shoulde not see them any more, nor bee able too punishe them as they deserue. Then lette vs looke vpon the swoorde, although wee see it not yet with our eyes: that is to say, Although God do not yet shewe vs any signes that he is minded too punishe vs, and to make vs knowe that hee is the iudge of the worlde: and lette vs thinke that he is desirous to drawe vs to him, and to shewe that hee will not vse any excelsiue rigour towards vs, specially if wee bee not rigorous towards our neighbours. Furthermore lette vs vnderstand, that it is not ynough for vs to absteyne from all euill: but it behoueth also too helpe all suche as are in aduersitie. For though a man coulde protest, that he hath absteyned from

from all iniurie and doing of wrong: yet shall he not therefore be discharged before God. And why? For he ought to help and succour those that haue neede of succour. Now if they that haue absteyned from euill doing are not quit before God, but are hild as offenders: I pray you what shall wee say of those which do nothing els but practise mischiefe day and night, and are alwayes deuising howe they may trouble and vexe now this man and now that man? VVhen wicked men do so sharpen their wittes of set purpose to hurt their neighbours: is it not reason that Gods sworde should by and by be sharpened against them? Then let vs bethinke our selues, and not only be readie to relieue such as are in necessitie: but also (for asmuch as there is so much miserie and wretchednesse through the whole world) let vs haue pitie and compassion of them that are farre of, and let our sight extend euen thither to them, (accordingly as charitie ought too

inflame all mankinde) and let vs pray God to vouchsafe to pitie them that are so distressed, & that when he hath chastized them with roddes, he will bring them home to himselfe, and make all that to turne to their saluation, in somuch that whereas wee haue now occasion to sigh, we may then reioyce together, and prayse his name with one common accord.

Nowe let vs cast our selues downe in the presence of our good God with acknowledgemēt of our faults, praying him to make vs feele them in suche wise, as wee may haue regard to amend them: and that therewithall euery one of vs may haue a minde to humble himselfe vnder Gods mightie hand, and in steade of cōdemning others, learne to feele the euilles that are in our selues, so as wee may seeke to him to purge and clense vs, till he haue clothed vs fully with his owne rightuoufnesse. And so let vs say Almighty God our heauenly father, thou hast, &c.

*The lxxiiij. Sermon, which is the first vpon the .xx. Chapter.*

Sophar the Naamathite answered and sayd.

2. My thoughts inforce mee to answer, and hastinesse is in mee.
3. I haue heard the correction of my reproche, and the spirite of mine vnderstanding inforceth mee to answer.
4. Hast thou not knowne the time of old, since God placed man vpon the earth,
5. That the aduancement of the wicked is but of short tyme, and that the ioy of hypocrites shall not indure?
6. Though they bee lifted vp to heauen, and haue rayfed their head aboute the cloudes:
7. Yet shall they perish as their ovne dung: and they that haue seene them shall say, vvhare are they?



That wee may the better profite by this doctrine, wee haue to beare in minde, howe it hath bene declared before, that suche as incountered with Iob, saying that God leaueth not the wicked vnpunished, haue

taken a ground that it is true in it selfe, but they applied it amisse too the persone of Iob. And this is a cause why wee ought to pray alwayes vnto God to giue vs skill and discretion too know how to apply that things rightly which we shall haue learned out of Gods woorde. For wee may turne that thing too euill, which might bee too our profite, according as wee see how a number abuse the holie Scripture crossely and ouerthwartly. Therefore it standeth vs in hand to marke this poynt: and then shall wee see that here are good and very profitable instructions. Now the effect of that which Sophar sayeth here, is that although the wicked and the despyzers of God bee seene too prosper here for a while: yet must they perish, and the ende of them must bee miserable, according as it hath alwayes bene seene and put in vre, and God will execute his iudgements too the worldes end as he hath done afore. But ere he come too that poynt: he vseth a preface, that is too wit, that he is inforced too answer, and compelled so too do, as well by the spirit of his vnderstanding, as also bycause he was ashamed too bee so checked at Iobs hande, specially sith he knewe (as he himselfe sayeth) that his owne sayings were true, and that Iob reasoned too the contrarie. Now if it were so: then had Sophar good reason. For first of all when God giueth vs any grace, it is not too the intent the same should serue for our selues alone: but we ought too make our neighbours parttakers of it. Then if God giue more vnderstanding too one man than to another: ought he too keepe it to himselfe alone? No. But looke

what giftes God bestoweth vpon vs, wee must labour to communicate them, that our neighbours may bee edified by them as well as our selues, and God be honored with one common consent. S. Paule also sheweth the same, *1. Cor. 12. 4. 7* namely that if a man haue receyued any gift of God, he hath not receyued it for himselfe, but he muste apply it wholly too the common vse. Behold also how God will haue our charitie exercysed. It is not that euery man should like well of himselfe and despyze his neighbours: for at what poynt should wee bee then? Should there be any more bodie of the Church? Is it not meete that the members should bee knit together? Is it not meete that all should be referred to the head? Then lette vs marke well that whereas Sophar sayeth, *that the spirite of his vnderstanding inforced him too answer*: if it were so that God gouerned it, and that this saying were rightly placed: then had he reason too say so. For (as I sayd) when God shall haue disclosed any good thing vnto vs, the same must not be drowned by vs, but rather wee muste bring it to light. And here ye see why it is sayd, that when wee haue beleueed then must wee speake. So then fayth muste not bee a dead thing, but shee must vtter hir selfe. And S. Paule dothe well verifie the sayd sentence of the Psalme. For he sheweth that it is not lawfull for him to do it, bycause God had giuen him vnderstanding, which ought to serue the whole worlde: and therefore that he vttereth the treasure which was comitted to him, knowing well that it was not a particular thing for any one mā, but for the profite and instruction of the whole Church. And verely euery one of vs muste apply this Iesson too himselfe. For we shall see many that will say, it is ynough if euery man beleuee in his owne hart, as who would say that the thing which God hath ioyned together, might be separated by men. But wee haue seene alreadye the record of Dauid: which is, that suche as beleuee ought to

*Y. iiij. speake*

Math. 5. b.  
15. & Marke.  
4. c. 21.  
& Luke. 8.  
b. 16. & 11.  
e. 33.

speake by and by. For except they do so: they shewe that they by their malice doo burie that thing which God would haue published abroad: according as it is sayde that men light not a candle too put it vnder a bushell, or too hide it: but too set it vpon a candellsticke that it may shyne all aboute. Furthermore nowe and then when a man hath receyued any gift, he thinketh it is too winne himselfe credite and estimation aboute other men. But contrarywise, in so doing wee disgrace Gods giftes by making them too serue too any vayneglorie. It is not for that purpose that God dealeth his giftes more to one than to another, but too the ende wee should do menne good with them. Therefore let euery of vs haue a care too aduance and too spread abroad that which God hath committed vnto him: and as for them that haue not receyued so much, let them neuertheless be brought by that meanes to saluation, wherevnto God calleth vs too the ende he might be glorified among vs. Marke that for one poynt. But yet must the other poynt presse vs more, when Sophar sayeth, *that he had heard the correction of his reproch.* He speaketh not this in respect of his owne person onely: but according too the matter that hee had dealt with before he is angrie too see Gods truth troden by that meanes vnder foote. Iob had no such intent, (as I haue declared already) and therefore Sophar did him great wrong. Neuertheless this doctrine continueth in it selfe alwayes good and true, and wee muste holde it so, for the holy Ghost also ment to teache vs by a man that was blinded in his owne imagination, who not withstanding ceased not too haue good groundes. So then this doctrine being taken as it is, may stande vs in steade, notwithstanding that we see it reprove the good, and fight against Gods truth, resisting it by cauils and things misapplied. And therefore when the like befaller vs, wee must withstand it as much as wee can. I say, whensoever wee see a man striue against Gods truth, wee muste set our selues against him as aduersarie parties. Why so? For if God giue vs wherwith too make our selues as his proctours and witnesses, he will haue his care maynteyned by vs. And the honour is greate that is done vs in that behalfe. God seeth that wee be full of vanitie, and that there is nothing but vntruth in vs: and yet neuertheless he calleth vs to be his proctours. And ought he to do so? Is he bound to do it? No: but his minde is to honour vs so far forth. What remaineth then? That euery of vs streyne himselfe to the vttermost [to do his dutie.] VVhen we see men so malicious and wicked as to lift vp themselues against God, and to seeke al meanes possible to peruert & corrupt the truth: is it meete for vs to be slouthfull then? No. VVee see at this day howe the Pope hath many seducers which seeke nothing but to flounder all good doctrine, and to falsifie all that euer we alledge in the name of God. Yea and we neede not to go so farre, for we see malicious heades euerywhere and vnderlings of Satan, which turkin things and desire nothing but to turne all vpside downe. Now when we see the Diuell working after that sorte to ouerthrow the things that are good to edifie the Church, and that men are so impoysoned agaynst them: ought wee to hold our peace? Should we not resist them stoutly as much as in vs lieth? Yes certainly. Else should we be cowardes, yea and it should be imputed too vs for highe treason, if wee should suffer Gods truth too be so defaced, and wee not maynteyne it. Some there are of opinion that it were better for them too holde their peace, and not too speake at all agaynst the Papistes and their superstitions. Yea, but in the meane whyle wee see howe the Diuell would abuse our silence, too vtter forth his lies and ti-

rannies continually. If poore soules perish, and wee in the meane whyle holde our tungen: what shall become of it? If a sheepeheard doo his duetie, will hee suffer woolues and theeues to enter into his flocke, and to scare them, byte them and deuour them, and yet say neu. r a woorde too them? But God hath appoynted vs too be as sheepehardes of his Church. Now like as we muste haue a sweete and amiable voyce too guide our flocke withall, and too leade such too saluation as are teachable and obedient: so also on the contrarie parte, when wee see Theeues and VVoolues, wee muste crie out aloude too scare them away. Yee see then that such as perceyue men to peruerte Gods truth, ought not to dessemble, but rather to be earnest and zelous in resisting them to the vttermost of their power. Againe, if we ought to haue such courage & constancie in maynteyning good caces against the trumpeteries and subtleties of the wicked: I pray you ought we not to speake still in the like behalfe when we see Gods name blasphemed in deede, & al good doctrine scorned and rayled vpon by the lewde lyfe, by the malapertnesse, and by all that euer the wicked folke take in hande? VVould God that necessitie constreyned vs not so muche as it dothe. But what? VVhen a man hath preached the woorde of God, lette him go abroad in the stretes, and marke what hee seeth eche man do openly, and it will be seene that euery man hath conspired against God, and that fyre and water are not more contrarie, than the common lyfe that wee leade, and the doctrine that is preached. I will not say howe reachlesse men are to heare: But although they set a face vpon the matter, and very ceremoniously pretende that God shall be honored and his woorde receyued: yet it appeereth that it is but a playing of little children, and men do throughly mocke God in their common lyfe, and do nothing else but despyze his woorde. VVee neede not too decyfer things by peecemeale what they be: menne see well ynough what they are, and wee were too dulheaded if it grieued vs not too see God so ill obeyed among vs, and so smally reuerenced at all mens handes: specially seeing things are come too the shamefulnesse that Sophar speaketh of, namely that not onely God is dishonored by whoredome, by loocenesse of lyfe, by blasphemie, by robberies, and by other such things, which reigne and are not punished as they ought to be: but also even when punishment is extended, men can finde in their harts too mocke God, and his Iustice. I speake of that whiche I sawe yesterday with mine eyes. If a strumpet be put in prison, shee must haue tartes caried hir to feast hir withall: she must be locked vp for a countenance, and in the meane whyle shee must be presented with great Tartes: And I pray you what a dealing is that? If it had but onely bene tolde me, or if it had but only bene bouted out: yet could I not haue hild my peace at it. But I saw it my selfe with mine owne eyes, in somuch that it may seeme that God brought me to it, and that the Diuell ment to make his triumphes on the other side. So then no maruell though such as haue charge of the Lordes flocke to preache his woorde do speake so roughly, sith they see things so farre out of square, that there is nother modestie nor honestie at all, nor any ho: and yet are we blameable before God, for that we speake not the hidreth part which we ought too do, considering that the disorder is so outrageous as we see. VVherefore lette vs marke well this sentence of Sophars, where it is sayde, that he could not holde his peace but was inforced too speake because he was chased with his reproch. And why? For we must not suffer euil to haue suche scope without setting our selues against it, and without shewing of our selues to haue some ze-

of God for the maynteyning of his glorie and truth. But nowe let vs come to the generall matter that is layde forth here. *Haſte not thou knowne the tyme of olde* (ſayeth Sophar) *euen ſince God did ſet man vpon the earth? how that the byghneſſe of the wicked is but of ſhorte tyme, and that the ioy of hypocrites or tranſgreſſors ſhall not indure?* He taketh here a principle that is good and true: which is, that if wee take the lyfe of the deſpyzers of God too bee happie, wee bee deceyued. And why? For their happineſſe is but a dreame, as he will adde in the ſimilitude anon after. True it is that moſte menne will ſay that the wicked are vnhappie. But what for that? wee ouerſhoote our felues: for if wee ſee a man liue eaſily, or in honour, although his lyfe bee not ruled according too Gods woorde: yet notwithstanding wee bee rauifhed at it, wee thinke his ſtate too bee as good as can be wiſhed, and euery man will ſpyte him. Yea but in the meane whyle wee knowe not that ſuch as are ſo aduanced, are but Snayles as it is ſayd in the Pſalme. And it is a compariſon well woorthie too bee noted. For Dauid ſayeth that ſuch as bee aduanced in this world, and haue no liuely roote ſettled in God, are as Snayles. They come creeping vp in one night, and vaniſhe away out of hande. Beholde here Snayles for all porredge. But wee haue no conſideration of that: wee leaue the principall poynt which is too looke vnto the end: we haue not the pacience too ſay, well, God aduanceth whom he will, but that is to breake the neckes of them with a greater and fowler fall. VVe can good ſkill of the wheele of fortune, but wee cannot referre all things too Gods prouidence, to beholde his workes and yeelde him all prayſe. So much the more therfore haue we neede to marke well this ſentence, that euer ſince God did ſet man vpon the earth, it hath bene founde by continuall experience that the highneſſe of hypocrites is of late time, and that their ioy ſhall indure for euer. VVhen Sophar ſayeth, that this thing is too be knowne by long experience, and that it hath bene ſo euer ſince God created the worlde: it is a ſaying of great weyght. For if we ſee but two or three examples of Gods Iuſtice, ought wee not too bee touched ynough? But here is much more: it is not in three or foure perſones onely that God ſheweth that hee will not leaue the wicked vnpuniſhed: hee ſheweth it euery day, he hath ſhewed it before wee were borne, and if we purſue from age too age ſince the creation of the world, wee ſhall ſee that God hath alwayes kepte the ſame rate. Seing then that wee haue ſuche examples and ſo greate and of ſo long continuance, that God hath alwayes ſhewed himſelfe a iudger of the wicked mens proſperitie, and made all things too turne to their conuſion and decay: is it reaſon that wee ſhoulde yet ſtill doubt of it? VVherefore lette vs marke well this ſaying howe it importeth much trueth: that is to ſay, that at all times ſince men dwelt vpon the earth, it hath bene Gods will that there ſhould alwayes be ſome recordes of his iudgemets, and therefore that wee muſt not bee ſo dull and blockiſh as not to conſider the things that God hath done for our inſtruction. Hercvpon wee ought too gather further, that it is not ynough for vs too haue our eyes open too marke and vewe well the things that God dothe in our owne lyfe time: but we muſt alſo profite in auncient hiſtories. And verely here we ſee why our Lordes will was that wee ſhould haue ſome notable iudgements leſte vs in wryting, namely to the ende that the remembrance of them ſhould remayne for euer. Yea and wee muſte not onely profite our ſelues by the things that are conteyned in the holy Scripture: but alſo when we heare the ſtorie rehearced that were written by the Heathen men, wee

muſt haue the ſkill too apply Gods doings to our ſelues. For there wee ſee how he hath executed his vengeance vpon all ſuch as were giuen to crueltie, robberie, and other extorcions: and therewithall howe he hath puniſhed whoredome & other filthineſſe, when they reigned ouer ſore: and finally wee ſee how he hath puniſhed periuries and outrages when mens pryde hath exceeded ſo farre as it could no longer be borne. Now when we looke vpo ſuch things, ought they not to ſerue our turne at this day alſo? Then let vs remember well the leſſon that is giuen vs here: namely that for ſomuch as God hath euer ſince the creation of the worlde from time to tyme giuen vs ſome warnings too ſhewe vs that hee is the iudger of the world: we muſt learne too ſtande in awe of him, and to walke warely, that the puniſhments which he hath executed vpon the wicked may be looking glaſſes for vs, and brydles too reſtrayne vs. But now lette vs returne too that he ſayeth, *that the byghneſſe of the wicked is but of ſhorte tyme.* And why? For although they were liſted vp to heauen, or reached vp to the clowdes with their heads: yet ſhould they not cōtinue, but God would throw them downe out of hand. Here Iob continueth the matter that we ſawe before: that is to wit, that God will now & then ſuffer the wicked to be aduanced and too flouriſh: but it ſhall not indure long. Now had Sophar conſidered this well: he would no more haue ſtoode in contention with Iob: but for ſomuch as he taketh a generall ſentence, and applieth it amiſſe: he goeth ouerthwartly to worke. Yet notwithstanding (as I haue ſayd) this doctrine deſerueth to bee receyued as coming from the hollie Ghōſt: and there is no more for vs too do, but too looke aduifedly vpon it, and to apply it conveniently. Therefore let vs go foreward with the matter. It is a very troublous temptation to vs, to ſee the wicked in proſperitie. For we would fayne that God ſhould ſhew himſelfe as he is: that is to wit, that he cannot away with the wicked, but throweth them downe bicauſe he hateth and abhorreth them. If we our ſelues do amiſſe, we would haue God to ſpare vs: & there is none of vs but he thinketh God to be ouerhaſtie in puniſhing vs. VVhen we haue cōmitted one ſin, two, or three: if God chaſtyze vs, we thinke it is too ſoone, wee cannot away with it. But if another man haue done neuer ſo little a faulte, we would haue God to thunder vpo him out of hande. Lo whereto hypocrisie leadeth vs. But what is to be done on the contrarie part? VVe muſt bee contented too ſee the wicked triumph for a tyme in the worlde, and too haue their full ſcope, and too liue in eaſe and pleaſure, and not bee grieued at it, no not although wee our ſelues bee in the meane whyle in aduerſitie and trouble. And why? For by that meane God intendeth too trie our ſayth. If wee ſawe things to bee ſuche as they ſhall bee in the ende, as God ſheweth vs them by his worde: would we put any truſt in him? No. VVe would belecue nothing till wee ſawe it. But when as we perceyue not the thing that God ſpeaketh ſo ſoone as we would, and yet neuertheleſſe continue ſtill ſtedfaſt in his woorde, reſting vpon that which hath proceeded out of his mouth: that is the thing wherein wee ſhewe our ſelues too belecue him. And ſo lette vs marke well that when God doth ſo lay the brydle vpon wicked and vngodly folkes neckes: it is to trie whitner wee haue ſerued him purely, and whitner wee haue patiently giuen him leaue too do what he will, without liſting vp of our ſelues agaynſt him. Alſo there is yet more, that God will haue vs too learne that our Paradife is not in this worlde. But wee woulde fayne liue in pleaſure, and that God ſhoulde dandle vs like little cockneyes. That were not for our behoofe, but cleane cōtrarie. For vnleſſe



God drewe vs too him by afflictions: wee would neuer (by our good willes) fleere out of this worlde: wee be as much intangled here as may bee. Therefore wee haue neede too be drawne to the heauenly kingdome by many tribulations, and that God should inforce vs to come to him, and yet therewithall also shewe vs, that hee wil roote out the wicked, though they runne riot neuer so much. When wee see this, wee shall haue no cause to beare them any grudge. So then (as I haue sayde already) let vs learne to ouercome the sayd temptation when it is trumped in our way: and if the wicked happen too bee aduanced, yea euen too reaching of the cloudes with their heads: lette vs vnderstand that wee muste not be grieued at it, as though God were asleepe, or as though he regarded not the worlde ne had any care of it. But contrarywise let vs assure our selues that Gods lifting of them vp, is too strike them quite downe at one blow, yea euen with a deadly fall. For if their falling were but as they stande vpon their feete: then might they well scape with the breaking of some bone. But when God suffereth them too be hoyfed vp so highe: he fendeth them downe to their vtter destruction. Thus ye see to what intent Sophar sayeth, *that the loftinesse of the wicked is but for a short tyme.* And nowe he addeth, *that their ioy shall be of no long continuance.* Whereby he meeneth that the despyzers of God and all such as are tyde to the worlde, do ouer ioy themselues in the present prosperitie, and are vtterly drunken with it. True it is that the children of God may well be merie when they haue prosperitie, like as when God fendeth vs wherewith to be fed and maynteyned, when he dealeth so with vs as wee want nothing, when he giueth vs health, quietnesse, and all other like things: we may well be merrie, yea and we ought to be so, according as it is sayd in the lawe, Thou shalt eate and drinke before thy God and be merrie. But yet must not the faythfull settle their ioy vpon the present benefites, nor hold themselues tyde only vnto them. Yea rather if they want meate & drinke, or be troubled with sicknesse, they must not therefore ceasse to trust in God: but must learne S. Pauls lesson, which is, to haue skill both to be poore and riche, too indure hunger and scarcitie, and also to haue abundance. Thus yee see that the mirth of Gods childre differeth greatly from the mirth of the vnbeleeuers and worldlings. For these reioyce in the things that they hold in hand without looking any further: and as for God or heauenly life, they haue no care of them, but besotte themselues in such sort, that if they find ease, they runne ryot into extreme loocenesse of lyfe. Contrarywise, when the faithful are in prosperitie, they are alwayes ledde further: that is to wit, to the acknowledging of Gods goodnesse in that he hath made them feele him more than a father towards them. And they know also, that when he may seeme to haue forsaken them, then is he neereft them to succour them. So then in this sentēce Sophar ment to shewe, that when the despyzers of God and those that are giuen too do euill are aduanced, and fortune (as they terme hir) laugheth vpo them, so as they prosper and liue at their ease: all that whyle they bee so dyled, that their mirth is a drunkenesse, and they runne ryot without order or measure. Lo what Sophar ment to speake. To this purpose, let vs marke well howe our Lord Iesus Christ sayeth, *wo be to you that laugh, for you shall weepe: your mirth shall be turned into gnashing of teeth,* Not that it is not lawfull for vs to bee merrie (as I sayd afore,) or that it is not Lawfull for vs too reioyce when God giueth vs occasion. But will wee bee merrie. Then let vs (as S. James willet vs:) Let him that is merrie, sing: that is to say, let him giue God thanks, and in cal-

ling vpon him let him alwayes still go foreward towards him and bee stablished in loue, feare, and truste towards him more and more. Ye see then what our mirth ought to bee. But by the way, with this sayd mirth, we must also bee sad, considering how we ceasse not to offend God (as S. Paule also sheweth vs by example) and considering the vices that are in vs. And so let vs alwayes go onward still too the full and perfect ioy which is hidden from vs as yet. Thus much concerning this saying, *that the ioy of the wicked shall not indure long.* Furthermore lette vs marke that Sophar was beguyed by mistaking these wordes, *a short time,* and *of small continuance.* For when the Scripture sayeth that the wicked vanishe away, and that God will consume them in the turning of a hand: it is not ment that he keepeth one ordinarie stint, as I haue declared already. And why? For if God should do so, what should be referued till the latter day? wee would be wedded to this world, and not wayte for the comming of our Lord Iesus Christ to accomplish our resurrectiō and redemption. Our Lord therefore is fayne to referue many, yea and the most part of things til his last iudgement. But yet in the meane whyle it is alwayes his office to destroy the wicked, and too shew that they bee but of short continuance. And in good sooth let vs cōsider well what our life is, and wee shall see that the thing which lasteth longest time in this worlde, doth but passe by and slippe away in the turning of a hand. VVe be such fooles, that if God lift not vp his hand the first day to destroy such as haue offended: we are of opinion that the tyme will neuer come. And why? It seemeth to vs that this life lasteth long, and yet, we graunt it is but a shadow: for euey man muste away hence (spite of his teeth). Therefore when it is sayd vnto vs, that the wicked continue not any long time: lette vs learne that it is not mente that our Lorde riddeth them out of hand. For although they come too the yeeres of fiftie or threescore: yet ceasse they not to bee trayned on still by Gods hande to their decay and confuzion. Too be shorte, wee muste bee patient and wayte with silence what God will do, without such boyling and hastinesse as Sophar is wont to vse here. Behold I say howe it behoueth vs too apply this doctrine, if wee intend to fare the better by it. And truly it is a right necessarie poynt for vs. For wee shall see many offended at the reading of the promises in the holy Scripture, (as that God will blisse those that are his, that he will leade them in all their wayes, that he will bring all their deuiCES too good ende, that they shall liue in prosperitie, that they shall bee blisfed at his hande, bothe in themselues, and in their offspring, and their cattell, at home and abroad, and in their possessions, and that they shall all be preferued by the grace of God. And on the contrarie part we see, that the childre of God indure so great scarcitie and so many miseries, as is rufull. Sometime they haue not so much as one morsell of bread to put into their mouth, and they be smitten with diseases and al other calamities: while in the meane time the wicked whome God had threatened, do prosper. VVe be astonished at that, and we seeme to lose our time in trusting vnto God, and that his threatenings and promises are deceytfull. VVhat is the cause of suche trouble? It is for that we want paciēce to bridle our selues, & to say, I will see what God wil do. VVe neede no more burto shide ouer, as when we haue to passe a dicke wee bee fayne to leape and stryde, that wee may get ouer it. So then, for asmuch as wee cannot leape ouer the things of this worlde, and so list vp our selues to beholde Gods iudgements: therefore we cannot see them, though they be neere at hande. And certesse there are diuers that will say, I can go no further, for suche a thing stoppeth mee. And

Leuit. 26.  
& Deut. 28

Deut. 12. 4. 7.

Phil. 4. c. 14.

Luke. 6. d. 25.

1. Iames. 5. c. 13.



And what is that stoppe? It is but some strawe that lyeth in their way. That is all the lette, and yet they needed no more but to lift vp their loote, or to treade vpon it, to ouercome all the matter that that we make so greate a doo of. And is not that a greate lazinesse in vs? Howbeit when we bee destitute of Gods spirite, yee see in what plight wee bee. Yet are not the things that are conteyned in the holie scripture, spoken in vayne, nor without cause. Furthermore it behoueth vs to marke also, how Sophar sayeth here, that *when the wicked shall haue lifted vp their head too the skie, and reached to the cloudes*: God will find meanes well ynough to throw them downe, yea and to sink them euen intoo hell. Lo what the end of the wicked shall bee, which seeke nothing but to aduance themselves. True it is that God doeth ere whyles exalt his seruants too honour and dignitie: but yet do they not ceasse too bee lowly still all the whyle. VVhen a man is gouerned by Gods spirit, although he be a greate prince and honored of the whole world, and God haue reached him his hand too exalt him hyghly: yet will he alwayes bee modestly mynded too acknowledge his owne infirmitie, & to walk in feare and warenesse, saying, Alas what would become of mee if my God bryddled mee not? He giueth mee of his grace, and as for mee I haue nothing of myne owne. Haue I any cause then too glorifie my self? No: But the neerer he commeth to mee, the more doeth he bynd mee too him: so as if I bee honored among men, it behoueth mee too be as a Mirroure to saue such as are destroyed and ouerthrowen. God then hath set mee in this cace, to the end I should serue their turnes that haue neede of my help. Thus when the children of God are indewed with any graces, they meene not to keepe them to themselves too serue their owne peculiar turne withall: but to acquaint them selues with their neyghbours, yea euen with the meanest of them, (according as Sainct Paule speaketh) and to humble themselves too the lowest of them, as God hath commaunded them. But cleane contrarie, whē the wicked happen to be aduanced, they doo nothing but lift vp their heads to the cloudes, and perke vp vnto heauen. And wherof commeth that? It is bycause they haue forgotten themselves, and think not themselves to be mortall men, but take themselves to be (as ye would say) Gods. VVe see this in all these blynde wretches that are sotted in pryde, namely that they knowe not themselves. If one speake to them as to men, they think they be forgotten. And that is it that Sophar meeneth by saying that *the wicked lift vp their heads vnto the skyes, and perk aboute the cloudes*. True it is that it behoueth vs to reache our heads aboute the skyes and aboute the cloudes: but that is after another maner: that is to wit, although we be wayfarers in the world, and see nothing but corruption in our selues: yet we must not fayle to possesse by hope the euerlasting benefits that God hath promised vs: but must be able to protest with Paule, that wee be citiens of heauen, that the heritage is prepared for vs there already, that we be already set in the heauenly places, namely in the persone of our head Iesus Christ, who hath knit and vnited vs to him self neuer to be separated. Thus ye see how the faythfull children of God must lift vp their heads not only to heauen, but also aboute heauen. Yet notwithstanding it is not ment heereby that

they should not humble them selues, according as it is sayd, that they shall alwayes stoupe vnto God as the Prophet Amos speaketh. And what meeneth he by saying that God will haue vs to stoupe vnder him? It is too the intent we should knowe that there is such a burthen vpon our shoulders as we be not able to beare, if we be not maynteyned by his power. And surely it is necessarie for vs, to the end he may be glorified in vs by deliuering vs after that sort out of the miseries and aduerfities wherewith we be so ouerloden and borne downe. Therefore let vs marke well these things, to the end wee may lerne to frame our selues to such myldnesse, as we may be of the number of those whom God will lift vp too heauen, after he hath cast them downe vnto hell. So then, will we be vphild by the hand of God? Let vs humble our selues (as the Apostle sayeth) yea let vs humble our selues in such sort, as wee may first yeeld God the glorie that belongeth vnto him, as of whom al goodnesse procedeth, and make true confession vnto him: and secondly haue euery one of vs an eye too his owne calling, knowing that God hath knit vs in such wyse together, as the greatest ought to apply themselves to the least, and euery of vs ought to put Gods gifts to such vse, as all may take good by them in common, assuring our selues that the condition wherupon they be giuen vs, is that others should be partakers of them as well as we. VVhen wee go to work after this sorte: it is certaine that we shall be alwayes vphild by the hand of God. And although the the diuell make neuer so greate assaults vpon vs: yet shall we hold out. Againe though we be fayne to stagger now and then, yet will God be alwayes redye at hand, so as we shall euermore get the victorie howsoeuer the world go. Therefore if we be hild in such modestie as becometh vs: let vs assure our selues, that God will cause vs to feele his power by making vs to continue in all goodnesse, euen to the end. And although we must be fayne too walke through manye hazardes and daungers of this world: yet will hee not suffer vs to rush against any euill incounters too breake our necke: but if wee meete with any, surely he will giue vs the grace too leape ouer it, as I sayd afore. Thus muche haue wee too gather of these woordes of Sophar for the present tyme.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs so too feele them, as thereby wee may bee taught to mislike of our selues sith wee bee so wretched creatures as wee ceasse not too offend, and that therewithall wee may with true lowlinesse receyue all the chastizements that he shall send vs, so as we may dayly more and more stoupe vnder his myghtie hand: and that being so striken downe, wee may notwithstanding not ceasse to walk as he commaunderth, with our hartes and myndes lifted vp by fayth and hope vntoo the kingdome of heauen, continuing neuerthelesse as little ones in this world: howbeit not as babes in wit, but as babes in malice: to the intent that being bereft of all vayne presumption and selfeiyking, wee may so serue one another, as God may bee honored of vs all with one accorde. That it may please him too graunt this grace, not only too vs, but also too all people and Nations of the earth, &c.

Y.v. The

Ro. 12.1.16.

Phil. 3. d. 20

Epb. 2. d. 19.

1. Pe. 5. b. 6.

1. Cor. 14. d. 20

*The lxxiiij. Sermon, which is the second vpon the .xx. Chapter.*

*This Sermon goeth on with the exposition of the vij. verse, and then with the text that is added here.*

8. He shall vanish away as a dreame and not be found again, he shall passe away as a vision in the night.
9. The eye that hath seene him shall see him no more, His place shall no more knowe him.
10. His children shall fauue vpon the poore, his hands shall restore his riches.
11. His bones shall be full of his youth, and it shall lie downe with him in the dust.
12. If euill be sweete in his mouth, he will hyde it vnder his tounge.
13. He will spare it, and not let it go, but keepe it in the mids of his palate.
14. His meate in his bowels shall be turned intoo the gall of an Adder within him.
15. He hath swallowed vp riches, and he shall spevv them vp again, and God shall plucke them out of his bellie.



Eere Sophar goes forward with the doctrine that was glaunched at yesterday: that is to wit, that whereas the wicked and the despizers of God seeme to bee happie, the same shall not last long, bycause God must put to his hand to confound them in the end. He vseth a phrase which may do vs to vnderstand that they shall perish in their owne turning, or else as *their owne dung*, for so do the Hebrewes terme *their turning*, as if it were sayd that they shall go out as dung, and they speak it in way of disdeyne and reproche. Ye see then that his meening is to say, that although the despizers of God be braue and make themselues terrible: yet must they perish with shame ynough, and be cast out as men remove dung. Lo what the sense is. Afterward he addeth that they shall perish neuer to recouer nor too be made whole againe. Herevpon he likeneth them to a dreame or to a *vision in the nyght*, which passeth away incontinent. To bee short, he sayeth that such as haue seene them in greate estate and authoritie, *shall knowe them no more*, nother shall there be any hope for them to recouer their place againe. All this (as I haue declared) is verie true. For all the happinesse that appeereth in the wicked, shall in the end turne too their greater confuzion, and forasmuch as they bee cursed off God, it cannot be but they must needs come too an euill ende. VVhat is the cause of menns happinesse, but bycause God receyueth them into his fauour and blisseth them? Then if we haue the contrarie, so as he shake vs of: although the whole world seeme to be on our side and all things fall out to our contentation tooo well: needs must all the benefites that it is possible for vs too haue, be turned to our vndoing. Therefore there is no fountayne of welfare but only the goodnesse and loue of our God. If we haue that: although wee seeme neuer so wretched, yet shall all things turne too our welfare. But cleane contrariwise, if God loue vs not, it is impossible that wee should by any meanes prosper. VVe may well haue some outward shewe: but that shall bee of no continuance, as is shewed vs here. Therefore let vs marke well the speche that Sophar vseth here. For although it betoken two things (as I haue sayd): yet notwithstanding it importeth that God ouertroweth the wicked in the turning of a hand. This deserueth to be noted, bycause they seeme too be fastened with yron nayles (as they say) so as they may neuer be removed. But God will finde the meanes to throwe them

downe, yea euen vpon the suddein before men are aware of it. And when the thing shall seeme impossible to vs, God is able to woork beyond our imagination or conceyt. Again let vs lerne not too be bleared with the gloriousnesse and dignitie of the wicked, seing that our Lord casteth them in the teethe with it as wee see. Doth the world hyghly commend such as are enriched by roberie, such as are aduanced by wicked praetizes, and such as despize God and all equitie and right? Behold, the holie Ghoste likeneth them too dung and filth. So then (as I haue touched) let vs not be tempted when wee see anye greatnesse & excellencie in the despisers of God. But rather let vs herken too the saying which the holie Ghoste vtereth against them to put them out of estimation: and not without cause. For it is bycause we should not repine at their state, nor be drawen into their lines as our owne lusts would do at euery blowe, nor finally be disquieted, as though God executed no Iustice in the world, but were asleepe in heauen, and listid not to repress wickednesse when it ouerfloweth his banks. Therefore too the end that such temptations haue not dominion ouer vs, let vs lerne to esteeme those things as dung and filth, which the world hath in greate reputation. Lo what we haue to do when we see men clap their hands at the wicked and in manner honour them as Gods. Therefore in the meane while let vs bee patient, in wayting for the ende, assuring our selues that they be but dung afore God. But there is also this poynte more too bee noted: namely that their place shall knowe them no more, and that the eye which hath seene them shall see them no more. VVhereby Sophar meeneth that the wicked shall not be afflicted for a small tyme like as God doeth oftentimes afflict the faythfull also in such wise as they may seeme to be vtterly ouerwhelmed. Then may it seeme that God is mynded to confound his owne seruants without any hope of setting them vp againe: but yet haue they this promis, that although they were in the bottom of hell, the hand of God should stretch it self thither too drawe them out of it. VVherefore though we must bee faine to walk in the midds of the shadowe of death: yet let vs not be dismayed, seing that God giueth vs this token that he is our Redeemer: that is to wit, sith we heare the voyce of God warrating vs that he hath not forgotte vs. Lo what we haue on our side. But although God giue the wicked but so much as a litle fillup, their wounds are so deadly as they neuer recouer them. And why? For when God speaketh, it is to destroy them, yea eue in such wise as no man may be able to set them in their estate nor to build

to build them vp again. VVel may mē attempt it, but they shall not preuayle at all: the more they think too further them, the more they plucke thē backe. Thus we see heere how Sophar shoeth out the despizers of God and the wicked sort, from the faythfull. For afflictions may well light vpon bothe alike: but there is oddes in the end of them. I say that afflictions light vpon the one as well as the other, insomuch that the faythfull shall seeme to be at the verie point to perish vtterly without recouerie: howbeit forasmuch as God hath promised too reache them 10 his hand, although they were come euen to death: yet should they be rayzed vp again. But as for the wicked, they must perish vtterly. And why? For the curse of God is vpon them. And therefore let vs lerne to comfort ourselves when God shall send vs any afflictions. For although they be greate, hard, & heauie: yet is there cause of gladnesse, sith the end shall be happie. On the other side, when we see the wicked flourish and triumph, let vs not cease to keepe on our pace, notwithstanding that we be miserable to the worldward. And why? For when God 20 striketh them vpon the suddain, it is not to set them vp againe but there must they lie still, and their place shall neuer be acquainted with thē any more, as it is sayd more at full in the seuenandthirtith Psalme. For inasmuch as it is a hard thing to be beleueed that God will destroy the wicked euen when they bee so well settled in this life, as it may seeme that they should continue in their state for euer: the holie Ghoste is faine to drawe vs backe oftentimes to that lesson, to the end it may be throughly settled in our harts, and we fully persuaded of it. Then 30 if we perceyue not at the first, that God will raze out the wicked without euer suffering them too recouer vp again: let vs herken what the scripture sayeth, and we shall perceyue that God rooteth them out after such a sorte, as men shall not wote what is become of them. Thus much concerning Sophars words where he sayeth, that the place where the wicked were shall knowe them no more. And there is also a comparison of a *Dreame in the night*, and of the phancies that men conceiue. True it is that the life of man in it self may well 40 be called a dreame. For what doo men heere vntill our Lord haue inlightened them and made them knowe that they be ordeyned to a better life? VVhat doo they (I say) but only dreame? All such as weene too get weith and too heape vp riches heere bylowe, cease not too runne seeking heere and there, and too make large circuites: and yet notwithstanding they come alwayes to one point, which, is to think vpon nothing else but gathering: and all that is but a dreame. VVhat other vices so euer men be infected with, I pray you haue they any certain marke 50 or any resting place so long as they be intangled in this world? Haue they a cleere mind to vnderstand that God calleth them? No. Haue they their thoughts well settled? Haue they their affections well ordered? No not at all. They do but dreame. To be short, if all things were well serched by peccemeale which men purpose and deuise, which they take in hand, and which they doo: it would be found that their whole state is but like a dreame or fancie that a man conceyueth. And (as I haue sayd) such may mannes life be generally sayd to be. But specially it 60 may be verified of those that hold aloof from God and turne their backs vpon him. For inasmuch as they leaue the light and wilfully seeke after darknesse: it is meete for them too haue such wages as they deserue: that is to wit, to haue their witts confounded, so as they may not be able to iudge any thing, nor to discern betweene whyte and blacke, but rather be ouerspred with a [continuall] night to doo nothing else but dreame. And in deede we

see also how they transforme things, and turne them cleane contrarie. Marke mee a despizer of God: he will beare himself in hand that he is able too woork wondrous: and yet in the meane whyle he knoweth not that if God be his enimie, he must needs perish, and that he may well fortifie himself, but he shall not be able to scape Gods hand that it fal not vpon him as a hideous storme. But as I sayd, forsomuch as the wicked doo shun the light as much as they can, they deserue that God should cast them as it were into an vnlyghtsome place, as it were into a continuall night, there to be wrapped round about with darknesse. Haue they once their mindes so dazeled, they conceyue dreames and fancies, and make themselves beleue this and that. So then it is not without cause that the holie Ghost doeth here by the mouth of Sophar liken the wicked vnto a dreame. And not onely they disguise themselves after that sorte, but wee see that other men also haue a false opinion of them. For if a wicked man be aduanced, euery man reuerenceth him, 20 yea and they enuie his state, and would faine be like him: and such as cannot come at it, doo ostentimes make an ydole of him. Thus ye see in what case men are when they see the wicked prosper. But we consider not that within them they haue a woorme that gnaweth them without end or ceasing, bycause Gods iustice followeth them at the hard heeles, and they are alwayes troubled in their consciences. Then knowe we not in what perplexitie and vnquietnesse the wicked are bycause God hath cursed them. But wee be beared with a certain vayne shewe, and (as the prouerb sayeth) all that glistereth is eyther gold or siluer in our eyes. So then let vs lerne to remember that which is shewed vs heere: that is too wit, that we must no more dreame, nor be so led by our owne misweening fancie. For God will skorne such vanitie, and shewe that in the end after we haue ben in darknesse, a day will come wherin we shall be brought too light, and when that day commeth, men shall see how wee haue ben beguyled in our dreames. But now 30 are wee not in the night: for God inlyghteneth vs, at leastwise if the let be not in ourselves. VVhat is it then that maketh vs too dreame? what is the cause that we bee so deceyued by our owne fond imaginacions, and that euery one of vs forgeth some fancie or other to himself: but that wee be loth too stay our selues to consider what God doeth dayly before our eyes, and specially what he warneth vs of by his woord? Behold how God sheweth vs which is the true happinesse and what is our true welfare. Blissed is the man (sayeth he) that feareth the Lord: Blissed is the man that applyeth himself too the mynding of Gods truthe: Blissed is the man that putteth his whole trust in God. For he shall be like a tree 40 planted by a riuers side, alwayes full of good sappe, so as nother heate nor drought may cause him too forgoe his freshnesse, and lustinesse. Thus doeth our Lord shewe vs the true happinesse, that wee may knowe it if we our selues be not too blame. But what? wee be fugitiue and cannot rest vpon firme ground, but will needes haue a happinesse that is slippery and flyghtfull. Therefore wee bee well woorthie too perish and too tumble intoo the bottomlesse pit, sith wee goe so wilfully too seeke after the darknesse of the nyght. Thus yee see why I sayd, that forsomuch as God is so gracious as too inlyghten vs with his woord: it beho- 50 ueth vs too come away out of our dreames and fancies, too the end we be no more tossed so. And afterward it is sayd, that *his bones are ful of his youth*. The Hebrew woord that Sophar vseth here, doeth sometimes signifie hid and secret sinnes: and surely the Hebrew word that

Psa. 112. a. 1.

Psal. 1. a. 2.

Iere. 17. b. 7

signi-

signifieth *youth* is deriued thence also. And so, the sense may be, that a wicked mannes bones are full of the finnes that he hath committed, and specially that he began to commit them in his youth, or else that in his youth his bones were full and he was filled and glutted with pleasures, so as he had his harts desire, and all that euer he had a mynd vnto came to his hand. This is it that we haue to note. So then, if we take the woord *youth* in his owne signification, the meening will be, first that Sophar warranteth the wicked, that if they be once giuen vnto euill, they neuer turne backe again, according as it is sayd in Salomons prouerbes, that when a yoong man hath once take a wrong way, he shall go on still: and when he commeth to old age he shall continue all one. VVee see that when men haue once taken their way awrye to giue them selues to naughtinesse: it is very hard too plucke them backe again. Lo heere a good and profitable lesson. And although it be common ynough [in talke,] and that the verie heathen men haue made prouerbes of it: yet haue we neede to be warned of it, considering how wee be so much giuen to continue in euill as it is rufull, and think it too be nothing at all. But we perceyue not how Satan taketh possession of vs when we continue in our filthinesse. VVhen a man beginneth first to doo euill, he thinketh that if he followe it still a day a moneth, or a yeere, he shall returne well ynough again in the end: verely as though we had repentance in our sleeue. But (as I sayd,) behold, Satan creepeth into vs and taketh possession of vs ere we be aware. Therefore let vs keepe vs from hardening so in euill, and as soone as we perceyue that our flesh and naughtie nature egge vs and prouoke vs to step asyde, let vs be restreyned by the feare of God. And if we be false, let vs doo our indeuer too get vp again incontinently: and when wee bee out of the way, let vs returne by and by. I say, it is not for vs to delay till to morrowe. And specially when a yoong man standeth vpon the ordering of his lyfe: let him be well aduysed that he giue not himself ouer too vyce and filthinesse. For if he weene to returne, when he listeth himself: hee is deceyued. Yee see then that the first thing which we haue too marke, is that we must not be saped in our finnes. Now then, it is a verie fit maner of speaking to say, *that the bones of the wicked are full of their youth*: that is to wit, the wicked not only haue some fleeting lusts: as a man shall see some folk that haue not any maliciouse wilfulness in them, nor are vtter despyzers of God, but haue still some seede of goodnesse, and would fayne giue themselves to well dooing, howbeit forasmuch as they haue no hold of themselves, nor are costant: as soone as they mete with any prouocation, they streyt ouershoote themselves: we shall see some such, (I say). But Sophar meeneth much more heere: that is to witte, they haue their bones full of naughtinesse within, and are soked or steeped in it, and they delight themselves in it. And wee see also that when the diuel poysoneth men, it is not by stinging them lightly, but by sheading his venim into the bottō of their hart, so as their witte and vnderstanding may conceyue nothing but euill. Lo how God punisheth such as haue despyzed him, and giuen themselves ouer to euill, so as they do dayly appayre and wex euer woorse and woorse. Hereby we see that it is not in mannes choyce to repent when he listeth, as these skoffers say, mocking God, with Tush, there needs but one good sigh at the end. But who shall giue them that sigh? VVherfore let vs beware that we welter not in our finnes. For if they once get into our bones and intoo our marce, our naughtinesse will go wirth vs to our graue, and well may wee stryue against it, but yet must we be fayne to dwell with it still in our old

Pro. 22. 4. 6.

skin. Therefore let vs beware that such vengeance of God light not vpon vs. Furthermore (as I haue sayd) there is another lesson for vs to gather out of his saying, that the bones of the wicked are full in their youth, and that they shall lie downe with them in their graue, where their naughtinesse shall lye with thē sayeth Sophar. Hereby he meeneth that when the wicked are (as ye would say) redye to burst for fulnesse of goodes and pleasures: God will make them leane ynough, so as they shall wither away, and be fayne to go stark naked too their graue. This serueth to confirme the matter that was discourfed not long afore: that is too wit, that when the wicked haue their owne wish, and are in their cheef iollitie, so as they seeme to be the happyest men in the whole world: it is all one as if their bones had ben full in their youth: that is to say, as if God had first giuen them all that they could wish, and afterward made them to lay themselves downe to sleepe. And with whom? Euen euery man by himself alone: that is to say, with no more but only his bare carkeffe. For God vncafeeth them, and when they be stripped stark naked, he sendeth them to their graue. Hereby wee be admonished, that when wee see the wicked men haue meate & drink their fill, yea eue till they burst, so as their riches flowe vnto them more thā they desire, and they be honored and haue all their pleasures: I say we be warned not to be out of quiet when we see such things. For seing that our Lord hath told vs that it must be so: it is good reason that we should passe ouer such stumbling blockes, and not be shaken by thē. But let vs marke wel their end which Sophar sheweth here, how that euery one of them must go lie downe alone by himself in his graue. Then seing it is so: let vs tarie till our Lord vncafe the wicked: and then we shall haue no more cause to enuy them, nor to ouershoote ourselves with them. If it be sayd, that it is a common thing to vs all to go to dust, and there to rotte: it is true. Howbeit we haue good companie, inasmuch as we haue walked in the feare of God during our life. For we knowe that if we yeeld our soules into his hands, he will keepe them well and faythfully. VVe shall bee well accompanied inasmuch as we knowe that the verie Angelles of God (as the scripture telleth vs) shall receyue our soules to put them into this sayd good and safe keeping, vntill we rise againe intoo the heauenly glorie. Albee it then that to outward apperance, euery one of vs be cut of from the world, and from the companie of men, and laid in our graues: Yet shall we be well accompanied to Godward, when we haue walked in the feare of him. But on the contrarie part, the wicked must lie still in the dust: and although they haue had greate traynes and bāds and haue (as ye would say) trayled a long taylor after thē: yet must God bring thē to the end that is declared heere. Afterward it is sayd, *that if euil be swete in their mouth, they will hold it vnder their tounge, they wil spare it without swallowing of it downe, and keepe it still in the palate of their mouth,* and farther, that it shall be turned into the gall of an Adder in their bowels, and that as soone as they haue swallowed it downe, they shall spew it vp again. And among these things he spake also of the children of the wicked, which thing I had forgotten. Sophar therefore among those other things sayeth, *that wicked folkes children shall flatter the poore, and their bandes shall restore the riches that they had possessed.* Hereby he doeth vs to vnderstand that God wil vtter his vengeance and make it to be felt, not only in the persones of those whom he speaketh of: but also in their children, according also as the Scripture sayeth, that God will make the iniquitie of the fathers to come home intoo the bosoms of their children. It may seeme at the first blush that this agreeth not with Gods

Exo 34. 7.

Iere. 12. 18.

right-

Ezec. 18. e. rightuousnesse. For the soule that hath sinned shal beare  
 20. the punishmēt of his sinnes, as it is sayd in Ezechiel. How  
 is it then that God punisheth the children for the sinnes  
 of their fathers? He doeth so in deede. Howbeit we must  
 presuppose that God doeth oftentimes of his owne gra-  
 ciouse goodnesse exempt the children of the wicked, and  
 not ceasse to blisse, notwithstanding that they had deser-  
 ued to be cursed. Again when God intendeth to per-  
 forme the iudgement whereof mention is made heere,  
 he letteth the children of the wicked too hold on their  
 owne race after the steppes of their fathers. By reason  
 whereof they cannot but continually increace the mis-  
 cheef: and forsomuch as they bee vtterly voyd of Gods  
 spirit, they doo but prouoke his wrath, and continue in  
 heaping vp of his vengeance vpon themselues, according  
 as God had executed it vpon their fathers. True it is  
 that the verie cause hereof is for that God draweth them  
 not backe by his holie spirit, so as they might not followe  
 their fathers. And what for that? Is he bound or tyed too  
 anye man? No. So then, let vs not think this maner of pu-  
 nishing straunge whereof Sophar speaketh heere: that is  
 to wit, that God should impouersish wicked mennes chil-  
 dren and bring them too so lowe an ebbe, as they must be  
 fayne too sawne euen vpon the veryest rascals. Their  
 fathers were passingly proud, insomuch that the great-  
 est and honorablest fort durst not match with them,  
 but stood in awe of them: according as we see that such  
 as haue their harts so puffed vp with pryde, must needes  
 disdeyne men seing they haue already begonne too de-  
 spize God. VVe see then an intollerable pryde in them,  
 when they cannot voutsaue too giue a good looke too  
 such as come to sew to them and too make supplication.  
 VVell, is it so? Their children must bee fayne too few  
 too the veriest rascals that are. I say that this vengeance  
 is performed when God suffereth the children too fol-  
 lowe their fathers. And it is a thing right necessarie for  
 vs to knowe, to the end we may consider of what fort  
 the vengeance of God is vpon the wicked, seing it must  
 also extend to their children: like as on the other side we  
 perceyue the infinite goodnesse of our God, when it  
 pleaseth him to blisse our childrē and to make thē feele his  
 mercie for our sakes. For is not that an excellēt record of  
 the loue that he beareth vs? So on the contrarie part, whē  
 wee see the fire of his wrath so kindled that it not only  
 pursueth our selues, but also spreadeth further and cat-  
 cheth hold of our children also: is it not ynough to make  
 our heares stand vpright vpon our heads? Then let vs  
 lerne to walk so much the more carefully in the feare of  
 God, least wee drawe the sayd horrible punishment v-  
 pon our selues and our offspring. And herewithall let vs  
 vnderstand also that our Lord will blisse the offspring of  
 those that haue feared and honored him, that wee may  
 with the better courage giue our selues to his seruice, when  
 we see him so liberrall that he thinks it not ynough too  
 make promise to vs, but will haue the same to extend to  
 our children also. Behold (I say) what we haue to marke  
 in this sentence. Now consequently it is sayd, *that their  
 bands shall restore their riches.* And that agreeth with this  
 that Sophar addeth: namely, *haib he deuowred? He must  
 spew it vp again, and God will make him too restore the thing  
 that he hath swallowed vp.* It is ment heere, that the wic-  
 ked may well rake much toogether in a short tyme and  
 inriche themselues: but they shall neuer the sooner inioy  
 the goods that they haue gotten. And why? For eyther  
 their children must be brought to pouertie: or else they  
 themselues must spew them vp again. For God will not  
 tarie so long a tyme in making them too yeeld vp their  
 account. But when they seeme to be come too the full

point of their purpose, God must be fayne to doo a cure  
 vpon them, and make them to cast vp their stomacks, to  
 rid them quite and cleane of the greate store of goods  
 that they had raked toogether. VVe see verie many ex-  
 amples hereof: but yet there are verie fewe that think  
 vpon it. I say we see men pilling and scraping on all sides.  
 VVel, God giueth them the brydle so as they haue the  
 meanes and occasions to inriche themselues: they buy  
 both house and lands, they turne the penny, and they  
 deale with merchandize: and so ye see them as full and  
 as well stuffed as may be. But haue they once swallo-  
 wed vp all, there will come such a storme, that he which  
 was worthe a hundred thousand crounes, shall find him-  
 self so distressed, as he would be glad too scape safe with  
 his bodie, like as a poore man that is in the midds of the  
 Sea would giue all the goods he hath too bee al and that  
 he myght saue his life. Euen so (say I) doeth God suf-  
 fer riches too choke the men that haue raked them too-  
 gither, and too be as it were their hangman: or else he  
 shall be bereft of them and impouersish as soone as there  
 commeth any sodeine storme. Also we see othersome  
 that waste away by peccemeale. Truely men will say,  
 see the euill lucke behold such a one who was verie rich,  
 he had spedde so well by his owne policie, as he was  
 come too that ye see: and now is such a misfortune be-  
 falne him, or such a man hath delt amisse with him, or  
 he hath made a foolish bargaine, or else he ieoperded  
 too much. Thus wee looke vpon the meane causes:  
 but wee ought to go to the principall: which thing wee  
 doo not: and therein wee bewray how blind we bee, for  
 that we consider not that when such maner of men are  
 inriched by crueltie, extortion, craft, deceyt, and guile,  
 and haue raked other mennes goods vntoo them with-  
 out pytying the widowes and fatherlesse: that is the very  
 cause why they bee turned out of all their goods. So  
 then for want of knowing Gods hand, although it shewe  
 it self: we turne ali vpside downe. VVherefore let vs  
 lerne too take better heede than wee doo. And when  
 God giueth vs such examples, that is too wit, that such  
 as haue ben verie riche are not only abated, but also delt  
 withall by God as he maketh them too cast their gorge,  
 so as we see them impouersish before our faces: let vs  
 acknowledge that it is God which layeth his hand vpon  
 them. But whereas it is sayd heere, *that their owne  
 bandes shall restore their riches:* how commeth it to passe  
 that they which haue so swallowed vp all things, doo  
 stoupe so lowe as to restore that which they haue raked  
 toogether with their owne hands? His meaning is not that  
 they do it of their owne accord. For the wicked would  
 neuer come too that poynt by their good wills, except  
 God graunt them a speciall grace too acknowledge,  
 Alas, I haue doone those men greate wrong whom I  
 haue so polled and beguiled, and therefore I must be-  
 think mee to restore all too them again. If such as haue  
 defrauded their neyghbours can come to this poynt: it  
 is a blissing of God. But here Sophar speaketh of those  
 whom God curseth. How then shall their hands re-  
 store the things that they haue taken? It is for that men  
 knowe not the meanes whereby God maketh them too  
 cast their gorge, and too seeme vtterly destitute of wit  
 and vnderstanding, whereas heretofore they had ben so  
 skilfull in dooing their businesse as they coulde dis-  
 course vpon their matters how too lay for them afore  
 hand, and say, such a thing must be doone first, and then  
 will I haue that thing doone, and this way and this must  
 we go to woork. Then as they haue ben politik too ga-  
 ther too themselues on all sides: so shall ye see them be-  
 come stark dolts insomuch that they shall seeme to giue  
 backe



backe again all the riches which they had scraped together, as though they had cost them nothing: and too be short a man would say, that they play the little babes which do and vndo their things. True it is that such manner of men cease not too be as couetouse as euer they were, and to haue their furnace still burning in them, so as they could find in their harts to haue deuoured a hundred worlds. But yet they be so blinded in them selues, as they passe not too lash out that which they hild so streytly before. And wherof commeth that, but bycause God disfigureth them of all wit and reason, too impoverish them after that sort? Thus ye see what we haue to marke in the first part of this sentence. But now, although the wicked doo swallows vp things in that manner, deuouring one and fleecing another, and seeming to themselues neuer to haue ynough, though their goods increace still more and more: yet let not vs cease to behold that thing by fayth, which wee see not as yet with our eyes. Looke mee vpon a wicked man that enricheth himself, he scrapeth vnto him on all sides. VVell, what shall I think of him? wee must haue an eye too that which is sayd heere. True it is that wee shall not forthwith perceyue how our Lord doeth the cure that I spake of, in making them to restore the things that they haue so swallowed vp and deuoured. But let vs behold that thing in his word which wee conceyue not of our selues, nor see not evidently: and it will make vs that we shall not be tempted, to doo euill. For what maketh vs so couetouse too take away other mennes goods? It is bycause we beare our selues in had that those things shall continue with vs for euer. But on the contrarye side, see how God threatneth vs, too the intent it should serue for a brydle too restreine vs, that wee myght not be tempted too stretch out our haudes to other mennes goods or to enrich our selues by the losse of our neyghbours. Now immediatly it is sayd *that if euil bee sweete in his mouth, he will hold it there*. See here the trim and fit similitude that Zophar vseth. For it expresseth at what poynt the despyzers of God be: that is too wit, that looke where they take any pleasure, and looke where they finde any sweetnesse, there they hold themselues and feede their humor: as for example, when a couetouse man can gather any goodes, that is sugre and honnye to him. Surely it is as if a man were hunger staruen, for although a peece of meate were nother tastable nor sauerie, yet will he chop it vp. And it commeth to passe (as Salomon sayeth in his prouerbes) that he which is throughly a hungred thinks the meate that he eateth too bee sweete, although it bee bitter in deede. The wicked then are in the same case: that is to say, in all their misdooings they find some sweetnesse. And how commes that too passe? Bycause the diuell sauceth them. Looke vpon a whoremaister: if he bee once chafed with his owne lust, the diuell blindeth him, and makes him find his sin so sweete, that all his delyght is in it. If a man be giuen to dronkenesse, or to gluttonie, he serues them of the same sauce. Thus ye see how the wicked and the despyzers of God, doo fynd sweetnesse in all their misdooings. For they play as these liquerouse folk doo, who licke their lippes and hold it as if it were sugre, yea and sometymes keepe it vp to the roof of their mouth, to hold the sweetnesse of it the longer, and they be loth to swallowe it downe too soone. VVe shall see some of these liquerouse sort that (as another bodye sayeth) could find in their harts too haue cranes necks, to the intent that the fauour of the meate might tarie the longer with them? And if they meete with a cup of good wine, they think they haue

neuer emptyed the glasse ynough: but they would faime haue the sweetnesse of it to tarrie longer, and that there were a spring in it to runne continually. So then Zophar sayeth that the wicked doo find fauour in iniquitie, like these liquerouse folk, who when they haue a delicate morsell in their mouthe, doo hold it vpon their tounge, rub it too their palate, and licke their lippes and are as well at ease as can be. Lo in what point the wicked are: but in the end they find a bitternesse hidden vnder it. And wherof commeth that? when a man will giue one poyson, he must season it with honnye and sugre, that the bitternesse of it be not felt at the first taste. But as soone as the poyson is swallowed downe, it woorketh verie sharply, and the bitternesse of it becommeth much feerer and deadyer, than if he had felt it at the first receiuing of it when the morsell was yet in his mouthe. So also when the wicked haue swallowed downe their sayd sweetnesse, Zophar sayeth that it shall bee turned in them to the gall of an Adder. Now must we indeuer too beare this in mynd. And surely although that by the declaracion of this similitude, euery man sees it too bee a meetly common doctrine, and such a one as may bee vnderstoode euen of the rudest and vniernedest sort: yet notwithstanding our cold practyzyng of it doeth alwayes shewe that wee haue not taken heede ynough of it. Neuerthelesse there is such a grace in this similitude, as a mā may well see that the holy Ghost did set it downe to the end too stirre vs the more to remember what is conteyned in it.

So then when we perceyue that the diuell commeth to tempt vs, and layes his bayts for vs: let vs beware we bee not allured by him, for vices will at the first syght haue alwayes some sweetnesse in them so as we shall be deceyued by them. But they bee full of hooks. The hungrie fishes doo no sooner byte the bayte, but immediatly they bee stricken and hang fast by the hooke. Euen so is it with vs when we suffer our selues to be seduced and beguiled by our owne vices. Yea and euen the heathen men haue often vsed this similitude, (according as Plato sayeth) that looke how manie lustes and affections there are in men, so many baytes and allurements are there, which Satan offereth them too throwe them headlong afterwarde intoo destruction. True it is that at the beginning there will bee some likelyhold of sweetnesse, and it will seeme too bee the sweetest thing in the world. But in the end, that which is conteyned heere must needs shewe it self: that is to wit that the sweetnesse which the wicked shall haue felt in all their misdooings, shall bee turned intoo the gall of an Adder.

And forasmuch as heere is mention made of the despyzers of God, that is too wit, that alfoone as they shall haue chawed the poyson, and swallowed it downe although they feele not the bitternesse at the first, yet must it shewe it self in the end: let vs pray God that he suffer vs not to find fauour in our vices, but that he giue vs the spirit of wisdom, that we may discern aright, and not be deceyued by the vayne sweetnesse that we feele in our sinnes at the first taste.

Then let vs not be allured by that, but rather let vs seeke true and liuely sweetnesse in his grace, which is communicated vntoo vs by our sauiour Iesus Christ, too the end he may fill vs with the sweetnesse of that hope of the euerlasting life wherewith hee colleth vs. Furthermore, let it not greeue vs though we bee kept hungry in this life, and haue not wherewith too fill our selues, but rather be pyned at Gods hand with many afflictions and miseries, let it not greeue vs I say too beare it, as-

it, assuring our selues that wee shall bee partakers of the heavenly inheritaunce, where we shall haue full fruition of the inestimable sweetnesse that God hath promised to those that are his, which as yet is hidden from vs.

Nowe let vs fall downe before the face of our good God, with acknowledging of our sinnes, praying him, that he will not suffer vs to yeld our selues too Sathans deceits: and that although of our owne nature wee bee readye to turne aside vntoo the enticements that he offereth vs, yet we may bee so held backe and restrained by his holy spirit, as none of the lustes and affections of our

flesh may carry vs away, to tesse and tormoyle vs, as they are wont too do, but that wee may stedfastly withstand them, vntill that by the power of his holie spirite wee haue gotten full victory, and bee come too the marke which our good God hath set afore vs, that is, that being conformed too his glory, and vnited too his sonne in his heauenly kingdome, wee may haue wherefore too glorifie and magnifie him, and too reioyce fully in him. That it may please him too graunt this grace not only too vs, but also too all people and nations of the earth, &c.

*The lxxxv. Sermon, which is the third vpon the xx. Chapter.*

*This Sermon goeth on still with the exposition of the xv. verse and then with the text following.*

16. He shall sucke the venim of the Adder, and the toung of the Viper shall slea him.
17. He shall not see the riuers and the streames that flovve vvith honnye and butter.
18. He shall restore that vvich he hath gotten, it shal not tarie vvith him according to the surenes of his chaunge, nother shall he inioy it.
19. He hath gathered toogether and he shall bee made poore, he hath spoyled the house and not builded it.
20. He shall not feele any contentation in his belly, nother shall hee bee able too keepe his desyre.



Mong the other corruptions that intyce vs to drawe from God, and to giue our selues too euill dooing, one is that men are simply persuaded that it is a desirable thing to be riche, without regarding wherein riches consist, or that the end of possessing the is to enioy them. The world the is blind, so as it knoweth not what it is too bee riche, nor too what end and purpose men should bee riche. And so we see that the wretched vnbeleuers are wedded to this affection, namely that a man must be riche by what meanes so euer it be. Heerevpon they fall too snatching, polling and extortion, passing not how they come by things so they haue them, and in the meane whyle knowe not that God curseth them, and that when they haue gathered greate abundance of goods so as they may seeme to haue swallowed vp the whole earth, they shall reape no fruition of the goods that they possesse. And why? For God will plucke their goods out of their hands, or else make them so too melt away as they shall feele no profit by them. So much the more doeth it stand vs in hand too marke well the sentence that is conteyned heere. For first it is shewed vs, that men beguyle themselues when they beare themselues in hand that when they haue gathered greate goods they shall inioy them. And yet notwithstanding, that is the thing that all couetous folk doo ground vpon. If I may get lands and possessions (say they) I shall take the reuenues, so as I shall not neede too goe seeke for corne or wine out of myne owne Cellars, and Garners, but I shall haue too make monie of besides. Again I shall haue diuers other things, so as men shall be faine to seeke to mee, and I shall haue neede of none of them. I shall be honored, I shall be credited. If any man hang the groyne at mee, I shall haue monye in my pouche to wring him with. Now when men make such account, they may soone come short of their reckening: & (as the commo prouerb sayeth) they reckē without their hoste. For God may well suffer such mēro gather, and to gaine, and to heape vp greate store: but when they bee fully

fraughted and charged, then must they lay vp their stomaks again. Thus ye see what is ment in the first place by saying, *He hath deuoured [greate] goodes, but he must spew them vp again.* And why? For God will plucke them out of his belly. How comes it to passe that the vnbeleuers beare themselues in hand, that the goods which they haue gotten shall continue alwayes with them, and that they shall neuer be bereft of them? It is bycause they perceiue not that there is a God in heauen which must call them to account as it is shewed vs here in this streyne. For it is rightly sayd that couetous folk doo make iust reckening that they be sure of all the goods that they possesse. But the holie Goste bringeth vs backe to this iudgement of God. VVhen a man (sayeth he) shall haue swallowed vp all the goods that he is owner of, so as he hath it, not only in his cofers, or in his garners, or in his cellars, but also in his belly: is not God able to plucke them out again? So then let vs assure our selues it is to no purpose to haue deuoured them. In our getting of goods, it behoueth vs aboue all things to be able to protest truly that we hold all of God, that is to say, that we haue gottē the by meanes lawfull & allowed of God, so as he hath put them into our hāds. Lo here the principall point that we must ame at: I mene eue then when the case standeth vpo gathering of the goods of this world. The let vs no more be so foolish as to imagin that all our happinesse consisteth in being riche. But rather let vs bethink our selues that the true richnesse is not the hauing of greate abundāce of worldly goods, gottē by right or wrong: but the blissing of God, so as a mā be contented with that he hath: & therewithall also be able to inioy & vse the goods that are in his hāds. And this is a speciall gift of God. Furthermore let vs bee afrayde of this threate that God will make vs to spew vp that which we haue deuoured, notwithstanding that the stomacke & bellie haue consumed it. Let vs lerne (I say) to take that which God giueth vs by his grace, and to be cōtented with it, so as we play not the cormorāts and drunkards, who cram in so much that they are faine to lay it vp again by and by after: but rather as the sober and aduyfed man that taketh his repaste measurably, so let euery of vs take heede too increase

increase himself by such meanes as God giueth him, that he be not caried away with so excessiue couetousnes as to deceyue on the one side, to deuour on the other, to rake to him by deceyte one way, and to pill and poll another way. I her ore (as I sayd) let vs content our selues to receyue whatsoeuer God shall giue vs. But here is added yet a greater cursednesse: that is to wit, that such as like to enrich themselues by subtilies, or by crueltie, or by any other vnlawfull meanes, doo sucke the poyson of the Adder, and the Vipers toung shall kill them. This is according to that which was afore, that is to wit, that the wicked mennes meate shall bee turned intoo the gall of Adders within their bowels, notwithstanding that they find it somewhat swete in their mouth, yea & licke their lippes at it, and delight themselues in it with rolling it about with their toung. VVe see that such as neuer think theselues too haue ynough, are wel at ease & verie merrie when they may deceyue any man. And again if they haue any praëlize in hand, o (say they) that will fall out well for our purpose: so as if they once take in hand too get any thing, they will neuer be at rest till they haue brought it about. Thus is there sweetnesse in their tong, but God turneth it all to bitternesse. VVherefore let vs marke well, that when it is sayd heere, *that the wicked shall sucke the poyson of Adders, & that the viper shall kill the*: it is to shewe vs that God can wel chaunge all the sweetnesse wherwith the wicked do beguie themselues. For if they intrap folk, they think them selues the happiest men in the world. Too bee short, it is their paradys if they can intrap men on all sides. But what? we must go to the end of them. For it is sayd that God will chaunge all, and turne that thing into Adders poyson, which was thought to be as sweete as honnye and suger. Then let vs simply followe the petition wherein our Lord Iesus Christ hath taught vs too aske our dayly bread of God. For vnder that saying is comprehended that when God shall haue giuen vs what to eate and drink, he must also voutsafe to turne the same intoo good nurrishment. For it is not ynough for vs to haue wherevpon to feede: but our Lord must also be fayne too blisse it throughly, and to make it auayle to our nurrishment. But (as we shall see again anon) hee that crammeth and glutte himself with much eating, is so farre of from being suffized: that all of it shall be turned intoo his bane. True it is that he may well be filled: but that shall be after the maner of a wretched bodie that hath the dropsie. For were a dropsiman purged of that humor that is in his bodie, he should bee better at ease with one half cup of wyne, and one bit of bread would doo him more good, than all the meate in the world. But forasmuch as hee is full of naughtie humors within: he might drinke vp the Sea and the fishes to (as men say) and yet be neuer the better. Euen so is it with them that haue deuoured all things cruelly like wyld beastes. God must be fayne to turne it all to their bane. And so folowing the admonition of Moyse, let vs lerne to pray God too bee our fosterfather. For euen therfore did God feede his people in the wildernesse by the space of fortie yeeres without bread or other vitayles, by giuing them Manna from heauen. God (sayeth he) hath maynteyned thee after that sort, too the intent that thou shouldst knowe for the tyme too come, that man liueth not by his owne labour, so as thou myghtest say, it is by the diliigence of myne owne hands that I haue gotten these things: no: but like as thou seest that God fed thy fathers in the wildernesse with Manna from heauen: so when he giueth thee bread, receyue it thou as of his owne hand. Now let vs go couet riches and rake them to our selues: [But therewithall] let vs marke what

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is sayd heere, that is to wit, that they shall bee so farre off from turning to our welfare, that God conuerteth them into adders poyson, and maketh them like the biting of a scorpion. Yea and we myght knowe this by experience although it were not written. Let vs open our eyes, and we shall perceyue that God executeth his iudgements in the world, after the same maner that is specified heere. But what? we be blynd: I say not that wee be vterly ignorant, but that we shet our eyes bycause we would not see them. True it is that sometyme they cannot be discerned: for euen the good men are troubled with much feare. But yet for all that, God setteth markes vpon his iudgements, to the end we myght receyue some instruction by them. Therfore it is long of vs and of our wilfulnesse [that they be not seene] bycause we turne away our sight from that which God sheweth vs. Then let vs lerne to bee somewhat wizer, and wheras it is told vs heere, that we shall come so farre short of being nurrished by the goods that wee get by rauening, that the same shall become our bane, and they shall sooner burst vs than satisfie vs: let vs lerne to content our selues with the little that God shall giue vs, so the same may doo vs good. Now it is sayd immediatly, *that the wicked shall not see the riuers nor the streames that flowe with butter and bonnie*. Heere we be done to vnderstand, that the wicked shall be depriued of the blissing that God hath promised specially to the faythfull, which is to giue the such abundance, as if the riuers flowed with wine, honnye and butter. True it is that we see not this: but yet for all that, when we be susteyned by Gods grace, and knowe him, and rest vpon his goodnesse and fatherly loue, assuring our selues that he careth for vs too nurrish vs as his children: if the riuers flowed full of honnye and butter, we should not be so well contented as we be. For all things in this world may perish and fade away, sauing this fountayne (that is too wit the hand of God) which neuer drieth. So then it is not without cause sayd heere precisely, that such as feele not the sayd nurrishment of God, but play the wyld beastes, way well burst themselues, and when they haue all the pitts and all the welsprings in the world, yea and the greate riuers to: yet must they be athirst in the middes of them, and al their abundance shall not be able to suffize them. And what is the cause? It is for that they be destitute of Gods blissing. For (as I sayd) that is it wherin consisteth all the rest and contentation of men: and that is the meane to fill them and satisfie them, that is to say, to make them say ho, that they may prayse God and alwayes go on foreward in their race. Then if we haue not this blissing of God, all the goods in the world cannot suffize vs. These sayings are common ynough as it should seeme: and yet who is fully perswaded that they be true? For if it were so, surely we should see equitie and vprightnesse reigne among men, and there should not neede so many lawes, nor so many iusticers to repress the extortion that are committed. Yea there should not neede so much teaching and exhorting. For euery man would bee his owne schoolmaister and teacher, and euery man would carie iustice with him inclozed in his hart, so as it should not be needfull to come to the iudge, there should neede no Seriants, aduocats, nor processes. For we would prevent the mischief, and assure our selues that God who hath put the goods of the world into our hands, could susteyne vs as he thought good and as he hath promised vs, although we had not one grayne of come, no nor one drop of water. And in good sooth we be conuincid hereof by experience. For by crauing our ordinarie foode at his hand, we be fed like little babes by his goodnesse.

If we

If we haue not much, yet let vs content our selues. For hee sheweth vs the grace too nurrish vs, as if Manna fell vpon vs from heauen: If we haue much: he will haue vs to put it to the right vse: which is, that we must not be as cormorants to keepe euery of vs to himseife that which we haue receiued, but must communicate it to suche as haue want and neede of it. So then, seeing that our Lord auoucheth himseife to bee the fosterfather of those that are his: let vs not feare that wee shall be left destitute of that which he knoweth to be needefull for vs, but let vs hold ourselues contented with so faire a promise. Certainly if wee had that discretion in vs, euery one of vs would be refrayned, and there should neede no threatenings nor lawes to say, Absteyne ye from euildoing, hurt not your neighbours, do no man wrong, do no more to others than ye would haue done to your selues: for euery man would bee bridled of himseife, and be induced to vprightnesse, and we would not go to violence as we do. But now it is seene, that mes lusts are so outrageous, as they cannot by any meanes be tamed, no cords nor cheines are able to tie them. Then (I say) there shoulde neede no such constreints, but our handes would of our owne accord be as it were tied vp from doing euill, yea and we would be desirous to serue euery mans turne and to do them good. For these causes we oughte to minde this lesson well. For it will be ynough to draw vs backe from all vanitie and loocenesse, from all excessiue lusts, and from all the wrongs and extortions that we haue bin wont to do for the enriching of ourselues. Moreouer, it will stirre vs vp to regard God, by resting vpon his onely blissing, and therewithall to vse well the goodes that he hath put vs in trust with, knowing that wee bee but stewards, and that his giuing of them to vs is vpon condition, that wee should yeld him a good and faithfull account of them, by shewing that none of vs hath deuoured them alone by himseife, but made our neighbours partakers of them, according to the abilitie that we haue receiued.

Thus ye see in effecte what is contained heere. Nowe it is saide, *That the wicked shall restore that whiche they haue gotten, and that it shall not abide with them, no verely according to the measure of their change, nother shall they inioy them.* That whiche we haue herd heeretofore, is expressed heere more at full. How is it then that the wicked are neuer satisfied, although they haue gathered so much goodes, as they seeme redy to burst: VVherfore do they alwayes want: It is bycause our Lord prospereth not the things that they haue in their hands. For like as a man might cast much goodes into a gulfe and yet they shuld not be seene: so an insatiable man may snatch and catch on all sides, and yet not ceasse to be hūgrie still. And this commeth of two causes. For as it is a singular grace of God when we can content our selues with a little, so as we call vpon his name, and waite to be fed at his hande, according as we haue found our selues to haue bin nurrished by him heeretofore: so on the contrarie part when he suffereth the couetousnesse of the vnbeleeuers to bee kindled, so as they be alwayes gathering, and euermore coueting and neuer contented: The same is a punishment to them. Then let vs marke well, that the first cause why the wicked cannot inioy the great goodes that they haue gathered, is bycause our Lord sets their lusts on fire, and suffereth them to haue a racke within them that neuer ceaseth too torment them: and the deuill still kindleth the fire by Gods iust permission, in the hartes of them that regard not him. Thus muche concerning the first point. The second cause is, that like as God increaceth one graine of corne to the nurrishing of those that are

his, and maketh it to multiplie to a hundred, so as a little shall suffice them and make them fat: So likewise on the contrarie part he curseth and withereth all that euer the wicked can cram in. They shall eate dubble: that is too say, they shall gather ynough and too much: howbeit, God will consume it euery whit, (as it is said to the Prophet) and all shall go too naughte, so as a great heape of goodes shall vanish away in a minute of an houre. Ye see then that God rooteth vp that whiche men made great account of: and that is the cause why the wicked cannot enioy that which they possesse. True it is that they will be proude ynough, according also as our Lord Iesus Christ sheweth in the parable of the rich man that had enlarged his barnes. My soule (saith he) be merrie: for now hast thou well wherewith to feede thee: beholde thou hast suche abundance as thou canst neuer wante. Those therefore that are so wedded to worldly goodes, and haue gotten much by their wicked dealings, haue no great cause too boast of their riches: for not withoute cause is it said vnto them, If riches flow vnto you, set not your harts vpon them. For thereby the prophet meeneth, that very hardly shall men bee riche, but that they shall find themselues wrapped in worldly vanities. And that also is the cause why Sainte Paule exhorteth Timothy, to warne the rich men of this world, that they bee not exalted with pride. VVherby he doth vs to wit, that the rich men make an ydoll of their goodes, so as they thinke themselues to be aboute the state of men, and vterly forget themselues. So then, the wicked may well reioice of their gettings, but what manner of reioicing is that? A cursed one, euen suche a one as God must in the end turne to gnashing of teeth and anguish. Therefore let vs marke that we must not stand vpon a day or a yeere when we see the wicked triumph and take pleasure in their state, and beare themselues in hande that there is no felicitie but theirs. But let vs looke to the end, and we shall find that the thing which is conteyned heere shall be accomplished: that is to say, that their ioy is not euerlasting, and that (howsoeuer the world goe with them) the wicked are alwayes in torment and vnquietnesse. And surely if wee could see what is in theyr harts, it would appeere that euen in the middes of their ioyes they be alwayes full of care and perplexitie, and afraid least the earth should faile them. Looke vpon a man that hath gathered great goodes, surely no man shal be able to beare his pride, but hee could find in his harte to set his foote vpon all mens throtes, and vnder coloure of his credite he trāples one vnder his feete, oppresseth another, and makes the third to honour him as God, and when hee is at home in his owne house hee stands tooting vpon himseife as a Peacocke at his owne tayle. All this is seene I say. But yet hath hee secret prickings within, and God will not abide that such as glory after that manner in their goodes, shoulde haue any certayne rest: but putteth a woorme into them whiche gnaweth them in such wise, as they be in continuall anguish and perplexitie howsoeuer the world go with them. And it is said expressly heere, *That the wicked shall make restitution according to the lengthening of his chaunge.* This saying may at the first blush seeme somewhat darke: but it conteyneth a good lesson. For in effect it sheweth vs, that the wicked must bee faine too restore the thinges which they haue gotten with great labour. This is for the first point, as if he shoulde saye, men are very blynde and witleffe when they take so greate paynes too get goodes: for they must yeld them vp agayne though they haue neuer so muche. And that is a very harde nippe (for wee knowe that the couetouse fort are wedded too

their goodes:) it is more than if a man shoulde breake their bones and plucke out the marce of them. For the goodes that they possesse are as deere too them as theyr owne liues. Very farre are they led away, which consider not what goodes were created for mens vse, and that they be but as an income to the present life. And yet notwithstanding we see that the wicked torment themselves for them: and if they haue neuer so little harme or losse, it goeth too the hate of them as if a man had cut theyr throte a hundred times. But yet neuertheless they must be faine to restore them, not with their good will, but by-cause God plucketh them from them, as hath bin saide heeretofore: yea euen according too the prolonging of the chaunges and rechaunges that they haue made, so will God haue his turne too change also. And how is that: VVhen a man is so gripple in gathering of goodes, and God giueth him head, what will hee do? He will so transpose things, as it may seeme hee will make a newe world. Hee impouersisheth him that was rich, he abateth him that had much, and he pulleth him downe that was aloft.

Lo howe the couetouse (as muche as in them lieth) do make a new world. And God (as I saide) giues them leaue for a time to plow vp all things, to mens seeming. Yea but it is with venim and poyson. They stuffe themselves full: but that is but too vomit it vp agayne anone after, yea and to feele horrible bitternesse by that which they haue swallowed downe. But haue they so changed all things: that is to say, haue they made such turnings as that they haue landes and possessions where they had none before: and their cofers filled, whereas they had not three shillings in their purse before: Are they in estimation and credite, whereas they were despized afore? Haue they then changed the whole world? God also hath his turne. If a mortall man presume too displace things, if he practize, if he determine, as who would say I will do this and that: shal not God change al at length? VVill hee sit idle in heauen? Thinke we that any of all these chaunges are made heere withoute his permission?

And when he suffereth the to be done, thinke we that he hath resigned his office and meddles no more with the gouernement of the world, bycause hee winketh at things for a time: No no. But his will is to blind the wicked after that sort, and hee suffereth them too compassse their enterprises, to the intent to cast them downe, and that with the deadlier fall. And on the other side he exerciseth the faith and pacience of the faithfull. For they might be troubled at the sight of such changes. But they haue the discretion to wait quietly for the ende, and not to ouershoote themselves too hastily, whereby God trieth their faith, and by that meanes they be prouoked to returne to God with greater earnestnesse. And so (as I saide) we see that heere is conteyned a good lesson, when mention is made of the pride of the wicked sort, in making chaunges, so as it seemeth that they would spite God, and displace all the bounds that God hath set. For like as he will haue realmes and dominions to be bounded: so also will he haue bounds settled among priuate persons, that euery one may peasably possesse his owne. But what do these raueners, these Gules, these wilde beastes? It should seeme (as I saide) that they are loth too leaue eyther bounds or borders or any thing else, and that they would faine make a newe world. Haue they changed a pace? Hath God suffered them to do it? Hee must afterward change his copie, and set things againe in their former state. Thus much concerning that sentence.

Anon after it is saide, *that it is bycause the wicked haue impouersished the good, and spoyle d the houses whiche they builded not.* Heere we see that it behoueth vs to consider Gods iustice in all the punishments that he sendeth in this world. Truly it were alreedy a good instruction, if wee knewe no more but that the chaunges of this world are not casuall as men terme them: that is to say, that if there happen any alteration, the same proceedeth of the hand of God. But that is not all. For though wee simply graunt God such a power as to say, he ruleth the world, he doth all things, and nothing is done which hee guideth not by his determination and will: yet if we go no further, it is no glorifying of God as we ought to do. For like as God will be knowen to be almightie, so will he also be knowne to be righteouse. True it is (as hath bin declared heeretofore) that wee shall not alwayes perceiue the saide righteoufnesse by the things that are seene: but yet must we haue these two things: that is to witte, firste wee must knowe that things are not turned heere by fortune and aduenture. And why? For God disposeth al things, it is God that gouerneth and holdeth the bridle. Marke that for one point. And when we knowe this almightinesse of God, wherevnto all the world is subiect: VVe must come secondly to his righteoufnesse: that is to say, we must be fully resolued and perswaded, that Gods turning of things in this worlde is not as though hee dalied and played with vs as with a tennisball. For the wicked fort say that God maketh a sport of men in taking pleasure eyther to exalt men or to cast them downe. But as for vs, let vs assure ourselues that Gods almightinesse is not a tirannicall or inordinate power, but is ioyned in vnseparable band with hys righteoufnesse, so as he doth all things after an vpright maner.

True it is (as I haue saide) that wee shall not alwayes perceiue this righteoufnesse of God, but that sometimes he hideth it, and wee conceiue not the reason why hee doth things. Howbeit that is no let but that there should be very good reason [in his doing.] That is the thing wherein Iobs friends were deceiued: and therein we must not resemble them. They condemned Iob for a wicked mā. And why? For they imagined of him after the common manner. But Gods iudgements must not be esteemed all after one rate. VVhy so? As I saide afore, sometimes God doth things that are to vs incomprehensible. VVhat shall we do in that case? Let vs conclude neuertheless that God is righteouse. Yea but let vs confesse therewithall, that his iudgementes are a bottomlesse pitte that cannot be founded. For God is two wayes commended in the holy Scripture for his righteoufnesse. Sometime when God punisheth mens iniquities in the sight of the world, to the ende he mighte bee feared and honored as it is saide in the Prophet Esay, that if God keepe his court and shew himselfe iudge of the world, then the inhabitants of the earth will learne to walke vprightly: and whereas euery man tooke leaue afore to do euill: we will thinke, Alas alas, there is a iudge whome we ought to feare.

Esay. 26. b. 9.

Thus yee see howe Gods righteoufnesse is sometimes shewed openly. But sometimes also God woorketh after a fashion that is straunge too vs, so as when we haue inquired of a thing, why it is come so to passe, and how it is to be taken: we must bee fayne too come short [of our purpose. But yet neuertheless it behoueth vs to acknowledge that God is righteouse, and to honour his secrete iudgementes which are in him as in a bottomlesse pit. Then howsoeuer the worlde goe, (as I saide) God must bee hilde alwayes for righteouse.

But



But heere he speaketh of Gods righteoufnesse which is apparant vnto vs, and which we may behold with oure eyes. For it is said that bycause the wicked haue beggered the good men, they themselues must bee paid with the like measure. Bycause they haue raked and spoyled mens houses, God must driue them out of them, and turne them quite out of dores, when they make theyr reckening to dwell at their ease. But if wee haue good discretion, no change at all can come amisse, but wee may profite ourselues by all sorts of them. If God do at any time impouerish such as haue liued well: let vs assure ourselues, that if that be done too the greene tree, what shall become of the seare tree? And so let vs tremble vnder the hand of God, praying him to grant vs the grace to inioy the goodes that he hath put into our handes, as his intent is: or if it please him to bereeue vs of them: let vs pray him to giue vs strength too beare paciently the pouertie that he shall send vnto vs. Thus ye see what we haue to marke. And on the other side, when we see that our Lord compelleth the cormorants too vomit all that whiche they had swallowed downe, making them too yelde an account, constreyning them too restore that which they had snatched away, driuing them out of the houses which they had builded by violence and deceits, and bereeuing them of the goodes that they had gathered by lewde fetches: let vs acknowledge that God do: then hold his affyses, to shew vs that although hee nowe and then suffer the wicked to grow rich, it is not too the intent the same should continue with them for euer, but that the things which they haue swooped vp shuld turne to their bane, whereas the goodes of the faithfull should turne to their welfare, and become as good to them as riuers flowing with butter and hōnie. I say let vs acknowledge it, to the end we may behold Gods iudgementes and humble ourselues vnder them. Also let vs learne not to eniue the wicked, when they seeme to liue at rest and ease in their abundance with credite and honoure. For God will turne it: all too their miserie, and put them to open reproch and shame before all men. Thus ye see how it becommeth vs to marke the chastizings and punishments that God sendeth vpon the worlde, that wee may appie them to our instruction, as Saint Paule counseleth vs. My brethren (saith hee) let no man beguile you with vaine words. Truly a man may heare what wicked words are cast forth, and howe Gods iudgementes are scoft at: but be not: you deceiued by them. For (say the Paule) the wrath of God commeth vpon the vnbeleuer for such things. As if hee should say, Tarrie not till God smite vpon your heads: but when he punisheth the wicked before your eyes, know you that he cannot away with vngodlinesse, but must be faine to shew himselfe a iudge when you abuse his pacience too long. Therefore profite yourselues by such chastizementes, and learne to know that he intendeth to make you wise by other mens harmes.

Loe heere what wee had to marke in this sentence. Afterward inseweth this saying, *of taking away the houses that they builded not.* True it is that God promised his people that they should dwell in houses which they had not builded: but that was a speciall promise of God when he did set his people in the land of Canaan. Againe wee know howe the holy scripture saith generally, that the man is happie which eateth the laboure of his owne hands, and is nourished therewith. Therefore if we intend to haue our goodes to do vs good, let vs learne to haue them in such cace as we may saye, that God hath giuen vs them. For God meddeth not with crafts and extortions. I confesse indeede: that the wicked are not

inriched without his will: but yet it is not therefore too be said, that hee alloweth of their doings. Nother is it ment that the wicked acknowledge God to say, I thanke God, I thinke my seife beholding to him for that which he hath giuen me. No: for they hold them as it were of the diuell, and not of Gods blissing. Therefore let vs on our side learne (as I said afore) too make account of thys promise, that we be happie when we eate the laboure of our hands: that is to say, when we eate not any thing but such as we haue gotten by good and lawfull meanes allowed of God. Furthermore let vs assure our selues that it is to no purpose to builde in this world: For all thyngs heere are fleeting and transitorie. Let vs not be like these fooles that make their nest in this world, as who would say, they looked neuer to go out of it. Therefore let vs not be tied to it. For which is our cheefe house? It is our bodie. Though a man haue great palaces and as sumptuous houses as any be in the world: it is certaine that he cannot continue in them for euer, hee cannot keepe himselfe in prison there. So then the peculiarest lodging that euery man hath, is his owne body: and yet wee see what bitterness is in it. VVhat firmenesse hath it: it is nothing but corruption and rottennesse. VVhat is to bee done then? Let vs hie vs to the heauenly building, that is to saye, let vs desyre to be so repaired as Gods spirite may dwell in vs, and wee be made his temples, and that whatsoeuer is now corruptible and transitorie in vs, may be renewed, so as we may be set in the same state that is promised vs. Ye see then that we must not in this world seeke to drawe other mens goodes to vs, to take pleasure in that whiche is none of ours: but liue contented with whatsoeuer God giueth vs, and therewithall pray God so to build vs, as we may be his temples, to the ende hee may dwell in vs by his holy spirite, and not suffer Satan to carrie vs away, or to enter into vs, to nurrish our vices and sinnes in vs: for by that meanes he would make our bodies soule stinking stables. But we know that God cannot dwell in any filthy place. Therefore if wee will haue him to settle in vs, we must first pray him to clenze vs from all vnclennesse, to the end hee may build vs by his grace to be true Temples of his holy spirite. Lo how we may be well builded. But we must vnderstand that al proceedeth of his meeere grace, according as the scripture auoucheth it to be his charge to build vp Sion. The like as generally our Lorde Iesus Christ buildeth all the whole body of his Church: so also let vs assure ourselues that he must be fayne to build each one of vs. And that is the thing that we must ame at, VVe must not be wedded to the sightfull and corruptible things of this world: but we must hie vs to the euerlasting things, and laboure for them more and more till wee bee come fullie too them.

Now let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him to make vs so to feele them, as we may learne to mislike them more and more, and to take suche hartie remorse, that we ouercome all temptations, and hie vs alwayes to the heauenly glory where our true heritage is, and that we may be so giuen vnto it, as we may seeke nothing but to please our God and to frame our selues wholly to his will, so as we may shewe by our deedes that his calling of vs vnto him is not in vaine, but that we be willing to glorify him in all our whole life, acknowledging the benefytes which hee giueth vs of his meere grace, too the end wee should yeld him praise and do him his due honoure. That it may please him to graunte this grace, not onely too vs, but also to all people and nations of the earth. &c.

*The.lxxvj. Sermon, which is the fourth vpon the twentieth Chapter.*

20. He shall feele no suffizance in his bellie, nother shall he keepe his desire.  
 21. There is none of his meate left: Therefore shall not his goodes be multiplied.  
 22. VVhen his abundance is at the full, he shall be in anguish, all the hands of labouring men shall come vnto him.  
 23. VVhen he hath vvhervvith to fill his bellie, God shall sende him the dread of his vvrath, and make it to raine vpon his meate.  
 24. VVhen he fleeth from the yron vveapons, a bove of Steele shall meete vwith him.  
 25. The svword shall bee dravven out and shall cut him: it shall passe through his gall, fearefulnesse shall be vpon him.



Ophar going forward with the matter that he delt with yester day, addeth heere, that the wicked man neuer hathe any contentation nor rest, nor shall faue any thing the better by aught that he leaueth behind him, nother shall his goodes thriue with hi heire or successoure. This sentence hath bin declared already. Howbeit, for the larger confirmation thereof it is reputed once againe, that we may beare it the better in mind, and also be the better perswaded of it. For if we see a man haue abundance of goodes, we are of opinion that he wanteth nothing, and that hee hathe contentation and all felicitie: so as he needeth to do nothing eise but take his pleasure, seeing that all things answer his harts desire after that manner. Marke I pray you how we perceiue not the wretchednesse that is hid in them whome God curseth, but giue iudgemente according to that whiche we see with our eyes. But Gods iudgement is inclozed in thair bones, and in their marce. And therefore ye see it is for our behoofe to heare this sentece often, that we may be the surer of it, and haue the remeberance of it printed in our hart. On the other side, whē we looke vpō a rich man, we thinke that heauen & earth should mingle themselues together to confounde him. And therefore God declareth that although man haue neuer so great welth yet shall the same perish eue-ry whit, and vanish away in such wise, as there shall be nothing for his heire or successor to hope for. VVherefore let vs marke well these two pointes, that wee may learne to set more store by Gods blissing, than by all the welth in the world: and not be tempted to couet cursed riches, which cannot come to a good end, bycause God will scatter them abroad. Lo whervnto this lesson ought to serue vs. So then let vs vnderstand first that our chiefe marke must not bee to be well provided of great abundance of worldly goodes: but that God must be so singularly gracious vnto vs as wee may feele his fauoure, that we may bee sure it is his will too be our father, and that we take our nurrishment at his hand. This is it that will giue vs both contentation and rest. But we see what the couetousnesse of men is, how their desire can neuer be quenched. Agayne what are these worldly goodes? Sure it is that we shall be bleared sometimes euen with blasts: but yet doth God open the eyes of such as are so giuē to gathering of riches, that they perceiue how they are nothing and that they passe away swiftly as a smoke. So then it is impossible that a man should be cōtented and satisfied, whē he looketh no further but vpō the goodes that he hath in his hāds. The only meane to haue rest, & to see when we haue ynough, is that God shew himselfe our father, and that we beleue that he hath his hand continually stretched out to giue vs al that euer we haue neede of. VVhen we haue this regard with vs, we shall haue good rest: and although wee had but one bit of

bread (as ye would say) yet notwithstanding for asmuch as we be sure that God is rich ynough to maintaine vs, wee will waite vpon him for that which he promiseth. For he saith that the Lions and wilde beastes (notwithstanding that they be giuen to rauening, and seeme as though they would swallow vp all things) cease not too suffer hunger and scarcitie, whereas God nurrisheth those that are his in the time of death. True it is that they shall not bee alwayes exempted from distresse: but yet will God succoure them when they be come too extreme.

This (say I) is the thing wherein the faithfull reioyce. And that is the benefyte that is spoken of heere. For like as the wicked men haue no true discerning of a benefyte: so the chidre of God esteeme a morsell of bread to be a declaration that God is their father. And the: eby they be also confirmed, that as he hath susteyned the today, so wil he do his duetie to morrow likewise, and that he hath alwayes wherewith to do it, and that his grace and goodnesse are neuer abated. This is the cause why it is said, that the goodnesse of God is laid vp in store for the that feare him. True it is that our thinking vpon our bodily nurrishment is not the principall point wherby God will haue vs to feele what loue and fauoure he beareth vs: but that we must mount higher: namely that although wee were the veriest wretches in the whole worlde, yet hath God prepared riches for vs aloft in heauen wher- vnto wee must hie vs, and therevpon wholly set oure minds. Neuertheless looke whatsoeuer our good God doth tovs here bylow, it is as it were a foretast that he giueth vs of his souereine goodnesse. But now let vs come backe againe too the texte that wee alledged out of the Psalme: Lord how great is the abundance of thy goodnesse, which thou hast laid vp in store for them that feare thee. VVherefore doth the Prophet speake so? Bycause that although God do sheade out his bountifulesse e- uery where, (according as it is said that his mercie is vpon all his creatures, yea euen vnto the brute beasts) yet the wicked and vngodly (notwithstanding that they cram themselues with Gods benefites till they burst) perceiue not the goodnesse that is in him, but are vtterly voide of the knowledge thereof. And why? For God hath laid it vp in store for those that feare him. Thus muche concerning the firste poynte that is shewed vs heere, namely that we must not deeme men happie for the greate abūdance of the goodes that they possesse: but according too their contentation. For it is vnpossible that suche as know not Gods grace, ne haue any care of it, shoulde haue contentation, bycause they knowe not what a benefyte they haue, whiche is all one as if they had it not. Afterwarde it is sayde, that there shall bee no remaynder of their meate. This is a straunge thing, that when a man shall haue heaped vp great goodes, and shall be likely too leaue his children as little kings, God will vndermine all, and there shall bee no remaynder lefte.

Surely

Surely this falleth not out continually, nother (as I haue said) will God haue one vncchangeable rate kept always in the execution of his iudgements in this world: (For what a thing were that? Then should nothing be referued till the latter day.) But yet for all that, we shall perceyue some tokens of them, in that God cōsumeth some mans goodes after such a sorte, as it shall be apparant to mens eyes, and yet not knowe where they be become, nor by what meanes he hath bin impouerished. VVhen we see such things, ought we not to thinke that God executeth his office, and giueth vs occasion to thinke vpon him and to acknowledge him to be our iudge, to the intent wee be not inticed to inordinate lusts as we are wont to be, nor surmise that oure happinesse consisteth in raking much goodes to ourselues, nor imagin that riches are euerlasting, but rather come alwayes backe to this poynt of seeking our ordinarie foode at his hande both to day and to morrow and all our life long? Thus ye see howe we ought to practise this lesson. And when Sophar hath spoken after that manner, he addeth, *that when the wicked man is in his chiefe welth, he shall not cease to be in anguish, and that the handes of all labourers shall come vnto him,* or else that the hands of all men that are able to do any great acte shall come vpon him. And so the sense may be dubble. The word that is placed there, betokeneth a man that is foreward in executing of things. It may be taken for a man that laboreth, traueleth, or worketh: and it may also be taken for a man that is disposed to doing of harme, wrong, or violence. Howbeit the playne meening is, that euery labouring hand shall come to the wicked [to do the seruice,] and yet the same shall not boote them at all. Lo what the summe is. Sophars meening is, that we ought not to beguile ourselues whē we see the wicked throughly stuffed, and that our Lord heapeth vp goodes in their houles, so as it should seeme hee were minded too giue them a hundred times more than he giueth to other men, and the whole world is redy to do them seruice, in somuch that they haue men in fee, and euery man offereth himselfe vnto them saying, Sir will it please you to employ me? For when they haue all the hands that can be to labour too do them seruice, and to profite them: yet they shall not cease to be in anguish. Behold a wonderfull iudgemente of God, and therefore so much the more ought it to bee sensible too vs, that is to say, we ought to be touched with it so much the more. Is it not a thing against nature, that a man that hath wherewith to do himselfe good, so as he wāte nothing, yea and which (if hee list too haue a great trayne) may haue a great number to take peynes for him that he might liue at his ease and pleasure, should for all this, not be able to inioy his owne goodes, but liue in continuall grieffe, and bee afraid least the earth shoulde faile hym? Surely it is a thing against all reason. Neuerthelesse we see welynough that God doth persecute them after that sorte, bycause they haue gotten their riches by lewde practises, thereby shewing them right well, that all that geere can serue them to no purpose, bycause he curseth euery whit of it. Behold (I saye) a iudgemente of God which is right straunge: so as if wee seeke howe it cometh to passe, wee shall not finde out the meane, and therefore we conclude that it is God whiche worketh so. Ageyne it seemeth too vs, that if wee haue the good willes and loue of men, so as euery man seeke too do vs seruice, all goeth well with vs and we can neuer want. But it is saide heere, that when the wicked haue men after that sort at their commandement, so as they haue as it were a whole host of men that are redy to labour for their profite: it is nothing worth, and all is but conti-

nuall anguish. Heere therefore Zophar intended to inlarge that which he had said afore, I say he intended to giue vs a greater certeintie of Gods iustice vpon the wicked. And for the doing thereof, he setteth before vs their wealth, and the good will that men beare them. Thus ye see howe the rich men ruffle it out, and seeme to vs to be owners of all, and that God hathe not (as ye would say) any more power to anoy them. See how men sette themselues in their owne imaginations. But what shall their abundance boote them? Nothing at all. For we see the wicked are in continuall anguish, although they haue wherewith to make themselues merrie, and neede no more but too say the word, and their table is redy furnished for them. They haue seruants at their commaundement, they haue reteyners in fee, and to be short it seemeth that the world was created for none but them: and yet for all that, they cannot eate one morsell of bread at their ease, as the poore man doth that is not worth past the valew of fīue shillings, and betaketh himselfe to God: For such a laboring man, liueth dayly vpon his dayes worke, and when he hath dined he knoweth not wherewith he shall suppe, but referreth it to God, assuring himselfe that at leastwise he is in as good cace as the birds, that lift vp their bills to heauen, whom God feedeth. So (I say,) poore folke are in cace as the yong rauens, according as it is said in the Psalme, and God nurrisheth them by his blissing. VVe see it. VVherefore let vs learne to turne againe vnto God, assuring our selues that we shall not want any thing if he take the charge of vs, and that though he giue vs no great abundance of goodes, his blissing shall suffice vs. I say let vs aduise our selues not to be sorrowfull though God be not so beneficiall to vs as we would haue him. And although hee deale sparingly with vs, yet let not vs cease too haue franke harts. To be short, let vs not martir our selues out of measure, vpon trust that he will neuer faile vs. Further it is a token of vnthankfulnesse in men, when God shall haue shewed himselfe liberall towards them, in giuing them great abundance of goodes, and yet notwithstanding they be still doubtful, & neuer cease their thoughtfull mizing vpon one thing or other. I say it is a token that they neuer were acquainted with Gods grace, or else if they knew it, that they haue not esteemed it as they ought. Then if God giue vs wherewith, let vs learne to content our selues, knowing that he setteth his goodnesse before our eyes, to the intēt we should learne to settle our selues vpon it, and there rest. There is also one other point: namely, that although we haue wante of worldly goodes, and it is likely that many euils and miseries shall come vpon vs: yet must we withstand such thoughtfull conceits. True it is that we cannot be vtterly carelesse, nother must we: but yet must we moderate our pafsions, & specially we must consider what it is to be fed at Gods hand, so as we may seeke foode of him, and also hang vpon his goodnesse withoute greueing our selues too much. VVhen men are fauourable too vs, let vs acknowledge that God doth it for our comfort: but yet must wee not rest still vpon men. For God can curse their labour in such wise, as they shall rise early and go late to bed, and yet speede neuer the better. Then needeth wee no more but Gods blissing, and though we bee destitute of all helpe, his onely grace will bee ynough for vs: but contrariwise, wee may haue the whole worlde on oure side, and yet if God reach vs not his hand, it is certaine that all shall go backwarde..

Thus ye see what is shewed vs by this sentence. If we could practize it, wee had profited for all oure lyfe

long. But it is a piteouse case, that when euery of vs shall haue confessed these things, (as we be sufficiently conuincid of them) we cannot settle our selues vpon them: and so we do well shew by the effect, that we beleeue not that there is none other thing than Gods only blissing, that doth men good and giueth them contentation. For we cannot haue an eye vnto him. If he exercise vs now and then, and withdraw his hand and giue vs not such abundance as we would wish: we acknowledge not that he is almightie to succoure vs. And yet notwithstanding, his meening is too call vs thither by afflicting vs, as if he should giue vs some strokes of the spurre to prouoke vs to seeke him, and to desire him to pitie vs. And to our seeming we neuer haue sustenance ynough, except we haue abundance in our hand: nother consider we that if it please God to deale sparely with vs, his only blissing will suffice vs better than all the welth of the worlde. But let vs passe further. It is saide, *that when the wicked shall haue filled his lillie, God will sende him the terroure of his wrath, and it shall raine vpon his meate.* This is a confirmatiō of that which we haue seene erewhiles. True it is that Zophar passeth further: for he had saide, that the wicked shall liue in anguish, and that although they be thoroughly furnished and stored of all thinges, yet shall they not cease too bee incombered, because God giueth them not cōtentation, but rather stings and secret prickings, in somuch that they be faine to martir themselues continually: yea and although men indeuer themselues to serue them, yet shall it not further them at all.

After that Zophar hath saide so, hee addeth, that it may well be that the wicked shall not feele Gods curse at the first stroke, and that they shal welter yea and boast themselues in their good fortune as they tearme it. To be short, ye shall see the wicked men liue at such ease, (too outward appeerance) as it should not seeme that they feele Gods wrath. But behold saith Zophar, in the turning of a hand God will make it to raine vpon their meate. And what shall it raine? the rage of his wrathe. VVee see that which I haue touched alreedy: which is, that heere is a higher step than that which I haue expounded alreedy. For the anguish whereof mention hath bin made, and the vnquietnesse and comberance that the wicked haue, springeth of their continuall distrust. For they haue no regard of God: and in this world there is nothing to trust vnto: and therefore they be in greete vexation of mind. Neuerthelesse it is saide, that they shall be at their ease for a time, and they shall be dazled, so as too their owne seeming they shall bee happie in their respects. VVell, doth it therefore follow that Gods blissing is vpon them? No. How then? God suffereth the wicked to runne riot so more and more, and when they put their trust after that sort in their riches, they do but prouoke God further. For they know not him of whom their welth commeth, and therevpon take occasion too ouerhoote themselues so much the more. Thus ye see how brutish the wicked become when they haue not the said vnquietnesse to pricke them, but are at rest and contente themselues, weening that all goeth well with them. But so muche the more must Gods vengeance increace. VVhy so? Because they haue gotten their goodes amisse, because they haue them by craft and extortion, because they bestow them naughtily, and because they succoure not such as haue neede, but rather are as gulfes.

Moreover, they lee so vnthankfull and proude againste God, as it should seeme they woulde worke him spite, too whome they bee so greatly bounde, as

though they were not beholding to him for any thing. They presume vpon their riches, they make their paradise in this worlde, they thinke themselues peerelesse, and make them hornes too dosse againste God. Beholde (I pray you) the top of all iniquitie, whyche causeth Gods vengeance to be the more horrible vpon their heads. And Zophars intent is now to saye, My friends although ye see the wicked vtterly besotted in their welth, and that they be of opiniō that no harme can light vpon them, yet let vs not thinke their case too be the better for that. And why? For euen when they shall thinke vpon nothing but making good cheere, and all the worlde is in loue with them: then will God send the fire of his wrath, which shall fall vpon them as a tempest and as a raine that commeth suddainely. In Sommer time when a little blast woulde serue a mans turne, beholde there commeth a suddaine storme vnthought of. Euen so likewise Gods wrath shall bee suddayne when hee listeth too punish men. And so ye see there is none other shift for vs, but to shroude our selues vnder the shadow of Gods goodnesse. For then are we in safetie, whither he giue vs abundance, or whither he deale sparingly with vs. VVhen we be vnder his hande and protection, one bit of bread will bee as good to vs for our nurrishment, as Manna from Heauen. And if we haue abundance, we shall perceiue that therein God sheweth himselfe a father to vs, and handleth vs as his children. The faythfull therefore wil euery way fare the better by the things that God sendeth them. But as for the wicked, they may well haue wherewith too buist, but yet must God throw them downe and turne their goodes to their harme. VVee see what befell too the people of Israell. They were not contented with the heavenly Manna, it was too vnfaurie a thing for them: but they had a longing too the meates which they had bin accustomed to in Egypt. VVell, God sent them their meate in such quantitie, as they did cast it vp agayne. But what? while the meate was yet in their throtes (as it is saide in the Psalme) the wrath of God came vpon them.

Thus ye see how God stealeth vpon men vnwares, euen in the twinckling of an eye, vpon them that thinke not themselues subiect to him. So then if our Lorde giue vs any goodes, let vs learne not too intangle oure selues in them, nother let vs make a graue of the thing which ought to be a ladder for vs to climbe higher on, as the vnbeleeuers do, who hie them not too God when they haue goodes, but snarle them selues in them: Therefore they make a graue of them too fasten themselues to the earth withall. But contrariwise, we must make a ladder of the goodes that God giueth vs in this world, too climb vp aloft on it, that we may be led vnto him, and by knowing his goodnesse and fatherly loue, apply all his benefyts too suche vse as he meeneth them too vs. VVhat is too bee done then? Though wee haue meate and drinke, yet neuerthelesse let vs liste vp oure eyes aloft, and desyre God too feede vs. For wee must bee thoroughly perswaded, that it is not the meate that wee take sustenance of, but it is the onely power of GOD that maynteyneth vs. Agayne the meate may perishe although it be in our mouthes: or else it shall be turned into gall and poyson in our bellies. But are wee full fed? Let vs thanke God for hauing care of vs, and for cōtinuing his fauoure toward vs, and by that meane let vs be the more prouoked to serue him. Thus ye see what we haue to marke in this sentence. Nowe Zophar addeth, *that when the wicked man sleeth from yron weapons, he shall meete with a bow of Steele.* VVhereby

le signie



he signifyeth, that God hath many wayes to persecute and punish the wicked, so as they shall not be able too scape his hande, what shiftes or attemptes soeuer they make. Truly the wicked will alwayes be seeking how to shunne inconueniences, and to bring it about they will be bold ynough too despize all things. And Zophar also meant to bewray their presumption, when hee said that the wicked shall shunne the yron weapons: as if hee had said, True it is that the wicked are ware and wise ynough (to seeming) to eschue all inconueniences: and assoone as they foresee any inconuenience, streightwayes it must be remedied, and such order and such must be taken for it. The wicked therefore shall not be so fast asleepe, but they shall alwayes haue an eye to the ordering of their affaires. But what for that? do they turne vnto God whē they intend to take order for them? Do they make their recourse to him, to receiue counsell at his holy spirite, that he may bring all their enterprises to a good ende? No. There is nothing with them but pride and stateliness, in somuch as they thinke they shall wel ynough finde very good and conuenient shiftes in their owne braynes. Ageyne they know not how it belongeth too God to guide all things and too leade their doings too their end and marke. The wicked yeld not that honoure vnto God. So then, they cōsult, they beate their braines (as the Prophet Esay saith) they make their discourfes, they conclude, and they beare themselues in hande that they can go through with all things, and bring them to passe as they theselues haue deuised. But God sheweth that all shall fall out cleane contrarie to their attempts, because they haue bin so caried away by their owne fond fancies. Then let vs marke well, that if the wicked be neuer so suttile, and it seeme also too be easy for the to find startingholes, by reason they haue laid so wel for their affaires aforehand: yet notwithstanding God will find them out in the ende, and they shall not be able too scape out of his nettes. This is in effect the thing that is shewed vs here. And why? For God hath diuers meanes to persecute his enimies. He is not as an earthly Prince, who when he hath made great preparatiō, preuailes not by it at all, but is disappointed of his hope, and is new to begin againe. But without remouing, or without deuising any thing, hee needes no more but too speake the word, and it will bring more to passe than all the armies of the world. VVe see how he hath incountered his enimies diuerse times. Did he raise any great host of men when he punished Pharao and all the Egyprians? No: he sent him woormes and filthynesse. Behold how God woorketh when it pleaseth him. Ageyne if he suffer the wicked to scape some harme: it foloweth not that they by their policie haue ouercome Gods hande which was against them. But our Lord suffereth it, to the ende that their condemnation shoulde grow the greater, and that they should waxe wilfull in their opinion, according also as we see it come to passe. For when the wicked escape some aduersitie vnouerwhelmed: they do but shake their eares, and they be quite dispatched, as they surmize: and therevpon they take greater libertie afterwarde. God then doth now and then send but some small aduersitie to the wicked, and pursueth them not with any great rigoure, but lets them go as if they were escaped scotfree. But what? It is to dubble it anone after. For in somuch as they scoffe at Gods pacience, and prouoke his anger more and more: he also must be faine to vtter his roughnesse, and to thunder vpon them, and whereas he had scarce giuen them a ticke with a rod: he must be faine to draw out his sword against them, and too take his bow and shoote at them. And therefore let vs learne

to mind this saying well aforehand, too the ende that if our Lord visit vs, we may not thinke to shunne the mischief by oure owne byleapes, but rather commit ourselus vnto him, that in sted of persecuting vs as his deadly enimies as we deserue to be, he may voutsafe to take vs to mercie. And this is the cause why his threatnings are repeted so often in the holy scripture. For it is not heere only that it is said that the wicked man shall flee from the weapons of yron and meete with a bow of steele: But we see how the Lord himselfe speaketh it by his Prophet, saying, It shall be too small purpose for thee to hide thy selfe in thine house: If thou go out into the feelds, thou shalt meete with wild beasts: when thou art escaped from the mouth of the Lion, there shall bee a Beare that shall find thee wel ynough. Heereby our Lord sheweth, that he hath all creatures in his hande, and can serue his owne turne with them to persecute men, so as we cannot make account to be discharged, till wee haue found fauoure in his sight, and that he haue pitie of vs. So then the only meanes to be sure and safe, is that God haue receiued vs. But if we flee aloofe from him, he hath too long hands, and when hee hath drawne his sworde, he hath a bow also, that is to say, he hath so many sortes of chastizings and punishments, as in the end wee must needes fall vnhappily, except we be reconciled vnto him, as I haue shewed alreedy. Now like as God threatneth swords, bowes, wild beasts, and Scorpions to such as lift vp themselues againste him and stoutly harden themselues against his hand: so also on the contrarie parte he sheweth, that hee hath wayes wit roue number too saue those that flee for refuge to his goodnesse, and put theyr trust therein. True it is that we shall be inuironed with many miseries, and many deatnes shall lie in waite for vs: but God also hath diuerse wayes to succour vs, yea which are to vs incomprehensible. Therefore when we be vnprouided of all meanes, so as it shall seeme too vs that we be vndone, let vs be thinke ourselues thus: God hath some issue of death which is knowne to himselfe, and the same is hidden from vs, because he intendeth to exercise our faith, let vs carrie till he discover his goodnesse, and when it shall please him to make his countenance to shine vpon vs, then shall we perceiue that we be in life euen in the midds of death. Ye see then that the threatnings which God maketh to the wicked, ought to make vs too resort vnto him, and so shall wee haue full matter of gladnesse and rest, notwithstanding that wee be in many daungers, and that assoone as wee bee passed out of one, another is at hand, and it seemeth to vs that we can neuer be deliuered. For like as God hath swords to punish the wicked: so hath he infinite deliuerances to succour his faithfull ones. Lo in effect what wee haue to remember in this verse. And for a conclusion it is said, *that the sword shall be drawen, and pearce through his gall, and that feurefuinesse shall be vpon him.* VVhen hee saith that the sworde shall bee drawne, and pearce the wicked quite and cleane through his gall: it is as muche to say as it shall bee a deadly stroke that shall wounde him to the harte: and this serueth too do vs too vnderstande, that Gods punishmentes shall sometimes bee suddayne. True it is that they are not alwayes so: and therefore it must not be made a generall rule. Also (as I haue told you) the question is not: whither God perfourme his iudgements swiftly: but yet doth he giue vs some shewe of them euen in this life, too the ende wee should the earnestlier herken for the last day, whereas all things shall be set agayne in their full state and perfection. Neuerthelesse (as I saide) Gods iudgementes shall sometime be suddaine: and that is it that Zophar



ment too expresse in saying: the sword is drawn and shall strike him quite through the gall: as if he should say, The wicked man shall not perceiue a farte off that God mindeth to punish him, but he shall keepe on his trace still, as if he were out of danger: howbeit the sword shall no sooner bee drawn out of the scabbard, but it shall strike through his body. Now then we see what is the meaning of this sentence. And heereby we be warned to foresee daungers a good while aforehand, to the end wee may flee vnto God and pray him to keepe vs. 10 And it is not only heere that Gods iudgements are shewed vs to be suddaine: but it is also saide that when the wicked shall say, peace, all is safe: Gods wrath shall fall like thunder vpon their heads. Heereby (as I said) we be warned, to looke a great way before vs for the inconueniences that may happen, and wherevnto our life is subiect. And why? VVere it not a corzie to our life to saye that we be miserable, and that it were much better for vs that God had not put vs into this world? No, but it wold teach vs not to fall asleepe in this world, but too runne vnto God, and to assure ourselues that if we be vphild by the power of oure God, wee may outeface Satan and the world, yea and death it selfe. And why? Bycause we shall haue God for our protector and defender. And so let vs marke well, that whereas the wicked perceiue not their owne miserie, it is too throw them downe the rather: and forasmuch as they mind not to call vpon God, but contrariwise beare themselues in hande, that they haue no neede of him: their destruction must needs fall vpon them before they thinke of it. Furthermore hee 30 saith immediatly, *that fearefulnessse* or terroure shall not go an inch from them. Thus the wicked haue a dubble mischiefe: whiche is that the sworde shall runne them through as soone as it is drawn out of the scabbard: and besides that, God shall neuer suffer them to bee at rest, but although the daunger be past: yet shall they tremble for feare still. And whereat? Euen at the shaking of a leafe of a tree, (as it is saide) and they shall thinke that death hath already caught them, when no man pursueth

1. Thes. 5. 4. 3

Leu. 26. f. 36

thé. So we see wherat the holy Ghost aimed. First he intended to shewe vs, that we must not enuie the wicked when they bee so well garded, as it may seeme that no harme can come neere thé. And why? For god shall strike them through in the turning of a hand, yea euen with a deadly stroke, whereof they may neuer be healed. Marke that for one point. Another is that when we see the wicked in feare: we must vnderstand that there is but only one meane to be in rest: which is to know that we be vnder Gods protection. Therefore let that suffice vs. For although it behoue vs to walke in feare before him: yet shall wee alwayes bee sure of his goodnesse, whereas the wicked and the despisers of his maiestie shall alwayes be so afraid as they shall neuer haue any rest. Therefore let vs learne too retire to our God with all lowlinesse, and too liue with our neighbours withoute doing any man wrong, least the same measure bee moten to vs againe. And when we go so too worke, surely God will make vs to feele his goodnesse, and deliuer vs from all the dangers, terrours & difmayings that can happé to vs.

Nowe let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs feele them and bee forie for them, and too consider better the iudgements that he sheweth vs, that we may dayly more and more bee instructed to withdrawe our selues from the transitorie things of thys world, which are wont to blind men, as though all their felicitie consisted in them, and rather that we may attaine the wisdome and skill too knowe that God draweth vs to him by the troubles that wee see heere bylow: and that if it please him to exercise vs with afflictions, we may thinke it is to prouoke vs to seeke him: and on the other side, that if he hadle vs gétly, it is to the end that we feeling his fatherly loue, shuld sticke the faster to him, and loue and honor him with so much the earnest mind, still passing heere bylow, and inioying the benefits that he bestoweth vpon vs, vntill he bring vs to the true happinesse whiche carrieth for vs in heauen. That it may please him to graunt this grace, &c.

### *The .lxxvij. Sermon, which is the fifth vpon the twentieth Chapter.*

26. All darknesse shall be laid vp in his secret places: the fire that is not blowen shall consume him: and cursed shall be the residue of his house.
27. The Heauens shall bevvray his iniquitie: and the earth shall rise vp against him.
28. The bud shall go out of his house as floyving vwater, in the day of his vvraath.
29. This is the portion of the vvicked man from God, This is the heritage vvwhich he shall haue of God for his vvords.



WE saw yesterday howe the despisers of God are afraide withoute comfort. True it is that the godly may bee abashed and afraide, but God comforteth them, and when they runne vnto him they be sure that he will succoure them. As for the wicked, inasmuch as they despised al men, and were so full of pride that they thought themselues subiect to no mischance: God will scare them after such a sorte, as there shall be no remedie for their feare. And therefore let vs learne to stand in awe, that we may walke godlyly. Let vs learne to be well aduised, that we be not carelesse as murtherers, and we shall find that God will make vs safe euen in the middes of all our terrours. Thus then the only remedie not to be afraid out of measure, is to walke warily, and so to know the infirmities that are in

vs, and the daungers that compasse vs about on all sides, as we may pray God to voutsafe to reach vs his hande, distrusting ourselues and learning too settle ourselues wholly vpon him alone. VVhen we haue such a kinde of feare, God will glad vs at our neede, and we shall be sure of his helpe. But if wee will play the hardie and stout fellowes, then must God needes bring vs to confusion, and wee shall conceiue such feare, as wee shall bee as good as in hell already in this worlde. Now too expresse the better, that the wicked shall not fynde any meanes of safetie, Sophar addeth: *that in all theyr priuie and secrete places, there shall bee darknesse bidden or layde vp.* At the firste sighte there seemeth too be no greate matter in this saying. But when it is throughly vnderstoode, it will appeere to be a good confirmation of that whiche was saide not long since. For heere by *the Priuie places*, are meante the backenookes, which

which the wicked haue when God persecuteth them, according as they haue alwayes some lurkingholes too hide themfelues in. VVe see how the wicked man will alwayes haue some blinde byway, he will play the foxe, and digge himsele a denne [with many startingholes,] that he may not bee taken vnwares. And although hee knowe wellnough that God entereth intoo all places: yet will he beare himsele in hand, that there is some little hole where he may hyde him selfe, so as Gods hande may not come at him. But Sophar saith, *that euen there* 10 *be shall finde darknesse.* That is to say, although the wicked indeuer too shrinke themfelues into shrowdes, yet notwithstanding when God pursueth them, they shall haue such a terrour within them, as they shall quake although no man follow them. Too be short, he meeneth that whyle the despizers off God are farre of from blowes, they set light by threatnings, and beare themfelues in hande that none euill may come neere them: but when it commeth to the verie pinch, they bestirre themfelues to get couert. For though God lay no hande on 20 them, nor shewe any euident signe that hee is agaynst them: yet shall they haue darkenesse, that is to say, they shall haue vnquietnesse in them. And this teacheth vs to seeke no blinde byways to shunne Gods hand. Then let vs vnderstand that as oft as God citeth vs to himself, we must come foorth to account. And therefore let vs not deuise any shiftes to escape, yea and although the worlde seeme too promise vs neuer so many lurkingholes: let vs assure oure selues that all that is nothing. VVherefore let vs come willingly vnto God, and offer 30 vp our selues before his Maiestie, praying him too receyue vs to mercie. And if his face shine vpon vs, then shall wee bee deliuered and set free from all darkenesse. Yea and although the whole worlde were confounded and put out of order: yet shoulde we alwayes bee safe and sure, being in the custodie of our God. Otherwise, if wee had all the couerts in the worlde, they should so little auayle vs, that we shoulde finde more dismayednesse in them, than if wee were discouered on all sydes, and coulde see the miserie that is vpon vs afore hande. 40 Yet notwithstanding, men cannot refrayne themfelues from seeking of lurkingholes, as it is too be scene. On the contrarie part, what intendeth God when hee sendeth vs his worde? He would haue it to bee as a Cresfet, yea rather as the Sunne to vs, that euery of vs might serche what is in himsele, so as the sinnes that were vnknowne too vs before, may bee layde open to vs, and euerie of vs bee sorie for them: and furthermore espie the punishments that wee haue deserued, so as wee may not bee taken vnwares like the vnbeleeuers which be- 50 hight themfelues peace and safetie, but maye discover Gods iudgements as if wee were on a high watchtower, as it is sayde in the Prophete Abacucke, and preuent the inconuenience that is towardes vs, I say preuent it, euen by prayer, supplication, and repentance. Yee see then wherat God ameth, when he inlightneth vs by his Gospell. But wee drawe quite backe: for (asmuch as in vs lyeth) wee quench the sayde light, and bicause wee be naught, we be loth that the things whiche are hidden in vs shoulde come too light. Too be short, wee couet al- 60 wayes to bee flattered, and it doth vs pleasure too abuse our selues with such flatteries. And what will God doo when his worde hath borne no sway with vs? VVill hee sit still? No. But he accomplisheth that which hee speaketh by his prophete Sophonie: that is too wit, hee entreteth with his Lanterne euen into the deepest caues. For beholde what hee sayth of the Citie of Ierusalem: I will visite thee with my Lanterne (sayth he:) thou hast hidden

thy treasures in priuie places, but thou shalt win nothing by that, for thou must needes be winnowed out. So then let vs suffer God to inlighten vs by his worde, and let vs not seeke lurkingholes. And when we be come before him willingly after that sort, surely he will hyde vs in his rent (as the Scripture speaketh,) and hee will not onely giue vs a house, or a chamber to drawe intoo, but also he himsele will be an inuincible fortresse to vs. To be short, the shadowe of his wings wilbe a good saferie for vs. On the contrarie part, we shall feele that which is sayd here: that is to wit, that such as will hide themfelues, and specially which dig deepe dennes (as it is sayde in a place of the Prophete Esay) shall bee found out of God spyte of 10 their teeth, and though there were no more but their owne conscience to pursue them: yet shal they perceiue that they haue gayned nothing by imagining too escape Gods hande. Thus yee see what we haue too marke in this sentence. And consequently it is sayd, *that the fyre which is not blowne shall consume them.* Heere Zophar threatneth the despizers of God and all the wicked, that although there happen no harme vntoo them from anie creature, yet they shall not misse too bee consumed by Gods wrath. There needeth (sayth he) no artificiall fire: for the wrath of God will be ynough to destroy all them that will not willingly submit themfelues too him. This similitude is common ynough through al the holy Scrip- 20 ture: namely that God is as a consuming fire, and men as stubble that will soone bee consumed, or else as snowe that by and by melteth. And it is expressely sayde that Gods wrath is a fire, not onely too melt snowe, or too burne stubble: but also to cliue rockes and mountaynes, and to make the whole worlde to fall downe, so as neither heauen nor earth shall stande vnshaken, as soone as God giueth any signe of his wrath. And how shall the poore creatures then do which are so frayle? If there be nothing in vs but stubble, what shall become of vs when God shall haue kindeled his fyre that consumeth all things? Nowe wee see what Sophars meening is. For the holy Ghost speaketh by his mouth, and telleth vs 30 that we must not trust in the fauour of the worlde, and that when all things fall out as we would haue them, yet are we not therefore scaped out of Gods hande. And why? For (as he addeth afterwarde) there shall be neither heauen nor earth, but it shall rise vp to execute his vengeance. True it is that too shewe his mightie and incomprehensible power, hee may well nowe and then suffer the creatures to be fauourable towards vs and our desires to be fulfilled, so as nothing shall fall out agaynst vs: but when we bee so at our ease, God needes no more but to shewe himsele our enimie, and the onely fire of his wrath will bee ynough too consume vs, without the seruice of men, or without the employing of any creature about it. For although the holy Scripture (to make vs too perceyue the better howe terrible Gods wrath ought to be to vs) doo sometimes say, that there is brimstone or thunder mingled with it: yet notwithstanding, it addeth likewise, that the same commeth not of mans hande, nor is made by any inferiour art or meane, but is wrought by God only, according as it is sayd in Esay, 40 *that hell fire is prepared long ago for the wicked, and for the enimies of God.* And when mention is made of fire and brimstone, it is sayde that it is the verie breath of God that blowerh in it. VVhich is all one with this that Zophar sayth heere, namely that there needeth no bellowes from elsewhere, nor any forraine helpe to kinde this present fire. And why? Bicause the force that proceedeth out of Gods mouth, is ynough to consume the wicked vterly, when it vttereth it selfe agaynst them.

*Psal. 27. b. 5*  
*91. d. 1. 4*

*Esa. 29. e. 15*

*Deut. 4. d.*  
*24.*  
*Heb. 12. g.*  
*28.*

*1. Thef. 5. a. 3*  
*Haba. 2. a. 1*

*Soph. 1. f. 12.*

*Esa. 30. g. 33*

Nowe then let vs learne to frame our selues in such wise vnto God, as wee may not feele the execution of this sentence vpon our selues. For it will be too late to crie alas, when God shall haue kindled his inquenched fire. But it is sayde that Gods worde ought to be vnto vs as a burning fire, howbeit not to consume vs, but to clenze away all the drosse and superfluities that are in vs. For like as golde and siluer are fined by pasing through the for-  
 nace, ere they can do seruice or be applyed to our vse: Euen so our Lorde intendeth to ridde vs of our wicked  
 Iustes by his worde, (which are things not onely superfluous, but also hurtfull,) that wee may dedicate our selues  
 afterwarde to his seruice. And this must bee done before all other things. Therefore when God purposeth to en-  
 flame vs with the loue of him, too the ende we may bee wholly rauished therewith: the same must bee done by  
 the meane of his worde. But if we cannot abide it, wee must needes become as chaffe or stubble, according as it  
 is sayde in the Prophete. Shall not my woorde be a consuming fire, and as a hammer that breaketh the stones,  
 and shall not this people bee as chaffe? Thus then yee see howe wee cannot disfeate Gods worde of the office  
 that hee giueth vnto it to bee a consuming fire: It must alwayes be so.

Ier. 5. c. 14.  
 & 23. f. 29.

Nowe on our side, if we bee diligent in offering oure selues vntoo God, hee will purge vs from our filth, and wee shall be reformed too his rightuousnesse, and inflamed with his loue. But contrariwise, if we play the wilde Coltes, and maliciously and stubbornly reiect Gods woorde: let vs bee sure that (spyte of our teeth, and doo  
 the best and woorst wee can) the same shall burne vs vp,  
 euen bycause wee shall bee but strawe, chaffe, and stubble, whiche is consumed out of hande. Yea and when  
 God hath made vs perceyue oure damnation by his woorde, hee will doubtlesse also put to his hande, and  
 make vs to vnderstande by experience that hee hath not sayde in vaine, that fire shall consume the wicked, yea  
 euen without any blowing, without any kindling, and without putting any mans hande too it, or without the  
 ayde of any creatures by any meane. To bee short, let vs  
 learne too stande in awe of Gods wrath, and not fall a sleepe when wee see things fall out as wee would wishe  
 in this worlde. For that can serue vs too no purpose, when our iniquitie shall come too account before God,  
 and hee shewe himselfe too bee oure iudge. Thus yee see what wee haue too beare away in this sentence. And it  
 is sayde immediately, *that all the residue of his house shall go too hauocke, or that there shall be nothing but misfortune vpon the rest of his house.* Like as oure Lorde vttereth  
 his goodnesse towards those that are his, by blissing  
 both their household and their children, and all that be-  
 longeth too them: So on the contrarie part, he sheweth howe dreadfull his wrath is, by spreading it selfe out  
 vpon all that is aboute the vngodly, according as wee see howe the worlde is generally defyled with vs. For  
 what is the cause that there is neyther heauen nor earth, no nor any corner in the worlde, where Gods wrath and  
 curse is not seene vpon all creatures? Is it not our sinfulness? VVee knowe it is sayde, that there is not one  
 man vpon earth that dooth good, but all of vs are com-  
 prised in the generall condemnation of sinne, which is vniuersally in vs all.

Psal. 14. b. 3.  
 Rom. 3. b. 12.

Nowe forasmuch as God of his owne nature hateth sinne: wee must needes bee odious vntoo him. So then seeing that all creatures are as it were accursed by reason of oure filthinesse and vncleannesse: both highe and lowe muste bee sayne too feele of that defyling. Euen so standeth the case peculiarly with the wicked. For

if a man bee giuen too all vngraciousnesse, so as hee is a dispizer of God, rushing forth intoo all euill: all that euer hee toucheth is as it were defyled by the fylth that is in him. Not onely bicause a naughtie man marreth and peruerteth those that are conuersant in his companie, bringeth vp his children lewdly, and disordereth his wife: but also bycause there is a secrete curse of God vpon his heade, too spread out vpon his children, his household, his cattell, and all that euer hee hath.  
 Thus wee see in effect, that when mention is made of the remnant of wicked mens houses, it is too shewe vs, that when our Lorde is agaynst men, they haue good cause too bee abashed. And why? For when they bee sunken and destroyed in their owne persons, the vengeance of God muste stretche yet further. And this is sayde too the ende wee shoulde not enuie the prosperitie of the wicked, when wee see them fare well, considering that their ende is suche as wee see heere. Therefore when the saythfull haue conceyued howe terrible  
 Gods wrath is, they muste bee so touched with it, as they must no more thinke the wicked to bee happie for their slightfull prosperitie. For they do but drawe their lines till they come too their vtter destruction. And so wee conclude, that it is better for vs too seeme miserable (so be it that we stand in Gods fauour) than to haue all that man can wishe, and in the meane tyme God bee agaynst vs. Lo what wee haue too marke in this sentence. Nowe when Zophar hath spoken so, he addeth,  
*that the heauens shall bewray his iniquitie, and the earth rise vp agaynst him.* Hee had sayde heeretofore, *that fire shoulde consume the wicked without blowing:* that is to say, that God without vsing the seruice of his creatures, is able too destroy all them that lift vp themselues agaynst him. And heere hee telleth vs of another kinde of punishment: which is, that God will arme his creatures to execute his vengeance agaynst the wicked. Ye see then howe God worketh in diuerse sortes, when he mindeth to punish the despyzers of his Maiestie. Sometymes (as I haue sayde) hee suffereth all things to go well with  
 them too outward appearance, as so they shall not doubt nor mistrust any thing, and (which is more) they shall sport and wallow in their good fortune. But when they bee drunken after that sort in their prosperitie: beholde, God will ouerwhelme them sodenly, not with naturall fire, but with his secrete and incomprehensible power. Yet notwithstanding, in the meane whyle, it is not too bee sayde that oure Lorde hath not his creatures in hys owne hande too arme them in such wise agaynst vs, as euerie of them shall bee (woordes, bowes, arrowes, and  
 other weapons, which God will stirre vp too destroy vs withall.

And this is made purpofely, bycause that when the wicked bee puffed vp in their pride, they thinke too get the maystrie by their hardhartednesse, as it is to be seene that if these shamelesse folkes bee rebuked for their finnes, yea euen for their notorious finnes which little children can bee iudges of, yet keepe they still a brazen face: for a man shall neuer outface them till they bee conuincid thrice tentymes tolde. VVell then, and after what maner dooth God bring them too reason in the ende? Euen by arming the heauens agaynst them, that is too saye, by discouering their shamefulness by all meanes. For when they shall haue vsed such vnshamefastnesse and scoffed at all the warnings that are giuen them, yea and made a scorne of all Gods threatenings: then muste they bee so persecuted (yea euen without putting too of any mannes hande) that when God alone pursueth them, they shall not knowe where too be-  
 come

come, but chafe vpon their brydle too spyte God with-  
all. But is their furie once ouerpast? Then must they  
be rooted out with their shamelesse stubburnesse when  
they haue abused Gods pacience ouerlong. Thus ye  
see in effect what Zophar ment too say. And what haue  
we too doo? True it is that sometyms wee shall bee  
wrongfully diffamed, and oppressed with false slanders.  
But wee maye commend our cace vntoo God, and hee  
will make oure rightuoufnesse to shine as bright as the  
morning, as the Scripture sayth: in somuch that when  
the night is passed, and wee haue had some darke storme  
that hath suppressed the knowledge of oure innocencie,  
our God will in the ende shewe himselfe to be our war-  
rant, and mainteyne our cace in spyte of the wicked, and  
of all their lyes. But on the contrarie part, when wee  
go about too woorke wyles, and thinke too scape by  
oure shiftes and hypocrisies: let vs looke for that which  
is spoken heere, namely that the heauens shall bewraye  
our iniquitie, and spite of our teeth wee must come too  
the open light, and be discovered as at midday. VVee  
will bee in oure lurkingholes: verie well, God will  
suffer vs too bee there for a little while: but hee can  
skill well ynough too hale vs oute of oure deepest dun-  
geons, and too bewray oure shamefulnesse. VVhether  
wee will or no, wee must bee ashamed of the shrowding  
of our sinnes, which shall then steppe vp agaynst vs, yea,  
and all creatures with them, notwithstanding that for a  
tyme it haue seemed that there was neyther heauen nor  
earth which fauoured vs not. For if God become oure  
enemie, all creatures must needes shewe themselues too  
bee subiect vntoo him. True it is that this happeneth  
not alwayes nor oute of hande, according as I haue de-  
clared heeretoofoore, that Gods iudgements are executed  
diuerly. But yet muste wee alwayes haue this saying  
before oure eyes, (that is too witte, that the heauens shall  
bewraye the iniquitie of such as despize God, and the  
earth shall ryse vp agaynst them) too the ende wee may  
learne too discouer our owne iniquities vntoo God, as  
the Scripture counselleth vs too doo. Then let vs of  
oure owne free accorde acknowledge oure dettes, and  
confesse our selues blamewoorthis before God. Haue  
wee so disclosed our owne iniquitie? Then dooth God  
couer it, then dooth hee burie it, then dooth hee cast it  
into the bottom of the Sea, so as it shall neuer come  
too remembrance any more.

Againe, haue wee shewed both too heauen and earth,  
that oure onely desire is that God should pitie vs, by-  
cause hee mighte with good right condemne vs? Be-  
holde, the heauens shall bee as a mantle too vs, and the  
earth shall lykewise couer vs, so as oure iniquities shall  
be buried. But I say wee muste confesse our iniquities  
vntoo heauen: that is too say, before God. And wee  
muste also confesse them in the earth, when wee shall  
haue cast stumbling blockes into the Church, and haue  
liued amisse. For wee must not bee ashamed to yeelde  
our selues guiltie before men after wee haue sorrowed  
before God. But if wee minde too shift off things by  
lying, God muste bee fayne too shewe that hee hathe  
not spoken this sentence in vaine. After that Zophar  
hath spoken so, hee addeth, *that the bud of his house shall*  
*go away like flowing water in the day of Gods wrath.* Nowe  
when mention is made heere of the budde of the house  
of wicked men, it is to expresse that all the hope which  
they haue for the tyme too come shall beguile them. For  
when the wicked are cropped by Gods hande: they hope  
still to bud againe, and too reneue, and recouer their for-  
mer state. But it is sayde that God will disappoynt that  
budding, and make them slide away as water in the day

of his wrath. True it is that when the faythfull are smit-  
ten by Gods hand, they alwayes releue themselues with  
hope that their miserie shall not indure for euer, accor-  
ding as it is promised them that gods v rash indureth but  
the turning of a hande, but his mercie shall last towardes  
them for euer. So then the faythfull may and ought well  
to comfort themselues, bycause they knowe that God  
will make them to spring againe. And the holy Scripture  
vseth often this similitude, that although they be cropped  
yet their roote is left still in the grounde. Nowe when  
they take such hope, doo they presume vpon their owne  
power? Or is it their intent to spite God? No: but af-  
ter they haue acknowledged that they be worthis to bee  
forsaken of god, they trust in him that he will haue mer-  
cie vpon their infirmities. Contrariwise, when the wicked  
hope that their afflictions shall not continue for euer, it  
is after a maner by defying God, and with a kinde of  
iustling agaynst him too knowe who is hardest. Be-  
holde, God is agaynst them, and they on their side sticke  
to their tackling, that is to say, they are so wilfully bent  
vntoo sturdinesse, as they determine neuer too bow their  
neckes, but too continue alwayes stiffe agaynst God.  
Therevpon they flatter themselues, and beleue that  
the miserie which they endure shall passe away, and that  
when they bee once gone, all shall go well with them.  
And wherevpon commeth it that they take such hart of  
grace? As I sayde afore, it is not for that they haue any  
trust in Gods mercie: but it proceedeth of a deuillish  
pride, so as they beare themselues in hande, that Gods  
hande is not strong ynough too daunt them, by reason  
whereof they will not in any wise submitte themselues  
vnto him.

And therefore it behoueth vs too marke well howe it is  
conteyned in this sentence, that God will make all their  
budding to fade away like water: that is too say, it shall  
bee too no purpose for the wicked too take highly vp-  
on them, and too beare themselues in hande that they  
shall bee sette vp againe: for God will plucke them vp  
roote and rinde: and although they haue had some bud  
left, that is too say, although God haue left them some  
little shewe, so as it might seeme that they were not vt-  
terly dispatched: yet shall it fade away specially at the day  
of his wrath. Nowe must we wey this saying. For it doth  
vs too vnderstande, that wee must not imagin that God  
is ydle when hee ouerpasse things, and putteth not his  
hande too the punishing of the wicked. And why? For  
hee hath his conuenient seasons. Then hath Goddes  
wrath a certaine determinate day, whiche wee knowe  
not of. Therefore when wee see the wicked in prosper-  
itie, and in their triumphes, and it seemeth that no  
misfortune shall euer befall them: let it come too oure  
remembrance that the wrath of God hath a day, and  
that God knoweth when it is time too punishe. I say  
let vs tarie patiently, and in the meane while learne here-  
by not to fall asleepe, if God spare vs. And if our Lorde  
make vs not to feele this vengeance for a time: but let  
vs alone and handle vs gently, although we haue offen-  
ded him: I saye let vs not flatter oure selues therefore,  
for there is not a more daungerous deceyte, than when  
men sleepe saping in their sinnes, and thinke not vpon  
Gods wrath, vnder colour that hee beareth with them.  
For then doo they gather a great heape of wrath too  
themselues, as Saint Paule sayeth in the second Chap-  
ter too the Romanes. Then let vs learne not too flat-  
ter our selues at such time as wee bee in rest: but let vs  
dayly thinke vpon the daye of Gods wrath, and pre-  
uent it: namely by trembling continually before oure  
iudge, praying him to receyue vs too mercie, bycause  
wee bee

Esay. 54. 5  
Psa. 33. 6

Psal. 37. d. 6

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1. Iohn. 1. d. 9

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Micb. 7. d.

19.

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Rom. 2. d. 5.



we be so greatly indetted vnto him: and let vs keepe our mouthes shet when it commeth too the mainteyning of our cace. Nowe if Zophar had applyed this matter rightly, hee had not condemned Iob as he did: but he had acknowledged that of Iob which hee speaketh generally: that is to wit, that whereas the wicked do prosper, and yet notwithstanding Iob hauing led a blamelesse life, is punished for rigorously: it is not to be sayd that God disalloweth him, and alloweth the wicked. For he hath a day for his wrath. True it is that Zophar is as a Prophet of God. But yet doth hee peruert all things as Balaam did, by cause hee discerneth not the fite time of Gods wrath, whereof he spake. And for this cause ought wee too giue the better heede to this saying, to the ende wee haue the sayde skill that I spake of, namely too consider that God hath his conuenient tymes to punish the wicked. To conclude, all the doctrine that wee haue heard, hee sayth in the ende, *Such is the portion of the wicked, yea at Gods hand, and at Gods hand also his heritage is like because of his wordes.* As touching this conclusion, it is as it were a sealing of that which we haue heard heere before, to the intent it might be of the more authoritie in our hartes, & that we might be fully assured of it, & receyue it without any doubting. Marke then the portion of the wicked. And at whose hand? At Gods. As if he had sayd, True it is that the wicked ruffle it out in this worlde, and play the looce Colts: for they beleue not that there is a iudge in heauen, neyther thinke they vpon him. But yet for all that, they cannot pluck that preheminece from his maiestie, and hee prepareth their indytement. This then serueth expressly too daunt the wicked, which put God out of their minde as much as they can. Also is it a good lesson for all the faythfull, to teache them to say, Go to, wee may do much euill that shall bee pardoned at mens handes, yea and they shall neuer say so much as blacke is our eye for it. But in the ende wee muste come before the iudge, and when we come thither, this forbearing at mens handes will turne too oure double condemnation. That is the counsell which wee haue too gather of this text, when the name of God is expressed heere two tymes. For men oftentimes discharge not their dutie, specially those I meene that are in office to do it. VVee neuer passe of admonishing such as doo amisse, nor of correcting them, but wee winke at them. Yea and the Magistrate which ought to put too his hande to repress offences, doth verie often let all alone. Men then both generally and particularly dissemble and make countenance not to see awhitte. But God is not negligent in his office. For as well they that haue bene borne with, as those that haue borne with them must come to account. So then the name of god, together with the circumstance of the text, ought to wey greatly with vs, sith wee knowe it is not without cause sayde, *that such is the portion of the wicked, yea euen at Gods hande.* For it serueth too wipe away all these vaine hopes which wee bee woont to conceyue when men giue vs their hande, and eyther winke at our sinnes, or else pardon them. Let vs not trust vpon that. For it will bee a double confusion too vs afore God. And let vs assure our selues that although we bee scaped from the worlde, yet must God shewe himselfe too bee our iudge. Nowe whereas mention is made of *portion and heritage*, that also serueth to do vs too vnderstande, that we must be fully resolued of this poynt, that God will not leaue the wicked vnpunished. And like as euerie man calleth that thing his portion, which is ordeyned or allotted vnto him: So hath our Lorde already assigned to the wicked, that which belongeth vnto them: that is their heritage, that is too say that same is as theyr

patrimonie, so as there is nothing more peculiarly a mans owne, than the punishment that God will lay vpon the wicked. And hee speaketh purposely of *their wordes*. Howe so? True it is that some men restreine this too the blasphemies that the wicked belke out agaynst God: but the worde that is sette downe heere foundeth none euill. So then it must be taken more simply: that is to witte, that wicked men may well alledge as many excuses as they list, but they shall gaine nothing by it: for they shall be condemned with all their wordes. Surely Zophar had an eye to Iob, and therein (as I sayde afore) hee applied it amisse vnto him: but yet it ceaseth not to bee true and good in it selfe. And it is the holy Ghost that pronounceth heere in generall, that the wicked with all their gay wordes shall bee rooted out by the hande of God. Therefore this worde is not couched heere without cause. For wee see continually howe the wicked are desirous to pleade agaynst God, thinking to worke wonders with their vntowarde allegations. And truly God suffereth them to holde plea so for a time: but at length he sheweth that which is written in Genesis, namely, that his spirite shall not strue any longer with man. God had borne with as outrageous wickednesse as coule be: and when he saw that men abused his pacience after that manner: he sayde I will no longer pleade with you, I must be fayne to put to my hande. Thus ye see howe it is sayde heere, that the wicked maye well file their tongues too iustifie themselves, for they can good skill too chop Logicke with God: but shall that further their cace? No, no. They rather sharpen the swoorde, and God must be fayne too execute the forer iustice, and the terrible vengeance vpon their heades. So then, men may be armed with their tongues to pleade agaynst God: but God hath his hande armed, and will stretch it oute of heauen too confounde all such as shall so pleade agaynst him. And this saying ought to touch the wicked more than it doth. But what? Heereby it is seene that there is a brutishe blockishnesse in the greater parte of the worlde. Nowadayes there is no bowing vnder the worde of God, nor vnder the corrections that are done vnto vs in his name and by his authoritie. For men encounter them with such iturdinesse, as it is well too be perceyued that there is no more religion among them than is among the Turkes and Paynims. And not onely warnings are in vaine that are giuen men in secret: but also if open faults be spoken of in the Pulpit: whereas men ought too aske God mercie, and too sue to him for it with all humblenesse: what is too bee seene, but that men are fully bent to stande stoutly agaynst God? As for example: when I spake the last Sunday of the shamefull outrage that had bene done heereby at Cologny: they fell to iustifying of themselves, and to conspiring agaynst God, and too deuising with themselves, howe too hide the thing that was altogether apparant. The matter is, that the Sermon was broken off in the Church, and yet coule not be obteyned at those roysters handes, to leaue off when they were warned: the matter was complayned of. As howe? Such a thing is not to bee suffered. But men will seeke meenes too colour all, yea and some will picke a quarell as if they had great wrong done vnto them. Yee wretched men, yee shoulde haue prepared your selues too the Lordes supper, and I tolde you of that shamefull disorder, to the intent ye shoulde bee sorie for it, or at leastwise (if ye had not bene become deuils) ye should haue bene somewhat touched to conforme your selues: but you come cleane contrariwise in a rage too worke all mischeefe. Is it not apparant heereby, that you seeke nothing but to fight openly agaynst God? But if wee speake

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Gene. 6. a. 3



speake of secreter matters, yet the whole worlde knoweth them. For wee see open whoredomes, wee see blasphemies, wee see drunkenesse, gluttonie, and other excesses, wee see the despising of Gods worde, and allecclesiasticall order, wee see briberies and cruelties, and that there is as much gentlenesse among men as among woolues, so as there is none other meening but to do violence too one, and too poll another, and finally all shame is gone. These things are apparant. But what if there be other more outrageous things, and that a man should speake of them in the Pulpit? A man might well bee the more wearie. And with what conscience come you too receyue the Lordes Supper at my hande? Thou commest euen with the same that Iudas did. But thou shalt bee sure to feele Gods vengeance with trembling, as Cain did, and that thou art a manifest and apparant reprobate. I haue alledged this example, to the ende wee might learne not too stande checking agaynst God. For if hee list to pleade with vs, alas what defence shall wee haue to get the vpper hande in our cace? But yet let vs not thinke that God needeth to studie how to tell a long tale: for he will conclude and execute his sentence without pronouncing it newe againe, for we haue ynouge in the holy Scripture, wherein hee sheweth

he sheweth himselfe to bee iudge of the whole worlde. Thus ye see what we haue to marke in this text: that is too wit, that if wee confesse our faultes afore God, wee shall be forgiuen at his hande: But if wee stande pleading with him, or if wee seeke lurkingholes too hyde our iniquities: we shall not only be conuincd by his worde, but also he will lay so rough hand vpon vs, as we shall be ouerwhelmed vnder him, yea eue without any remedie: and then will it be no time to aske forgiuenesse. Therefore let vs take the conuenient time that God assigneth vs, while he offereth vs the meane to obteyne mercie of him by his Gospell.

Nowe let vs fall downe before the face of oure good God, with acknowledgement of oure faultes, praying him too make vs so too feele them, as it may leade vs too true repentance: and that in steade of hardning of our selues, we may bee so hartbroken, yea euen before he make vs feele the sorenesse of his wrath, as euerie one of vs maye bee his owne iudge: too the ende, that when wee shall appeare before the iudgement seate of oure Lorde Iesus Christe, all oure sinnes maye there bee couered and buried by his rightuousnesse. And so let vs all say. Almightye God oure heauenly father, &c.

*The lxxviij. Sermon, which is the first vpon the xxj. Chapter.*

And Iob answered and sayde.

2. Heare my vvordes and let it be for your comfortes.
3. Beare vvith me and I vvill speake: and vvhen I haue spoken, mockeyou on.
4. Is my talking vnto man? If it vvere so, hovv should not my spirit faint?
5. Marke me and be abashed, and lay your hande vpon your mouth.
6. Verely vvhen I bethinke me, I am afrayde, and feare taketh holde on my flesh.



It seemeth after a sort, that the woordes which Iob setteth downe heere, are contrarie to the worde of God, inasmuch as hee auoucheth that god punisheth not the wicked, but letteth them alone so as they prosper. But we haue seene heretofore that we must consider the iudgements that God executeth in the worlde, according to the recorde of the holy Scripture. Then at the first sight, this talke of Iobs seemeth vtterly repugnant too all truth: but we must remember what hath bene sayde heeretofore: namely that when the holy Scripture speaketh of Gods iudgements, it sayeth not that hee accomplisheth them peremptorily: for sometimes hee taketh in hande to shewe himselfe iudge of the worlde, but that is not in all poynts and all caces, nor yet after all one rate. Therefore it ought too suffize vs, that God giueth vs some token that the wicked cannot scape his hande, but must come too account before him. Neuerthelesse God doth sometimes dissemble, and wee see it by experience. So then it behoueth vs too acknowledge that God doth by his prouidence gouerne the worlde, mainteyne and preserue the good, and punishe the wicked: as we make it no generall rule that all suche as bee wicked are punished out of hande, and that God delayeth not their punishment till afterwarde, nor vsfeth any sufferance, nor reserueth any thing to the life to come: for then should we enter into a great disorder. VVherefore sithe that our knowing of Gods iudgements ought too be in such wise, as to wayt for the accomplishment and fulfilling of them at the latter day: thereby wee may well dispatche

the contrarietie, that seemeth too bee at the first blush, betweene Iobs sayings heere, and the holy scripture. VVhat is it that Iob meeneth? That wee see the wicked prosper, and that God is so farre off from punishing them, as they be caried on still in all pleasures and delightes euen till their dying day, so as they pine not away with long lingring, but rather seeme too bee exempted by priuiledge at Gods hande from all aduersitie.

Nowe it seemeth after a sort that Iob intended too beare men in hande, that all things are gouerned by fortune, and that God hath no regarde of worldly matters, ne careth for them. But his meening is nothing so, according also as hee himselfe protesteth at the ende, too the intent that men should not take offence at his woordes. VVhat then? His purpose is too shewe that when God visiteth a man, wee must not at the first dashe giue sentence of condemnation vpon him, too say, such a one is a wicked man, such a one is hated and forsaken of God: but it behoueth vs too examin well his life. And why? For we must not thinke that God doth alwayes handle men in this worlde wholly according too their deserts. VVherefore see we so many wicked men spared? For it shoulde not seeme that their iniquities are knowne to God, seing he layeth no punishment vpon the m. So then let vs vnderstand that our Lorde reserueth many punishments to the latter day, whiche are not seene as yet: and againe that hee handleth those very rigorously whom he loueth, and haue not offended so greuously as other men, which thing he doth not for their sinnes sake. If we know not why he doth it, let vs humble our selues: for God must be glorified in all his

workes,

werkes, although wee knowe not the reason of them as yet. Nowe then wee see what Iob pretended. Howbeit, that wee may the better profite our selues by that which is conteyned heere, let vs lay soorth and serch out the things in order, as hee setteth them downe. *Hearken to mee* (sayth he) *and take heede too my wordes, and let it bee too you for a comfort: that is too say, let it bee in steade of the comfort that you come too giue mee.* Truly wee knowe that Iobs freendes came too that ende: howbeit they were sore combered when they sawe him in that plight: and according to mans reason they concluded that Iob was a castaway. See howe they were dazeled with this generall sentence, that God punisheth the wicked. And so they set Iob in the rancke of the wickedest sort, which thing they ought not too doo. Nowe therefore hee telleth them, that where as they bee come too comfort him, hee desireth nothing of them but pacience and quiethearing. And afterwarde hee protesteth againe, *that hee shapeth not his talke vntoo men, as these hypocrites doo, who seeke no more but too bee iustified before the worlde, always shunning the presence of God, and neuer come too acknowledge [what they bee] but by force, and till men haue throughly tried what is in them.* Iob then sayth, that his talking is not vnto men, that is too say, hee is not led with vayne ambition, to make fayre countenaunces and shewes before men, but hee shapeth himselfe too for prooffe thereof (he sayth) *might my spirit I had respect vntoo men?* Ye see me here in necessitie, as no creature were able too indure in so miserable state. By all likelihoode I coulde haue benee dispatched a hundred tymes ere this: but sith you see neuerthelater, that my spirite sayleth mee nor: is it not a signe that I knowe the hande of God, and that I submit my selfe too it, and that I rest vpon him? Secing I am not heere as a wauering Reede, can yee not perceyue that I haue a better and surer foundation? For somuche then as you see that I speake as before God: heare mee. And afterwarde hee addeth. Thinke not that I am without feeling. For when I beholde my selfe *I cannot but be sore abashed,* and I am greatly dismayde at the things whiche I see. For surely Iob was as a spectacle of all terriblenesse: and when wee reade what happened vntoo him, the heares ought too stande vp vpon oure heade. His saying then is that hee cannot thinke vpon himselfe, nor remember the great miseries that were befallne him: but terrible feare must catche holde on him. Therefore when ye knowe my state throughly (sayth he) *then will you be astonished, and lay your hande vpon your mouth.* That is too say, you will blame mee no more as yee haue done hithertoo. For yee imagine of mee at your pleasure, and it is a signe that yee haue no pitie nor compalsion of the great miserie that is in my persone.

And heere wee haue too marke, first if we will comfort the miserable in their aduersitie, it behoueth vs too consider well howe. For there is required a singular discretion in that behalfe as wee haue seene heceterofore. For afflictions are as diseases: and if a phisition vse one medicine for all diseases, what a thing will that bee? Some disease is whote, and some is colde: some disease requireth that a man shoulde be kept drie, and some other that hee shoulde bee refreshed with moysture: one disease will haue a man kept close, and another will haue him to go abroad. Yee see then that a Phisition shall kill his patientes, if hee haue not a regarde of their diseases: yea and it behoueth him also too bee acquainted with the complexions of his pacients. Euen so ought

wee too consider of those whome God visiteth wyth afflictions. First wee muste marke what the persones are, and then howe wee see them dispozed. I say wee must marke what the persones are. For if a man haue liued without stayne, walking in the feare of God, and shewing all tokens of sounde meening: what a thing were it too condemne him when wee see him in aduersitie? Againe, though a man had committed foule offences, and for a time benee in a rage agaynst God: if hee bee daunted by the aduersities that hee indureth, so as wee perceyue nothing but true repentance in him: were it not a beastly and wicked crueltie, too steppe too him neuerthelesse, and too vse great roughnesse agaynst him? Nay we must rather reache our hande too suche as are beaten downe, and helpe them vp: according as it is sayde, that the duetie of them that will teach faithfully in the name of God, is too strengthen the weak knees and feeble hands, and to harden and comfort those that are in distresse, and in anguiste of minde. Yee see then that wee ought too vse great discretion in comforting such as are afflicted. And therefore it is not without cause, that Iob telleth his freendes, it were muche better for them too holde their peace, than too increase his trouble by speaking, and hee woulde take theyr silence for a comfot. Yea and he addeth, that when they haue heard him, he will giue them leaue too mocke on, not that hee meeneth that they might haue reason so too doo: but he rebuketh them for their rashnesse, according as it is sayde prouerbially, that a hastie iudge giueth a swift sentence. For they were ouer hastie in condemning of Iob before they had heard him. And so when he sayth that they may mocke on when they haue heard him speake: he meeneth that there is nothing but disorder and rashnesse in them, and that they descant vpon an vnknowne matter, whereof they were not yet throughly informed. Therefore we haue a common doctrine too marke in this sentence: which is too bridle our selues, when we come to iudging, and not too bee so headie till we knowe the verie truth in deede. And so much the more ought we too minde it, bycause wee see that men are by nature ouermuch inclyned to this rashnesse and ouerhastinesse. For although we woulde fayne be esteemed to be of ripe and settled iudgement: yet are there verie fewe to bee found, that giue themselues to bee so: yea and (which worse is) we shall see a great number that make haste to shewe their fine witte, for feare least men shoulde take them for dullardes. This causeth vs oftentimes too throwe oure selues headlong intoo ouerhardinesse, and to iudge crookedly and vntowardly of oure neighbours, without reason, or without indifferencie at all. Seeing that this maladie is so naturall too vs: let vs learne to examin things before we speake. It is sayde that the wize man will alwayes heare, and the foole haue his mouth open, and neuer leaue babbling. It is not for naught that Salomon sayeth so, and we can well skill to say so too: but in the meane whilie we do yll put it in vre. And therefore what is our cheefe wisdom? Saint Iames sheweth it vs when he sayeth, that we ought to be slowe to speake, and willing too suffer our selues to bee taught. For when we haue the modestie too refrayne from hastie speaking: God will giue vs the grace to knowe the matters: and when wee knowe them, wee shall tell howe they stande. At a worde, wee shall haue profited greatly, when we haue learned too refrayne hastie iudgement. For wee cannot iudge our neighbours after that sort at aduenture, without a double despising of Gods goodnesse. VVhy so? For wee must all appeare before his iudgement seate, as Saint Paule telleth vs.

Esa. 35. 4. 3

Prou. 17. d. 27. 25.

Iain. 1. c. 19.

Ro. 14. b. 10. vs. Then if I iudge my neighbour, before I know how  
 2. Cor. 5. b. the cace standeth: I take vpon me the authoritie of God,  
 10. and I challenge to my selfe that which belongeth not too  
 me, no nor to any Angell in heauen. And what an ouer-  
 boldenesse isthat? True it is that when we once know  
 the euill, Ifay when wee knowe it, not after our owne  
 imagination, but as it is of verie truth: we may be bolde  
 too condennie it, and we shall not be rashe in so dooing.  
 VVhy? For wee iudge not at all: but onely ratifie the  
 iudgement that God hath giuen by his worde. But  
 when wee be so halste [as is spoken of afore:] it is high  
 treason to God, bycause we rob him of the right that is  
 peculiar too himselfe, and pull it to our owne persones.  
 And againe besides this, we offende God in taking vpon  
 vs to iudge of secrete matters. But it behoueth vs too  
 knowe our owne measure, and that we haue neede too  
 inquire of the things that we knowe not, and not to say  
 it is so, or so, vntill we be throughly informed of the mat-  
 ter. Those twoo reasons ought too holde vs well in awe,  
 that wee bee not ouerhardie in iudging our neighbours. 20  
 Furthermore if it behoue vs too keepe this modestie to-  
 ward mennes persones: what muste wee doo to Gods  
 doctrine? I pray you when euerie man shootes forth  
 his bolt vpon a doctrine before hee haue throughly exam-  
 ined it: is not suche rashnesse worthie too be double  
 condemned? I haue shewed alreadie that wee be tray-  
 tours too God in robbing him of his honour, if wee  
 iudge the persones of our brethren before wee knowe  
 them throughly. But it is certayne that Gods doctrine  
 is much more precious than mennes persones. I go a- 30  
 bout too infringe some doctrine at auenture, yea, euen  
 some doctrine of the holy Scripture, or some article of  
 the fayth: and is not that an unhallowing of the holy  
 things? Neuerthelesse wee see men bolde and ouer-  
 bolde in this cace. For nowadayes, who shall bee soo-  
 ner beleeued in matters of doctrine, than drunkardes,  
 looce liuers, and heathenish men, whiche can as muche  
 skill of Gods secretes, as can brute beastes, yea as can the  
 the verie Swyne? These must snuffe vp their groyne  
 agaynste Gods doctrine, and dispute with mighte and  
 mayne agaynst the truth, that hath beene well stably-  
 shed by the holy scripture. And what maketh them so  
 bolde? Euen bycause they vouchsafe not too heere.  
 But God punisheth them for their presumption, shew-  
 ing that they bee but ranke fooles which alwayes haue  
 their tongues walking, and neuer haue they eares open  
 too heere with pacience. So much the more then be-  
 houeth it vs too prastize this sentence and admonition  
 that is giuen vs heere, that euerie one of vs must learne  
 to bee slowe to iudge. And when wee doo so, we shall 50  
 bee teachable. For hee will neuer proue a good mayster,  
 which hath not beene a good scholer. If a man wil worke  
 maystries at the first day, before hee haue euer beene  
 bounde prentice to the occupation: he shall make fayre  
 woorke and aduantage himselfe greatly. Now if the  
 cace stande so in handie craftes: what is to be thought of  
 Gods doctrine which surmounteth all mans vnderstan-  
 ding, and is reuerenced euen of the Angelles? And so,  
 we must not onely haue beene scholers, that we may be  
 maysters: but wee muste also perseuer all oure life long  
 in profitting and vnderstanding, when wee mynde too  
 teach others. VVhen God hath giuen a man grace too  
 teach others, he must not thinke that hee himselfe is not  
 bounde too learne any further. But let vs assure our sel-  
 ues, that no man shall euer bee a good and faythfull tea-  
 cher, except hee indeuer too learne still, as well as other  
 men. To be short, it behoueth vs all, (as well those that  
 teach, as those that learne) to be Gods scholers, and too

Proceede further and further in his learning, yea euen til  
 we die. Thus much concerning that sentence. Nowe let  
 vs come to the protestation that Iob maketh. *My talking*  
*(sayth he) is not vnto men, for were it so, howe should my*  
*spirite not fayle?* Heere Iob sheweth all the children of  
 God how they ought to speake. He had protested the like  
 alreadie heretofore. Howbeit it is not without cause that  
 he repeateth it again, forasmuch as it is certain that while  
 we wander here bylowe, our talke will alwayes trayle a  
 long trayne of superfluities after it, and wee shall not go  
 to the matter roundly and substantially as wee ought to  
 doo. VVhat is the cause that we are woont to snarle our  
 wordes in such wise, as a man cannot wring out any pure  
 truth out of vs? It is bicause we haue our eye vpon men.  
 For besides that, men do bleare themselves, and discerne  
 not things as they ought to do: we on our syde are alrea-  
 die enclined too follow it, and the diuell also thrusteth  
 himselfe in, too make a hotchpotch of all things. So  
 then oure woordes shall neuer bee well conueyed and  
 cleere, except we haue God before our eyes, and speake  
 as in his presence. On the other syde, wee are neuer  
 throughly touched, when we talke but with men. For  
 they iudge no further than they see, and we passe for no  
 more but to hide our vices, and we thinke it ynough if the  
 euill be not apparant. Lo howe men fall asleepe in their  
 sinnes, and neuer speake freely as they ought to do, vnl-  
 lesse thy know that God summoneth them before him,  
 and frameth their inditements, and that they must iustify  
 it, and not tary till God condemne them, but rather they  
 and themselves giltye of their owne accorde. This is the cause  
 why Iob protesteth here that his talking is not vnto men.  
 True it is that we ought to haue regard of our neighbors  
 when wee talke with them, that our wordes may edifie  
 them. For if we cast forth light and wandring speches: we  
 shall lay stumbling blockes in their way, and we may hurt  
 them diuerse wayes. Therefore when we speake to men,  
 we must be thinke our selues afore hand: that is to say, we  
 must haue regarde that it might be to their profite. But  
 yet must we haue the thing that is spoken heere of Iob:  
 40 which is, to put God before. Iob then meeneth not sing-  
 gly that he despyzeth men, and that if hee see them rude  
 and ignorant he will not in any wise applie himselfe vnto  
 them: no: but that he is not led with such vanitie as too  
 please men onely, and to forget God, or too put him be-  
 hind them: but rather that when he speaketh, he maketh  
 his reckening afore hande, that he is as it were in the pre-  
 sence of God, so as all his thoughts are knowne too that  
 heavenly iudge, and therefore he must not disguise him-  
 selfe, nor thinke too further his cace by concealing the  
 truth. Lo wherewith Iob looked. And so (as I haue touched  
 alreadie) let vs haue the wit to pray god to cal vs through-  
 ly home to himselfe: that is to say, that as oft as he vi-  
 siteth vs with his handes, he will so touch our mindes and  
 hartes too the quicke, as wee may knowe that it is hee  
 which punisheth vs for oure faultes, and that all oure  
 thoughts are bare before him, and not be dazeled & sot-  
 ted in our owne talke, as they that are so full of babling,  
 onely to please men. Beholde (I say) whereof we bee in-  
 structed in this sentence. And it behoueth vs too remem-  
 ber well the reason that Iob addeth. *If it be so (sayeth*  
*he) howe and wherefore dooth not my spirite faynt?* It seemeth  
 that hee leaueth his talke heere as it were cutte off.  
 But the sense is that suche as doo so direct their talke  
 too men without regarde of God, shall quayle in the  
 ende, and that when they haue made fayre countenan-  
 ces at the first sight, their hypocrisie will bewray it selfe  
 at the last. And in good sooth wee see it so by experi-  
 ence. For they that are so led with vaine glorie, and are  
 always

alwayes desirous too bee had in reputation among men as the only respect that they haue : will surely tell manie fayre tales, and roll so trimly in theyr Rhetoricke, as their woordes will vtterly bleare mens eyes, and it will bee a woonder too heare them speake. Heerevpon they streake themselues when men sooth them : but in the ende God pincheth them after suche a sort, as hee sheweth that all was but hypocrisie. God then taketh away that starche, as when a woman that starcheth hir face commeth into the sunne, and the heate lighteth vpon hir, by and by the starche falleth off, and hir wrinkles appeare, by meanes whereof hir shame is so manifest as shee is faine to get hir away too hide it. Euen so is it with hypocrytes. For by reason of theyr goodly shewes, they shal be comended exceedingly of the world, and men will thinke there is none euill in them. VVell, God leaueth them there for a time, so as they shyne bright before men : but in the ende hee mocketh theyr hypocrisie, and then are they vtterly defaced, they bee pynched double and treble, till they can no more, all the babling that they were woont too make is layde a water, and beholde all their goodly Rhetoricke fayleth them. Therefore let vs marke well this reason, too the ende wee may learne too come vntoo God of our owne accorde, and to haue a care to speake as in his presence, before he constreyn vs by force & violence. Thus then the reason that is set downe heere, ought to serue vs for a thorn to make vs shunne all hypocrisie, and to follow the vnfeynednesse of setting our selues as it were in the presence of God, and of hauing an eye alwayes vntoo him in our talke. For if wee haue an eye vntoo him, surely hee will giue vs the grace too stande, specially if wee followe the example of Iob. For Cain and Iudas, and such other like were faine in the ende to seele Gods presence, not for that they were moued by it to returne too repentance, but that God brought them therevnto by force. But let vs follow Iob : that is to say, let vs seeke to hold our selues before the face of our iudge, and let vs go to him with al humblenesse, acknowledging his iustice, that we may giue him the glorie which belongeth to him, and which he deserueth. VVhen we go so to worke, and desire too bee succoured by his goodnesse, surely our wittes shall not fayle vs though we were pressed neuer so extremely, yea and seemed to bee vtterly ouerwhelmed. VVe should (say I) be neuerthelessse hilde vp, and in the ende so restored, as God shoulde shewe that all such as seeke him, and come too him willingly, are receyued at his hand, yea euen as it were too bee hilde in his lappe, and that hee will giue them suche a resting stay, as they shall neuer miscarie, bee their infirmitie neuer so great. And nowe Iob (not without cause) addeth, that when his freendes looke vpon it they shall bee amazed, and compelled to shet their mouth, and too lay their hande vpon it to holde their peace. For if wee knewe Gods iudgements in good earnest, surely wee woulde haue more holde of our selues than wee haue. But what is the cause that wee bee so hardie too iudge so at randon, but for that wee examine not thoroughly the things that God sheweth vs. As howe? If wee see a man afflicted, surely we can perceyue well ynough that the same commeth of God : but foorthwith wee fall too raunging : and say that God punisheth such a one for his sinnes : wherevpon wee fall too thundering at him. But (as I sayde) if wee considered Gods iudgements aright, wee shoulde haue better stay of our selues. And why? For too consider Gods iudgements aright, it behoueth vs first and formeist to thinke vpon our sinnes, and that in the persone of one man God intendeth alwayes too

instruēt a thousande and many more : and looke howe many chastizementes and aduersities are shewed, so many teachings and instructions dooth God sende too vs all. Then if any man bee scourged, wee must not onely looke what he is, but we must also thinke vpon our selues : and surely then shall wee not lift vp oure hornes when wee come before Gods Maiestie : but wee shall haue suche a reuerentnesse, that if wee iudge oure neighbours, it shall bee with feare and greefe. For it shall behoue euery one of vs too haue iudged and condemned oure selues afore hande, and too haue acknowledged that wee deserue too receyue much greuouser condemnation at the handes of our God. I am a wretched mortall creature, and sillie worme of the earth, and I take vpon mee too iudge my neighbour, and what shall God doo agaynst mee when hee holdeth his assizes? If wee thought of this, I pray you woulde it not strike a terrour intoo vs? On the other side, when wee see Gods iustice vpon a man, ought wee not too perceyue that wee oure selues haue deserued much more, and that hee might handle vs much more rigorously? True it is that wee coulde not blame God of crueltie : for hee is righteous.

Then if hee punishe suche a one so roughly, what shall hee doo with mee? I say, when wee haue such considerations, they will serue too humble vs, and too make vs walke in awe before God. And not onely that, but also it will strike vs in a feare, and too knowe the condemnation that hangeth ouer vs, if God had not had pitie and mercie vpon vs, as hee maketh vs too perceyue it. But aboue all, when wee see the iudgements of God, which are notable, that is too say, which are worthie of remembrance, and vnaccustomed : that ought to touch vs more to the quicke, and wee ought too conceyue so great a feare, as to abashe vs that we dare not open oure mouth. As for example. VVhen wee see but the common aduersities, whereuntoo wee bee as it were inured by custome : yet must wee not bee so grosse headed, as not to acknowledge the hande of God, and at the knowledge thereof bee stricken downe and humbled wyth feare. But when wee see God sometimes stretche oute his arme after such a sort as wee see things that wee neuer knewe nor thought of before : (as there are dreadefull punishmentes :) Howe then? That is straunge, there was neuer any such thing heard of. Such things (say I) shall wee see, and it behoueth vs too thinke yet better vpon them. For when God seeth vs asleepe, and ouerslouthfull, hee wakeneth vs. And like as if a man were faine intoo so sounde a sleepe, as hee could not answer when hee is called, and yet notwithstanding must needs wake if hee bee iogged, or pulled harde by the arme : euen so dealeth our Lord with vs. For inasmuch as we be not moued with the common corrections that he sendeth vs, but are dull and retchelesse : he sheweth vs great and excessiue punishmentes, such as wee haue not heard off before, as if he ment too waken vs perforce. VVherefore let vs bethinke vs too profite oure selues by Gods iudgements : not simply to bee stricken in feare by them, nor too bee so affrighted as wee shoulde shunne him : but too bee stirred vp too runne vntoo him, and too walke in his feare. Also let vs desire him too holde vs by strong hande, and not to suffer vs too stumble, seeing it cannot bee otherwise with vs, except hee holde vs vp and preferae vs. Thus yee see too what ende it behoueth vs too bee astonished at Gods iudgements. But contrariwise wee see that men seeke nothing but too forgette them, for too their seeming they bee to Melancholike matters. If God smite any man, all of vs must

must profit our selues by it, as I haue declared alreadye. On the contrarie part there are verie fewe but they suppress such doctrine: and (which more is) although God bend himself too vs, and beate vs with his rods: yet doo wee labour too intangle our myndes, and too seeke vaine shifts too hyde Gods hand withall: and although wee feele the strypes wellynough, yet will wee not bee acknowledged how it is God that visiteth vs. See how wee would burie the remembrance of Gods straunge iudgements, which ought too fray men, yea and to moue euen the very stones. Yet are wee (I say) so wicked as too  
 10 with too burie them, as we haue seene by examples heere. VVhen our Lord hath executed so terrible iudgements as mens eares ought too glowe at them: a man needes not too speake of them: For these good defenders of the honour of Geneua make complaynt of it. I say, when a man speaketh of the man whom God would haue to be an horrible spectacle, and a feare and terrour too all men, if a man bring that thing to remembrance, and shewe that the blasphemers which spited God and  
 20 all religion, was as ye would say, straight [of his witts,] insomuch that the moother which bare him in hir wōbe, deposed that the diuell brought him in: they will say that men dishonour the cite. Behold these good men that are so zelous of the honour of Geneua, they could find in their harts that the Towne were sunken (it is well knowne who they bee, and a man needes not too poynt them out with his finger, nor too call them by their names, for they bee knowne wellynough) and yet for all that they pretend a desirousnesse too the honour of the  
 30 cite: but it is well seene of what hart their dooings proceede.

Yee see then how the wicked would fayne burye the iudgements of God, bycause they bee desirous too plucke him out of his seate if it were possible, that they might not bee subiect too his iurisdiction. But yet when hee woorketh after a terrible fashyon, needs must wee be woorse than brute beastes, if we be not moued at them: and yet for all that the gallants would fayne that all were buried. Furthermore let vs marke that which is  
 40 shewed heere: that is to wit, that when God lifts vp his mightie hand, and woorks after an vnaccustomed maner: it is to waken them that are to fast asleepe, and too bring vs to such awe and feare, that being abashed we may resort vntoo him, and lerne too hyde our selues vnder his shadowe, and pray him too guyde vs, and not suffer vs to fall into the bottomlesse pit. This is it that wee haue too marke in this text. Now when Iob speaketh of *stopping*  
 50 *their mouthes*. it is a maner of speeche that is verye rise among the Hebrewes: as when it is sayd that the Prophet and the wise man will lay their hand vpon their mouth: it is to do vs to wit, that things shall bee so confuzed as the skilfullest and best practized men that are, shall not knowe what too say, but shall bee vtterly past their wits. And so sayeth Iob now, that such as are so abashed must lay their hand vpon their mouth to keepe  
 60 silence. And why? For the iudgement that God executed vpon the persone of Iob, was terrible and dreadfull too mannes vnderstanding, and if a man should iudge of it after the flesh, he could not bee but amazed at the sight of Iobs persone. But now let vs gather the common doctrine of this: which is, that when God woorketh after such a maner as wee are not acquainted

with, wee haue to glorifie him: for when he sheweth vs the reason of his woorks, and will haue them knowne too vs, then he putteth woords into our mouth that we may be able too speake of them. Again when we see that Gods woorks out passe our vnderstanding, so as we know not why he disposeth the things so which wee see: what is too bee doone? VVee must lay our hand vpon our mouth, that is too say, wee must not be so bold as too prattle of them. VVherfore let vs lerne to knowe our owne abilitie, that we fling not our selues altray ouer all the fields: but rather followe alwayes the right way. For the dooing hereof, wee neede to knowe no more but what is giuen vs: according also as Sainct Paule bringeth  
 80 vs to the same rule, namely to knowe no more than God leadeth vs vnto. So long as he reacheth vs his hand, let vs go boldly: but when he leadeth vs no further, we must stop there, and be as dumbe. True it is that we must alwayes haue our mouth open after one sorte: that is, to glorifie God. But when we presume too bring him vnder the compasse of our vnderstanding, and would haue him to too referue nothing too himself: whither go we then? Is it not an open despit of God? He intendeth to hyde the thing from vs. And why? Too the intent wee should knowe our owne ignorance, and yet not cease to acknowledge him to be rightuouse, and to honour his woonderfull and incomprehensible ordinance. So then (as I haue touched alreadye) whensoever God sheweth vs the reason of his woorks, let vs thank his goodnesse, and say, Lord thou comest downe  
 100 lowe to vs wretched creatures, when thou voutfarest to shewe vs why thou doost this or that: and thy goodnesse deserueth well to be magnified by vs, when thou communicatest it so familiarly to such as are not woorth it. But if God hyde the reason of his woorks from vs, and that it bee too hygh for vs to reach vnto: Let vs shet our mouth, that is to say, let vs not be talkatyue to babble after our owne fancie: but let vs glorifie God, and not be ashamed to be ignorant. For the verye wisdom of the faythfull is to knowe no more than it hath pleased  
 120 God to shewe them. Therefore let vs make silence vntoo God after what sort so euer he work, till the last day of discoverie be come, when we shall see him face to face in his glorie and maiestie.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him too make vs feele them better, so as we being cast downe in our selues, may not seeke to be set vp by any but by him, and that wee may bee taught to pitie our neyghbours, and to reache them our hand, and not to be cruell  
 140 iudges when we see other men in aduersitie, but that eueryone of vs may bethink himself, to the end that when we our selues be in perplexitie and our God afflicteth vs, wee may assure our selues that he will pitie vs, as no doubt but he will shewe himself a pitifull father too wards vs, if wee returne vntoo him with true humilitie and obedience, and graunt vs the grace too hold our selues contented with that which he maketh vs priuie vntoo as now, till he haue gathered vs too himselfe too bee made like vntoo him in glorie. That  
 160 it may please him to graunt this grace not only too vs, but also too all people and Nations of the world, reducing the poore ignorant persons from the miserable captiuite and bondage, &c.



*The lxxix. Sermon, which is the second vpon the xxj. Chapter.*

7. Why do the vicked liue and growe old and vvelter in riches?  
 8. Their seede is maynteyned before their eyes vvith them, and their generation is in their presence.  
 9. Their house is quiet vvithout feare, the scourge of God is not vpon them.  
 10. Their Bull cometh to gending, and his seede misseeth not: their covv calueth, and is not barren.  
 11. They lead forth their little ones like sleepe, and their children daunce.  
 12. They play vpon the Taber and the harp: and make merry vvith the sound of the Organs.



**W**E sawe yesterday for what intent Iob did set downe a saying which at the first sight might haue seemed euill: which was, that God leaueth the wicked vnpunished. For that seemeth not to be agreeable too his office: but rather that inasmuch as he is iudge of the world, it is his dutie too redresse the mischeues that are doone heere beneath. Ought he not to resfreyn men when he sees them out of square? Or when he seeth himself despized, ought he not to maynteyne his owne glorie, and to pull downe those that are so mounted vp in pryde and rebelliousnesse? But wee see that the wicked doorage against God and abyde by it. It seemeth then that God is a sleepe. Therefore doeth not Iob blaspheme God in making such complaints? No: for his meaning is to shewe simply, that although God bee the iudge of the world, yet it foloweth not, that the chastizings and punishmētts which he executeth vpon sinnes should alwayes be apparant, so as mē might see them with their eyes, and point at them with the finger. Then if God delay his iudgements, it behoueth vs too stay our owne wisdom, and not to suffer it to raundge abroad after the imaginacions of mannes brayne. Least we be to haustie. And though we see that the punishments are not so executed as were to be wished, yet let vs not be troubled nor offended at it: but let vs quietly wayt till the conuenient time be come, which God knoweth & not we. Now the we see in effect what Iob intēded. Howbeit he intermedleth it also with the tēptatiōs which the faithful may haue. For inasmuch as god maketh such delay, & seemeth to the to be ouerslow: it cānot be but they must needs receiue some greefe and wearienesse: but yet must we resist it. Now let vs see after what maner Iob speaketh, *Wherefore (sayth he) do the wicked liue? wherefore become they old? wherefore increase they in riches?* As if he should say, Among all their desires mē think the chief & happiest to be in heith, & secondly to haue long life, and thirdly to haue abundance of goodes. These are the things wherein men doo willingly place their felicitie. But all these are to be found in the wicked. Their cattell prospereth, their offspring cōtinueth, and all things stand out as they would haue it, and whē they haue led a ioyfull life, they go to their graue in the turning of an hand, that is too say, they linger not in payne as the godly do, which droope all their life lōg, and are full of diseases, & pulled downe with many miseries. So the wicked liue at ease, and in the end God taketh them out of the world without any great greefe. By reason whereof it seemeth that the worst fort are moost favored of God. But in what case were we if we should thinke that God intendeth too execute none other punishments vpon the wicked, than we see him execute at the first sight? Now although wee haue in effect all that Iob saith heere, yet shall it be good for the better insightning of the whole, to vnderstand Zophars errour. True it

is that all the sentences which we haue heard in the former chapter are good and true. Howbeit (as I haue sayde) they bee misapplied, bycause Zophar ment to conclude that if we see a man sore afflicted, we ought to say hee is an enemy of God: and that when we see a man liue at his ease, wee may knowe thereby that he is in Gods fauour, and that god loueth him. But we must not go so to work: and in very deede it is the erreure of the Saduceis. For although the Saduceis thought not the soule of man too be immortal, but that men liued in this worlde as brute beafts, and that there is nother heauenly life nor resurrection: although (I say) that they were so brutish: yet did they not thinke but there is a God, and that men ought to yeld themselues to the seruing of him, and to walke in vprightnesse and in a good conscience, and that God regardeth such as leade a holy life, to aide and succour the and to shew them his goodnesse, and also that hee punisheth the wicked. And how can this geere hang together, seeing that commonly such as feare God haue a very euill life in this world? For the Saduceis say, that God recompenceth his seruants in this world, and likewise punish those that despise him. And so by their imagination, men should haue no hope for the time to come, but the good or euill that euery man should receiue, should be Gods well or ill dealing with him in this life. But to resist such imaginacions, and to repressē so pernicious an erreure, our Lord of set purpose doth not alwayes punish the wicked, to the intent we should know how there is another principall iudgement which is not yet seene. Againe, God doth not alwayes shew signes of the loue that he beareth to his children. For he leaueth them vp as it were to the spoile and to the wide world, so as they be martyred and assayled, and yet haue no succoure at his hand. And why? To the end we might know that there is a better and more excellent welfare laid vp for vs in heauen. See how our Lord summoneth vs to the latter day: and looke how oft the wicked are not punished as they haue deserued, but are spared, or the good are afflicted as much as they can beare, and seeme not too be hearde though they call vpon God, nor it cannot be perceiued that God hath the pitie vpon them, but rather seemeth too turne his backe to them, and to haue shaken them off, and not to be minded to deliuer them from the miseries vnder which they faint. so often doth the trumpet sound in our eares. Now then we see what the heattlinesse of the Sadduceis was, to thinke that men were wholly mortal, and that there was no heauenly life for them, and that the good that we can hope for, or the euill that we can feare, is but only in this world. But yet were they hardened in that grosse and brutish opinion: and Zophar and his companions were after a sort wrapped in the like conceit. Behold (say they) God is iudge of the worlde: and therefore if men be beaten with his rods, it followeth that he hateth the, and that they le vtter castaways. This conclusion is sound and naught. *Why so?* For it proceedes of this

of this diuclish error that mennes soules are mortall, and that there is nother resurrection nor kingdome of God. But contrariwise, these two things may verie well agree: that is too wit, that God is the iudge of the world, and yet neuertheless that the wicked may be as it were cursed heere, and their life subiect to many miseries, whereas the wicked shall liue merily and prosper, and triumph and haue whatsoeuer they wish. Those two things (I say) are not repugnāt. And why? For Gods iudging of the world is not at our appoyntment so as he should bee 10 fayne to execute his iudgements when the toy taketh vs in the head: no: but God is iudge of the world and yet notwithstanding he may well dissemble, so that when mē become froward and offend him out of measure, he shall not neede to make any countenance of punishing them, for (as I haue sayd afore) he reserueth the iudgement till another tyme, and he is not bound too shewe him self a iudge too day or to morrowe, nother is he like men which lose the occasions of dooing their businesses. VVhen I haue a thing in hand, and the matter is casie for mee too 20 compasse, if I take not the oportunitie, it slippeth away from mee: and if I would do it afterward, I shall come out of tyme. And why? For therby God purposeth too stirre vs vp to be diligent, and to enter when he openeth vs the gate, and too go on when he sheweth vs the way. But as for himself, he must not be subiect to our state, as who shuld say, that if he woork not out of hād, the oportunitie will scape him. No: he can alwayes recouer the tyme, houre, and meane at his owne pleasure. And so let vs mark that we must not conclude that God must pun- 30 nish the wicked in this life, although he bee the iudge of the world. True it is that we may conclude, that he doeth it in part. As how? God is iudge of the world: therefore it foloweth that he seeth the misdeeds that are doone, and that he noteth and inrol. eth them. Again he hath a care of the good and of such as walk in his feare and seruice and trust in him and call vpon him, and he will succour them. And in verie deede the faythfull perceyue that God is neere them and warcheth for their safegard. They knowe it by experiece, bycause he addeth them by some meanes 40 or other. The wicked also doo spyte of their teete the feele his hand when he persecuteth them. But is it therefore too be sayd that Gods iudgements are alwayes apparant? No. Or that he punisheth euery man heere after the measure of his defects? No. But God giueth some signes whereby it is knowen that all things must come to account before him, and that men must passe through his hands. Also he giueth some tokens, to shewe that he neuer forgetteth those that are his, but that he hath them vnder his proteccion and safekeeping. Behold (I pray you) what we 50 haue to conclude when the holie scripture telleth vs that the world is gouerned by Gods prouidēce, and all things must bee ordered by him. But (as I haue declared alredy) if we would haue our Lord too shewe vs fully and perfectly as now that he is iudge of men: what should bee reserued to the last day, which is our whole hope? VVhen the holie scripture incorageth and exhorteth the faythful to liue well and holily: it sayeth, my freends lift vp your harts to the latter day. For it is impossible for vs to sticke 60 vnto God firmly and stedfastly without swaruing at any time, except we ouerleape the things that are heere beneath, and mouit vp with our mynds, that our anker hold be fastened wholly there. So must it be. Thus then wee see that Iob incountered heere, against the false and cursed opinion of the Sadduceis, who thought that God executed not his iudgements but in this transitorie lyfe: and ment too shewe that the wicked may well prosper and haue all things as they would wish, and yet for all that,

*Eccle. 5. b. 7.*  
*Sap. 14. a. 3.*

*Colof. 1. a. 5.*  
*Tit. 2. d. 13*

that wee must not bee out of quiet as though all thing<sup>s</sup> were gouerned by fortune and that there were nothing but disorder heere bilowe. No: but it behoueth vs to gather our wits toogether, vntill our Lord shewe himself, who is as it were hidden so long as things are cōfounded, and are not in so good order as wee would desire. Ye see then that God doeth not alwayes shewe his countenance, and yet in the meane whyle it behoueth vs to see clearer than our naturall senses can. As for example, when it is fowle wether we see not the sunne: and yet we be not so vnwise but wee knowe wellynough that the Sunne shyneth still about the clouds. If a man should aske a little child where the Sunne is: he is quite gone, would he say. For he is not so farre lerned as too know that the light which we haue commeth of the Sunne whatsoeuer let is betwixt the same and vs. But wee that knowe by experience, that the sunne keepeth his ordinarie course after he is vp, notwithstanding that the clouds do take away the sight of him from vs: ceasse not to say, The Sūne shyneth, but the wether is not so faire and calme that we can see him where he is hidden. So also when our Lord sendeth troubles intoo the world, and wee see iniquitie runne abode vbridled, ouerflowing all things as a waterfud and we perceiue not that God is minded to withstand it, but rather seemeth too let all things, go too hauocke, so as good men are borne downe, and God maketh no countenance to succoure them although they sigh and grone to him: I say when we see all this: it behoueth vs to haue a hygher reache than our owne moother wit, and to be fully resoluēd that God will yet still asist vs. And also, forasmuch as we see he suffereth not the world to be vtterly ouerwhelmed but holdeth it still by a secret brydle, so as he restreyneth the wicked, and al things passe not into bludshed and murder: let vs assure our selues that God reigneth still, although it be after a dark maner. Again, do wee see that the good are not ayded and deliuered at his hand? Yet doeth he maynteyne and preferre them. For without that, they should perish at the first brunt. Although then that they bee tormented with afflictions: yet is it not to be sayd that God hath quite turned his backe vpon them, and regardeth them no more. Contrariwise euen in the middes of dark and thicke clouds, he alwayes maketh them feele that he is neere at hand to reskew them at their neede. Therefore it behoueth vs to be alwayes perswaded that God guideth the iterne, yea euen after a secret maner. Thus as now we not only haue Iobs meaning: but also we see too what vse and end wee ought to apply his woords, to gather a good lesson of the same. It cannot but greeue vs to see things so farre out of square as they be in this world. For we be as tender and weakeharted as may be. And again wee alwayes inclyne to euill, and on the other side the diuell prouoketh vs to distrust. Then if we see not our Lord repress the wicked, nor correct such as haue doone amisse, nor contrariwise giue releef to the good: surely it may well greeue vs. For it may be that we shall conceyue some sorrowe and hartburning, and demaund of God why he dissembleth, (for it will seeme that he is asleepe): but yet must wee not be hastie to boyle out after that sort. And why? For our Lord knoweth wel ynough how he should execute his iudgements, and it is not for vs to set him to schoole. No? But now were the tyme or neuer. And who are we? Is it for vs to set any appointment? Again if we say, we haue wayted to long: let vs assure our selues we looke no further than before our feete.

But there is yet another life, and the passage wherein wee be as now, is nothing too that. VVhen men haue liued heere neuer so long, at length they come to the end  
Bb ij. of their

of their way, and it is but a small race in comparison of the time that is endlesse and of the life that is euerlasting. So then, when we shall haue considered that men are not only created to be here for a certaine tyme in the circuit which they make, but also that God calleth the further: we wil not thinke that God is too slowe, although he do not at the first dash execute his punishmets vpon the wicked as were to be desired For (as I haue shewed already) he will soone recover the occasion which we thought too haue ben lost. Lo how wee ought too warre against the lewde fancies that come in our way, when things be not brought to such order as we would well wish. Therefore let vs lerne to knowe, that although to our seeming God woork not at all: yet can he at all tymes finish his woork when he listeth. Only let vs tarrye and be quiet: and the end or falling out will shewe that he was not a sleepe, though we perceyued not that he regarded the things heere bilowe. Thus then ye see how we ought to practize this lesson of Iobs. And wheras some will say on the one side, If God gouerne the world why redresth he not the number of euils that are committed? why deliuereth he not those that are his whom he seeth tormeted with such extremitie? VVe haue to answer, that it is his wil so too exercise the faith and patientnesse of his children, and that he allureth the wicked and vnbelecuers vnto him by gentlenesse, howbeeit that he make them the more vnexcusable, for turning his goodnesse into occasion of hardening, and inhaunceth their damnatio so much the more. Again, if we be at any time tempted too wish that God should make haste: we must be ware that we set not him to his taske. True it is that we may well mourne and say, Lord, how long will it be? But yet must all our desires and requests be ruled by pacience, and we must be subiect too God in all caces, and suffer him to dispoze the whole according to his owne will. VVe may wish: but yet in our wishes we must not thinke to make God subiect too our lustes: but rather thereby giue a tryall of our obedience howsoever hee woork things otherwise than wee would imagin. Behold which is the true practizing of this lesson of Iobs. Howbeeit aboue all things, let vs alwayes indeuor to be stablished in the hope of the last iudgement. Lo how we ought to procede & to acknowledge that god is rightuouse, according as it is his office to gouerne the world. VVhen we haue once lerned those two points, it is a good foundation to build vpon. It is Gods office too gouerne the world: for we must not imagin him to be as an ydoll. If we acknowledge God to be an incomprehensible *Being*, so as we can say that God hath all maiestie in himself: and yet in the meane while rob him of that which is peculiar to him, & can not be separed fro him: we make him but an ydoll and a dead thing. As in good sooth, if he gouerne not all creatures, if all things be not vnder his dominion, if all things be not ordered by his power and wisdom: I pray you is it not a rending of him in peeces? Is it not a defacing of his maiestie? Yes surely. So then we must be alwayes fully resolued of this point, that God gouerneth, & that all things are directed by his guiding and prouidence. And we must adde yet further, that he is rightuouse, so as he gouerneth not after a disordered fashyon, nor vnaduisedly, nother is his reigning al only to shewe an absolute power as tirants do, who to get themselues estimatio, take libertie to do wrongfully and crookedly whatsoeuer they themselues list. But Gods power is such, as is rightly ruled by his rightuoufnesse. And haue we once these two points: we must thenceforth be stablished in the hope of the resurrection by the troubles that are in this world. How? VVe see how the wicked doo liue and growe old, we see they leade their dayes in mirth, and make greate

good cheere, we see that all things happen as they would wish, bothe in their children and their cattell, and in their household, so as it shuld seeme that God dandeth them in his armes. and therefore we must conclude that there is another iudgement: and so let vs cheere vp our selues with the hope of the comming of our Lord Iesus Christe. VVe see that good men are vexed and troubled here: and yet are they the heires of the world. And where is the inheriting of it? Sometimes they haue not a bit of bread to eat: they be lurches: they call vpon God, and are not deliuered. Therefore wee must thinke that God holdeth backe the shewing of his loue that he beareth towards those that are his, and that he will not as yet in all poynts performe the grace that he hath promised the: to the end that by meanes thereof they might be moued too seeke the heauenly inheritance that is promised the, alwayes laboring and traueling thitherward. So the, wheras of our owne nature we be inclined to stumbling, and to starting out of the way, when wee see things misordered: let the same serue too stablish vs, and let it be as a stroke of the Spurre to pricke vs foreward, that we may drawe still too the sayd heauenly life, and say, well Lord, we see the wicked haue their full scope heere, but yet must not wee enuie their prosperitie, for thy curse wayteth to fall horribly vpo them: and therefore it were much better for vs to be miserable, (so that thou keepe vs mercifully in the meane time) than to be wrapped in the confusion which is redie for those that do now triumph. Yea go too Lord, thou haste promised too be a father to vs: wee call vpon thee, and yet we see not thy help at the first push: wherby wee see well Lord, that this is not the place that we must rest in. It is in heauen, it is in heauen then: for that is the place which thou callest vs vnto. And so let vs not regard this present life, nother let it greue vs to be tossed with many waues and whirlwinds, sith that by that meane our Lord forceth vs to come vp vnto him, as though he spurred vs. Ye see then the principall vse that we ought to put this text vnto. And so, Iob is so farre off heere from ouershooting himself as he hath handled the cheef articles of our fayth, by shewing vs that wee must not fight against Gods prouidence, when it sheweth not it self at the first dash, nor followe the fashyon of the Sadducies in appointing a full perfectnesse of all Gods woorks here bylowe: but contrariwise, alwayes haue an eye to the last resurrection. I ycause that that is the time wherein all things shall be set in their state, and whatsoeuer is now confuzed, shall then be put in dew order. Furthermore if wee be preuented by any temptation, let vs not lose our corage, but let vs returne to the conclusion that Iob maketh heere. For (as I haue sayd already,) wee feele too much by experience how weake we bee, and that we saynt out of hand when we haue any temptation that pincheth vs. Therefore when things go crookedly and ouerthwartly, so, as we be oppressed and the wicked haue the full scope: verely it will greue vs and we shall conceyue such a bitternesse in our hart, as will make vs to enter into disputation as Iob doeth heere. Then shall wee surely fall intoo disputing, for it cannot bee but that wee shall bee troubled at the first syght, and say, what meeneth this geere? what intendeth God to doo? But wee must not abyde there: and therefore when wee haue disputed, and asked what this geere meeneth, let vs come too that which the holie scripture sheweth vs, which is that if God kept so vnchangeable an order here as nothing might be out of square: where should our Paradise bee? what fayth, what hope should we haue more? Howbeeit for so much as our Lord mindeth too traine vs further, he leaueth things in doutfull balance as now, so as we may say, where are we? but

but that is to the intent we should haue an eye to the resurrection. VVherfore let vs not be discouraged although our nature be greatly inclined to many euil temptations: but let vs lerne to resist them, and let our conclusion bee such as Iob maketh heere: that is it to say, that although we haue be shaken at the first brunt, yet neuerthelesse we may cōclude, that God is rightuouse in all his doings: and that although he delay his iudgements, yet for all that he forgoeth the occasion of executing the whē he listeth. For his forbearing of the wicked, is but a tarying til their turne 10 be fully come. Thus ye see what we haue to marke in this sentence. Now Iob hauing already spoken of the prosperitie of the wicked, sayeth heere expressly, *That they runne after the sound of the Taber and flute, and daunce at the sound of the Organs, and lead their dayes in mirtb and gladnesse, & go downe into the graue in the wrinckling of an eye.* Here Iob meeneth to expresse somewhat more than he had doone afore in saying that the wicked liue and growe old, and all things fall out as they would wish: namely, that they also for their part do take the benefite of the time, and as it were besotte themselues with the good things that God 20 sendeth thē. They be two diuerse things to haue helth, ofspring, cattell, greate possessions, riches, and honour: and to take such pleasure in thē as to set ones whole felicitie in them: VVhyso? Abraham was riche, healthie, & strong of bodie, as Iacob reporteth well of it, in that he sayth that his owne dayes were unhappie in cōparifon of the dayes of his fathers. Ye see then that Abraham was strong and in good lyking, and also it was promised him that he should die in a good and lustie old age, whē he was satisfied with 30 liuing here bilowe. He was riche: for although he had no inheritace nor possesiōs: yet had he bothe a greate household, and much cattell as the scripture sheweth. But was he in the meane whyle besotted in them? was he bleared with his riches? No: but he was as a wayfarer in this world he knew that God called him to a further thing, he grouded not himself vpon his owne strength, he was not like those that royst it out and play the looce colts whyle God giueth them lustinesse and helth of bodye: but he was al- 40 wayes as a man well tamed before God, ceasing not too humble himself, so as his examptic may do vs verie good seruice. But when the worldlings and such as looke no further than the earth, haue riches and bodily helth, they become so drunken with it, as they forget themselues and regard God no more. And like as we see that at one table a itayed man will well and soberly take his repaste of that which is there, without misbehauing of himself: and another wil glut himself till he burst, specially if there be store of wine: and as we see some labour nothing so much as to play the very beafts, and it seemeth to themselues that 50 their throte is not wide ynough to guze in wine, but they streyne themselues as it were vpon the racke, to fill their paunches the better: euen so some men may haue greate prosperitie and yet wil not burst out into excessse, but will alwayes hold themselues in feare and awe. But the wicked (as Iob sayeth here) will abuse Gods benefits and gifts, & when he doeth as it were lay the brydle in their necks: then they sing ouer all the feeld, and think not that there is any more subiection for them: inso much as they frisk about at the sound of the Taber and the Flute and there 60 is none other talk with them but of dauncing & making good chere, wherat they play the brute beafts altogether. This was it that Iob mēt to vter in this sentēce. And wheras he maketh vs a discription of the despizers of God, shewing vs them as in a picture: it is to the end we shuld lerne too retire out of such brutishnesse. And therefore when God giueth vs abundance of welth: let vs lerne not to sotte our selues in it, but to walk continually in feare,

holding our selues in awe and being watchfull. For (as S. Paule sayeth) wee bee not the children of darknesse. *1. Ibes. 5. 5* God hath inlyghtened vs with his woord, and he will haue vs to walk as at hygh none day. Thus ye see what we haue to marke in this streyne. Again when God sendeth vs not our ease and pleasures: Let vs vnderstand that he cutteth vs our morsells bycause he seeth that we bee not able too diet our selues. A man will not giue his chyld more to eate than he knowes is meete for him: if he doo he shall cough mee a soole: and euen so doeth God deale with vs. He hath his hand alwayes reached out too doo vs good, and he is no nigard of his expenses as though he were afrayd that he should want himself: but when he seeth our lustes disordered, so as there is no rule nor measure in them: he handleth vs as he himself sees best for vs, by giuing vs a conuenient portion. Then let vs knowe that if we haue not wherewith to make greate cheere, nor wherewith to feede our pleasures: it is Gods dooing too cut vs out our pitāce. For he knoweth what our stomack can brucke, and that abundace would but marre vs. Thus ye see what we haue to marke in the second part of this sentēce where it is said, *that the wicked runne after the sound of the Taler and the Flute.* Neuerthelesse wee see it is no noueltie in the children of this world to exceede measure in the vanities which God condēneth, as in dauncing and such other like loocenesse: it hath ben so at all times. For the diuell (all whose drifts tend to blind men and to drawe them from the regarding of God and from the spirituall life) hath had these knacks from time to time, and men haue willingly folowed that which they haue liked of and which pleased the flesh. Therefore wheras nowadayes we see many men seeke nothing but to royst it, inso muche as they haue none other countenance but in seeking to hoppe and daunce like stray beafts, and to doo such other like things: let vs vnderstand that it is not of late beginning, but that the diuell hath reigned at all times. Howbeit let vs knowe also, that the euil is neuer the more too be excused for the auncietnesse of it. Men haue alwayes doone so: yea, and that was bycause the diuell hath alwayes reigned: but must God therfore bee quite dispossessed? Furthermore (as shall bee declared more fully to morrowe by Gods leaue) it is true that the Flute and the Taber and such other like things are not to be condemned simply of their owne nature: but only in respect of mennes abusing of them, for most commonly they peruert the good vse of them. For certainly the Taber doeth no sooner sounde to make mē merrie, but there is alwayes lightly some vanitie, I say not superfluousse, but beaftly. For behold men are so caried away, as they can not sport thēselues which a moderate mirth, but they fling themselues into the ayre as though they would leape out of themselues. Thus then Iob ment to note heere a cursed mirth and a mirth that God condemne. VVherby we ought too take warning too restreine our selues, and wheras we see there are many whose whole delight is too seeke such pastymes, let vs say, a mischeef on them. And if we wil not haue the same curse too light vpon our selues: let vs lerne to absent our selues from such looce and wanton pastymes: but let vs rather aduisedly restreine our selues, and set God alwayes before our eyes, to the end that he may blisse our mirth, and we so vse his benefits, as we may neuer ceasse to trauell vp too heauenward. Thus ye see how it behoueth vs to apply all our mirth to this end, namely that there may be a melodie sounding in vs wherby the name of God may be blisted and glorified in our Lord Iesus Chriſte.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him

too make vs so too feele them, as wee may bee hartely forie for them, and in returning vnto him desire him to mortifie our whole nature, ruling all our thoughts and affectiōs by his rightuousnesse, and making vs new creatures, to the end we may so passe through this world, as we may not be hindered by any stumblings blocks and by-lets that are in it, nor cumbered and thrust out of the way by the miseries that we haue to indure here, nor by the aduerfities that God sendeth, nor tempted by the

prosperitie of the wicked: but that we may fight stoutly against all temptations, euē till he gather vs intoo his heauenly rest, and make vs inioy the inheritance that he hath promised vs, whereof we bee yet destitute for a time, that our sayth and hope might be exercized. That it may please him to graunt this grace not only to vs, but also to all people and Nations of the world, reducing the poore ignorant persons from the miserable captiuite and bondage, &c.

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

*This Sermon conteyneth the reste of the declaration of the xij.verse, and so forth of the texte that here followeth.*

13. They spend their dayes in vvelth, and sodenly they go dovvne to the graue.  
 14. And yet they say vnto God, depart from vs: for we desire not to knowv thy vvayes.  
 15. VWho is the almightie, that vve should serue him? or vvhat shall it profit vsto pray vntoo him?



I was yesterday declared, that Iob here speaketh of those that abuse the benefits which God bestoweth vpon them during this mortall life, so as they be caried away with pleasure, and are as it were dronken therewith. And hereby we ought to take warning so to reioyce, that there be always a measure in vs, and that wee bridle our selues. For the thing that ought moste too put vs in remembrance of God, is the receyuing of the benefits that he bestoweth vpon vs, which thing ought to drawe vs vnto him and make vs too loue him. Contrariwise we see that they which reioyce without measure and ordre, forget God, and are so glad that they thinke no more on him, neyther will any more be subiect vntoo him. So then let vs folow this modestie or meane that I haue spoken of, and learne so to moderate all our pleasures, that we bee not caried away with the world. And therewithall also, bycause here is mention made of the flute, of the taborer, harpe, and other instruments of musike: let vs note, that the things which of their owne nature bee good, ought not by vs to be put too an euill vse. As musike of it self cannot be condemned: but forasmuch as the world doeth almost alway abuse it, we ought to bee so much the more circumspect, and this place warneth vs thereof. VVee see at this day that they which vse musike do swell with poyson against God, they become hardharted, they will haue their songs, yea and what maner of songs? full of all villanie and ribauldrie. And afterward they fall to dauncing, which is the cheefest mischeef of all. For there is alway such vnchaste behauiour in dauncing: that of it self and as they abuse it, (too speake the truth at one word,) it is nothing else but an enticement too whoredome. So then it is not without a cause, that Iob intending too declare that the children of this world, and the dispisers of God doo passe measure in their reioycings, speaketh of the sounde of the taborer, of the flute, and of other instruments of musike. As I haue already touched, he doeth not so condemne these things, as though they were euill of their owne nature: but he considereth the abuse that therein is committed: for men do neuer so well kepe measure, as to vse musike modestly. This vice then is here to bee noted, to the end that we may so thinke of it, as wee may take some profit thereby. To be breefe, let vs as long as we list excuse the vanities that are committed in musike: yet do we see

that the spirit of God condemneth them, bycause that men delight to much in them: and when they set their delight and pleasure in these base & earthlie things, they thinke not a whit vpon God, nother do they ascribe the whole vnto him.

This is the summe of that which we haue to note out of this place. Now at length it is sayd, that God will suffer the despisers of his maiestie *too go too their graue in a minute of an boure*, after that they haue spent their whole life in greate ioye and pleasure. This thing also is very well noted in the threescore and thirteenth Psalme, although he vseth an other similitude there, which is, that the wicked go too their death without any impeachement or hinderance, and that they haue nother bands nor cords. And therby the Prophet ment to shew, that the children of God in this world doo nothing but pine away and hang the wings: for sicknesse and diseases, and other such like things are as it were bands that drawe vs vnto death, and pull vs backe again from it. On the one side, when we be sicke, we see that death threateneth vs: for we are thereby taught how fraile a thing our life is: yea they are all of them messengers which God sendeth too saye vntoo vs: Prepare your selues: for you haue nothing certaine nor sure in this worlde. These then are the bands of death which drawe vs vntoo him.

And again we go on pinyng and cannot die: yea a man would thinke sometye that wee should not liue half a yeare to an end at the moste, and yet we go forth on, and in the meane season the disease continueth still with vs. This we see in the children of God, but in that whyle the wicked spend their tyme in mirth and ioye, yea they are lustie and full of courage: and when they come to their death, it seemeth that (euē as they would wish) they lay them downe to sleepe. This will seeme very strange: but let vs kepe in remembrance, that which hath be already declared: that is to wete, how Iob ment to shewe, that although God punish not all trespasses here in this world: yet must we not thinke that he is a sleepe, nor that he hath giuen ouer his office: And why? bycause he deferreth to giue iudgement vntill this presente life be paste. Yee see then how we must list vp our mindes about this fraile life, knowing that when a man hath in this world gotten all that hee would desire: yet ceaseth he not too bee miserable, nother must wee therefore attribute any felicitie vnto him. And why? because he must come before his iudge. And therefore let vs

*Psa. 73. 4. 4*



let vs not be tempted too become like vntoo those that despise God, and giue themselues too sporte and plaie, so as they become dronken in their pleasures. But let vs rather desire to be miserable, and too taste of Gods goodnesse, and be contented therewith, knowing that our chiefest felicitie, is that he loue vs and bee mercifull vnto vs: & that we lerne to looke vnto this heavenly heritage. This is it whereof the faithfull are admonished in this place. Now herepon Iob sheweth, that the wicked do vtterlie reiecte God. They say vnto him, *depart from vs: for we desire not to knowe thy wayes.* Truth it is that the wicked wil not spew out such blasphemie as to renoūce God: but in effect they do well declare how they passe litle of him, and desire nothing else but to be rid from his subiection: and although they cannot bring that to passe, yet they labour to go as farre from him as they cā: this we see. And for profe therof, when men liue without remorse of conscience, and willingly and wittingly become brute beastes, so as they make no differēce betwene good and euill, but thinke that all things are lafull: is it not as much as too say vnto God, *departe from vs?* For if God be nere vs, we must haue him before our eyes as our iudge, nother must we thinke or say anie thing but as if it were in his presence, nother must we attēpte any thing but as thogh we wold be iudged by him. Then as for all such as would haue libertie to liue as they list: It is all one as if they wold driue God farre off from them, and haue none acquaintance with him. And verely the next wordes, (namely we will none of thy wayes) declare the thing which we haue heere to vnderstand. For to be neere vnto God, or to go farre from him, is not referred too the maiestie of God: For his diuine being sheweth not it self, it is not visible vnto Creatures. True it is that we may well haue some vnderstanding of it, and we may knowe that his being is infinite, and spreadeth out euery where: but yet notwithstanding the cheef knowledge that we haue of God, is by his vertues, wherethrough he communicateth himself vnto vs, and cheefely in that he telleth vs his will, and teacheth vs what maner of one he is, and sheweth vs how we ought to walke, and how our life ought to be ruled. Behold, we be then neere vnto him, when we suffer our selues to be taught by his woord, acknowledging that it is he which speaketh and sheweth himself familiarly vnto vs, too the end wee should come vnto him, and there rest our selues. Furthermore when men will not yeeld themselues teachable, but refuze all instruction, and desire to be stark doltes, so as if a man bring them any good doctrine they make no account of it: then in stede of drawing neere vntoo God, men withdrawe themselues from him. And therefore I sayd, that Iob declareth here the thing which he had intended afore: that is too wit, that inasmuch as the wicked and the despisers of God, are loth to submit themselues to Gods wayes: they withdrawe themselues from him as much as they can. Therefore, we will none of thy wayes (say they) that is to say, get thee away from vs. And this is a text wherof wee may gather a good and profitable lesson. For first of all it is shewed vs here, what is the roote and foundation of good life: namely too haue God before our eyes. True it is that we cannot eschewe him: no: but it behooueth vs on our parte, too come neere vntoo him. And this is the cause why that when the holy scripture intendeth to signifie that a man hath led a holy life, it sayeth that he hath had God before his eyes: and contrariwise

*Gen. 5. e. 22.* when it sayeth that a man hath turned his backe to God,

*Iere. 2. f. 27.* it sheweth that he regarded not God, or that he had no

*Eccl. 32. f. 33.* mind of him, and it is all one as if it were sayd, that a man is runne astray, and giuen ouer to all euill, and final-

ly past recouerye. This maner of speaking therefore is a notable thing. Why so? wee be inclined alreadye by nature vntoo all vncleanesse. And how can wee get out of it? It is a hard thing for men too alter themselues and too offer force and violence too all their pleasures and delights, so as a man might knowe them to be renewed, and say that they bee no more the men that they were. This I say is a hard thing. For a man will alwayes run farre astray intoo euil, if there bee not a wonderfull power and force too make him turne head, and to giue ouer his owne will, witte and reason. And (as I haue sayd afore) men will continually go forward vnto euill vntill they bee reformed. And who is he that shall reforme them? They cannot do it of themselues, nother is there any creature that can bring it to passe. Therefore God must be fayne too worke. There is no way too helpe it but Gods presence, so as a man may be brought to say in himself, go too, it behoueth mee too walke before my God, who is my iudge, and I can by no meanes escape his hand. If a man haue that consideration: then may he fight against all his wicked lustes, so that whereas he had bene giuen too all euill; he shall bee ready to followe all good. Again besides that our wicked affections do cary vs away, we be also so blinded that enery of vs maketh himself beleue, that euill is good and we discern not vntill God inlighten vs. For so long as we walke one after another, we be like mice in the chaffe, as the prouerb sayeth: that in too say, there is no order amongs vs, but euery man will abuse his neyghbour: we are like wretched beastes: he that goeth before guideth the way very ill, like a poore blinde man, and is like too deceiue them that go as they were wont to go: for we make custome a lawe. Then is there no other means too shew vs which is the right way, but too looke vnto God, and to haue him neere vnto vs. You see two reasons that do well declare vnto vs, that this thing is more than necessary for vs. Let euery man thē present him self before God, let vs drawe neere vnto him, and let vs take heed that we estrange not our selues from him: for this is the only bridle that can tame vs, and that can subdue vs too that which is good: whereas otherwise we should take a beastly libertie, which would drawe vs to euill. And again, God which giueth vs wisdome and discretion, knoweth very well what is good for vs, and what is necessary to stay vs, too the end that none of vs should wander in his owne foliish fantasies, but folow Gods plain will which is the rule of all rightiounesse and equitie. So then will we walke as it becommeth vs? Let vs begin at this ende, that is too say, let vs drawe neere vnto our God. How shall wee drawe neere vntoo him? First let vs knowe that there is nothing hid from him, that all things must come to account before him, and that he must be the iudge euen of our thoughts also: and thus much concerning the first. Farthermore, let vs knowe, that God will iudge vs by his worde: and that it is not without a cause named a sharpe swoorde with twoo edges, and that it must examine the most secret thoughts, and that there is no mary within the bones, nor any thing so secreete, that shall not bee examined by this worde. Therefore when wee knowe this, it will bee a meanes too make vs drawe neere vntoo God, that wee may alwayes haue him before our eyes, and attempt nothing but vnder his obedience. So then folowing that which is here conteyned, whereas they which like too be ignorant in the wayes of God, and shut their eyes at the lighte, doo thrust God from them as much as they can possibly: let vs seeke to knowe thē. And hereby we be taught how we ought to esteeme

Eb. iij. the

Heb. 4. 12.

the worde of God. For our cheefest felicitie is that God draw neere vnto vs, and we vnto him. And how shall this be done, and by what meanes? It is done when he on his parte commeth downe to vs, deliuereth his worde vnto vs, and doeth testifie vnto vs that he will dwell amongst vs: and when we receiue this worde, it is as much as if we receiued God, and did him homage, too the end that he might raygne ouer vs. For as much the as God is present with vs by the means of his worde, we see that there can no greater misfortune happē vnto vs, than whē God suffreth vs to wāder in our own fantasies without his guiding, & whē we haue not the doctrine of saluatiō by the which he draweth vs vnto him. And cōtrariwise the greatest and most inestimable treasor that we haue, is that God gouerneth vs, that we be taught his will, that we haue a certaine testimonie that he will receiue vs vnto him self as his people. But this the world knoweth not & therefore so much the more is this place well to be noted of vs. Farthermore let vs know, that all they which are stubborne, and cānot bow their necks vnder Gods yoake, do as much as thrust him far from them. Truth it is that they think themselues greatly iniuried when men call them mortall enimies to God, and say that they seke nothing else but to thrust him out of all authoritie, that they might more easely tread him vnder fote. Oh (say they) we mean no such thing, yea but will they make the holy Ghost a liar, who hath plainly taught, that all they which will not submit themselues to the doctrine of saluation, fight against god to the vttermost of their power, & wold banish him out of the world, and cannot abide that he should raigne, and enjoy his authoritie? you see what the holy Ghost sayth of thē For as much then as the case standeth so: if we will not be guiltie of such a sacrilege, let vs learne to humble our selues: and whensoever God sendeth his worde amongst vs, let vs tremble at it, and therby declare that we seke nothing else but to be present with our God, always to beholde him, and to walke as they that know very well that we must make an accompt of our whole life before him, and that we can not escape his hādes. And moreouer let vs long for the presence of God. For it is not inough that we haue our eyes vpon God: but we must desire to be alwaies in his sight & vnder his guiding, for sometime the most wicked will haue an eye vnto God, but it shall be as the galee slaues doo, who fall to rowing when they see themselues fast chayned and surely beaten: then they must needs do it, but it is of force and constrainte. So the wicked when God speaketh, do knowe that he is present there: but if it laye in them they woude destroy his Godhead which is against them, they woude also thrust God out of his kingdom, or else they woude flee from him, as the holie scripture reporteth of them, that they shall say vnto the mountains, Couer vs. You see how the wicked do alwaies flee from the presence of God, because it is terrible vnto them. Now on our behalf (as I haue sayd) we must not only knowe that he is neere vnto vs, but we must desire always to be in his presence, knowing that our state and condition is miserable, when God doth not beholde vs. VVhether can we go but into destructiō, when God is not our safegarde? For if we think to saue our selues, wher is our assurance? what guides are we? So then let vs lerne to praye vnto our God, that he neuer departe from vs what soeuer happen: And that we may so do, let vs pray him to make vs feele and taste the infinite goodnesse which is in him, that through his inlightening of vs by his worde we may knowe that he is the iudge of the whole world, and that we must render an accompt before him, not only of all our doings (as we haue sayd) but also of all our thoughts. Truth it is that by this only we

cannot be drawn vnto him with our good willes. VVhat must we do then? we must acknowledge him too be our father, as in deed he sheweth himself so. VVhē we know him so good and pitifull: it is certaine that we will seek boldly to come neere vnto him: and when we be come thither, we wil desire nothing els but to cōtinue there euē to the end, and by no meanes in the worlde to swarue frō him. Thus much we haue to note out of this place: namely that not only we should haue God before our eyes, but that also we should desire him to looke vpon vs and too guide vs. Now after that Iob hath here shewed forth such blasphemie of the wicked and despizers of God: he addeth moreouer, that they say: *what is the almightie that we should serue him, and what profit shall we get by praying vnto him?* Here Iob setteth out the pride that is in all the faithles and wicked men. And it is a place worthie to be noted: for the holy scripture sheweth, that the principall vice that is in all the wicked, is this pride: as contrariwise humilitie is the chiefest vertue that is in the faithfull. And why? for if we haue this humilitie, besides that therby we learne to be displeasēd with our selues, yea wholly to cōdemne our selues, and to spoile our selues of all opiniō of vertue, and to come vnto our God to seke our whole felicitie in him: besides this (I say) we shall know that it behoueth vs to be subiects vnto him that hath all rule ouer vs. You see then how humilitie is the mother and roote of al vertues. On the contrarie parte, when pride beareth rule in men, they must needs in their whole life be frowarde, and wicked. Now this pride is here attributed too the faithlesse. For first of all they conceiue meruelously of them selues, they trust in their owne wisdom. And we see that they cā neuer come to an end, bicause they are so puffed vp with presumptiō: For they will be wise, yea in despite of God, and they think they should abase themselues to much, if they should forsake their owne iudgement for to harken to that which is set forth vnto them in the name of God. And farther, haue they such confidence in their wisdom? Then will they giue themselues the bridle in all their delights and pleasures: & if they be reprovēd therfore, they think they are greatly iniuried. You see the that the faithlesse are always drowned in presumptiō: & for this cause the prophet Habacuk setteth this hautinesse against faith, signifying therby that faith alwaies leadeth men to a true humilitie and obedience: and contrariwise that a faithlesse man must needs alwaies exalt and lift vp himself against God: for it is impossibill for him to do otherwise. And therefore it is not without cause, that Iob here speaking of the wicked, armeth thē with such pride, that they think they should not submit theselues to God: but say, *who is the Almighty that we should serue him?* Truth it is they will not vtter such words with their mouth, excepte God discouer them: as sometimes it happeneth that the ypocrites spew out horrible things. And then who is the cause therof? it is God that constraineth them. For they woude gladly hide themselues, to the end that their filthinesse might not be knowen to the worlde: but God will not suffer it, according to that which is said, that they, who when they know God, did not glorifie him as God, are deliuered vnto a reprobate mynde, so as they are giuen too all wickednesse, and get themselues an euil name through their owne follie. God then will sometime suffer the wicked to speake as is here sayd of them: but although they holde their peace, and make goodly protestations that they will serue God: yet in their heart they beare such spite against God, that they wish he had none authoritie ouer them, saying in themselues, *what is the Almighty that we should serue him?* As for example, the worst men that can bee chosen, will say at the first, that there

Hab. 2. 4.

Ro. 1. d. 28.

there

Esa. 2. 19.  
Osee. 10. 8.  
Luc. 23. 30.  
Apo. 6. 16.

Psal. 34. 8.  
1. Pet. 2. 3.

there is one God, and that it is meete he should be honored of vs. Yea in generall termes they will in deede confesse so much: but whē they come to the clozing (as they say) and that a man goeth about to rule them, and sayeth vnto them: what hath not God declared his wil vnto vs, in what sort he will haue vs to walke? then you shall see they will not heare on that side. If a man would pull a couetous person from his couetousnesse, or reprove an ambitious man of his vice, or a whoremonger, dronkard, or blasphemor of their faultes: by and by they kicke against God: for they would sayne haue full libertie to do euill. And although they do not vtter these wordes with their mouth: *what is the Almighty?* yet do they swel like roades, and will not yeede themselves to be subiect vnto God. Here then we see that Iob accuseth not onely them which with open mouth haue vttered this blasphemie whereof he speaketh: but also all those that are so swollen in themselves (as they say) and are filled with such arrogancie, that they will not humbly submit themselves to God, nor acknowledge it meete that he should haue foueraintie ouer them. To be short, if we will not be condemned with these men: we muste compare God with our selues: that is, for asmuch as he is our creatour, we must acknowledge, that he ought to haue the whole dominion, and all things ought to be subiect vnto him. And thus much more for an Item: that seing he hath redeemed vs by the death and passion of his onely begotten Sonne, he hath well deserued too haue all foueraintie ouer vs. And now that he hath purchased vs so dearly, we must no more be addicted to our selues, but be wholly dedicated to his seruice. Furthermore for as much as he is our father, we muste bee his children. And for this cause also he sayeth by his Prophete Malachie: if I be your Lord where is the feare? if I be your father where is the loue and the honour that you owe vnto me. By this God declareth that we can not be truely his subiects, vntill we acknowledge the right that he hath ouer vs, and giue him all his titles and dignities. He is our Mayster and Lorde: we must then giue him all reuerence: and seing that we acknowledge him to be our father, it is very meete that we should honour him, yea with a true loue. For a childe, (if he be not such a wicked monster as euery man abhorreth and detesteth,) will honour his father, which it is certaine he can not do, vnlesse he loue him. You see then how we must looke vnto God. And when wee be so come to our selues, (alas poore creatures that wee bee,) what is there in man whereof he may glorie? There is nothing in him but cursednesse. And yet for all that, how hath God honored vs? He hath created vs after his owne image and likenesse: & although this image be blotted out in vs by the sinne of Adam, and we bring nothing frō our mothers wombe but the curse: yet had God created vs after his owne image. And this is one very great and excellent honor. And beside that, he hath vouchsafed to redeeme vs by the blood of his onely begotten Sonne Iesus Christe, whom he would not spare. And moreover he hath called vs to be of his housholde: and not only to his seruice, but as his owne children and heyres. VVhen we shall then haue made these comparisons, if we had harts of yron or steele, should they not (I pray you) be softened? Yf we should swel with arrogancie so that we should burst withall, ought not all this poyson to be purged, and we with true humilitie come to the obedience of God? And for this cause, when he intendeth to make vs willing to obey his commaundements, and to acknowledge the auctoritie that he hath ouer vs, he vseth this preface in his lawe: I am the Eternal thy God. VVhen he sayeth I am the Eternal, he bringeth vs

backe to our creation to shew vs, what we are, I haue fashioned you (sayeth he) of nothing as I haue created this world, and you are but a parte thereof. You muste then holde your being of me: and if you do me homage, and knowe me for your creator, you will tremble vnder me. Nowe when he hath thus spoken, he sayeth farther, I am thy God, to shew that he is a father of his people, and of all those whom he wil instruct by his worde. And this fatherhood ought (as I haue sayd) to bring vs to a louing reuerence. And then thirdly he rehearseth the benefites by the which he had made his people bounden vnto him. VVell, now there are greater and more excellent benefites bestowed vpon vs: for he hath not drawn vs from an earthly bondage, but from the depth of hell: and that not by Moyses, but by our Lorde Iesus Christ. Seing it is so, we see how wee be by all meanes bounden vnto him. And therefore it is not meete that henceforth we should be any more addicted to our selues, but euery mā should be ready wholly to dedicate himselfe to the seruice of God. And concerning this that Iob addeth moreover, it is certaine if wee knowe what is taught vs in the holy Scripture, we will not say any more, what profite is there in praying vnto him? Our Lord might well say vnto vs, serue me, do that which I commaunde you, without setting forth vnto vs any hye or reward: for we are bounden vnto him, as we are taught: when you haue done al that shall be commaunded you, yet are you vnprofitable seruants: that is to say, God shall neuer be in our dette, but we are bounden to giue our selues wholly vnto him, God might then simple comaunde without adding any promise: and yet he doth applie himself vnto vs, and seing wee coulde not bee brought to serue him vnlesse he made vs some promise: when he sayeth serue me, he addeth and I will be your father, I will be the defender of your life, I will ayde you in all your necessities. And beside this, he is not content with all these promises: for in deede they should not auayle vs, vnlesse he went farther: which thing he doth when he sayeth, I will forgiue you your sinnes, I will receyue you to me in mercie, I will blot out all your iniquities: and afterward I will vphold you, and although you be frayle, and serue me not altogether as you ought to do, yet will I take well in worth this halfe seruice that you do mee: for I am your father: I will not straightly examine your doings. Thus many promises then doth God make vs to bind vs vnto him, hereby it is seene that we haue none excuse to say, what profite is it to serue God? for though we flee from him, yet can wee not be without a mayster. They that wil walke at randon, and (as they say) with the bridle let loose, spite of their teeth they shall serue, but it shall be their owne lustes, and the Diuell. The heathen men could say that the most miserable seruice, and straightest bondage that is amongst men, is to be subiect to their owne vices: lo thus haue the Heathenmen themselves spoken of these diuclish mistresse the lustes. Is it not then more than shame for vs, beyng taught by the woorde of God, that we wil be halfe Kings, & haue such an vnbrideled libertie as there can be nothing more vnruely, then eue to do what we lust? Now it is certaine (as I haue sayde) that we could be in no more miserable and cursed bondage. And beside that, the Diuell hath the whole rule ouer vs, so that wee can not escape his subiection, when wee will be exempted from rightuousnesse. And this is it that S. Paule meaneth when he sayeth in the 6. to the Romanes, you were freed onely from rightuousnesse. He vseth this similitude of bondmen, who in times past were franchysed that they might be no more subiect to their maisters, but bee of a franke and free state and condition. And

Luc. 17. c. 10.

Mal. 3. d. 14. 17

Rom. 6. d. 20.

1. Cor. 6. d. 19. 20.

Malach. 1. 6

Exod. 20. a. 2.

fo, (sayeth he) when men had not Iesus Christ, they were freed: so as they had libertie too do euill, and were not subiect too the rightuoufnesse of God, but what then? were you therefore in true libertie? Nay, cleane contrary, (sayeth he) you serued sinne, whiles you tooke no hold vpon the rightuoufnesse of God. And now in what case are you? he directeth his talke to the faithful, and sayeth, you are ashamed when you thinke vpon your life that is passed: now you know that the Diuell had rule ouer you, and that it was to your ruine and destruction. You are ashamed in your selues, when you call too remembrance that you were so forsaken of God, and wandred like brute beastes. Such is the state and condition of all those *ci.* at exempt themselves from the seruice of God. On the contrarie part, when we serue our God, it is certaine that that seruice is more honorable than to enioy a kingdom, as here before hath bene declared. God doth not call vs to the end that we shou.d be in the state and condition of seruants: but to take vs for his owne children. Seing then it is so, wee see very well that it is no losse labour to giue our selues to the seruice of God, neither muste wee any more alledge and say, what profite shall we get thereby? seing that our Lorde and maister doth tell vs, that all our blessednesse is to walke in his feare. And contrarywise there can no greater misfortune happē vnto vs, than to exempt our selues from his seruice? Thus much then we haue to note. Furthermore lette vs extende this same farther, as Iob also doth: for he meaneth, that the wicked when they are in prosperitie, giue themselves too sporte and play, and thinke that it is all one to liue well or ill, and making a mocke at God, thinke that he fauoreth thē, if at the first stroke he do not throwe them downe. And howe? when God spareth the wicked that passe their bounds in their wicked doings: therevpon they become harde harted. And why? they thinke that all goeth well with them when they doo not perceiue Gods plagues: they begin to despise and to rebell (sayth Salomon) you see then how the wicked thinke that there is no profit in seruing of God, & that it is much better for them to giue themselves to euill, when God at the first doth not execute his iudgements. Now on the contrarie part, we must thus conclude in our selues, as the Prophet Esay speaketh of it, say yee, surely it shall go well with the rightuous. Therefore when wee see a confusion of all things in this worlde, and it seemeth vnto vs but a mockerie to serue God: yet muste we stil continue in this sure perswasion that our Lord and maister will not disapoynt them that wayte vpon him, and that they haue not bene led with a vayne hope, in looking for a reward at his hand: but that they may say with Dauid, the Lord is my reward as also he sayeth vnto Abraham, Abraham walke before me, for I am thine exceeding great rewarde. Thus must we fight against this temptation which is very cōmon, namely that men begin to mistrust the promise of God, when they see the wicked prosper, while the poore faithfull are afflicted and tormented on euery side. VVel there is yet another woord to note. which is, that after that Iob hath spoken of the seruice of God, in the second place he setteth here prayer, that is to say, the reuerence that men do vnto God in humbling themselves vnder him, and in making request vnto him. It is not without cause that Iob did vse this worde. Truth it is that God will be honored and serued of vs in charitie, brotherly loue, temperance, humilitie, & other such like things: he will haue vs to loue one another, to seeke to relieue our neighbours, and euery man to submit himself to that which is cōmaunded him, as his calling requireth: and to liue together, and euery man to applie himself to his labour without deceyuing any man.

*Ecclesi. 8. b. 11.*

*Esay. 3. b. 10.*

*Psalm. 16. a. 5.*  
*Gen. 15. a. 1.*

This is the seruice of God, and they are all of the acceptable sacrifices vnto him: but yet to serue God well, wee must begin at this end, namely to honour him in giuing him the prayse that is due vnto him: and that is done by supplication and prayer: As for example: if a man walke without doing any euill, so as he can not be accused that he hath deceyued any man, that he hath bene cruell, that he hath troubled his neyghbour, nor can bee conuincied either of whoredome, or of drunkēnesse, but (to be short) hath absteyned from all notable vices in the sight of men, and yet haue nother religion, nor sayth in his harte, but hath quite forsaken God: shall his life (for all this) be accepted of God? No: for it is nothing but vanitie: all this is nothing but filthinesse before God. And why? what is it to haue giuen vnto men that which appertayneth vnto them: and to deceyue God, & robbe him of his preeminence and authoritie? And shoulde not God haue a greater priuiledge without comparifon, than al creatures? So then it is not without cause that Iob minding to shew what is the true seruice of God, putteth downe this speciall kinde of seruice (to wete prayer,) when we come to present our selues before him in prayer. According to this, the holy scripture sheweth that it is the chiefe sacrifice which God requireth of vs: as it is sayd in the fiftith Psalme, that he hath refused al the ceremonies, wherwith the hypocrites make a shew of seruing him. For whē they haue done many goodly outward things: they thinke that God is greatly bounde to heare them. VVhat is it then that God requireth of vs? Call vpo me in the day of thy neede, & I will heare thee: and so shalt thou glorifie mee. The chiefe seruice therefore that God requyareth of vs, is that we call vpon him, knowing that when we come vnto him in truth, he will make vs partakers of all his benefites, and so gouerne vs by his spirite, that we shall neuer be bereft of his graces. For this cause then Iob minding to shewe what is the seruice of God, sayeth that to pray vnto him is a thing moste excellent of all. To be short, wee learne hereby, that if wee intend to leade a well disposed life, and suche a one as God alloweth and accepteth, wee muste first of all put our trust in him, knowing that wee bee wretched creatures, when wee haue not recourse vnto his goodnesse. But contrarywise if we stay our selues vpon it, wee shall want nothing that he knoweth to be expedient for our saluation. Furthermore lette vs take heede that we giue good example to all men, that wee be not cruell to our neighbours, but rather indeuer to helpe them at all times and in all caces, bearing with the weake, and communicating the things that we haue, vnto the needie. VVhen our life is thus ruled: that is a true seruing of God. But if wee robbe God of his honour and make a pretence to serue him, and yet liue like Cattes and Dogges among our selues: it is true that with our mouth wee shall make protestation that wee serue God, but it will appeare in deede that we are his mortall enemies, and that there is nothing in vs but rebelliousnesse, and that wee do nothing but make warre against him all our life long.

*Psalm. 50.*  
*6. 15.*

Now lette vs fall downe before the face of our good God with acknowledgement of our fauts, praying him to make vs feele them better than wee haue heretofore done, to the ende we may be sorie for them, and therewithall seeke the remedie in him: so that being purged and clenzed from our finnes, wee may seeke nothing els but to cleaue vnto his rightuoufnesse: And that we may so do, let vs alwayes looke vnto him, knowing well that he hath placed vs in this world to the end that we should alwayes go forwarde vnto him, yea in suche forte as we doubt not but that he hath a fatherly care ouer vs. And

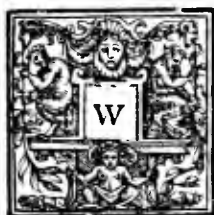


in the meane season let vs desire to be instructed by his woorde, and that he would alwayes lighten vs, not onely in our outward workes, but also in all our thoughts and affectiōs, so that with harte and minde we may be whol-

ly giuen to him, to the ende that his holy name may be glorified in our whole life. That it may please him too graunt this grace not onely to vs, but also to all people and Nations of the worlde, &c.

*The lxxxj. Sermon, which is the fourth vpon the .xxj. Chapter.*

16. Their prosperitie is not in their ovvne hande: let the intent of the vicked be farre from me.  
 17. How is the candle of the vicked put out? and their destruction commeth vpon them, and God deuideth their lines in his vvrath.  
 18. So that they be as the chaffe before the vvinde, and as the stubble in the vvhitlevinde.  
 19. The Lorde hideth his strength for his Sonnes, and payeth him, and he shall see it.  
 20. His eyes shall see his destruction, he drinketh of the furie of the Almightye.  
 21. And vvhath pleasure leaueth he in his house? he seeth his dayes shortened.



WE haue before shewed what the minde of Iob is: that is to wit, that the iudgemēt of god in this world are not so apparant to the eye, that a man may therevpon certainly conclude, that according as every man liueth well or ill, so is he punished, or receyueth at God his hand his due wages: but rather that in this transitorie life there is a confusion of things, so that the wicked liueth at ease, and the godly is tormented all the dayes of his life. And yet for all that, Iob doth acknowledge that God ceaseth not to be a righteous iudge, and that men should not stay vpon the present estate of things, and that it is no true felicitie which the wicked enjoy, whiles God winketh at their faults in sparing them. VVee see then in a brieve summe the discourse that Iob maketh here: and it is a thing very profitable. For first of all, when we consider the matters of this worlde, it is a very harde thing to perswade vs that God doth guyde them as he thinketh best, and that men are so vnder his hande and gouernance, that they muste needes come to an accompt before him: this I say can not enter into our heads: or els if at any time wee do perceyue it, yet are we not fully perswaded therein. For we see howe the hypocrites thinke to deceyue God. And on the contrarie parte also when we suffer any harme, or when wee see that things are not well ordered, and that God suffereth the wicked to passe their boundes, so as it seemeth that he mindeth not to punish them: we begin to doubt, and enter into terrible thoughts, saying: VVhat? if God had any care of the worlde, and things were guyded by him, should wee not see an other maner of gouernment than we do? thus much then for one poynt. And againe forasmuch as wee be carnall, if God do not worke according to our minde, we thinke he shal neuer come in time: and if we see not his iudgemēt to day, we thinke to morowe it will be to late, and we can not haue such pacience and quietnesse in our selues, as to say, God knoweth the conuenient time, he will execute his iudgements when he shall see good, it pertayneth not vnto vs to appoynt him the day nor the houre: that lieth not in our hands. And why? because we be fleshy. So much the more then must we remember this lesson that is here containyd: that is to wit, that wee passe aboue all this worlde, and that our fayth surmount the things here beneath, that when wee see the wicked to bee in prosperitie, and the good to be maruelously afflicted, the same do not stay vs, nor so hinder vs that it should make vs to faynt: but let vs lifte vp our selues by fayth, that we may know: wel, it is true that God so letteth loose the bridle to the wicked that a man would thinke their life happie: contrarywise we see the good and godly to be tormented, and to be in payne and

anguish, so as a man would thinke that God had forsakē them, and that he thought no more of them, but let vs tarry his leysure, & go on foreward. Thus must we practise this doctrine that is here taught vs by Iob. Now we haue seene wherefore he thus reasoneth, that is, because his friends would make him beleue that he was a wicked man, for that he was so afflicted by the hande of God. This was a grieuous temptation for him and very offensive. VVee muste then arme our selues with this that is here set before vs, to the ende that if God visite vs, and we be handled roughly of him, we may not be so oppressed with confusion, that despayre get the vpper hande of vs: but let vs know that God ceaseth not to loue vs and to pitie vs although he shew himself so rough for a time. Thus you see how in the second place we must applie this doctrine to our selues. Now let vs note things particularly. Iob here protesteth, that although the wicked bee not punished at the first fault, yet ought no man therefore to thinke them happy, for he knoweth that their felicitie shall not continue, but that God shall make an ende of it: *Their prosperitie (sayeth he) is not in their owne hande.* As if he should say, you reason that God dealeth with every man according to their deserts: but now wee see the cleane cōtrarie, so that I thinke the wicked shal not escape one whit the better cheape. And why? for they bee not Lordes of their owne state (as they say) but God holdeth them in a bridle, & he can depriue them of all their pleasures, and of the things which they thinke to make to a full and perfect felicitie: yea they are so blinded in the selues, and so puffed vp with pride, as they thinke themselves half Angels, and to be brieve, do reckon themselves to be out of all daunger. VVell, *their prosperitie is not in their owne hande:* that is to say, they deceyue themselves with a vaine imagination, and they do but dreame, when they say their life is so happie. Therefore their intent is farre from me: that is to say, I will not be blinded with this present felicitie that me do see in the wicked, as they that are made dronken with it. VVee see then what Iob ment to declare by these woordes: And therefore that we may the better profite in this doctrine, lette vs note, that when we see the wicked preuayle, God holdeth a secrete bridle in their mouthes, so that all that they haue to day, shal be taken from them to morrow: and they haue nothing in their owne power. If this were well printed in our hart, we should not be so troubled, as we be, with the things, which we beholde with our eyes. And why? because we thinke that what soeuer we see to day, shoulde continue for euer. True it is that we will graunt that the world goeth rounde, and that things are chaunged every minute of an houre, and that nothing is certaine, nor nothing is sure and constant: wee do affirme it playnely ynough with our mouth, but wee thinke it not with our harte.



harte. And that it is so, if to day we be in prosperitie: our head is so incombred with it, that wee thinke all is ours, and wee make the reckoning without our holste. If wee haue any affliction, then wee say, and will it alwayes bee thus? wee thinke we shall neuer see an ende of it. If at any time wee be grieued with the prosperitie of the wicked, wee imagine that they shall neuer come too decay: and if we stande in feare of them, we are taken with such feare, that we thinke there is no remedie: and if any man say vnto vs, let vs abide patiently, and God shall prouide: we can not stay our selues vpon Gods prouidence. Thus we see how present things do carie vs away, and wee are so encombred with them, that wee haue no stay in our mindes, neyther to call vpon God, nor to committe our selues to him, nor to know that he will prouide for things in due time and place. So muche the more diligently must wee learne this doctrine, where it is sayde, that *the prosperitie of the wicked is not in their owne hande*: that is to say, that men may be in prosperitic, but their life hangeth by a threede (as wee haue seene here before) and all that which they thinke they haue, they haue it but by way of borowing, and in a moment all shall be taken fro them. Let vs know this: and when wee know it, if God bestowe his benefites vpon vs concerning this presente life, let vs acknowledge ali to come of him: yea and bee as readie to be spoyled of them, as we were to be clothed with them, beholde Lorde, thou haste giuen me where-with too liue: but I am not certayne and sure thereof, I must not make mine account to enioy it for euer, but so long as it shall bee thy good will and pleasure. Thus it shall come to passe, that the faithfull in possessing things shall be as if they possessed them not as S. Paule sayeth: For they do not perswade themselues that the things are theirs for euer: they know that they may become poure when it shall please God, and nothing shall be straunge vnto them when it shall happen. As also on the contrary parte, if God sende vs pouertie, let vs thinke thus: well Lord thou haste riches in thy hande, and thou couldest bestow them vpon vs, if thou diddest see it good: in the meane season lette it bee thy pleasure to feede vs, and as thou seeest our neede, vouchsafe to helpe vs, and suffer vs not to be afflicted beyonde measure. Also when we see the wicked to glorie in their wealth, it is nothing: lette vs know that that which they thinke they haue in hande, they haue it not. And why? Bicause our Lorde is aboue them. This is it that we muste keepe in remembrance. And furthermore when it is sayd, *let the intent of the wicked be farre from vs*: let vs learne, that wee must not be as it were in the darke to fall a sleepe in things present, and to stande too much in our owne conceyte for our wealth and aboundance, nor be angrie with God if he handle vs not after our owne minde. We must not then become such: for what is the intet of the wicked? it is that when God sendeth them the thing that they desire, they are so puffed vp with pride, as a man can no lenger beare them, they will not acknowledge themselves any more to bee mortall men, but they exalte themselues aboue their degree, and ascende so high, that in the ende they muste needes fall and breake their necke: a man shall finde nothing in them but arrogancie and spiritual drunkennesse, wherewith they become so beastly, that if at any time a man speake vnto them of death, of sicknesse, or of pouertie, they thinke that it can not come neere them, & that a mā doth them great iniurie to say so vnto them. If any man will go about to humble them, and say vnto them: let vs know howe weake and frayle our state and condition is: they will answer, yea but am I as other men are? am I to be couēted in the number of them that

are so dealt withall? Thus the wicked become so proude in their prosperitie, that there is no dealing with them? To be shorte they forget that they be men and creatures, and perswade themselues that they are no more subiect to the corrections that God layeth vpon vs in this world. Furthermore if they bee afflicted: then they rage, they gnashe the teeth and bite the nayle against God, and a man shall see them some at the mouth in their rage. And why? bicause they haue not yet learned to submit themselues vnder the hande of God, and to offer themselues vnto him for a sacrifice, to the ende they may be dedicated vnto him, to bee dealt withall as it shall please him: they know nothing at all what all this meaneth. So then when God dealeth with vs fauourably, wee muste bridle our selues, knowing that he declareth vnto vs his fatherly loue to the end he might drawe vs vnto him, and that we should come vnto him with true humilitie as it becometh vs, saying: well Lord seeing thou shewest thy selfe so fauorable, it is very meete that I should cleaue vnto thee. And how? it is not in placing felicitie here: but contrarywise when thou shalt afflicte mee, I shall say, well Lorde thou doest waken me, least I should stay my selfe and become carelesse here beneath, putting my trust and confidence in this world, and in earthly things: thou wilt humble mee and tame mee, to the ende I should so much the more couragiously looke vnto thee, that I might atteyne vnto thy heauenly kingdome. Thus must we haue our intents seuered from the wicked, that is to say, our mindes may not be here so entangled with worldly things, that they should make vs become brute beastes, and so drunken that wee should nomore thinke vpon God: but contrarywise wee muste contemne and despise all those things wherein the wicked are wonte to delight, knowing that although wee bee poure and miserable, yet our state is not the worse for that, bicause we haue good hope that God will haue pitie and compafsion on vs. This is the sūme of that which we haue to note out of this place. Now Iob addeth: *How is the Lampe of the wicked quenched? How is their destruction come vpon them? and how hath God settled their liues? or their forrowes?* This is a confirmation of that which hath bene already harde. By this woorde *Lampe* Iob setteth out their prosperitie: according as the holy Scripture vseth that maner of speech, namely of comparing the goods of this worlde to brightnesse, and the afflictions to darkenesse. He sayeth then, that the lampe of the wicked shall be quenched: but he speaketh of it as it were with an admiration, bicause this same is so done as it passeth mans wit, and otherwise than wee can conceyue. For (as I haue sayd) we haue our eyes so bleared, that wee can not see a farre of what God mindeth to do, neither what he hath plainly spoken. VVhen we see the wicked prosper, we thinke that this prosperitie of theirs shall neuer be quenched: we can not comprehend it, although the Scripture speaketh of it, although wee haue experience of it dayly, in that we see that God throweth downe the wicked, after they be exalted, euen as it were vp to the clowdes. VVhen we haue seene this? we thinke no more of it, neyther do we thinke that the thing can euer come to passe: and yet God hath shewed it vs, and as it were poynted it out with his finger. So then for as much as mans wit doth not ascende so high, and wee are so fast tied to things present, that wee can not conceyue what God mindeth too do: Iob speaketh here as of a straunge thing. *How* (sayeth he) *is the lampe of the wicked quenched, and their destruction come vpon them?* when hee sayeth, that their destruction commeth vpon them, he sheweth, that when God entreateth the wicked gently for a time, wee muste not fasten our eyes vpon the earth, for

for when we reason whether God be iudge, and whither the wicked shal be punished in the end: we must not consider what may happen on this behalfe or on that. No: for whereas they be drunken in their wealth, whereas they be lifted vp in their pride, and whereas they thinke that no harme can happē vnto them, and that all creatures are appointed to serue them: all this is nothing. And why? for God shall sende their destruction from aboue. Nowe whereas we should looke vp on high: it is not ment that we should looke according to our outward sense, for we shall not attayne vnto God: there is to great a distance, we should fainte by the way. VVhat must we do then? let vs behold God by faith, and let vs lift vp all our inward senses about our selues. Thus then must we iudge of the fall of the wicked: that is to say, we must not consider so much what may happē vnto thē according to the world, as what God is able to do. And what is the power of god? It is infinite, & a power that passeth our capacitie. So then this serueth to teach vs, that when things seeme impossible to mē, we must not sticke to cōclude thus: God worketh after a fashion that is hidde and vnknowne vnto vs: euen in such sort as we shalbe cōstrayned to wōder when we heare how the same is done. Yea, for God will shewe vs that he is not subiect to any worldly meanes, and that the things that he doth muste be maruelous in our eyes. This is the summe of that which wee muste remember. Now it is sayd, that *God will stretch out their cordes in his wrath.* True it is that this woorde *Cordes*, is by some expounded *Sorrowes*: as also it may be takē: but the naturall sense is, that God in his wrath will set out the portions. For this woorde *cordes* in the Scriptures is taken for *portiō*, bicause that in old time when men would lay out ground by the aker, that is to say, measure ground, they vsed lines. And the holy Scripture applieth this similitude to this order of Gods prouidence, that euen as lande is measured to set out the meeres & bounds, and to deuide the possessions, to the ende that euery man may haue his right, that things may not be cōfused: so God by his prouidence doth bring into order that which is confused. It is as much then as if he did stretch out the lines. Now it is sayd, that God will stretch them out: yea, but it shal be in his wrath. And why? it is to teach vs, that we should not be to much amazed when things come not well to passe at the first. As for example, if all things shal seeme vnto vs to be turned vpside down in this world, and that there be no more bridles nor cordes, but that the wicked take their pleasure, that they cast themselues ouerthwarte the fields, that good mē are troden vnder foote, that they are assaulted with great crueltie & extortion, that no remedie appeareth, but the euil waxeth worse and worse, that God maketh as though he turned his backe, that there is no more any iustice in the worlde, that the mightiest carieth the bell away, & to be short, that we are here as it were in the midst of great stormes, that all things in the world are turned vpside downe: yct must we not be swallowed vp with desperation. And why? Let vs tarie till God spread out the cordes in his wrath: for although to day he hyde these cords, & doth not set out the bounds, in so much that things be not brought into good order: yet hath he always the cordes in his hād, and will well declare that he knoweth howe to spread them out and to make the partition. And why doth he it not at the first? bicause it is not yet due time. It is true that he neuer ceaseth to be the iudge of the wicked: but he will not at the first shewe his vengeance vpon them, he will not so soone put in execution that which he hath decreed in himselfe, and also it is not expedient for vs. Furthermore it behoueth that the wicked be made more vnexcusable: which thing is brought

to passe whan God calleth them to repentance (as sayeth S. Paule) by bearing with them. For so much the more are they to be blamed before him, in that they haue so abused his goodnesse and pacience. Besides this, when the good men are tormented, they haue wherewith to humble themselues: it is meete that by this meanes their faith should be exercised, to the ende that they might patiently wayte for helpe from God, knowing that their saluation is hid, for as much as it lieth in hope: and that hereby God stirreth them vp to come vnto him, to the ende they should seeke their inheritance without this worlde. See then how our Lord (not without cause) deferreth his iudgements: for the time is not alwayes conuenient to execute his wrath, as he knoweth it better than wee. This is the summe of that which we haue to learne out of this verse. Now it is sayd moreouer: that then they shall be as stubble before the winde. VVhereby Iob meaneth, that there is no roote in all the felicitie wherein the wicked do glory, & are so proude. This similitude is much vsed, so that it needeth not to be expounded: for it is a thing very well knowne vnto vs also, how the stubble is caried away with the winde and tempest. So then Iob protesteth here that the felicitie of the wicked is not so rooted, but when the whirlwinde of Gods wrath cometh vpon it, it shall vanishe and melte away quite and cleane, so as there shall be nothing lefte, and therewithall lette vs note, that he sheweth howe the wrath of God shall come in a minute of an houre, when as they shall not thinke of it: as it is sayd, that the wicked shall be taken suddenly, and when they shall say peace and safetie, beholde sodayne destruction shall ouerwhelme them, and it shall be as the throwes of a woman with childe, that take hir sodenly when she thinketh not of it. Iob then would expresse this same, to the end that it should not so grieue vs that wee should pine away, if God sende not things as we would wishe. And in deede what is the cause that wee be so impatient, when God suffreth things to go to hauocke? it is bicause wee thinke he needeth long preparation, and wee would haue our God to shewe some tokens of his working, and wee would haue some sight of them long before. To be short, we will haue God to belike a mortall man, as though he shoulde bee maruelously troubled when he taketh any worke in hand, and should neede to seeke helpe and ayde to bring his purpose to passe. Thus wee would make God and his whole maiestie subiect to our state and condition. VVhat must we do then? let vs knowe that in a minute of an houre he can finishe his worke, yea when there shall be no meanes, nor things any whit disposed thereto. So lette vs learne that all the felicitie of menne is but a dreame: specially when they thinke themselues happie, and become proude in their prosperitie, all is but a fonde imagination that soone vanissheth away. And why? bicause there is no roote. It is much better than for vs to bee miserable to the sight of men, and in the meane season too haue a liuely roote in God, to knowe that wee shall neuer bee destitute of his strength and ayde: let vs knowe that this is the chiefest felicitie, and that it is sufficient for vs to haue it, and that all the reste is nothing in respect of it. And in the meane season, although it seeme vnto vs that the wicked shall alwayes remayne in their state and condition, and that God hath so established them here, that they shall neuer be moued, and they also be puffed vp with this pride (as it is sayd in the Psalme, there shal neuer any haime come neare them): let vs not cease to cōprehende this iudgement of God as it is here declared, that is to say, to claime, and that he shall not neede to order things long before: for God is aboue all this cōmon ordre of nature, so that

*Psalm 104. 5.*  
*Esay 40. 5.*

he can worke after a fashion that is new and strange to vs. Nowe Job addeth herewithall : that God not only punisheth the wicked in their owne persons, but also extendeth his chastisements and punishments *euen vnto their children* : and that the wicked shall in ther life time knowe that there is nothing but vanitie in their state, yea and (will they will they) perceyue that they stande vpon an vnshure ground, before that God haue cast them downe. It is true that they cease not from their pride for all that : but how soeuer it be, God vrgeth them so farre, that they perceyue they can not alwayes continue so. This is the summe of that which Job meant to intreate of here. Now we haue to note, first when he speaketh of the children, that it is according to the common doctrine of the holy Scripture, that is to say, that God blesseth not onely the faythfull themselves, but also continueth his fauour vpon their children. Thus you see that God beareth vs such loue, as he is not content, nor thinketh it ynough to haue a care of our saluation, and to giue vs that which he knoweth to be meete and profitable for vs : but also he embraceth our children, and sheweth himselfe a father to them likewise. VVee see then how the goodnesse of God is described vnto vs in the holy Scripture, that is, that when he hath receyued vs vnto him, and testified vnto vs that we are vnder his hand and protection, he sheweth also the same fauour vnto our children for our sakes. Seeing it is so : wee haue good cause to repose our selues on him, for we must conclude, that if for our sake he continueth his fauour towards them that succede vs, by a more strong reason wee shall alwayes finde him a mercifull father. Ought we then to mistrust him & his goodnesse, seeing that he is so favorable, as to haue a care ouer them also that come of vs. Now on the contrarie parte it is sayde, that God curseth the race of the wicked. And how ? for they are destitute of the guyding of the holy Ghost, so that all must go to naught, and herein we haue none occasion to murmure and grudge against God, as there are some that will thinke it very strange. VVhat (say they) is it possible that God should punish the children for the fathers sake ? is it not sayde, that hee that sinneth shall beare his owne iniquitie, and that the Sonne shall not be punished for the fathers sake ? yes truly, and that in such sorte, as the Sonne hath no cause to complayne, as though he were righteous, and that God, notwithstanding that the punishment is due vnto his father, causeth it to fall vpon him who is innocent and guiltlesse : for that can not happen. But when it is sayde that God will requite the iniquitie of the fathers into the besome of the Sonnes : it is not for that he doth them any wrong : but it is for that he leaueth the wicked there. Now when wee are forsaken of God, what can wee do but mischiefe. Thus we see then that God sheweth not such fauour to the wicked as to giue them his holy spirite : and so the Diuell must needs raigne ouer them, and stirre them vp to prouoke the wrath of God more and more, and to hasten their own destruccion. The children then are wrapped vp together with their fathers : for when a house is cursed of God, the same is in the possessiō and thraldome of Satan, & the spirit of God ruleth not there. Therefore the children are so punished for their fathers, as it is a iust iudgement vpon themselves also : they can not say, we are guiltlesse : for they are found faultie before God as well as their fathers. And on the contrarie parte, when the children of the faithfull continue folowing the steps of their fathers, then the blessing of God appeareth, so that men haue not wherefore to glorie in themselves : the children will not say, this heritage appertayneth vnto vs, God causeth vs to prosper, because our fathers were

worthie to haue such a succession. No : but the whole must be attributed to the onely free goodnesse of God, who worketh being not bounden vnto men, neyther owing them any thing, but because it so pleaseth him. This is it then that we haue to learne when it is sayd, that although God punish not the wicked at the firste, yet he will addressse himselfe to their children, that is to say, he will reserue punishment for them. And this is to prosecute this matter, that we must not giue iudgement vpon the prouidence of God, by that which may be seene in this world, but must quiet our mindes & stay our iudgement vntill God shewe that his time is come. It becometh not vs then to appoynt the times. Men are slowward when they make such haste. But you see that God hath a peculiar fashion in his doings, which is sometime straunge vnto vs, but yet must we humble our mindes & say, Lord, we will like well of it, what so euer thou shalt do although it be not agreeing to our fantasie. This is it then that we haue to note vpon this woord, to *hyde or reserue*, when it is sayd, that God reserueth for the children of the wicked the punishment that he hath executed vpon their fathers. True it is that this can not entre into all mens heads, neither is it a common doctrine. And this is the cause wherefore I sayd that we must here vnto applie our whole studie : for men of their owne nature are so hastie and impacient, that they woulde haue God too set before their eyes, what he mindeth to do : neither can we giue place to his prouidence, except he make his hande very manifest. And on the contrarie part, vpon what condition are wee placed in this worlde ? Is it not that wee should be in continuall combats, knowing that in this worlde wee muste be tossed and turmoyled this way and that way ? And so lette vs exercise our selues in these reseruatiōs that are here mentioned. VVhen wee see the wicked so triumphe, that it seemeth that God hath giuen them a priuiledge aboue all other men : well, let vs wayte still. And why ? for here is mention made of reseruing or of hyding. VVee see not yet what is meant by it : and therefore let vs take heede that we iudge not of things vnknowne : for so might we be reprobued of rashnesse. But when shall we see ? when it shall please God to open our eyes, and to execute that which he hath determined in himselfe. In the meane season also let vs put this doctrine in vre that is taught vs here, concerning the reseruatiō of benefites, which God hath prepared for his faithfull. For it is sayd, that they are hidden. Then if we will repose our trust in God, and confort our selues in that which he hath promised vs, we must ascende aboue the worlde, and behold the things inuisible : for whosoever shall stay himself vpon that which is manifest vnto him, renounceth fayth and hope, and to be short, shetteth vp the gate of saluatiō to himselfe. Furthermore (as I haue already touched) Job shewed that the wicked shall well perceyue that all their case is nothing but vanitie and follie, but he meaneth not that they feele it in deede, nother that they be touched with it : for if ambition did not blinde men, and that they were not altogether dulheads, it is certaine that as soone as they perceyued theselues to be miserable in exalting themselves, they would yeeld themselves obedient vnto God, & not haue such confidence in this world. How happeneth it then that the vnfaithfull exalte themselves, and are at this day so madde in their arrogancie & presumptiō, that they will not submit themselves to any equitie or reason, but do things in despite of God, despising both him and his grace ? whence cometh such rage ? it is because they know not what is prepared for them, & in seeing they see nothing at all of it : that is to say, although God shew the many tokens of his wrath, yet will they knowe nothing.

True

Exo. 20. b. 5. 6.  
Deut. 28. a. 4.  
Prouer. 20. a. 7.

Ezec. 18. e. 20.

Psalm. 31.  
f. 20.

True it is in deede that they be punished, & haue within them some prickings that torment them very much. But how soeuer it be, yet are they not touched to the quicke that they might know their destruction that is at hande, but are touched with the harme that might happen vnto the according to the iudgemēt of the world. For they are in deede in great perplexitie, and say, I muste prouide against such a danger whereinto I might fall. You see then how the case standeth with the wicked. And it is a thing which we ought to note well: for it is not ynough for vs to be touched lightly with a puffed to make vs feeble our fraytie: that were but a small matter. God doth in deede constrain the wicked so farre, and yet they are neuer the better for it: for we see them still obstinate, what soeuer befall them. VVhat muste wee do then? when we heare any mention made of the vanitie of this world, and of the things of this present life, lette vs know that although men take great paynes to aduance themselves, yea and bring their enterprises to passe: yet all this is nothing, bicause that not onely they shall not enioy the riches which they haue heaped together, as they thought too haue done: but their successours also shall be cursed in them, and shall haue no ioye of them. VVe may not the treat at the prosperitie of the wicked, for it is but frayle & changeable, & it can not but turne to their curse & destructiō. Thus then must this doctrine be put in vre. And againe when God shall sende vs prosperitie, & plentie, let vs know also that the same shall not continue for euer: for wee muste still come to this poynt, namely that God will draw vs beyond this worlde. Therefore let vs consider the vanities that are here beneath, as it may not greeue vs when we see our selues certaine & sure of nothing here. And why? For if we desire to be rooted here beneath, we shall renounce the kingdome of heauē. But whosoever knoweth that our life is with God, and that it shall be reueled vnto vs at the cōming of our Lorde Iesus Christ: it shall not greeue him to be tossed in this world, and to see that there is nothing but chopping and chan-

ging, nor any thing certaine and sure, & that therefore we must long for the heauēly life, to the which God calleth and biddeth vs dayly by his woordes, yet in the meane season in the midst of all these worldly troubles, & things so disordered as we see: let vs not be ignorāt that God so guydeth and gouerneth the worlde by his providence, as nothing is done here beneath without his will. And although the reason thereof be not manifest vnto vs at the first: yet for all that, so it is. Our duetie is then to be quiet, and to tarie patiently vntill God shew vs by experience that the end of the wicked shall be cursed, and that the afflictions of the good men shall be turned to their saluatiō. Howbeit whilest we waite till God shewe vs this same in effect, let vs walke still vnder him quietly, & let vs not be haue our selues frowardly for any thing that happeneth vnto vs, but let vs be ready to suffer afflictiō when it shall please him to lay it vpon vs: & if he sende vs prosperitie, let it be a meanes to make vs taste of his fatherly goodnesse, & to draw vs vnto him more and more. Now let vs fall down before the face of our good God with acknowledgement of our faultes, desiring him so to inlighten vs in this world, not only by giuing vs that which he knoweth to be good for vs, but also by his woorde, that in the midst of the darkenesse of all the afflictions which we haue to suffer, we may not cease still to feele his goodnesse & fauour, and so to folow the way that he sheweth vs, as we may neuer be turned there frō for any thing that happeneth vnto vs. And in the meane season also that our eyes be not blinded neyther with prosperitie, nor with aduersitie, nor with any thing whatsoeuer it be: but that wee may behoid this glasse which he hath giuen vs, that is to say, his holy woorde, and that by the same we may be alwayes guided vnto him to be trāformed into his image, vntill such time as he haue clenfed vs frō all our innes, & haue vtterly abolished in vs all that cometh of our corrupt & sinful flesh, to gather vs fully to himself, that we may be partakers of his glorie which he hath prepared for vs in heauen. That it may please him to grant this &c.

*The lxxxij. Sermon, which is the fifth vpon the xxj. Chapter.*

22. VVho is he that vvil take vpō him to teach god knowlege, vvhō iudgeth the highest things?
23. This man dieth in his full strength, at his ease, and quietly
24. His breasts or teates are full of milke, and his bones flowe vwith Marie.
25. And another dieth vwith great payne, and neuer eateth vwith pleasure.
26. They are layde both in the dust, and the vwormes shall couer them.
27. I am not ignorant of these things, and how you go about to do me vwrong.
28. For you say, vwhere is the house of the Prince, and vwhere is also the Tent of the vicked?
29. Aske them that go by the vway, for ye can not denie their signes.
30. The vicked is kept vnto the day of destructiō, they shall be brought forth to the day of wrath.
31. VVho shall sheve him his vway to his face, and vvhō shall tell him againe of that vvhich he hath done?
32. He shall be brought to the graue, he shall be layde into the tombe.
33. The grauely earth shall be svucte vnto him, and euery man shall go after him, and the number of them that vvent before him, is infinite.
34. And you comfort me in vaine: for in your ansvvers there is nothing but lyes.



Ob here persecuteth the matter that was treated of yesterday, that is too wete, that although it seeme strāge in our fātasie that god should intreate men so confusedly: yet it becommeth not vs to reprove him, nor to wage the lawe against his iustice, nor to murmure as though he did euill: but we must humble our selues before his maiestie, knowing that his providence & government is a wisdom to high and to

profoude to be comprehended of vs. This is the cōtents thereof. Now to shew that it is so, he sayeth, *The one shall die in distresse, and the other shall die with ease*: that is to say, we shall see some that at the dayes of their life shall do nothing but pine away in great miserie: & at length they die, being wery to liue any longer, bicause in their life time they had nothing but trouble & tormēt: the other are fat & in perfect health, yea they are riche & wealthy. This is it that Iob meaneth by this similitude, *their breasts are full of milke, and their bones are full of marie*, that is to saye, behoide



beholde they are fatte euery way. Nowe when wee see this diuerſitie, the cauſe thereof is vnknowne vnto vs. For if any would ſay, howe happeneth that ſome do ſo proſper, and ſpende their whole life in pleaſure and eaſe, and other ſome liue in continuall payne? what meaneth this? he ſhould ſee no manifeſt reaſon thereof. It is truth that there be ſome of Gods iudgements (as it hath bene touched here before) ſo well knowne vnto vs, that if we would open our eyes wee might well marke and ſee the cauſe why God dealeth ſo with men: but it is not alwayes ſo: for God intendeth to trie our obedience by holding our eyes cloſed, ſo as we know not the reaſon of his worke, but are as it were blinde in that behalfe. Then if we giue him the glory, and confeſſe that he is iuſte and true, although the ſame be not manifeſt vnto vs: it is a good trial of our fayth and ſeruice that wee yeelde vnto him. On the contrary parte, if we will be ſharpe witted, and ſuttle, and be to curious in ſearching things, ſo that we wil not allow God for rightuous vnleſſe he ſhewe vs the cauſe why: this is a Diueliſh pryde, and therein wee declare our ſelues that wee will not be ſubiect vnto God but by force, and when it ſhall pleaſe vs. So then lette vs note that Iob here ſpeaketh of the iudgements of God, that are yet hid from vs, as the moſte parte of them bee. VVell, what muſt we ſay in this caſe? *who is he that will teache God knowledge?* that is to ſay, who is hee that will ſhew God his office? who is he that will teache him his leſſon, and ſay, he muſt worke on this faſhion, or on that? Shall we be they? Can we aſcende ſo high as to come to the infinite height wherin God is? Alas there is too great a diſtance. And if we will liſte vp our ſelues ſo high, God can bring vs downe well ynough to our ſhame and confuſion, for it appertayneth vnto him to diſcuſſe high matters. Shall we walke aboute the Angels of heauen? VVee muſt with all humilitie reuerence the ſecrets of God and his incomprehenſible iudgements: and ſhal mortall man, that is but duſte and aſhes, take vpon him to ſearch them out, and to know a reaſon thereof? Then muſt we humble our ſelues too beholde the iudgements of God: and when they ſhall ſeeme vnto vs not to be reaſonable, yet let vs learne to be content with them, brideling and as it were imprifoning our mindes, leaſt God ſhould be diſguyſed by vs, and his maieſtie & glory transformed. VVee muſt acquaint our ſelues (I ſay) to beholde things, and to conclude that God doth them according too reaſon, although it ſeeme not ſo in our owne eyes. And why? for (as I haue already ſayd) during this life our God will ſee whether we will confeſſe him to be iuſt, wiſe, and good, although we haue no knowledge of his rightuousneſſe, goodneſſe, and wiſedome. True it is that he ſheweth vs ſignes ynough of it: for he will not be glorified of vs, and in the meane while leaue vs ignorant how, nor wherefore: he miniſtreth vnto vs matter ſufficient to glorifie him: but yet he doth many things wherein wee are as it were blinde. Men muſt not then vſurpe that which appertayneth not vnto them, that is to wit, that they ſhould ſay, well, we may iudge according to that we ſee. Yea? & where is then the prayſe which thou oweſt vnto thy God and thy maker? wilt thou meaſure him by thine owne capacitie? thou arte nothing. VVhat are thy minde and vnderſtanding? Are they of ſuch coſtancie and force, that the whole glorie of God can be enclouſed and copriſed in them? doeſt thou not herein take too much vpon thee. Therefore when we ſee things in this world turned vpside downe, what muſt wee do? let vs know that for all that, God diſpoſeth things as is meete, & knoweth the reaſons which are hidde fro vs: and in the laſt day, that which is now as it were buried, ſhall be made very manifeſt, & we

muſt ſuſpend our iudgemēt till that time. Truth it is that we may pray God to make vs to perceyue wherefore he doth afflicte vs, when we be afflicted. VVhen a man is in ſuch payne and findeth himſelf in great anguiſh and miſerie: he may runne to his God, and ſay, Alas Lorde this thing ſhould ſeeme very ſtraunge vnto me, and therefore I might leeſe my paciēce, were I not aſiſted of thy goodneſſe: and euen that which is for my wealth and profite, ſhould turne to my hurte and confuſion: and although I perceyue not the cauſe wherefore thou puniſheſt me ſo: yet muſt I know that it is for my wealth. Neuertheleſſe vouchſafe to let me vnderſtande, to what end thou doeſt afflicte me. Yf a mā be at his eaſe, he muſt alſo bridle himſelf, and pray vnto God that he would not ſuffer him to abuſe the benefite that he hath receyued, as to ſay, I am more worthie than other men to be loued of God: for he dealeth with me after an other ſorte: I ſee a great nūber of men very miſerable, and yet I haue what I can deſire, which is a token that God is very well pleaſed with me. So then let not this pryde and arrogancie enter into our heads: but leaſt we be tempted with it, we muſt pray vnto God that he make vs to vnderſtande, wherefore he ſpareth vs. VVee may then deſire of God that he would ſhewe vs the cauſe of his workes: yea ſo farre foorth as it is expedient for vs: but we muſt alſo come with all humilitie, not taking vpon vs to make God ſubiect to our iudgement, to ſay, that he muſt diſcloſe vnto vs in euery poynt wherefore he doth this or that. No: but let vs tarie patiently vntill he declare vnto vs, that which we know now but partly. And for aſmuch as wee cannot atteyne to the full knowledge of Gods workes and to the cauſes of the ſame, vntill we be transformed into his image: when we haue in this life gotten ſome ſmall taſte of his goodneſſe, rightuousneſſe, and wiſedome, ſuche as it pleaſeth him to communicate vnto vs by his holy woorde, where he teacheth vs that which he knoweth to bee expedient for vs at this time: let vs cōtent our ſelues with it. VVhich thing can not be done, vntill we haue renounced this curioſitie that is in vs, & the deceyueable boldneſſe wherevnto wee are too much inclined and giuen. Lette vs then keepe this ſentence well in remēbrance, where it is ſayd, *who is he that will teache God his duetie?* Are we ſuch great doctours that we can teach God his leſſon, and controll him? Now when men murmure ſo agaynſt the prouidēce of God, and finde faulte with it: it is as much as if they would take in hande to teach God. And what arrogancie is it, that a creature, in whom there is nothing but all beaſtlyneſſe and ignorance, ſhoulde take vpon him too teache his Creator? Then is it a curſed monſtruouſneſſe and agaynſt nature, when men do ſo highly exalte themſelues, as they wil gayneſay and replie agaynſt the workes of God. True it is that wee thinke not of it at the firſt: but yet all the murmurings and replies that wee make, and all the miſlikings that wee haue of that whiche God doth contrarie to our iudgement and appetite, are as many blaſphemies: for it is the taylor of al our euil thoughts. To be ſhorter, who ſoeuer is not content with Gods prouidence (yea and that with all humilitie,) confeſſing generally that what ſoeuer proceedeth from him is good and rightuous: the ſame (as much as lieth in him,) would pull God out of his heavenly ſeate, and ſpoyle him of his maieſtie, and ſet himſelf in his rōume and place. VVee make fayre proteſtation that wee meane no ſuch thing, but the thing it ſelfe declareth otherwiſe. To be ſhorter, as ofte as wee be tickled with this curioſitie to be too ouer inquituiue of heauēly matters, and in the meane ſeaſon haue ſuche boldneſſe mixte withall, as wee rage agaynſt God: lette vs note that we muſt come to this cōpariſon,

what



what art thou? and what is God? hee is thy creator, and doest thou set thy selfe agaynst him too dispute of hys workes, as if thou were his fellow? And what presumest thou to do? halt thou any thing in thee, wherefore thou shouldest enter into so deepe matters, and make all things subiect too thy iudgement? VVhere art thou become wretched creature? VVhen wee are once come too this comparison, it must needs be, that wee bee worse than mad, if this pride wherewith we bee puffed vp, bee not quite throwne downe. This is it that Iob ment here too teach in saying, who is he that wil teach god knowledge? Furthermore, bicause men be so bolde, as they can hardly be brided, vnlesse they be holden by violence, and as a man woulde say bounde with Chaynes: hee sayeth, *yet shall God iudge high matters.* As if he should say, well, when men wil vsurpe that which doth not appertain vnto them, as to plead agaynst God: what shall they get in the ende? Truely, they may alledge this and that: but yet God shall not bee diminished. Let men then exalt themselues as muche as they can possibly, yet shall God alwayes remaine in his place spite of their teeth. And hee shall not onely remaine safe and sounde: but hee shall also sit aboute as iudge of high matters, and we shall leape here like frogges. Shall we flie aboute the cloudes? and although wee had wings too flie so high: yet are the Angels farre more glorious and excellent. But yet are the Angelles Gods fellowes, or equall with him? No: Contrariwise it is sayde, that they hide their faces wyth their wings: as wee haue seene in Ezechiell vnder the figure of the Cherubins, and that the Angelles (although there bee a great Maiestie in their nature) neuerthelesse when they beholde the brightnesse of God, are contrayned too hide themselues before the glorie that is in their Creator. Seeing then, that so noble and excellent creatures, are as it were astonished, when they should come neare vntoo the Maiestie of God: what shall we doo in comparison of them? Seeing that God iudgeth high matters, shall wee presume too exalt oure selues agaynst him? VVell, we cannot come so farre, and whatsoeuer wee shall throwe agaynst him, shall doo him no harme: but it must all returne too our owne confusion: it is as much as if wee should cast stonnes ouer our owne heades, they must needs fall againe vpon vs, and yet wee shall not bee able too reache vntoo God. VVee might peradventure strike a blowe at him, if hee were on the one side or on the other of vs: but seeing he is aboute vs, yea and so high that we are not able to reach vnto him: if we list vp our selues agaynst him, it is as much as if we shuld cast a stone on high, which (as I haue sayde) must needs fall againe vpon our owne heades, and ouerwhelme vs. So happeneth it too all them that will make suche arguments, and after their owne fantasie dispute of Gods workes, and replie agaynst him. They do in deede throwe stonnes, but the same must needs fall againe vpon themselues. And this is it that is ment by that is sayde, that all they which shall dashe agaynst this stone, must needs bee brused and broken: yea and in the ende this stone shall fall vpon them too crouse them, and quite ouerwhelme them. Let vs note also, that GOD iudgeth high matters, not onely in that hee is the fountaine aboute all creatures: but in that he dooth set himselfe specially agaynst them that do so highly esteeme of themselues more than becommeth them, and aboute their degree: for he sayth that he is a mortall enemie to all the proude. Let vs learne then, that if there be any such that will so exalt themselues, the same must needs turne to their ruine: as it is written, he that will humble himselfe, shall bee exalted: and contrariwise, hee that will exalte

himselfe, must bee brought to nothing. It is the peculiar office of God to do things in this sort. Let vs note then that there is nothing better than to bee wise, onely so farre forth as it pleaseth God to instruct vs, and let vs knowe that too obey him, and too submit oure selues vntoo him in all things, is our true wisdom. And when things come not to passe as we woulde wishe, so that wee bee easily stirred vp to enter into some disputation: let vs stay our selues, and say, yea but God hath such a perfection in him, that there can nothing proceed from him, but it is good and righteous, and his will onely ought to suffice vs: for it is the rule of all well dooing, this is the fountaine thereof, let vs draw out of it boldly. So when hee sheweth vs the reason of his workes, let vs giue him thanks, and wish all humilitie receyue whatsoeuer he teacheth vs. But if hee hide them from vs, let vs be content too bee ignorant, so farre forth as it shall please him, knowing well that hee reuealeth vntoo vs whatsoeuer hee knoweth too bee profitable for vs. Howsoever it bee, hee will keepe vs within a certaine measure, too the ende wee shoulde learne what it is too obey him, and too confesse that he is iust, although hee shewe vs no reason of his doings. This is the summe of that which we haue to learne out of this place. Nowe too shewe the greatnesse of this temptation, it is sayde afterwarde, that both of them are couered in the dust, and that the woormes eate them. In deede when wee see that a like ende happeneth to them both: although we haue bene diuersly delt withall in this worlde: it might seeme that God playeth no more the iudge. But our sayth muste surmount the graues, and whatsoeuer wee can beholde with the eye. And this is it that is often tymes taught vs, that sayth is a sight and beholding of things inuisible. VVe shall see some good man that shall haue serued God all the dayes of his life, and shall haue walked verie vprightly and sincerely: and neuerthelesse hee shall bee in continuall greefe and paynes, and God shall not ceasse too sende him manie tormentes euen to the death, to the which also he must go pining on a long time. And others that shall runne headlong too all euill, shall die at their ease. As I haue sayde this is the confusion of things. And what is the ende of it? they come to the graue. Are they in the dust? they consume away there, the woormes eate the, it seemeth that he that toke paynes to serue god hath lost his labor. And why? Beholde they are all gathered into one heape, the good & the bad: as well those that haue liued here in great mirth and pleasure, as they that haue found nothing but sorow & trauell in this worlde. VVhat shall we say to this? It is certaine that we shall bee amazed if we stay our selues vpon that which may be sene with the eie. VVhat is to be done then? VVe must ascend higher, and knowe that God reserueth vntoo himselfe a iudgement that appeareth not presently. Yea truely. For faith beholdeth things inuisible & things that are hid. Let vs know then that although in death all be like, yet there is a farre diuers condition. And when shall that bee? our God shall declare it in time conuenient. But in the meane season it is our dutie to walke alwayes in his feare, and to conclude, that seeing hee is iudge of the worlde, iniquitie shall not remaine vnpunished. And they that haue taken paynes to obey him, and to walke according too his rightuoufnesse, shal not haue labored in vaine, nor be disappointed of their expectation. Thus must we conclude & go still forward. And we see also that God ment to declare the same vnto vs by the mouth of a deceiuer. For although Balaâ endeued to ouerthrow al truth, & to turn it to a lie: yet God hilde him as it were on a rack, that he was forced to say that the death of the righteous isto be wished,

Eze. 1. f. 23.

Math. 21. d. 44.

Math. 23. 12.

Luc. 14. b. 11. c. 14.

Heb. 11. a. 1.

Heb. 11. a. 1.

Num. 23. b. 10.

Cc. wished.

wished. Let my death (sayth he) be like vnto the death of the righteous. He sayth not this of his owne head. For he woulde (as much as lay in him) haue brought to naught, and vtterly abolished the maiestie of God. But yet seeing God maketh him speake thus: it is more than if hee had sent all the Angels of heauen. God, I say did then authorize this doctrine with a peculiar marke, whē he did constraîne and inforce a wicked man, & an enemye of the truth to speake on this wise. This is it then that we haue to learne: to wit that we must not fasten our eyes vpon the graue, when wee see that all is there brought vnto one heape, and that there is no difference betweene the good and the bad, betweene the rich and the poore, betweene those that haue liued at their ease, and those that haue alwayes benee in sorrow and paine.

It is true that in deeth al things are turned vpsidedown: but God knoweth howe to bring all things into an order and perfect state: as it is sayd that at the comming of our Lorde Iesus Christ, when he shall appeare to iudge the worlde, then shall be the restoring of all things. If it be so then that Iesus Christ shall come to restore the worlde: It followeth that the worlde at this day is out of frame, and things therein are out of order: but in the meane season let our fayth surmount all these things here, and let vs patiently abide till God finish his worke, and find a remedie for all. Nowe Iob addeth furthermore that *the thoughts of them that went about to confound him, are not vnknowne vnto him, nor the wayes that they vsed to do him wrong*: as if hee shuld say, I see wherto ye tend. For ye are as it were suborned of Satan to bring men to dispaire. But I will holde me fast in the hope that I haue in my God. And although I be here so much oppressed as is possible for any man to bee: yet will I still continue calling vpon him that hath promised to be my sauour, and I shall not bee overcome for any of your temptations. Thus then doth Iob arme & defend himself against al that was objected against him by his freendes: For he saw well ynough that they tended to no other end nor purpose but to bring him to dispaire. Nowe this place here conteyneth a profitable doctrine: which is, that wee shoulde alwayes learne to knowe the subtilties of Satan when he goeth about to bring vs into dispayre: and that we shoulde be armed agaynst hym. For if wee haue the wisdomē to take heede of the malice of men, when we see that they go about to hurt vs, and seeke our vtter ruine and destruction: must wee not much more sharpen our wittes and spiritēs to resist Satan, who is the Prince of all iniquitie. The thing then that we ought to knowe, is that when men go about to doo vs harme, wee must stande vpon oure garde, and consider the force and strength that is in oure enemies. And if we cannot overcome him by force, wee must fall to pollicie. If wee see a man go about to beguile vs by wicked flight: wee will beware of him well ynough. But  
*Epb. 6. b. 12.* (as sayeth Sainct Paule) oure fighting is not agaynst flesh and bloud: that is to say, when wee haue to deale but with men, it is nothing: but we haue to deale with spirituall enemies which are principalities. Behold Satan vttereth all his force, and we haue to fight agaynst the Diuelles in the ayre, which winde about vs, and inuiron vs on all sides: and they haue drie dartes wherewith wee shoulde be striken downe incontinently, if wee were not well furnished and armed at all poyntes. Therefore, it standeth vs in hande to bee watchfull in this case about all things and to be acquainted with Satans wiles, according also as Sainct Paule speaketh of them in anoier place. This is it which we haue to marke in this streyne: namely that forasmuch as Iob was fenced agaynst all the temptations that were put too him by those whome

the Diuell stirred vp agaynst him: when wee see men go aboute too leade vs too destruction, wee muste haue our eyes open too espie their flightes, that we may prouide too disappoynt them. And if wee haue this aduisednesse in respect of men, let vs much more haue it in respect of Satan. For hee is oure cheefe enemye whome wee haue cheefely too resist, that wee maye repulse all the practises and deuises whiche hee can attempt agaynst vs.

And heerevpon let vs marke, that all excuses are taken from vs, if we bee surprised by the temptations whereof euerie man ought to take heede. If we steppe awry, euery of vs will alledge that there was some meanes or other, and that hee was seduced by some other man. And finally, wee put the same thing in vre which was shewed vs by our father Adam, when he sayde; The woman which thou gauest mee hath deceyued me. Yea, *Gen. 3. b. 12.* but our Lorde hath giuen vs discretion ynough, so be it that wee can finde in oure hartes too bee watchfull. But as for them that will bee wittingly rocked asleepe: muste not Satan needes snarle them in his snares, and make them too wander heere and there? Are they not well woorthie of it? Yes: For they seeme to bee willing too breake theyr owne neckes, and too haue fought pittes too fall intoo, and that they bee well at ease when they finde anie meanes too start out of the way. There are many that seeke stumbling blockes, and afterwarde say: Oh, beholde, such a one hath beguiled mee. But if we kept watch as God warneth vs, wee shoulde alwayes be preferued from the daungers wherewith we be snared.

Thus yee see what wee haue too marke vpon this place. And immediately Iob sayeth, *Inquyre of them that go by the waye, you cannot denie their signes.* This streyne is expounded diuerse wayes. There are that take these Iourneyers or wayfaring men, in an allegoricall sense for the faythfull, bycause they bee pilgrymes in this worlde, and haue no resting place: but that is too muche streyned. Some vnderstande that Iob ment too saye heere, that hys freendes tooke hym as a wayfarer, that is to say, as an vnknowne man. As if hee shoulde saye, yee handle mee worse than you woulde doo a wayfarer or an vnknowne man. Other some take it after an other fashion: but let vs holde vs too the plaine meening: whiche is, that Iob meeneth too saye heere, that if his freendes, (or at least wyze those that bare the name, and were come vntoo him vnder that pretence) had a sound and vncorrupted iudgement, they woulde not haue vsed suche flanders agaynst hym. His saying then is, yea, aske the wayfaring men, the thing whereof yee haue hitherto reasoned, and euerie one of them can tell it you. And why? Bycause they are not ill mynded. For inasmuche as theyr heades bee not forepossessed with cruell iudgement, they will speake the truth and as the thing is. It behoueth you then too bee likewise moderated. This is the summe of that whiche hee ment to say. Nowe by this wee are taught, that there is nothing so contrarie too reason and truth, as an euill affection that a man shall haue nourished and conceyued within himselfe: for hee shall bee soo blinded therewith, as hee shall not bee able too discern any more, and the light shall bee vntoo him alwayes as it were darknesse. This maye helpe vs muche, if wee applie it too our vse as it behoueth vs. Wherefore? VVe see how euery man letteth looce the bridle to his affections. VVhen we iudge of any thing, haue we respect vnto reason to bee guided by it? No surely, but our affections do so rule vs, that we see nothing, because wee are beforeoccupied with some fantasie

*Mat. 20. 21.*

*Epb. 6. b. 12.*

*1. Cor. 2. c. 11.*

fantasie. One is caried away with his pride, and hee will not turn whatsoeuer happen. And if a man aduertise him of it, he will not hearken to it: what reason soeuer a man shal vse vnto him, it shal preuail nothing with him. VVhē a man is so hardned agaynst God and all equitie, he thinketh he could not get better estimation, than too remaine stubburne to the ende. Againe, an other is poysoned with some hatred or dispite, wherevpon hee will iudge rashly hauing no power to enquire whether the thing bee so or no. Forasmuch as this vice reigneth so in vs, & doth preuail: so much the more ought we to note this place where it is sayd, that *euē the wayfaring men shall teach vs.* That is to say, that they which iudge of a thing at the first sight, and as it were passing by the way, shal be better and more vpright iudges than we be. And why? They shall not be forepossessed with their euill affections which hinder the from iudging aright and according too truth. This is it that Iob ment to say in this place. Nowe he addeth in the ende to conclude his matter which he hath in hande, *that the wicked is referued to the day of his destruction, and that such men shall be as it were trayned on to the day of wrath.* This is a meane that we should not runne headlong into rash iudgement when God punisheth not the sinnes of men so soone as wee thinke good. And when he afflicteth the good men, and holdeth them as it were vnder many torments and troubles: then let vs say, yet is the wicked referued to his day. If we had this woorde *Referued*, (as it was yesterday handled) well printed in our mindes, it would be a meane to keepe vs in a feare, that we should not bee so muche caried away as we be, seeing the troubles and disorders that are in this life. But we can finde in our hartestoo referue any thing vntoo God, and wee thinke if hee bring not this matter too passe to daye, too morrowe hee shall not come in time. The cause that all things are peruerted, is for that wee haue our mindes encumbered: And againe, wee speake so hastily and vndaduisedly, as in the meane season we giue no place vnto fayth, nor knowe any more of God and his rightuoufnesse, than experience teacheth vs. And by this meanes wee exclude the whole woorde of God, and say that it helpeth vs no more, and that wee will beleue nothing that is therein conteyned: but that we will beleue our owne eyes. Is not this asmuch as too separate our selues from God, and to estrange vs from his schoole to be no more his sc̄ners? Is it to be marueyled, if after this, men become so madde, that a man can doo no more good wyth them, but the diuell possesseth them and caryeth them cleane away? as we see many suche nowe adayes? No, we must not maruell, it is a iust iudgement. So much the more must we marke this doctrine where it is sayde, *that the wicked is referued to the day of his destruction.* To bee breefe, when we see the wicked here to bee at their ease and prosperitie, and too triumph: it is true that it cannot bee chosen but we must bee tempted, and haue some greefe inwardely [so as we thinke thus with our selues.] And howe, what meeneth this? that God is ydle in heauen, and seemeth to be asleepe and careth not for things here beneath. There might in dede such fantasies come into our heades. But we must beate them backe, and say, well Lorde, thou teachest me that I should looke further than vpon this worlde. At the first sight it woulde seeme vnto vs that thou wart asleepe: but yet it is cleane contrarie. For inasmuch as we see there is another iudgement vpon the wicked, which is vnknowne vnto vs: we muste also knowe that there is an euerlasting rest for the godly. God then giueth vs already a declaration of his rightuoufnesse, that there is a iudgement referued, in the which all things shall be reduced into good order. Thus

must we take some profite by the examples that are before our eyes. Therefore if things come not to passe as wee woulde haue them, so as the wicked triumph, and God maketh no countenance to punish them: and contrariwise, the good be tormented, and we perceyue that they be not succored nor ho'pen, but many iniuries and violences are committed agaynst them, and in the meane season God putteth not to his hand to prouide for them: let vs run to this that is said vnto vs, wel, there is another iudgement: for the wicked is referued to his destruction. And forasmuch as the wicked at this day are spared, let vs note that their vengeance shall be so much the more horrible: Their market is nothing the more amended for that: but their condemnation is augmented euery day more and more. And why? the time is dearely bought, for that they haue so mocked at the goodnesse of God, and haue abused his wisdome, and continued still in euill, yea and hardened therein, and exercysed their malice agaynst the good men and children of God. So then the faythfull ought to reioyce in the middes of their sadnesse, when they see the wicked so referued too the day of their destruction. True it is, that for a time the wicked shall be in this worlde as it were in a Paradise: But shall it be alwayes so? No, for this life is short and frayle, and they must needs come to an account. And when it shall be cast in their teeth, that they haue mocked with God, and dispised his maiestie, what shall become of them, what horrible vengeance shall be prepared for them? Let vs then conceiue such horror of the finall state & cōdition of the wicked that wee may be stayed from complayning with them, least we be spotted with their vices and infections, and be wrapped together with them in the wrath of god. Furthermore, are we oppressed? do we see the godly men to be in trouble and anguish? VVell, let vs knowe it to be true that our life is miserable in sight: but it is to make vs go forwarde: they are as it were prickings with the spurre for to encourage vs, and to stirre vs vp to the beholding of the heauenly life, that whylest wee labour to come vnto it, wee might contemne and dispise all those things wherein the wicked are woont too delight, and place their whole felicitie here in this worlde. Nowe in the ende Iob sayth, *who is hee that can iudge in the face agaynst him, who is he that shall pay him agayn that which he hath done?* It seemeth at the first sight, that hee speaketh heere of God: but it is spoken rather of the wicked. Neuerthelesse it tendeth too approue the iustice of God, and too shewe that the wicked, although they haue escaped the handes of men, shall not faile but come before the heauenly iudge. This is the summe of that which Iob ment to say.

So then although the wicked haue so passed their life as no man durst set himselfe agaynste them, and whylest they liued, it seemed that they were exaited vp to the cloudes: yet shall they not fayle but come to the graue. And it is true, that according too mans iudgement, the same might alwayes be alledged for prooue of the temptation: as howe? VVe see that all are equall. But Iob heere concludeth agaynst his enimies, that although (to the sight of men) the ende bee like, yet there is a iudgement of God about that, and men muste not become so brutishe as to stay themselves onely vpon the graue, and vpon the things that are seene here, but they must know that god shall so restore things, as the goates shall be separated from the lambes, when God shall declare himselfe to be the iudge of the whole worlde: but the tyme is not yet come. This is the comparifon that Iob maketh heere. Nowe againe he repeateth that which he had sayde, that is to say, that a man cannot discern betweene them both

Mt. 25. 6.

32.

by the outwarde appearance. And why? This is the man that will be glad of the grauelly ground, but it is that his bodie may bee buried therein: it is all one too him after death, and they are laid both together in the graue. Beholde this is the state and condition of mankinde, as it is said in the Psalme, that they bring to the graue the bodies of the great and little, of the old and yong, and that all go like flockes of sheepe to the graue. So then by the outward sight wee can not discern the iudgements of God. And wherfore saith Iob thus: Is it bicause he mindeth to make a confusion of all? No: but it is good and profitable for the children of God (as we haue already declared) to be armed long time before against the temptations that might happen vnto them, when they see the ende of the Godly and of the wicked concerning the outward appearance to be like: to the end that when they themselues be afflicted, they might call vpon God, knowing that if their state & condition be poore and miserable in this world, there is a joy prepared for them, the hope whereof may well diminish and mitigate all the heauinesse and troubles that might happen vnto them in this world. It is good that me should know the temptations that may happen vnto the. It is true that we must not be herein to hastie, so that whe we heare any mention made of the deliuerance that god will send vs in our aduersities, we begin by and by to repleie. Yea, but when shall it be? we must not stay vpon such fantasies: but wee must generally learne to be pacient in all things, least we fall headlong into fleeing fantasies, and conceyue in our mindes things that God wil haue yet to remaine vnknowne of vs. Let vs then leaue the iudgement to him, vntill he reueale it vnto vs, and let vs know perfectly, that he doth such things as we cannot presently comprehend. This is the cause why Iob sheweth here that all go to the graue, and that all are brought thither: and it is to the ende that we should gather thus: well, it is true that in death all are lyke, wee put no difference betweene the godly and the wicked: and (as Salomon sayeth in his booke of the preacher) a liuing dog is better than a dead Lion: and the death of a man is like the death of a dog, inasmuch as the bodie of a man shall rot as well

Psa. 49. 15

Ecl. 9. b. 4.

as the carkasse of a beast. VVe see all these things: but yet we must not stay there. Let vs then beholde that which is shewed vs in the mirrour of Gods worde. That is to wit, that there is a greater iudgement which God reserueth, and will execute when he shall shewe himselfe to bee the iudge of the whole world. Thus behoueth it vs to know temptations, & when we haue known them, we must resist the, & go forward: and let vs not be so foolish as to say, Oh whofoeuer shall find prosperitie in this world let him enjoy it: for in death there is no hope. But contrariwise, we must say, if we haue aduersitie in this worlde, let vs know that a better hope is layd vp for vs: and this is it wherunto God calleth vs. If we haue prosperitie in this world, let vs thanke him for all: but let vs not put any confidence in it, for prosperitie may be takē from vs betwene this & to morrow, specially when we abuse the same. Thus I say must we wey things present, and thinke with our selues, that if we iudge of the according to mans iudgement, all shall be done out of order: and it is to the ende that sayth might preuaile in vs, and that the worde of God might guide vs, so as it may be as a candle to shew vs the way in the midst of the darknesse of this worlde, vntill we come to that heavenly brightnes where there shal be no knowledge in part, but all perfection, at which time we shal behold God face to face.

1. Cor. 13. d. 12.

Now let vs fall down before the face of our God, with acknowledgement of our faults, desiring him to make vs haue a better feeling of the, and that we may be more & more touched with them, so as wee may be displeas'd with them, to the ende wee maye enjoy the grace that is promised vs in the name of our Lorde Iesus Christ. And that when our sinnes passed, bee forgien vs of him, it woulde please him to guide vs by his holy spirit, so as we may alwayes more and more aspire to the perfection of the heavenly richesse, to the which hee calleth vs, where being rid of all our imperfections, and infirmities of man, we may bee clothed with his heavenly glory, which hath bene purchased for vs by the blood of our Sauour Iesus Christ. That it may please him to graunt this grace, not onely vnto vs, but also to all nations, &c.

### *The lxxxij. Sermon, which is the fyrst vpon the xxij. Chapter.*

Then Eliphaz the Themanite answered, and sayde,

2. Shall a man be profitable vnto God? the vwise man profiteth himselfe.
3. What careth the almighty if thou bee righteous? or vwhat shall he gaine if thou vvalke vp rightly?
4. Is God afraid to reprove thee, or to come vwith thee into iudgement?
5. Is not thy vvickednesse great, and are not thine iniquities infinite?
6. Thou hast taken a pledge of thy brother vvithout a cause: thou hast spoyled him that vvas naked.
7. Thou hast not giuen vvater to drinke to him that vvas a thirst: and hast denied bread to him that vvas hungrie.
8. And the mightie man had the earth in possession: and he that vvas in authoritie dvvelt in it.



Hen we haue too doo with men, if wee can charge our aduersary with any thing, or can finde any thing too reprove in him, we thinke wee haue halfe obteyned our matter: yea I say, when we our selues are in the fault, and there needeth no other iudge to condemne vs, but our owne conscience. If any man accuse me and I finde my selfe culpable: I seeke if I can finde any thing for mee to snatch at in him. And

that will I alledge for mine owne discharge: and why so? For me thinketh that I shoulde so much the more diuert and turne away the mindes of them that shoulde be iudges of my cause, to the ende that they should not wholly stay vpon mee, and that the euill whiche I haue committed, might bee as it were darkened and wrapped vp. The common practise therefore that we vse one with another, is that wee seeke some starting hole, & the same must serue vs to shift off the matter: as when we ca say, what? I haue done such a pleasure for a man: &



if I haue afterwarde offended him, the same ought to be layd in the ballance. Thus we would diminish the fault that we haue committed: or else we alledge thus: though I haue offended in this behalfe, is this man altogether innocent? Now when we come to God, & these things fall to the ground. It is true that we would vse the same talke with god as we do with mortall men. But we are deceyued. And why? what is that we can charge him withall: what can we find blame worthy in him? what seruice can we alledge that we haue done him, to say that he is be-  
 10 holding or bouiden vnto vs for it. Our mouth must needs be stopped in all this, so as there is no more to do but too cōfesse the debt, & with all humilitie to acknowledge the condemnation to be iust without making any replie, or without attēpting the law any further, for we shal get no thing therby. And this is the argumēt that is here handled by Eliphaz. And so we see that of this talk which he hath, may be gathered a good lesson: and he had spoken verie well, if he had applied the same as he should. But he did not wel in applying it vnto Iob. This is it wherein he was  
 20 deceiued. Yet is this doctrine in it selfe & generally profitable for vs, that is to wit, that whē God doth summō vs before him, & stirreth vs vp to acknowledge our faults, it booteth not to seke any reply, or to say, if I haue offended in this behalfe God ought to pardō me: for behold I haue serued him in such a thing, and he ought to acknowledge it, and the same deserueth wel a good turn. Let vs then remoue all these toyes, for they take no place when we appeare before god. And why? For we bring him no gaine, he is made neither hote nor cold (as I say) by vs: and as we  
 30 can do him no good, so also can we do him no harm. This once concluded and agreed on, we see that al presumptiō must be thrown down in vs. And there is no other remedie but with al humilitie to acknowledge the condemnation to be iust. But to the end that this same may the better bee vnderstanded: let vs debate the things in order as they are here cōteyned. *Vberim* (saith Eliphaz) *shal aman profit God? The wise man profiteth himself.* True it is that at the first sight we think we deserue much at Gods handes, when we indeuor our selues to serue & honor him. But  
 40 we be to much blinded herein. For we imagin that God might receiue some commodiū by vs, as though he had neede of vs. But contrariwise, he can neither increase nor diminish: he is in such sort the fountain of all goodnesse, that he wil bōrow nothing of another man: & that which men bring vnto him, is not to releue his necessitie, or to augment him in any wise. If I had neede (saith he) would I come vnto thee? Are not all the creatures in my hande? Furthermōre, we know that God seeketh nothing without his owne Maiestie. So the let vs put away this foolish  
 50 fantasie, that we do bring any cōmoditie or profite vnto God. And rather let vs confesse with Dauid in the xvj. Psalme, that our goodnesse shall not reach vnto him. For let men enforce themselues as much as they will: yet can God receiue nothing at their handes, wherby it might be sayd that he fareth the better: yea and if God should bestow as many benefits vpon vs as wee woulde desire: yet could we make him no recompence, as it is sayde in the Cxvj. Psalme. *What shall I giue vnto the Lorde, for so many things as I haue receiued of him. I can do nothing*  
 60 *but call vpon his name. So farre off is it then that we are able to make God bounden vnto vs, that when hee shall haue bestowed vpon vs all the benefites that may be, we are not able to giue him the like againe, neither can wee do him any seruice at all for it. Thus much concerning the first thing that we haue heere too note. Now if any man would aske the question, wherefore then doth God require of vs, that we shoulde be diligent to serue him?*

Psal. 50. c. 12

Psal. 16. a. 2

Psal. 115. b. 12. 13.

It seemeth that he hath some respect to himselfe. No: there is no consideration but of vs, and of our saluation: God hath no respect of his owne profite, when hee giueth vs the rule of good liuing, and commaundeth vs to abstayne from euill, and requireth of vs to do this or that. God then in the whole lawe hathe no consideration of his owne profite, but considereth what is good for vs, and expedient for our saluation. Let vs do well, and the same shall returne vnto our selues: let vs doo euill, and the same shall returne too oure owne losse and hinderance: as for God, he remayneth alwayes safe and sounde. It is true that (as muche as lyeth in vs) we offende his Maiestie, and abolishe his iustice, and are guiltie thereof. But yet can it not be sayd that we can diminish any thing of God, or that wee can robbe him of that which he hath, or that we can reach vnto him, too do him any iniurie. No truly. Therefore a man shall hurt none but himselfe: and likewise the profite that cometh of him returneth to his owne person. And herein we see  
 the inestimable goodnesse of our God. For hee commaundeth vs diligently, and declareth vnto vs howe wee shoulde liue. And why doth he so? Is it bicause he woulde play the good husbāde? To say, I shall take some profite thereby? No surely. But bicause he procureth our wealth and saluation. If I should serue without respect of mine owne profite, and be so carefull of some mans benefite, that I should go and sollicite him, saying, hee must doo this and that, and bee at him euening and morning too pricke him and stirre him forward to set some order in his affayres, and of all this no profite should redounde vnto my selfe: were not this a token of a rare and singular loue? And euen so dooth  
 our God deale with vs. And yet what is hee? *V*When wee perceyue his infinite Maiestie, and consider how he vouchsafeth too thinke vpon our saluation, and too be so carefull of it: must wee not needes be touched too the quicke. Yea and as it were rauished and astonished at such bountifulnesse? and now what an vnthankfulnesse is in men, seeing that whereas God can win nothing by them, they are become so hardharted and dull, that when hee sheweth them the way of saluation, and exhorteth them too come vnto it, they will not vouchsafe too go one foote forward, but rather go backwarde. There is no excuse when we bee so vnthankfull to the bountifulnesse of our God. There is yet another thing, namely that although our God receyue nothing of vs: yet pretendeth as he were bounde vnto vs. Haue I neede (sayth hee) of any thing that ye bring me? No: for hee can receyue nothing of vs. It is true: neuertheless God  
 50 accepteth our dooings, and maketh account of them, as though they were of some value: according as we see he likeneth himselfe to a husband man that hath a vineyard, which when he hath caused to bee dressed, he gathereth wine of it, or that hath a feeelde, and reapeth corne of it. God in vsing such similitudes, declareth that he doth so account our workes, that they are vnto him as pleasant and sweete sacrifices. And also he sayeth that when we doo good to the poore, it is as if wee did it euen to him, and he accepteth it as done vnto himselfe, euen as our sauiour Iesus Christ himselfe speaketh of it, saying: whatsoeuer ye shal do to one of the least of my members, I accept it as if it had bin done to mine owne person. Seing then that our God abaseth himselfe so farre as too make himselfe subiect to the state and condition of a mortall and corruptible nian, and sayeth that he receyueth whatsoeuer we do vnto our brethren, although we can bring him nothing, and willingly bindeth himselfe vnto vs, when he is not in our debt: on our part, when we see al this, must  
 Cc iij. we

Math. 21. 4.

33.

Mar. 12. a. 1

Math. 13. c.

4.

Mat. 25. d.

40.



we not needs be rauished with admiratiō of this so great a gentleness as our God useth towards vs? So then let vs note well how it is sayd in this place, that when a man shall haue taken paynes to leade a godly and vpright life according to the commaundements of God. It can not be sayde that in all his life he hath profited God any thing at all. He hath onely done himselfe good. But yet oure God to encourage vs to doo well, will accept the things whereby he taketh no profite. He requireth it as though he were the better by it, and declareth that wee shall not lesse our labour thereby, neither that it shall bee a thing vpprofitable for vs. This I say is the intent of our God: when he encourageth vs to lead a good life. Furthermore let vs knowe to what ende this is spoken vnto vs in this place: for we must keepe in remembrance this circumstance that I haue spoken of, that is to wit, that when wee come to make our account before god, we must forget all these foolish imaginatiōs which we conceiue, that we can bring him such gaine as we shoulde deserue ought at his hand. Let all this (I say) be throwne downe. And why? He is not as a creature that needeth the ayd and helpe of another, he standeth in need of nothing, but is content with himselfe. Forasmuch then as our God is by no maner of meanes bounden vnto vs: let vs learne to humble our selues before him, and let vs be sory for our sinnes, yea euen so as we may be vtterly ashamed of them, and desire God too forgie vs them. But why shoulde hee forgie vs, them? It is not for that I can say, hee knoweth that I haue indeuered my selfe too leade a good life, and I haue done this thing and that. For what is there that we can so alledge? Surely nothing at all. And therefore let vs forget all these delays, and acknowledge oure selues guiltie: for when wee haue vsed all these replies, yet can they not reache vnto God. VVhen we haue too doo with mortall men, and vse such flourishes too cover our faults withall: yet are we maruelously ashamed, if it happen that our lie do appeare. VVhat shal then become of vs when we come before our God? And herein we see how the Papists are deceyued. For although they can not deny but that they be in daunger of Gods curse, if he would vse any extremitie towards them: yet will they alledge their satisfactions, and therein play the marchants with God, so that if they haue made default in one poyn, they can make amendes for it another way: yea they haue their workes, which they call workes of supererogation, which God neuer commaunded, these serue to fill vp the holes, when they haue comitted any euill, wherwith God doth vrge them. VVell (say they) if we haue sinned, here is it that shall make amendes for all: yea if the matter were tried by the ballance, yet would there be some ouerplus. To this point are the Papists come, that they thinke it a great absurditie that forgiuenesse of sinnes should be frank and free, and that God should pardon vs of his mere goodnes. They will easily graunt it to be true concerning the trespas, but concerning the punishment, it pertaineth vnto vs to re-deeme it. VVhē men be caried away with such pride: must we not say, that they haue quite transformed God, & that they know no more what maner a one he is? So much the more must we note wel that which is cōteined here: that is to wit, that we shal easily persuade our selues, that God is something profited by vs: which is but mere folly, & a vain fancie. And so whē we shal haue conceyued how high he is, let vs learne to acknowledge our faults with all humilitie & make no reply: for we cā lay nothing to his charge, neither cā we alledge vnto him that he hath receyued any thing at our hands, nother that he is in any thing bounden vnto vs. Thus much for one point. Now it is saide moreouer, that god careth not whither we do wel or ill, or whither we walk vp

rightly or no. VVhē Eliphaz speaketh thus: he meneth not that god shetteth his eies, & that there is no difference of good & ill with him: but he meeneth that for himselfe he forceth not of it. It is true that God as he is the fountaine of all iustice and right, loueth equitie, & if we lead an vpright life, then become we the Image of God. For it is certain that we haue no goodnesse in our selues: But it is as we see the sun shineth here beneth, when he casteth forth his beames. The brightnes that we see here beneth cometh not from the earth: we see the brightnesse vpō the houses, and vpon the earth, and yet it procedeth not from thence: but it is a brightnes reflected (as they call it) which returneth againe as the earth receyueh it: it resteth then vpon the earth. For when we beholde our selues in a glasse, the glasse hath no face: but the face of a man presenteth it self there, and the glasse representeth it haecē againe. So then when we do well, it is not of our selues (for there can nothing be drawne from vs but al filthinesse and beggerie, as we are corrupted of nature) but our Lorde poureth his goodnesse & rightuoufnesse vpon vs. Then if he shew vs the fauor in regenerating vs by his holy spirit, that we liue holily, we are as glassees in the which his image is as it were represented: and this is a brightnesse which commeth frō above, but sheweth it self here beneth. Now for as much as god acknowledgeth al that is good to come of him: this is the cause why he loueth that which is good: as it is impossible that he should do otherwise, seing that he is the wellspring and fountain therof. Otherwise he forceth not in respect of himself: that is to say, for his owne profit, or advantage that he receyueh therby, he careth not how men do liue. VVhen men do the worst they can, shal they thereby take away the rightuoufnesse that is in God? Can they diminish his maiestie: can they abolish his glory & honor? can they shorten the bounds of his kingdom? No, they can not. In this sense then is it sayd, that God careth not what men do: but concerning vs, let vs cōsider if it be not our felicitie to submit our selues vnto him, & to yeeld our selues his obedient subiects. And seing that he hauing no need of vs, neither of our life, nor workes, is yet so carefull that we should lead a godly life: let vs hereby know the loue that he beareth vs: as it hath alreedy bene sayde that hee doth vouchsafe to ioyn vs vnto him, and so to vnite vs, that if we liue well, he sayth his kingdom is established: if we liue yll, he sayth he reigneth no more. And howe is that? Can we so hinder God, that his soueraine dominion should not remaine vnto him for euer? No. And why then doth hee vse such maner of speech? It is (as I haue alreedy sayd) to declare vnto vs howe hee loueth vs: as it is sayde in the eighteenth Chapter of the Prouerbes, where the wisdom of God is brought in saying, that his pleasure and delight is to dwel among men. God speaketh thus to declare vnto vs, that hee will not keepe his goodnesse shette vp and concealed in himselfe, but will poure it out amongst vs, that we may be partakers of it: and that hee taketh suche pleasure so to lighten vs, to the ende we should not bee as brute beastes, but knowe him, and conceiue of him as hee teacheth vs, in such sort as we might be lifted vp on high into his kingdom. After the same manner dealeth hee in all other things: for he delighteth to bestowe his benefites vpon vs, and to giue vs such fruition of them, as hee ioyneth himselfe vnto vs, and vs vnto him. God then is carefull ouer vs, that wee should leade a good life, but not for that hee hath any profite or harme thereby. This is the summe of that whiche wee haue to note. It is saide moreouer. *Is it for feare of thee that he will reprove thee, or goe to Lawe with thee?* Heere it is shewed vs yet more playnely, that wee shall gette nothing, by seekeing delays wyth G O D, as wee are woont too do wyth our

fellowes

fellowes and mates. For what is the cause that men vse  
 so muche cauilling in their controuersies and debates  
 which they haue with men, but to defende themselues to  
 appease the partie: or else to make him afearde, that he  
 should no more prosecute the matter with such rigour?  
 As for example. VVhen any man is assaulted, hee will  
 consider: this man pursueth me liuely: what shall I do?  
 then will hee vse some way to scape: or else hee will set  
 some one at his aduersaries taylor, to put a flea in his eare,  
 as they say: Thinkest thou not that thine aduersarie is to  
 strong for thee? Or else he will styrre vp agaynst him  
 something vnder the grounde: so that the man draweth  
 backe, and waxeth colde, and dareth not prosecute the  
 matter as he had begonne: for he feareth least the mis-  
 cheefe should fall vpon his owne head. So then bicause  
 we are wont to make mortal men afearde, to the end we  
 might escape their hands, and shew them our teeth, and  
 giue them signes that we haue wayes and meanes to be a-  
 uenged of them: we thinke wee are able to do the lyke  
 with God. And what a follie is that? must we not needes  
 be voyde of sense and iudgement? but bicause men be  
 so arrogant as to thinke to practise the same things with  
 God which they doo to their neighbors: therefore it is  
 sayde, thinkest thou that God holdeth his peace for feare  
 of thee? Nowe what is the cause that moueth men too  
 put their aduersaries so in feare? bicause they consider,  
 this man woulde do me iniurie, I must stay him: and al-  
 though he set vpon me, I will giue him the repulse: or  
 else I will finde some meanes by the lawe too repress  
 him. The thing that stayeth vs from troubling one a-  
 nother: is that when we purpose to defende our selues,  
 and the wicked seke to annoy vs, we haue the law that set-  
 teth it selfe betwene both parties: for when we make that  
 our refuge, it stayeth them from executing that whiche  
 they purposed to do: and thus wee proceede, when wee  
 haue too doo with mortall men. But let vs not thinke  
 that God is ledde with any such affection. For why?  
 what can wee do vnto him? can we make him hote or  
 colde, as I haue sayde? So then God dooth not pursue  
 vs for feare least wee shoulde preuent him, and sette our  
 foote vpon his throte: for if he woulde but blowe vpon  
 vs, wee must needes bee ouerthrowne: and they that so  
 rise vp agaynst God, what doo they but breake their  
 neckes? It is as much as if a man shoulde breake his fi-  
 newes and veynes, whiles he laboureth to go vp on high,  
 and can not: hee must needes misse of his purpose, and  
 if hee will force himselfe beyonde measure, hee shall  
 breake and bruse his whole bodie. This is then a deadly  
 fall. So happeneth it when men are come to this diuel-  
 lish pride to lift vp themselues agaynst God. VVe must  
 not thinke then that our God is afearde of vs: for hee  
 will mocke at such ouerweening, as it is sayde in the se-  
 conde Psalme. VVell, it is true, that men make much  
 ado when they conspire together. And especially if kings  
 and princes confederate and ioyne together agaynst the  
 liuing God, and the people also agree with them, they  
 make much ado: but it is but here beneath, and men are  
 but as Grasshoppers, as the prophet Esay speaketh of the.  
 The Grasshoppers haue so long legges that they can leap:  
 but they must needes fall downe againe by & by. So then  
 they wil kepe a great stir here: but will they leape about  
 the cloudes? No. And in the meane season he that dwel-  
 leth in the high places will laugh them to skorne. This  
 serueth to shew where Gods feat is, that is to wit, about  
 the heauens: so that men can neuer reach vnto him: he  
 shall there aboute in his rest laugh them to skorne, whiles  
 they shall make here much ado. So let vs learne, that  
 when God doth cite vs to appeare, and layeth matter to

our charge, it is not for that we bee able to doo him any  
 hurt: it is not for any respect that he hath of himself to  
 stay vs, lest we should preuent to giue the onset vpon him  
 first: no surely. VVherefore then? It is to make vs feele  
 the euill that is in vs, that we might be thereby stirred vp  
 to seeke some remedie, and with true repentance come  
 vnto him, to be gouerned according to his wil. God ther-  
 fore when he punisheth men, seeketh their helth, and in  
 condemning mindeth to acquite them: or else when they  
 be chastised, he mindeth to ratifie & confirme his iustice,  
 to shewe that no euill shall remaine vnpunished. And  
 therewithall also he intendeth too abate mens pride, for  
 that they delight in their sinnes, and glorie therein. God  
 will bring down all those things, when he bringeth them  
 to iudgement. And so let vs learne, no more to flatter  
 our selues, when wee haue any remorse inwardly, and  
 bee condemned by the woorde of God, and men  
 shewe vs oure faultes, and rubbe vs on the galled backe.  
 Let vs learne, I say, no more to vse any startingholes: for  
 we shall do nothing else but marre our market, for wee  
 may bee sure that God is not afearde of vs as though we  
 coulde do him any harme: but hee stirreth vs vp too the  
 feeling of our sinnes, that wee might bee displeas'd wyth  
 them: and by this meanes he reacheth his hande vnto  
 vs, to leade vs to saluation: or else he mindeth to double  
 our condemnation, that we may bee so much the more  
 vnexcusable in that wee resist him, and beside the naughti-  
 nesse that is in vs, do also become so wilful & stubborn, as  
 we wil not bow, whē he goeth about to bring vs back vnto  
 him. This is the summe of that which we haue to consi-  
 der. Nowe Eliphaz addeth moreouer. *Is not thy malice  
 great? and are not thine iniquities infinite?* Truly this is  
 verie yll applyed to the person of Iob (as hath bene al-  
 readie noted) but in the meane season we must holde vs  
 to the generall doctrine, too the ende wee may applie it  
 to our selues, as it is needfull for vs. Let vs note then, that  
 by the mouth of a rude man, which had not such wise-  
 dome as hee ought too haue had for the apt applying of  
 the truth to his vse, the holy Ghost dooth shewe vs what  
 we haue to doo, when wee come too reckon with God:  
 namely too knowe that wee are in euerie poynt guiltie,  
 and by all meanes bounde vnto him, and that hee is no-  
 thing at all bound vnto vs: and furthermore also that we  
 can do him no harme. And that when he bringeth vs to  
 the lawe, and condemneth vs, it is not for his owne pro-  
 fite, but for our saluation and wealth? Yea let vs assure  
 our selues that euen when we be condemned, it is to the  
 ende that we might be afterwarde acquit by him, least we  
 shoulde fall into that condemnation whereinto the wic-  
 ked shall be contrayned to come in the ende. On the  
 other side, let vs know, that when God bringeth vs thus  
 to iudgement, it is to examin our sinnes, and too search  
 out our whole life, to the ende we shoulde be displeas'd  
 with oure sinnes. But in the meane season when wee  
 shal haue ripped vp al that is in vs, & think that we know  
 what is there: let vs vnderstande that wee haue not yet  
 perceyued the hundred part of it. I speake euen of  
 them that haue a cleare sight, and flatter not themselues  
 nor foster any euill. For howsoever it bee, for as  
 muche as men bee dull, and haue a short and dimme  
 sight, it is certaine that they shall not perceyue the hun-  
 dredth parte of theyr sinnes. But God who hathe a  
 farre more cleare sight than wee haue, knoweth them.  
 If wee fall intoo a sinne too daye, and bee manifest-  
 ly conuicted thereof, wee will committe another by  
 to morrow in the Morning: yea and the daye shall not  
 passe without a great number of offences and transgres-  
 sions. And we are euer new to begin againe. For we shall

nor be conuinc'd of one fault onely, or of two, or of three, but of an hundred. And so what shall become of vs then? VVhen a man hath well examined his conscience, and findeth himselfe so many wayes guiltie, and then concludeth that God knoweth yet a hundred tymes more: where can hee become therevpon? Must wee not needes bee astonied at it? must not our heares stande vpright vpon our heades, and we bee plunged in the bottome of death? Thus much wee haue too note vpon this place: that is too witte, that as oft as in hearing the woorde of God preached, the vyces wherewith we be spotted, are condemned: euerie man muste enter intoo himselfe, and make his owne processe, and tarie not till God prosecute the lawe agaynst him, but say within himselfe, Alas I haue offended on this wyse, and not onely once, nor twice, but so many tymes and more. And if I haue offended on this wyse, there are diuerse other wayes: so that if God would turne vp my filthinesse, what a thing would it bee? I should be vtterly vndone. This I say would bring vs too humilitie and repentance: so as wee should not bee so slacke as wee haue beene too approche vnto our God: or at the least wee should bee no more so stubburne to stiuie agaynst his corrections. Yea and let vs bee so much the more carefull too doo thus, because wee see the moste part of men delight and glorie in their sinnes: and where they should fighe and grone, and bee vtterly ashamed, they will bee counted good Christians, yea of the perfectest that maye bee founde. In dedde they will saye generally: I am a man, and all men muste confesse themselves sinners: but yet there is none that doth better than I: I knowe none that hath a better will too liue well than I. And who are they that say thus? Filthie naughtypackes, yea and so filthie that the ayre stinketh of their wickednesse: and yet will they in thys case make a plaine mocke at God. Nowe (as I haue sayde) if wee examine our selues well, there shall remaine vntoo vs nothing but vtter confusion, infomuch that we must needes acknowledge our selues guiltie, not for one sinne, nor for two, but throughly and wholly, knowing that wee are accursed of God, and most miserable, were it not that hee hath pitie and compassion on vs. To bee breefe, wee are heere taught, that men must not confesse themselves sinners before God lightly, and as it were for fashion sake: (as they doo whiche thinke it ynough to say: oh I do not denie but that there bee some faultes in me.) No, we must not do so: but we must make the burthen so heauie as wee can beare it no more. For indeed so shall God be truly glorified: which is not when men say that they haue some small infirmities and imperfections in them: but when with Dauid they speake of the greatnesse of theyr sinnes, and of the multitude of their iniquities. And as Daniell speaketh of it in his confession: who was an Angell in comparison of other men, and yet hee sayeth, I haue confessed my sinnes, and the sinnes of my people. Hee speaketh not as of some small fault: but he sayeth, oure sinnes, O Lorde, are great and outrageous. And so let vs learne too acknowledge what wee are, yea and that in suche sort, as God may bee truly glorified throughly and for the whole. Thus muche for one poynt. And what hope may wee haue that God will receyue vs, and bee fauourable and mercifull vntoo vs, if wee bee not as it were ouerwhelmed with our sinnes that wee haue committed? Oure Lorde Iesus sayth not, Come vntoo mee all yee that say, I am a sinner, there are infirmities in mee: no hee sayeth not so. But all yee that are loden and wearie, whose shoulders dou bende vnder

the weight of your sinnes. These are they that bee called of Iesus Christ, too the ende they may finde mercie in him, and in his grace: and not they that so mocke with God, making a light confession, and beeing not once touched in their hartes. This is it that wee haue to note vpon this worde. Furthermore, to come to such a knowledge, wee must particularly examine the sinnes wee haue committed: for a man shall neuer truly say, I am as it were throwne intoo the bottome of hell, vnlesse hee bee well searched out, and haue considered his sinnes, and marked them well one after another. Vnlesse then we do thus particularly examine our selues, we shall neuer perceyue our iniquities to be infinite and innumerable. For this cause is the matter here couched in this order. For Eliphaz after hee hath pronounced in generall termes, that the sinne of Iob was great and his iniquities infinite, sayeth: *Hast thou not spoyled him that was naked? hast thou not taken a pledge without a cause? Hast thou not withdrawne the brcal from him that was a hungred? Hast thou not denyed him water too drinke that was a thirst? And in the same season wast not thou confederate with men full of violence?* This is the cause why God dooth nowe persecute thee. It is true (as we haue already sayde) that Eliphaz doth Iob great iniurie and wrong: but in the meane season the spirite of God intendeth heere to teach vs the order which we must kepe for to be truly humbled before God, lest wee become hard harted, and by that meanes prouoke his vengeance in stryuing agaynst him. To be breefe, let vs note that men shall neuer feele themselves sinners as they ought to do, except they doo particularly consider themselves, and afterwarde enter into an account as it were by parcelmeale. True it is that wee can neuer make an ende, but wee must alwayes conclude with Dauid: *VVho can vnderstande his faultes?* But yet wee maye not therefore say, that things muste bee passed ouer lightly, and not bee searched out to the ground. If an earthly iudge can bee sharpe witted, and attentiu too heare a processe, which is but for the life of one man: must not we, I praye you, when wee haue offended oure God, haue therein a greater care? yea and when the processe is not criminall, but onely for some small summe of money: yet must the iudge looke ncerely too it, too see whether there bee witnesses too it, whether in their processe they haue proceeded aright, and that the things be verified: and yet the controuersie shall bee but for ten or twentie Florens, for an hundred crownes, or for some other tryfle. And if the iudge doo not his duetie, hee muste needes bee counted guiltie before God as a theefe: for he is worse than a theefe, seeing that he stealeth an other mans goodes and substance, and that which appertaineth to one, he giueth vnto another. And when God dooth so farre honour vs as too make vs iudges of our owne liues, yea and doth it for our saluation: shall we, I praye you, be excused, if we be negligent, and close vp our eies at that which is so good & profitable for vs? It is certain that we shal not. So the let vs wey wel that which I haue touched: that is to wit, that men shal neuer truly know themselves sinners, as they ought to doo, and as it is requisite, vntill they haue examined their liues particularly. And in dedd we see how Dauid vseth the matter. For one fault onely bringeth him into the middes of the sea: when he seeth that hee hath committed so heynous an offence before God, as too bee the cause of the cruell murder, not onely of one man, but of many, whyles he went about to kil Urias. Therefore whe he saw the wickednes of his sin, the enormitie therof constraineth him, not only to think vpon that fault alone: but also to consider himselfe more ncerely,

*Psa. 25. 6. 11*  
*Ps. 38. 45.*

*Dan. 9. 1. 20*

*Psa. 19. d. 13*

neerely, yea and to behold himselfe as in the mids of the Sea, and to condemne himselfe vterly. Thus also must we do. And therefore the popish shrifte was a diuelishe thing, when they would haue men shriue themselues in the priests eare for to spew out their sinnes there, as if a drunkard should goe spew out his wine, when he hath taken in somuch that his stomake is not able too beare it. God then wil not haue vs to make such a confession: for it is cleane contrarie and repugnant to his word. On the other side also hee will not haue vs too saye at one word, I haue offended: and to passe ouer the coales lightly (as the prouerb is heere in this countrey) but to consider ourselues neere at hand, and euery man to enter into his owne conscience, and too acknowledge thus: well, I am not only gilty before God for one fault alone, but for such a fault and such a fault: and not only for one time, but I still fall to it againe. VVhen we examine ourselues thus after suche a speciall sorte, wee may well conclude: Lorde our iniquities are infinite, our transgressions are innumerable. This is it wherein God will be glorified. Thus must the poore sinners be touched too the quicke, and wounded in their conscience, that they may be displeas'd with their sinns. In deede they that confess themselves in generall termes and saye, I am a sinner as all other men are: do well declare that they be not touched inwardly in the bottome of their hart, and that

they cannot tell what it is to know their sinnes for to be displeas'd with thē. But as for vs, let vs learne to searche all our sinnes euen to the bottome: and when wee haue gathered any number, let vs knowe that there is a hundred times more, and let vs be ashamed in ourselues, and acknowledge the condēnation, sighing before God, and saying: alas Lord it is true that our sinnes are many in number, and our iniquities infinite: but let the multitude of thy mercies be poured vpon vs, as Dauid spea- *Pf. 40. c. 13*  
keth of it. For the only way to obtaine forgiuenesse of *Ps. 130.*  
all oure sinnes, is when it pleaseth God too couer them, and of his goodnesse to do them away, and to cleanse vs from them by the power of his holy spirite.

Now let vs fall downe before the face of oure good God with acknowledgement of our faults desiring him to make vs haue a better feeling of them than we haue had: and on the other side too make vs behold his holy maiestie, to the end that being as it were quite thrown downe, wee may bee raysed vp againe by none other meanes but by his mercie and grace which he hath shewed vs in our Lord Iesus Christ. And in the meane season let vs come and yeld ourselues to the great sauoure, as he calleth vs vnto him to reward vs with the crowne of glory, hauing no respect to so many miseries as are in vs. So shall we all say, O God most mightie and heavenly father. &c.

### The lxxxiiij. Sermon, which is the second vpon the xxij. Chapter.

*This Sermon doth prosecute the exposition of the sixth seuen and eight verses, and after ward of the texte beere adioyned.*

9. Thou hast let the vvidovves go emptie, and the arme of the fatherlesse hath bin broken.
10. And therefore the snares do compass thee about, and sodaine feare doth trouble thee.
11. And darknesse maketh that thou canst not see, and the great vvaters couer thee.



Man mighte maruell howe and for what cause Eliphaz heere accuseth Iob of suche crimes as were neuer found in him. For (as we shall see hereafter) Iob had bin a very courteous and liberall man all the days of his life: as he protesteth that hee

hath bin the defender of the fatherlesse, the protectoure of widowes, the eye of the blind, the leggs of the lame, and that his hād was neuer closed to the needie. VVherefore then doth Eliphaz accuse him too haue taken away the goodes and substance of his neighbours by violence: that hee was not pitifull, that hee had bin a cruell man, that he had deuoured his goodes himselfe alone? It seemeth that in these things there is no reason. But we must note that Eliphaz iudgeth of the person of Iob by the affliction: and this is the cause that hee mistaketh all things: as we haue shewed before, that we must beware when God punisheth a man, that wee do not conclude therevpon that hee is a wicked man, and that he is handled according to his deserts: for that is a setting the cart before the horse, as the Prouerb saith. Euen so dealeth Eliphaz, and therefore his iudgement is corrupted. Furthermore that which hee heere propoundeth, must not be simply vnderstanded: but it is as much as if he should exhorte Iob well too consider his whole life, and seeing that he is so afflicted after a straunge fashion, he should conclude that he had bin a wicked man, and that his offences were so outrageouse, that God had powred a horrible vengeance vpon him. As if he should say, see if in the time of thy prosperitie, thou hast not bin cruell: Looke if thou haue not constreynd poore men too

euill things: Consider if thou haue not denied him aide that required it of thee? VVay with thy selfe whither thou haue not bin a cōremner of God: & seeing that now thou remainest yet in it, and wilt iustify thy selfe: it is a token that thou makest a piaine mocke at God, for it is time for thee to humble thy selfe now or neuer. And seeing thou art thus thrown downe, must thou not needes acknowledge thy iudge, and condemne thy selfe? But now thou still continuest in the minde too fight againste God: I must needes therefore conclude that thou arte a mocker & a scorner. Thus doth Eliphaz heere proceede. Heereby we see what a thing it is to iudge so rashly: for we consider neither that which is good in men, nor the vertues that God hath placed in them, and wee vse trifling and light coniectures where no coloure or shew is. Had Eliphaz euer seene in Iob that thing whiche heere he layth to his charge? No surely, as Iob doth afterwarde declare it. VVhy then doth Eliphaz thus reprove him? bycause he is foreincombered with this foolish fantasie, seeing that Iob is grieuouly punished of God, it must needes be that he hath committed some crimes, yea and that God hath vterly reiected him. This is an euil conclusion that Eliphaz maketh. And why? God will sometimes punish his seruants not according to their faultes that they haue committed: but to trie their pacience: and beside that, to shew, that if he deale so with a green tree, what shall become of that which is drie? Furthermore he intendeth to mortify them concerning this world, and to teach them, that the miseries which we suffer in thys world, shall be no hinderance to the blessednesse that is promised vs. though it be hidden, and is not shewed in this world. VVe see then that God hath many causes to



afflict his. Now if we cōclude thervpō, that his afflicting of thē is for that they led a cursed & wicked life: it is the next way to peruert al. But yet ther is a thīg behind that is worse: which is that we enter into foolish cōiectures. And what are they? This mā hath bin to mēs sight a man of a good cōuersation: & how then shall we find in him the cause wherfore he hath deserued to be so delt withal? This is it that giueth vs occasion to dream, and dote as Eliphās doth here. VVherfore we must be more sober & refrain our selues whē we go about to giue iudgemēt vpon our neighbours. And therefore let vs not go to it at aduētures, but let vsexamin well their life: and whē we know a man to bee a wicked person, and a despiser of God, so as his faults be notoriouse: then we may well say, that God punisheth him. And why: to the end that we should be taught by his example, and that the same might be a profitable lesson for vs. Besides that, whē we perceue not in a mā the cause why god shuld punish him seuerely: if any calamitie happē vnto him, let vs stay our iudgemēt, & practise that which is here alledged out of the psalm, that is, let vs be rather pitiful & inclined to the good part, & think, alas, if our Lord would deale with vs according to our deserts, what shuld becom of vs? For we ar no better thā this mā: yea we may say that we be worse, and yet we see how he is plagued. By this let vs lern, that God wil lead vs farder, & sheweth vs that our life is nothing: & that moreouer he intendeth to exercise his diuers battels, and whē they shal haue shewed thēselues patient in the mids of their afflictions, he will haue thē comfort themselues in this, that they knowe there is a better rest prepared for thē in another place. Thus then must we in this cace procede. Now let vs particularly examine that which is touched heere. Eliphās saith, *Thou hast taken a gage of thy neighbour without cause, thou hast spoiled him that was naked.* Heere we see that our sinnes ceasse not to be odious in the sight of God, although mē cōdemne vs not. For if a mā be so cruell to take a pledge of some poore man when he lendeth him at his neede: if he take from him either the couerlet of his bed, or his coate wherwith he shuld be clothed: no mā will sue him in the law for it. For if he should be sued there, he shuld be acquitted. And why: he hath lent him his money, and it was lawfull for him to take a pledge for his assurance. Before men, hee can by no meanes bee constreyned: but we must not therefore thinke to be acquitted before God. And therefore when we thinke and perswade ourselues to be iust and innocent before God, by cause wee haue not bin reprobud before men: wee are deceiued. For worldly pollicie serueth not to bring vs to the perfectiō, that God requireth of vs as of his childrē: it is sufficient that by it we be so maintained that euery man may inioy his right, that the strōgēt carrie it not away, and that deceit, extorcion, iniuries, & outrages be punished. To this purpose should worldly policie serue. But whē we come before God, it is not ynough for vs to alledge, I haue bin no theefe to be led to the galowes, or to bee whipped, I haue murdered no mā that I shuld be condēned to death, I haue committed no crime that bringeth with it eyther bodily punishmēt, or infamie. VVhē we shal haue alledged al this, it is to no purpose. And why: for if I haue born my neighbour but a secret grudge, I am already accounted a murderer before God. If I haue attempted to corrupt & abuse an other mans wife, or if I haue looked on hir vnchastly: lo I am cōdemned as a whoremonger, if I couet an other mā's goods, and seke to draw thē vnto me although mē do not cast it in my teeth, yet am I takē for a theefe before God. VVe may thē out of this place gather a profitable doctrine: which is that we may not flatter

Psal. 41. a. 1.

ter ourselues whē mē cannot charge vs in our whole life that we haue bin sued in the law for any our misdeedes. To be short, though men may iudge vs as righteous as may be, yet must we not thinke that wee bee scaped for that. And what is the cause? he that shall haue taken a pledge for the assurance of his money, is counted before God sometime for a murderer. It is here said expressly, *to take a pledge without a cause.* And why? for simply the thing is not euil of it selfe, neither doth God vtterly reiect it, that is to witte that a man should take a pledge. For if it be lawfull to bie another mans goodes, it is lawfull to take a pledge. Behold, a feild or a medow is layd to pledge, which thing God doth not cōdemne: & likewise if they bring some part of their mouables: the same of it selfe ought not vtterly to be reiectēd: but it is sayde that it is euil to take a pledge without a cause. And how is that? Eliphās addeth his mind, so that we neede not to seeke any other glofe. He saith that Job hath taken a pledge of his neighbour, that he hath spoiled him that was naked. And this is according to that which our lord declareth in his law, namely that the pledges which we take, should not be of that which serueth to a mans ordinarie neede. For if a man be spoiled, and be a colde, if we be so cruel as to take his coate, the same is a kinde of murder. If a mā forgoe his bed for the releefe of his hunger, or lay his couerlet to pledge for corn or other things necessary for his sustenance: he that taketh it, is very vnkind. For so farfoorth as lieth in him, he killeth him: onely he chāgeth the kind of death: & it is asmuch as if a mā wer in danger to be hāged by his own hands, & I wil vntie the rope for him, but in steed of that, I will cut his throte. So then when a poore man shall haue nothing to eate, and shall be constrained to giue away his bed to get meate: this is to villanouse a crueltie, & such as can by no meanes be excused. And therefore our Lord saith in his law, take heed that the pledge of the poore man remaine not with thee al night. VVhē thou seest that the same serueth him to his necessary vse, & that he cannot be without it but he must susteine harme by it: restore it him againe: & if thou let the poore mā haue his bed againe and releue his necessitie, his sides shal blesse thee: & if thou haue restored vnto him his garment, so that he be not a cold, his body shal blisse thee. Cōtrariwise when a poore mā is put frō his bed & diseased through thy wickednes, for that thou hast bin so vngentle that thou woldest lēd him nothing without a pledge: although the poore mā do not cry for vēgeāce, but is as he wer dumb, yet shalt thou be accursed, & his necessity shal be sufficiēt to cal thee to accompt before the iudgemēt seate of god. This is now the mind of Eliphās. Yea saith he, thou hast spoiled him that was naked: that is to say, whē a poore mā came vnto thee, & required to borrow money of thee, thou diddest not cōsider when thou tookest a pledge of him, whether he gaue thee his coate, or his bed, or his potte, or his pāne, so that when he had bread, he knew not how to eate it: for thou hast takē frō him the thing wherof he stood in great neede. VVe see thē that for to walke sincerely before God, & to liue together as brethrē, it is not ynough for vs to kepe the earthly lawes & to do nothing against worldly policie: but we must ascend higher, that is, wee must keepe this equitie of nature, to do nothing to any other mā, but that which we wold that other men shuld do to vs. Therefore let euery man consider well what he wold that other mē shuld do to him, that is to say, what he wold iudge to stād with equitie, if he were in the like neede. Nowe there is none but can say very well, why should we not: for our Lord cōmādeth vs to cherish one another: and when I am hungrie, I am in dāger also to be a colde:

Ex. 22. d. 26  
27.  
Deut. 24. c.  
12. 13. & d.  
17.

Exo. 22. d.  
26. 27.  
Deu. 24. 12.  
13. & d. 17.

60



acold: and he that pulleth my coate of from my backe, dothe not he declare that hee seeketh nothing else but too cut my throte? wee can alledge this reason very well for our selues. Then if we do the like to another, shall there neede any other iudge than ourselues too condemne vs? This is a breste summe of that which we must learne out of this place. Nowe it foloweth afterwarde. *Thou hast not giuen him water too drinke that was arbyst: thou hast withdranne thy bread from him that was biigrie.* Heere Eliphaz sheweth that it mighte bee 10 that Iob was punished of God for that hee had not bin so pitifull towards men as to releue them in their neede. Nowe that we may gather some frute out of this doctrine, wee must leaue the person of Iob, as we haue before touched: and therefore let euery man consider himselfe when God visiteth vs, and dealeth with vs so rigorously, so as wee are compelled too feele our sinnes: I say lette vs examine the matter well, whether it bee not bycause wee haue not shewed suche courtesie towards oure neighbours as was commaun- 20 ded vs, and as wee ought too shew. Heere it is saide, that hee that stoppeth hys eares when the pore crieth vnto him, and requireth aide at his hande, shall crie himselfe, and shall not be hearde. Behold God threatneth vs, that if wee will not voutsafe too helpe them that require aide at oure handes, when wee haue power and meanes too do it, he will suffer vs to fall into some mischiefe, yea the richest and those that lyue most at ease: for God hathe in his hande many rods too chastize vs withall, whiche wee at the firste do not conceiue. Truth it is that they whiche are rich hope 30 they shall neuer fall intoo any perplexitie, and thinke that although trouble and confusion shoulde happen through the whole worlde, yet shulde they remayne in peace. But our Lorde declareth that they whiche will not helpe their neighbots at their neede, nor make any accounte of them, shall come intoo theyr place, and shall not be holpen, neither shall there be any to releue them: no they shall not bee hearde from aboue, and if they flee vnto God, the gate shall bee shut vnto them: 40 as it is saide, There shall be iudgement without mercy to him that would shew no mercy. And it is the most horrible threatning that can bee vsed against vs, when God declareth vnto vs that he will deale with vs without mercie. For what can wee looke for if God haue not mercie and pitie vpon vs? wee must needs all bee swallowed vp. Vndoutedly, God depriueth vs and barreth vs from all hope of his goodnesse, when we be so cruell towards oure neighbours. Therefore if God visite vs, and our afflictions bee great, let vs learne too searche out diligently the cause wherefore, and too examine the matter thus: goto, I haue had meanes to help those that stooode in neede of worldly goodes. But how haue I holpen them? haue I discharged my duetic heere- in? if there were any that had neede of my helpe, haue I indeuered my selfe to help him? if any came vnto me, was I redy to communicate my goodes vnto him? If we knowe that wee haue not done our duetic in this behalfe, let vs sigh before God, and knowe that he sheweth vs great fauoure to put vs in remembrance of our 50 faults. Furthermore let vs note, that all these are fond & foolish startingholes to say, VVhat? shoulde I leaue my selfe bare of mine owne goodes? is not that which God hath giuen me mine owne, to dispose thereof as muche as shall seeme good vnto me, and no more? And if I haue goodes, I haue not stolne them: and if I do no man wróg heerein, why shuld it not be lawfull for me to inioy that which I hold of God? For I giue him thanks for it, ac-

knowledging that it was giuen me of him. I say we will thinke it wel done to alledge al this. For although our lord do giue vnto the riche that whiche they possesse, and though they haue it by a lawfull meane in suche sorte, that they can protest that they haue it of him: yet followeth it not that they may vse ic in suche sorte, as they shoulde haue no regarde vnto the necessitie of another man, or that they should do it but lightly. For wher God bestoweth riches vpon vs abundantly, he doth vs the honoure to make vs his stewards and receiuers. Nowe we see that a receiuer hathe not onely the charge to receiue and heape vp goodes, but also to distribute them when his master commandeth him. Seeing then that our Lord appointeth vs as stewards of the goodes which hee putteth into our hands: hee will also haue vs to distribute them. And where? VVe knowe that he hath no neede of vs to disburse any for him: he wold haue vs then to help our neighbours and those that stand in neede: and therefore they that haue abundace of welth must not alledge, 20 O this is mine owne, yea it is so indeede: howbeit with this condition, that thou shuldest helpe those that stand in neede thereof. But that thou shouldest deuoure it thy selfe alone, God hathe not giuen it thee too that ende. Truth it is that no laue can bee made in this behalfe as saint Paule declareth. For it is not as if a Prince should leuis a subfodie, for he will require some quantitie of the goodes that euery man possesseth, and therevpon must the cessment be made. God dothe vse no such proceeding: for hee loueth those that offer vnto him of theyr 30 mere liberalitie, and (as saint Paule saith) with a cheerefull hart. The rich then must not giue vnto the poore as of necessitie and constraint: but with a free and fráke hart. And therefore if our neighbours bee hungrie and thirly, and we knowing of their necessitie do not releue them: we be not to be excused. For then we haue deuoured and abused the benefits that God hathe put into our hands. VVhen we do thus, I say, it is certayne that God will count vs giltye as murderers. And thus much concerning this verse where it is saide, that hee 40 which is punished of God hath denied to giue a poore hungrie man bread, and hath not giuen him water too drinke that was thirly. No v it is added furthermore, *themightie man in the meane season possessed the earth, and he that had authoritie dwelt therein.* This serueth to shew that the riche men haue no compasfion bycause they liue at ease. For they knowe not what it is to stand in neede, they knowe not what necessitie meeneth: and therefore they are not touched therewith. To be shorte, when they be full, they thinke that all the world is so as well as they. This is the summe of Eliphaz mind in thys place.

Nowe hee applieth the same to the person of Iob. Hee vpbraideth him that the earth was not made for a smal number of men as the rich men thinke, which haue neuer ynough, but dayly are purchasing more and more, saying thus too themselues: This would serue well for my purpose, I must needes get in such a peece of ground. They neede but fixe foote when they haue their full measure, that is to say when they shall be buried: and he that hath goodes ynough to find a hundred persons is yet aferd he should starue for hunger. Like vnfatiable whirlpooles as they are, they wold not content themselues if they had the whole earth in possession, but woulde (if they could) pull the Sunne out of the skie. For it greeueth them that the poore shuld haue so much in common with them as to inioy the brightnesse of the sunne: Thus these whirlpooles would deuoure all, and thinke that the worlde is made for none but them.

Eliphaz

2. Co. 9. b. 7.

Eliphaz reproveth heere such vanitie, according also as it is worthy to be condemned: howbeit he doth not well to applie the same to the person of Iob, and yet this doctrine is profitable for vs. So then let vs vnderstand, that if a man abuse his credite, and cease not to gather deceitfully by cause hee hath alwayes wherewith to compass his matters and too bring them too passe, but is of vnstauncht and vnstanchable couetousnesse, and saith, I will haue such a thing, and I can yet wind in such a thing, and therefore nippeth and pincheth on euery side: it is al one as if he would haue the earth to be made for him alone. And this is it that is ment heereby, saying, that they whiche haue authoritie in the earth dwell therein. True it is that our Lord would, there should be gouernment: it is not amisse that there be rich men and poore: and both are created of God saith Salomon. In so saying he meeneth two things, that is to witte, that the riche should not despise the poore for as much as they are the creatures of God: nor the poore condemne the rich, for as much as God would there should be both riches and pouertie. So then it is very lawfull for a man to haue riches in possession, and to inioy that which hee hath: But yet must he know, that we liue in the world with condition to vse mutuall participatiō one to another, and God doth not only giue an habitation or dwelling to the that can liue on their owne, but also saith that he hath giuen the earth for an inheritance to men. And the same is spoken generally. And therefore although there be some in the world that haue not one foote of lande: yet must they haue a dwelling place in the world, at leastwise for their money, if they haue it not of their owne: yea euen in a straunge country, if they bee not in their natie country, and if God will so trie them. And if the riche that dwell by them, go about to driue them a farre off by spreading of their wings abroad: it is as much as if they were angry with God, and in despite of him would take the whole world into their hand. This is it that we haue to note in this place: and it is a profitable lesson, to teach them which are aduanced too credite, not to be blinded with pride, nor to abuse their authoritie as they are wont to do. Then if a man be rich, let him consider that hee must not therefore occupie the whole earth. If he be in authoritie, hee must not therefore despise the poore which are of no estimation. No: but they must support one another & so behaue theselues, that he which is rich may offer some meanes to the poore to liue with him, and that they may get their liuing honestly when they trauell for his aduantage. Let him that is poore (although he haue nothing of his owne) content himselfe, seeing that it pleaseth God to make him able to get his liuing without doing iniurie too other men: and let them so deale one with another, as the common societie may be mainteyned, and euery man be nurrished and susteyned. Thus then are the rich men warned not to despise the poore so proudly as they were wot to do: and the poore also to walke according to their degree and small habilitie: and all men to liue as though they were lodged in this world by the hande of God and nurrished by his grace. This is the summe of that which we are taught in this place. It is said moreouer, that Iob had sent away the widdowes without any succoure or aide, and that he had broken the arme of the fatherlesse: that is to say, that he had so throwen them downe: that whereas the poore fatherlesse should haue bin succoured, they were rather oppressed. And heere is speciall mentiō made of widdowes and fatherlesse children, by cause the Lord doth specially commend them for that they haue lest succoure. For the wife is vnder the shadow of hir husband and vnder his

*Pro. 22.4.2.*

*Esa. 115.1.16*

protection so long as she hath him alieue: and he also that is come to mans state, is already able too mainteine himselfe. But a poore widdowe hath neither Counsell nor meanes: and a poore fatherlesse child knoweth not what things meane. These therefore are more redy to be spoiled, and therefore our Lord would haue them so muche the more commended: for we are wont to pleasure them of whome we looke for recompence. But contrariwise God intendeth to proue our charitie, whither we will do good to them that are not able to requite vs. And besides that, looke where men be oppressed, there must wee applie such meanes as God hath giuen vs. The same is to be seene in widdowes & fatherlesse children: & therefore God hath commended them vnto vs. Hee ioyneth also straungers with them, by cause they haue not many kinsfolke, nor are alied or lincked too a long traine of friends by whome they might be maintained. So much the more it becommeth the children of God to haue pitie vpon such persons. To be brieue, we see that God in his lawe and throughout the whole holy Scriptures, declareth himselfe to be more greuously offended when widdowes and fatherlesse children and straungers are afflicted: than when any other men are hurt or harmed, by cause that they be destitute of all succoure. And therefore so much the more must we haue pitie on them: and by cause they haue no meanes to requite vs, we shewe ourselues to bee the children of God, when we extend our charitie to them, and also God doth acknowledge the same, and putteth it in his accounts: and therefore let vs not doubt but it is much more profitable so to entreat the straungers, widdowes, and fatherlesse children, than if men had already recompenced vs. Contrariwise when we vex those that as now do lie open to so many iniuries, and do adde euill vpon euill: we are come to the accomplishment of all mischief, and it is a token that wee are voide of all humane iudgment, and become like vnto brute beasts: and therefore Eliphaz (to reprove thys sinne) saith heere, thou hast reiected the widdow and not succoured hir: thou hast not holpen the fatherlesse when he was troden vnder foote. To be short, let vs assure ourselues that the Lord would haue the weake to bee supported by them that haue best meanes and are most able. If we do not so, we shew ourselues not to be the children of God. For wherevnto doth God looke? or wherewith doth he chiefly exercise his mercie and pitie? vpon them that are oppressed and can beare no more. It is saide that wee must resemble our heavenly father. The triall whereby we should shew that we are not called in vaine to be his childre, is when we are become like vnto him. Now we know that although God be pitifull to all hys creatures; and although his goodnesse be poured out vpon all men: yet neuertheless he telleth vs specially that he regardeth them that are troden vnder foote and oppressed through iniuries and violences, and that he will helpe them, and be the defender of the fatherlesse, and mainteine the widdowes and strangers. Seing that God declareth thus much: it behoueth vs to be like vnto him in that behalfe: and if wee do the contrarie, it is a token that we forsake God, and the fauoure that he hath shewed vs in choozing vs to be his children. Thus much we haue to note in this place. Now let vs com to that which Eliphaz saith: For this cause do snares compass thee on euery side; and sodaine feare maketh thee astonished. We must alwayes remember that which hath bin declared afore: namely that this was misapplied to the person of Iob. But therewithall let vs beare in mind generally also, that these things are laid before our eyes, to the end we should know that all miseries and calamities are chastize-

chastizements which God layth vpon vs for our finnes. Truth it is (as hath bin alreedy saide) that God will not punish the finnes of men all alike: neuerthelesse we suffer not any thing but we are thereby admonished to examine our liues, and to sigh and grone before God, acknowledging our selues gilty before his maiestie. Thus much for one point. Furthermore, although God purpose some other end than the punishing of our finnes: yet it behoueth euery of vs to consider himselfe when he is visited of God, and not to shut our eyes when God doth shew vs the light: if the at any time we be afflicted: Let vs vnderstande that God hath laid his snare for vs. And why? For that we were as wild beasts. For if we had walked as the shepe of his fold, he would not haue layd his snares to take vs. No man will lay snares for Eawes and wethers: they are beasts that are easily handled: a mā needes but whistle and they come. So then if we would willingly com at the only voice of our god: he shuld not neede to hunt after vs, nor to lay snares for vs: for so me are wont to do with wild beasts. Let vs know then that if God deale rigorously with vs: it is for that we haue rebelled against him: and therevpon let vs examine oure liues, and enquire whether we haue not offended him. And moreouer when such feare commeth vpon vs that we be astonied therewith: bycause we haue not walked quietly in the obedience of our God. For vnto the that are at peace with him, he promisseth that he will keepe them, although they were beseeged of their enemies: and that although they were in the midds of many dangers, yet shall they be alwayes in safetie, and sleepe quietly and rest vnder his shadow. Therefore if we be astonied with feare: let vs vnderstand that God punisheth vs bycause wee haue not simply walked vnder his obedience. To be shorte, euen as peace is a singular gifte of God: so troubles that come vpon vs, are curses sent from him. I said that peace is a singular gift of God: and howe is that? when we shall haue called vpon God with a true assurance that he will heare vs, and that he requireth nothing else but that wee shoulde come vnto him: it is an inestimable benefyte, and such a treasure as can neuer be sufficiently valued: neither can we obtaine the same but by the meanes of faith, when we know that God is our father in our sauioure Iesus Christ. Now this is not vnderstanded onely of the eternall saluation of oure soules: but also for that in this world we haue the priuiledge to runne vnto God, and to commend our liues into his hands, and to seeke him in all our needes and necessities. VVhen wee shall haue gotten this peace, that we can stay our selues vpon the prouidence of God, and cast all our careks and cares vpon him, it is a singular benefyte that God hath bestowed vpon vs. Contrariwise, whē we are troubled, it is said it is an extreme curse. And why? Is not the state and condicion of man most miserable when hee is in such feare and astonishment, as hee seeth nothing but daungers on euery side of him, and yet cannot come vnto God for to find rest and assurace in him? when man is in such feare, is hee not alreedy as it were in hell? Yes surely. And therefore let vs assure oure selues that although all thinges come too passe as wee woulde wishe: yet if wee haue not peace, it is nothing. Howbeit lette vs note also, that wee must not seeke oure peace in this world, as the wicked do: for so long as they are not troubled nor molested, they perswade maruelouse thinges to themselues, they triumph therevpon, and do all things to spite God withall. VVe must not haue a peace that procedeth of retchlesnesse and bloc-

kisnesse. And why? For they which so triumph in this world, haue neuer any peace, but while they forget God: and that is a cursed peace. It were better for vs to be in trouble that we might come vnto oure God, and seeke meanes to be reconciled vnto him, than too bee so past feeling. Let vs note then that our peace may not be only while we liue at ease: But it must be grounded in God, and haue respect vnto him. In the meane season, let vs know that when we are in trouble, it is God that visiteth vs for our finnes: yea and also by this meanes he calleth vs vnto him to the end we should seeke such peace as he hath promised vs from him. In deede Eliphaz sheweth, that the troubles whereof hee speaketh, and the feare wherewith Iob (as he thought) was seized, were only for that he could not trust in the goodnesse and fauoure of God. And this is a very profitable thing and worthy to be noted. For it may happen that euen the faithfull shall be in great troubles and anguishes (as they are not altogether without feeling) and yet God ceaseth not to giue them light. VVhen they see themselues in this case, as it were in deepe dungeons: yet haue they alwayes some light from God: they feele his goodnesse: and when they haue receiued some comfort, he leadeth them stil foorth so as they be stayed vpon his promise whiche is infalible: To be brieft, what assault soeuer they haue, they alwayes lift vp their heads looking for their saluation fro him. It is as when a man is ready too bee drowned, and God reache him his hand: Behold hee is as though hee were restored to life againe and looketh vp to Heauen. But when we haue no light, and darknesse compasseth vs on euery side, so that wee can perceiue no goodnesse from God, nor that he is minded too shewe vs any fauoure: then are we in a wofull case.

Therefore if we will be assured in all these spirituall battells which we must abide in this world, which are so many feares and troubles as God sendeth to trie oure constancie and stedfastnesse: Let vs determine with our selues to set our eyes vpon this lighte that hee sheweth vs, that is to say, vpon the promises that hee maketh vs which are conteyned in his word. And if we herken diligently vnto them, to stay and repose our selues wholly vpon them: Let vs not doubt but hee will giue vs suche quiet and rest, as we may say, Lord I will not be aferd of any euill, although I shoulde walke in the shadowe of death so that I be vnder the shadow of thy wings and in thy protection.

Now let vs fall downe before the face of oure good God with acknowledgement of our faults, desiring him to giue vs such knowledge of them, as it may not onely cause vs to confesse them, but also to hate them, and too bee displeas'd with oure selues for them, and too seeke meanes to be absolued of God from them, beseeching him also that he will so guide vs by his holy spirit, as we being wholly in his subiection and obedience, may seeke nothing else but to yeld ourselues obediēt vnto his will. And for as much as he commandeth vs to liue together in this world as brethren: let vs continue in this brotherly vnitie which he hath consecrated among vs, and let euery man employ himselfe to help his neighbours to the end that wee may vnfeynedly call vpon him as oure father, and that he may acknowledge and auouch vs for his children: as he hath giuen vs the testimonie of this adoption in our harts by his holy spirit, and by the grace that hee hath shewed vs in our sauioure Iesus Christe. That it may please him to graunt this grace not only to vs but also to all people and nations of the earth. &c.

Psal. 23. 4. 4

*The.lxxxv.Sermon,which is the third vpon the xxij. Chapter.*

12. Is not God on high in the heauen? and behold the heighth of the starres how high they are.  
 13. And yet thou saist, how should God know? can he iudge through the Cloudes?  
 14. Do not the clouds hide him that he cā see nothing? & he vvalketh in the circle of the heauē.  
 15. Hast not thou marked the old vvay vvherein vvicked men haue vvalked?  
 16. VVhich vvere throwvn dovn before their time & their fōundation vvvas as a riuer dried vp.  
 17. And they said vnto God, depart from vs, vvhat can the almightie do vnto vs?



As we saw before, Eliphaz did wrongfully accuse Iob, as though hee had liued wickedly among men: And now perceiuing that Iob did not acknowledge the condemnation too be true: he addeth, that hee is a despizer of God, as in deede men fall into such extremitie when they be giuen to euil, that being corrected at the hand of God they do not returne, but are rather somuch the more hardned. Therefore whē the scourges of God cannot tame vs, it is a token that we are vtterly past hope of recouerie. For the true medicine too bring vs againe into the way of saluation, is that God should shew vs our faults and make vs feele them. They then that so kicke against the hand of God, declare thereby that they are past amendment, and that their diseases are incurable. True it is that this is ill attributed to Iob, but yet we must follow the order whiche wee haue hitherto kept, that is too wite, that seeing the doctrine is good and holy, euery one of vs must take some profyte by it. Let vs firste note, that they which do not bumble themselues vnder the hande of God when they be chastized by aduersitie, declare that they haue no religion nor faith in them, nor aught else but the cōtempt of God. For although we haue bin so foolish as to stray out of the way, and too continue our wicked lyfe while God did wink at vs: yet it is time to amend them or neuer, when God dothe visit vs and as it were constreine vs by force. If God did but speake vnto vs: it ought to be ynough for vs: but when hee striketh vs, hee doth as it were adde some helpe to his word, bycause we are too dull vpon the spurre. Now if this will not amend vs: what should a man say, but that we be as it were children past grace? This is it then that we haue first to note. And concerning the person of Iob, seeing that he which was (as wee haue already declared, and shall see heereafter more at large) of such perfection, was for all that blamed and susteyned such reproch, as to be accused to haue bin a cruell man and an vniust dealer, and finally was counted a contemner and despiser of God: If at any time mē do condemne vs so wrongfully let vs learne to be patient. For God wil suffer vs so to be blamed, to the end we may learne to walke as it were before him, and not to be led away with ambition, nor to hunt after the glory and praise of men, but to content ourselues when our consciences be quieted before God. VVe know that of nature we are inclined to such foolish pride, as we woulde be prayسد: and if there be any goodnesse in vs, we woulde that all the world should know it, and that no man shuld refuse vs. Now you see heere. how ambition is mixed with it, insomuch that it is ynough for vs if mē esteeme vs, and that our pertnesse may bee rayfed heere in thys world: and in the meane season God is quite forgotten. And therefore it is for our profite that our Lord suffereth men to do vs wrong: and that when we go about to do well, they turne it all to euil, so as we be blamed and slandered by them: this tendeth to our profite, to the end that we should learne too haue God for oure iudge, and content our selues when we be allowed of him: and then

10 although the whole world reiect vs, let vs set light by it. And if we thinke this too hard: let vs set before our eies the example of Iob, who farre passed vs in all holynesse, and yet we see how he was wrongfully misused: and this was not done without the will of God, to the ende that he might learne this lesson that I haue spoken of, namely that we must not seeke to be honoured of men, but that it ought to suffice vs to be allowed of God, and that our consciences do testifye vnto vs that hee doth accept vs. Now let vs come to the reasons that Eliphaz vsfeth here.

20 VVhat knowest thou not that god is about? Behold the heighth of the starres how high they are. For as much as Eliphaz accused Iob of vngodlinesse & cōtempt of God: he vsfeth an exhortation. At the lestwise (saith he) behold God. And indeede the only meanes to awake vs whē we are false asleepe, and when we thinke not on our sinnes, or when there is any pride or rebellion in vs, is only too thinke vpō God, and the same will be sufficient to bring vs againe to reason. And why? For whiles wee remayne heere in this world, we conceiue such a fleshy assurance, that we care for nothing, and no maruell: for we see nothing neere vs that can trouble vs, considering that already of our selues we are full of pride. VVell then we must come to God: and when we behold his maiestie, the spite of our teeth wee must learne too cast downe our head, and to reuerence the infinite highnesse that is in him. And therefore the order that Eliphaz keepeth heere is very good: and we ought to obserue it for a rule. As oft as we are not touched with our sinnes, nor do thinke vpon the vengeance of God, but are drunken with oure pleasures, and too bee brieft, do delight in mischief and cannot be broughte too repentaunce, the very remedy is to thinke thus with ourselues: VVell, there is a iudge before whome we must render an account. And what is he? is he a mortall creature? alas, No: when we come to conceiue the incomprehensible maiestie and inestimable highnesse that is in God, wee must needes bee so abashed as to humble our selues, and be no more puffed vp as we were.

40 This is the mind of Eliphaz. Is not God (saith he) on high in heauen: VVhy doth he thus speake of the feate of God, but too discerne him from the creatures and things of this world? Truth it is that God (as he is of an infinite essence) is not inclosed in the heauens: hys maiestie is spred through the whole worlde, hee doth also fill the earth, as it is declared. The heauens do not comprehend thee, (saide Salomon) when hee dedicated the Temple: and God himselfe in his prophet Esay saith, Heauen is my royall throne, and the earth is my footstool. God then is not enclosed in Heauen: and yet is it not without cause that the scripture speaketh so. And why? there is in heauen as it were such a marke of maiestie and glory, that when we lift vp our eyes thither, we must needes be moued therewith. Lette vs beholde the earth heere beneth: true it is that the works of God that are ther to be seene, do stirre vs vp to magnify him. Howbeit for as much as we are not touched with suche a reuerence whē we haue walked about here and ther beneth, as whē we looke vp to heauen, bycause there is a

marke



mark and print of the maiestie & glory of god: let vs not think it strange that the holy scripture, whē it intēdeth to moue vs to honor God, saith vnto vs, that he is there aboue in heuē. And indeed if it shuld be said vnto vs, god is in this world: forasmuch as we be carnal, and our wits alway bēding downwards, we wold fastē him to a pillar, to a house, or to a mountain, or else we wold set him ouer hed & cares in som riuer: such as the fantasies of mē. Now to the end that whē we think vpō god, we might lern to imagin no erthly thing, but passe beyōd this world, and not stay on our own senses & fātāsies: it is said that god dwelleth in the heauēs, to the end we shuld know that it lieth not in our power to inclose him in this world, & to conceiue what he is (for we can neuer cōprehēd him: our senses haue to smal a measure) but rather that we shuld lern to reuerēce him with al humilitie. For this cause it is said that god is aboue in heauē. And if this same wer wel known vnto vs, it is certain that al superstitiō wold easily be redressed: as in deed it is sprong of this, that mē wold comprehend god according to their own capacite, wher as they are not able to hold him. For alway their senses wold faine be occupied in searching out curiously what God is, & ther vpō they forge him, & cōceiue him to be such a one as semeth best to thē: as though god were carnal. And this is the cause why he draweth vs so carefully frō thēce, & sheweth vs that we must imagin nothing of him as we think good: for it is blasphemy & sacrilege so to trāsform him, for that we turne his truth into a lie, as S. Paul speketh of it. Al they that forge idols, & trāsform God according to their own brain, are falsaries: nor for falsifying any publik writing, or matter of record, but for abolishing the maiestie of God: & this is such a heinous treason against God, as it passeth all other. Therefore all they which build such foolish fantasies according to their own appetite, ar gilty of such treson. So much the more thē ought we to remēber wel this lessō which is taught vs here: that is to wit, that god is aboue: to the end that as oft as we speak of him, we may know that our senses shal faile vs, & vanish away an hundred times before we can com to that highnes: & that we must worship him humbly, cōceiuing nothing els of him, but as he hath taught vs by his word. For that is al our wisdome: and (as I haue said) if this doctrin wer wel printed in our harts, the world shuld be purged of al superstitiōs that haue alway reigned in it. How hapneth it that men haue so forged idols, & thought that God was not nigh thē, except they had some remēbrāce (as they say) or figure of him: It was for that men toke leaue to comprehend God, & to think of him that which was nothing so. This was then the fōūtain of all superstitiō: and whē mē did thus make them visible shapēs, it was bicause they knew not the highnes of god, nor his incōprehēfible maiestie. And this is it that we ar taught, whē the people of Israel requiring to haue some visible signe to represent God, saith, we will haue him go before vs: that is to say we wil haue him there as a subiect vnto vs. Howbeit we must not so preace vnto God: but as (I haue saide) we must reuerence him with all humilitie. And furthermore, when men thought to serue God after their owne fashon, and framed lawes for themselves, saying this will be good, & such a thing wil be acceptable vnto God: it was bicause they would make him like vnto thēselues, as though he delited in all the smal toys which they had inuēted: that is to wit, outward things: & so doing they trāsformed god, as though they would pul him out of his heuēly seat, to draw him down hither, or as though he wer a creature, and a fleshy thing. So then wee see, that all these fonde deuotions vsed in the papacie, & termed there the deuine seruice, sprāg of this, namely that they knew not the highnesse of

God: For thē wold they haue cōcluded thus. God is not delired in the things that seme good in our own eies: for he is of another nature than we be: he is a spirit, & therefore must we serue him after a clean cōtrary fashon vnto that which pleaseth our nature: nother must we in this case presume to attēpt any thing of our own heads: but we haue his law, in which he hath declared his wil vnto vs, he hath prescribed vs our rule, let vs hold vs vnto that. This is the sobrietie which God requireth by his word, & wher vnto he wold haue vs to submit ourselues without swaruing any thing at al therfrom. Here vpō Eliphaz saith, *Behold the height of the starres how high they be.* This is according to that which I haue already said: that is to wit, that forasmuch as the creatures here beneath do not moue vs sufficiently to the feare and reuerence of god: we shuld behold the skie: for thē are we the more liuely touched. True it is that it is too villanouse an vnthankfulness yea & a want of senses, whē we are not moued to honour God, though we opened our eyes but only to cōsider the things that lie at our secte. For doth the earth bring forth so many fruts by his own strength: the foode that we receue thēce: cometh it of his own nature & disposition? And therefore although a mā shuld loke no farther but at his feet, it is certain that if he opē his eyes he shal be cōuincēd that ther is a God, whom he ought to worship: but for asmuch as we be dull & grosse headed, that doth not greatly moue vs. VVhat must we do thē? To helpe such ru Jenesse & infirmitie, let vs looke vp on high: & thē must we needs be very brute beasts, if we be not moued at the sighte of the skie and of all the order which is to be sene in the starres, & so goodly & exquisite a disposition, which doth sufficiētly testify vnto vs, that ther is a wōderful maiestie of God. Men then must needs be astonied when they behold the skie. Furthermore sith we know that the sunne and the starres are so noble & excellēt creatures: ther vpō let vs ad that which is taught vs heere: that is to wit, that god is aboue, & that we cāno: reach vnto him. VVhē we know this, must we not needs be rauished with much greter admiratiō: we see that the heathen men which were not taught, were moued to idolatry by beholding the sun, the Moone and the starres. And why? for they saw ther such glory & dignity, as they thought they shuld haue done great wrong & iniurie to the sun, if they shuld not haue worshipped him as god. And it is certain that men in this case can do no otherwise whē they haue no better directiō: yet say I not that the heathē ar therefore to be excused for they haue cōceiued that the sun & the Moone are creatures, yea euē liuelesse creatures which haue no feling: but yet they hauing no scripture nor law to be taught by, could not but be touched with this glory & highnes which appeared in the sun & Moone. By reason wherof they were moued to worship thē & to make idols of thē: & this error shal serue to our cōdēnatiō after another maner. For seeing that God speaketh vnto vs, & declareth himself so fully to giue vs record of his maiestie, & sheweth vs the way to com vnto him, & therwithall doth offer vs as it wer autētick seales in the sun and Moone to ratifie that thing vnto vs which he had spokē by mouth (as ther we see a prooue of it in effect: ) I pray you shall we not bee duple gilty if this cōsideratiō do not moue vs & make vs to worship this gret God & his incōprehēfible maiesty, & to humble ourselues vnder the same. This is the sum of that which we haue to learne out of this place. Let vs now com too that which Eliphaz casteth in Iobsteeth: namely that he did not thinke that God marketh things here beneath. For he chargeth him with this vngodlynesse to say, that God walketh in the circkle of heauen, and: that the clouds are a stop vnto him, so as he seeth not



the state of mé to gouerne them. The thing that Eliphas doth heere lay fallly vnto Iobs charge, is to be seene in all the wicked men of the world. For in asmuch as they perceiue not that God is heere neere vnto them: they conclude; that they are so farre off from him, that they may sport themselues as though he sawe them nomore. They be like these blind wretches, who when they haue no visible shape of God, thinke themselues vterly vndone, and that God is no more among them. If the Papiſts see not a crucifix that may mow vpon them, or if they see not their marmosets, they will say, what now? VVhere is God become? They can no more skill of religion, they know not what christianitie meeneth, they pray no more vnto God, vnlesse they haue their marmosets, and may kneele downe before a blocke, or a stone. And so were the heathen always wont to do. For we see that when the heathen rayled at the law of Moyses, they said that the Jewes worshipped the cloudes and an vncertaine and secret Godhead, bycause they looked but vp to heauenward, and had no images to forge them selues a God after their owne desire. The wretched Papiſts proceede after the same manner at this day, and are altogether like the heathen: and it is impossible that men should do otherwise, vntill such time as God declare vnto them, that it is by another meane that he is neere vnto them.

Now in the meane while what do these wicked mé, which haue no deuotion in them? they thinke, Oh, God is aboue: but he is there in his glory: and what careth he for things here beneath: he will not busie himselfe about them nor meddle with them: neither is it a thing pertaining vnto him or comely for his maieſtie. Thus the wicked take occasion to estrange themselues from God, and to giue themselues libertie to all mischief, saying that God seeth them not. And wee must note this thing well: For were it not that we be staide by the hande of God, and that his word doth stand vs in stead of a bridle: VVe should fall into the like confusion. For when our Lord doth declare vnto vs, that he dwelleth on high, and that hee beholdeth things heere beneath, and that there is nothing hid from him: VVell, wee are thereby admonished too walke as it were before his face. And hath he declared so much vnto vs? Yea, and he worketh also in vs by his holy spirite: he openeth our eyes to the end that we should thinke vpon his maieſtie in all oure deedes and thoughts: and for a greater confirmaton, hee addeth, that his word which is preached vnto vs is as a twoedged sword, so as it examineth all the thoughts and affections, and proceedeth euen vnto the marce of the bones: as is said of it in the Epistle to the Hebrues. To be short, when God declareth vnto vs that he hath giue such a property to his word: the same stayth vs: and if we had not such a bridle, what shoulde become of vs? Let vs note well then this sentence where it is saide, that the wicked vnder the shadow, that they do not perceiue god by their naturall witte, thinke they are scaped his hand: and then they triumph, and willingly perswade themselues, that God careth not for any thing that is done heere beneath, and that heere is nothing but confusion of all things, and that the same commeth not vnto his knowledge. Concerning this which is heere said of the Clouds, that the Cloudes are as a couert vnto God: that is very true, howbeit in farre other sense. For when the scripture speaketh vnto vs of the maieſtie of God: it saith indeede that he is hid in the cloudes: and to what purpose saith it so, but to the end that we should not curiously gad affray as we are wont to do? For we see that men are so ticklish as nothing can bee more: and when

Heb. 4. e. 12.

they speake of God, they dispute of him to no purpose or reason and without all modestie, saying: yea but how is this? and how is that? And when they reason of God, it seemeth they do not only speake of him as of their companion, but as of some one that were inferiour vnto them. VVe see then such diuelish boldnesse in men, that they will enter into the deepest secrets of God, and that they will turne vp all things, and leaue him nothing vnremoued. To be shorte, God must be as it were subiecte vnto them. See wherto we are now come. For this cause the holy scripture saith vnto vs, that God hath the darke cloudes as places to hide himselfe in. And wherto saith it so? It is to mocke at the phantasticalnesse that is in vs. For will we purchase vnto God? VVill we comprehend all his secrets? Let vs come but only to the cloudes, yet are we not come to the starres by a great way. Behoulde, one cloude only doth so lette vs as wee cannot see the sunne. And although his brightnesse come vnto vs: yet know we not in what place he is. VVhen the sunne shineth at noone dayes, if it be a close and a raynie wether we cannot marke the place of the sunne, to say, it is now in such a place. If a cloude let vs that wee cannot see a creature which sheweth himselfe dayly: I pray you how shall wee comprehend what God is? So then the holy scripture mocketh at such pride as is in men, when they will enquire beyond their measure and more than apperteyneth vnto them, and dispute of God at theyre pleasure, and so discouer him, as too leaue him nothing at all. He is then hid in a cloude (saith the scripture:) yea, but it is not for that he seeth not: it is in respect of vs: for we cannot comprehend him: the cloude letteth vs, and our senses are too weake. And for this cause saint Paule saith in the place that I haue alledged, that men do vanish away in their owne imaginations. VVhat is ment by saying that they vanish, but that after men haue wandred this way and that way, they fade away as smoke? Euen at this point are we: but God on his behalfe hath so cleere a sighte, that he can passe through all the cloudes of the world, so as there shall be nothing darke vnto him. And for this cause it is said that he dwelleth in vnapprochable light. This saying is very notable. God then cannot be knowne of vs. And why, seeing that there is nothing but brightnesse about him? This word vnapprochable importeth that we cannot come neere him. The more a man will lift vp himselfe, the further he shall go from him. I meane to lift vp himself with pride and presumption, as to say I can tell what God is, and I will comprehend him as I list. And indeede is not this a diuelish ouerweening? For (as I haue said) no man can attaine to the brightnesse of God, and againe there is nothing in vs but pouertie, weakenesse, and vnabilitie. So then men of their selues cannot approche vnto God: but hee must approach vnto vs, and we must conceiue him to be suche as he doth offer himselfe by his word, contenting oure selues with that which is there contened. But it is sayde that although this way be such, as by it we cannot come vnto God: yet he dwelleth in brightnesse, that is to say, that his eyes are not blinded, but that he seeth and knoweth all things. Now then wee vnderstande howe the cloude is a couert for God to hide himselfe in, yea so as men cannot come vnto him: but yet it is not a couerte in respect of himselfe, so as a man might say, that he gouerneth not all things by his providence, or that he seeth not plainly, not only all that is done here beneath, but also whatsoeuer mé do here cōceiue in their minds. Nowe in the meane season wee must note, that certaine men thinking to honour God thereby, haue imagined that whiche is heere saide, whiche for all that is an horrible blasphemie:

Rom. 1. c. 21.

1. Ti. 6. d. 16

blasphemie: and thus whiles men will honour God after their owne fantasie, they marre all. Some foolish men therefore haue thought, that it was not meete that God should be troubled with vs, & that it should be great derogation to his maiestie thus to gouerne al things. VVhat (say they) shall God be carefull for a flie, for a worme, for a birde of the ayre, and for this and for that? that were a proper thing in deede. Thus whiles men attribute vnto God such an honour, as seemeth good vnto themselues, they spoyle him of his power and maiestie. VVhat must we do then? Let vs learne to honor God, as he requireth it of vs: and let vs not (as hath bene already declared) do him such seruice as we haue forged in our owne brayne: but let vs simply herken to that, which God hath spoken and declared of himself, to that which he hath spokē with his owne hojy mouth: let vs hold vs to that resolution, & let vs know that when wee shall haue knowne God such as he sheweth himself in the holy scriptures, we may glorie him, as it becōmeth vs, for that is also the due honor, which he requireth, and alloweth. Now when it is sayd in the Scriptures, that the prouidence of God and his mercie is stretched out euen vnto the brute beasts, & that there is nothing but it is suitered by his hand & power: herein is first declared vnto vs his power: and besides that we see his infinite goodnesse in that he is carefull eue for the wormes of the earth, and in that a birde of the ayre falleth not to the ground without his wil, foresight and ordinance. And behold: what goodnesse is there in God, who vouclisafeth to haue care of so vile and despized things, which we also set so litle store by? Furthermore thereby we may also cōclude, what loue he beareth vs, according to the reasons and proufes of our Sauour Iesus Christ, how much more worth are you thā litle sparowes? Now if they be nourished of your heauely father: thinke you he hath no regard to maynteyne you, or thinke you that you are not alwayes vnder his wings, or that he turneth not all things to your saluation, or that any thing happeneth vnto you without his good wil: Thus must we honor God, not bringing him in subiection to our senses & fantasie, but accepting al that he declareth vnto vs of himselfe in the holy Scripture. If we do so, we will no more say, God walketh in the circle of heauē, & therefore medleth not with our matters, it were an vnseemely thing for him to be troubled with humane and earthly affaires: wee will speake no more on that sorte. And why so? for God needeth not too take pleasure in idlenesse. It is a beastly opinion which they conceyue of God that would shut him out of this worlde, and thinke that all things are not gouerned by his prouidence and power, saying: tush God is of such glorie, as he muste be aboue in a happie life: he must haue no care of any thing. This is as much as to change God into an other shape. For our God (as I haue already sayd) is not like vnto mortall men, which do place a great parte of their felicitie in liuing at ease, or in rest and idlenesse. God is not troubled as we are: he needeth not to breake his braynes about things, to trauallye with his hāds, with his feete, or with any thing els: he gouerneth all things: & by what meanes doth he it? Is it by remouing himself? by going? by cōming? by framing of things? by making great discourfes? No truely: but he gouerneth & mainteyneth all things by his worde alone, which is of such strength, that all creatures muste needes obey it. So then we know that God doth not walke there aboue as it were in galleries, but filleth the whole world: and we muste behold him as alwayes neere vnto vs. And bicause that on our behalf we be neere vnto him, we must walke as before his face, knowing that we cannot go one toote but he beholdeth vs, and that all things are marked

out before him. This is the brieve summe of all that wee haue to note vpon this place. Now Eliphaz asketh Iob: *Whither he haue marked the way of the elders, and what is the come of the wicked, who (sayeth he) are rooted out, broken and ouertrowne, and their foundation, that is to say, as their stabilitie was as a riuer runne out and dried vp.* Here againe Eliphaz confirmeth that which he had sayd afore: that is to witte, that from the beginning men haue knowne the wicked to be punished. True it is that God (as wee haue declared) hath alwayes giuen some exāples of his iudgements, to the end that men might be kept in feare: according to the saying of the Prophet Esay: *The Lorde shall execute his iudgements, and the inhabitants of the earth shall learne rightuoufnesse.* Therefore when wee see that the Lord stretcheth out his arme, to chastise the wicked, and sheweth himself to be their iudge: it ought to moue vs to feare him, and to loue him. God then hath at all times giuen some tokens that men must needes come to accompt before him, and that iniquitie shall not remayne unpunished: but yet he doth not punish thē, that offend him, all alike. And therefore we may not make it a general rule, that the wicked are punished in this worlde: for then it needed not to referue any iudgement to the latter day. VVhat should become of the immortalitie of mens soules? what should become of the hope that we haue of the resurrectiō? all that should come to nothing. So then Eliphaz marreth all, when he maketh a general rule of the particular examples that God hath shewed. But the thing that we haue to note is this: that when God hath punished the wicked that lifted themselues vp against him: although the same haue bene done but once, yet we muste conclude, that, although there be many wicked mē which are spared euen to the end, and after they haue liued in al voluptuousnes, die in a minute of an houre without any languishing, yet must they needes come to accompt. But when shall that be? let vs patiently tarie till that which is now hid frō vs, be reueled. This is then the brieve summe of that which we haue to note vpon this place. Now in the meane season let vs waigh the wordes that are spoken here: which are, that the wicked for a time may vaunt themselues, yea euen so farre as to rayle against God, and to do things in despite of him: As Eliphaz here reporteth of them that they say: *Get thee from vs, and what can the Almighty do vnto vs?* VVe shall see then this rage so furious in the wicked, that they will by no meanes knowe God, but do things to spite him withall, as though he had no more power nor authoritie ouer them: But in the end God can pull thē downe well ynough. Now in the meane season Eliphaz vpbraydeth Iob here that he sayde, that these menne missed not to haue their houses furnished with goods: for it seemed vnto him, that by this Iob ment to denie the prouidence of God. But it is cleane contrarie: for the confesion which Iob made is altogether such as we ought to hold it: that is to say, that when God spareth the wicked, and they seeme to be so happie, that they do nothing but mocke at al religion, & the same remayneth unpunished: neuerthelesse we must surmount such temptations, and not be afraid to cōclude, that God is iudge of the world, and will shewe himselfe for such a one although presently wee see it not. Lo then this is a right and sound confesion which Iob hath made. But it was mistaken by Eliphaz. Now we haue already declared these wordes: to wit that the wicked will say vnto God, *Get thee from vs.* Not that they so speake: but that they see from al knowledge as much as in them lieth & willingly and wittingly become brute beasts, as it is seene. If a man speake to these scoffers, which seeke nothing els but to take their pleasure, if a man speake vnto them, (& say) of

the iudgement of God, and threaten them therewith: it is a matter to stirre vp their choler. Yea and if it lay in their power they would haue the whole holy Scriptures brēt, that men might neuer more speake of it. And wherefore? it is euen as a maifestour which neuer would see neither gallows, gibet, nor iustice, nor any thing els. To be short, he would that there were no more gouernement in the world. So the wicked coulde finde in their hearts to destroy the maiestie of God, if it lay in their power. In the meane season they refuse all doctrine, they stop their eares, and they blindfold their eyes, that they might neither see nor heare. To be shorte, they withdraw themselves, as much as they can, from the obedience of God, and would by no meanes be subiect therevnto. And also euen among our selues we see some that counterfait the great Christians, which are contented to say at one word, well, we must obey God, and the woorde must be preached: but yet they would haue a man tell them a tale, of I wote neere what, so he rubbe them not on the galled backe. Such men (what protestation so euer they make) do well declare that they seeke nothing else, but to be estranged from God: and to say vnto him, *Get thee from vs.* For although they vtter not this blasphemie with their mouth: yet men see well ynough what their minde and will is. Well, for our part, let vs learne to walke before God in feare and carefulnesse: and for as much as he is come once neere vnto vs, let vs pray him so to continue with vs, that we may neuer be estranged from him. And seyng that his woorde is so familiar among vs (as he doth daily communicate the same vnto vs, by the preaching of his holy Gospell:) let vs beholde him in the same, and

desire him to lift vs vp above the clowdes: yea euen vnto heauen by the sayth which he hath giuen vs, and that wee may increate more and more in the same, vntill he haue fully ioyned vs vnto himselfe: to beholde perfectly that which is now hidde from vs: and to be fully fashioned accerding to his image in the name of our Lorde Iesus Christ.

Now let vs fall down afore the face of our good God, with acknowledgement of our faultes, desiring him to make vs so to feele them, that wee may learne to be displeased with them, and to sigh and grone, not for our calamities and afflictions which wee suffer, but especially for the offences which wee haue committed: knowing that when our good God layeth his roddes vpon vs, it is to drawe vs to suche knowledge of our sinnes as might make vs sory for them, and driue vs to aske forgiuenesse of the same, and seeke the remedie which he hath promised: that is, that we running to him, and seeking to be ridde of al our sinnes, should couet nothing but to please him in all things, and to dedicate our selues to his honor and glorie: praying him so to augment in vs the graces of his holy spirite, as wee may constantly perseuer in his obedience in the middest of al the stumbling blockes and afflictions that may happen vnto vs, vntill he haue gathered vs into his heauenly rest. That it may please him to graunt this grace, not only to vs, but also to al people and nations of the earthe, bringing backe all poore ignorant soules from the miserable bondage of errour and darknesse, to the right way of saluation, for the doing whereof, it may please him to rayse vp true and faithfull ministers of his word, &c.

### *The lxxxvj. Sermon, which is the fourth vpon the xxij. Chapter.*

*This Sermon doth still prosecute the .15. .16. .17. verses, and some other part of the Texte therevnto annexed.*

18. Yet hath hee filled their houses vvith treasure: lette the intente of the vvicked bee farre from mee.
19. The righteous shall see them, and laugh at them, and the innocent shall mocke them.
20. Oute substance surely hath bene hidden: and the fyre hath deuoured the remnant of them.
21. Acquainte thy selfe vvith him, and deale vvith peace, and thereby thou shalt haue prosperitie.
22. Receyue the lavve of his mouth, and lay vp his vvordes in thy heart.



He beganne yesterday to declare to what end this saying of Eliphaz te-  
deth, where hee reproveth Iob for  
saying, that God suffereth the wic-  
ked to prosper, and punisheth them  
not, as it is truth in deed, according  
to the iudgement of the worlde. E-  
liphaz and his fellowes had sayd, that God doth neuer so  
delay his iudgements, but that they appeare heere a-  
mongst vs: which is against experience: So that the saying  
of Iob is true, that wee must patiently abide till our God  
set all things in order againe: which shall not be done in  
this world. VVe must then walke in hope. And hope im-  
porteth so much, that wee shoulde not haue our syghte  
stayd vpon things presente, but that although all things  
were out of order, yet we must quietly abide Gods plea-  
sure. Eliphaz groundeth himselfe vpon this point, that if  
we consider the couise of the world, we shall see that god  
hath at all tymes punished the wicked. True it is, (as wee  
haue oftentimes sayd) that God hath always giuen some

tokens of his iudgements, for to keepe men in awe: but  
so farre off is it, that hereof we shuld make a general rule,  
that the same is contrarie to all reason and truth.

Now let vs come againe to that which hath ben already  
begonne to be handled. Eliphaz speaking of the wic-  
ked, attributed vnto them suche a pride, that they vtter-  
ly refuse God, and will not haue him come neere them,  
Nor that they doe vtter suche wordes with their mouth:  
but bycause they can not abyde that God shoulde bring  
them vnder his subiection, as it is scene. Then till suche  
tyme as God hath tamed men by his holie spirite, they  
can not beare the yoake, euery man woulde haue liber-  
tie too doe as hee listeth: But heere is mencion made  
of them whiche haue bene hardened a long tyme, and  
are wearie of all good doctrine, and so hate it that they  
would wishe that they myght neuer heare more wordes  
of it. The number of such men hath always ben to greate  
as it is at this day. Furthermore when they are gone so  
farre astraye, as they refuse the Doctrine of GOD:  
they do all things to spite him withall, as though he could  
doe

do nothing against them, and say, *what can the Almighty do vnto vs?* Truth it is that they will not spue out such blasphemie: but yet they walke boldly like murderers, so as they care no more for any threating, but make a mocke at all things: and vntill the hande of God vrgeth them, and constraineth them, they will go on still in their wickednesse. Nowe this is asmuch as if they should affirme, that they cared not for any thing that God can do vnto them: and so to be short, we see, that Eliphas ment here to declare howe far men passe their boundes, when they have a while continued in mischief, and are become so diuelish, that they can not abide to be admonished, and brought into the right way: namely that they desie God as though he had no more authoritie ouer them. And it is not onely in this place that we see it so: would to God we had not exaple therof before our eyes. But let vs note that which hath bene touched: namely that the holy Ghost ment to shew vs here as in a glasse, whether men fall headlong when they are a long time noozled in their finnes: that is to say, that there is such brutish beast inesse in them, as they runne with their heads against God. For there is no more remorse of conscience in them, as Sainct Paule sayth: their consciences are rockt fast a sleepe, so as they make no more doubt of any thing. And it serueth to the end that wee should walke in feare, and pray vnto God that he suffer vs not to come into such extremitie. Now let vs go on foreward with the saying of Eliphas. He asketh of Iob, *whither he haue marked the way of such men or whither he hath taken good beede of it.* They which expound this sentence, as though Eliphas reproched Iob for folowing them, or fashioning himself like vnto them, are deceyued: but rather he intendeth to say, that Iob is a man al togidier without iudgement, for that he doubteth whither God punisheth the wicked, seing he hath alwayes perceyued that he doth it. But herein is he deceyued, for that he sayeth alwayes. That might haue well bene: but yet God hath not ceased to reserue many punishments vnto the time too come. He ouerthrew the citie of Sodom with the others neere vnto it: but hath he done the like to all other townes, that were so giuen ouer to euill? No truly. He did once send a flud ouer all the world: yea but it was but once: and yet we see that men haue not ceased to prouoke his vengeance vpon them. Yea: but we must not appoint him a lawe to punish finnes alwayes alike: he will deale as it pleaseth him, and we must content our selues with the order that he taketh. Yea truly for (as wee haue shewed) if he reserued no punishments, it would seeme that there should be no iudgemēt, and that we should no more come to any accoūts. And if all things were so perfectly restored in this worlde, that there were no more to be wished for, nor any thing to millike: then would there be no more of the resurrection. Therefore it behoueth our God to vse suche meanes, as he do: but only giue vs some examples whereby we may know that finnes shall not remayne before him vnpunished, & that whereas he delayeth vs as now, and holdeth vs in suspēce till the latter day, it is to the ende that wee should not fixe our mindes here beneath, as though things were already so accomplisshed, that there were no more to be wished for. This is then a brieue summe of that which Eliphas minded to say in this verse, *hast thou not marked the wayes of the worlde?* for this worde *worlde* significth sometimes antiquitie: as if he should say, it is not now that God beginneth to punish the wicked, but the histories of olde times do shewe vs that he hath alwayes done so: it is so long ago since Sodom and Gomorrah perished, it is so long ago since the fludde was. Know thou then that God hath brought the worlde vnder this rule, that he wil deale

with men according to their deserts. Furthermore Eliphas hauing spoken of the punishment of the despisers of God, and of those that were gone so far out of order that they mocked at his power doth yet more aggravate their malice when he sayth, *neuerthelesse God hath filled their houses with treasure.* For if menne were not bounde vnto God, they might well excuse themselves in that they do not yeelde themselves subiect vnto him: but all excuse is taken away, and men are guiltie of such vthankefulnesse, that they must needs remaine amaze, when hauing perceyued that God by fayre meanes draweth the vnto him, yet they haue set themselves against him, and would not by any meanes abide that he should winne them. Nowe we see what Eliphas ment by saying, that God had filled their houses with treasure. It is true that all men generally are bounden vnto God, for asmuch as they be created, placed in this world, and mainteyned there by him: but when God declareth himselfe vnto man more peculiarly: that is done to make him so much the more inexcusable. As how? Thus: to a man that is in prosperitie God sendeth all things as he would wishe: the same man hath lesse cause to murmure against God, than an other which is afflicted and tormented many wayes: and when the riche menne, and those that liue so at ease, turne the head againe, and play the restie lades, it is certaine that the same is to be compted a more haynous offence. And not without cause for this gentie handeling which God hath thus shewed vnto them, ought to soften their hearts: and although they were stubburne of nature, and had some fearcenesse in them, yet God when he intreated them so gently, he meant too winne them by that gentlenesse. Seing then that they be so wilde: their offence is doubled. And this is it that Eliphas ment in this place. And therefore lette vs on our parte learne to way aright the graces which God bestoweth vpon vs, and the benefites which we receyue at his hande, which are vnto vs as many warnings to yeelde our selues obedient to him: and so fare forth to honour him, as to committe the gouernement and maystetship ouer vs into his handes. For if we bee bounde vnto a mortall man: although he vsurpe authoritie ouer vs: yet wee will take it at his handes. And why so? I am bound will we say, nature teacheth vs that. And howe much then shall wee acknowledge our selues bounden vnto our God, for the benefites which he hath bestowed vpon vs, to him that hath created & fashioned vs, to him that maintayneth vs, to him that so many wayes sheweth himselfe a father vnto vs. How can wee yeelde vnto him that which wee owe him? And therefore (as I haue already touched) let euery of vs looke well into himselfe, and consider the benefites that God hath bestowed vpon him, to the ende they may all be helpe vnto vs, to bring vs to his obedience, so that he may peaceably raigne ouer vs, and guyde vs, & we by no meanes rebel against him. And specially when God shall haue dealt so fauourable with vs and poured our his liberallie vpon vs: let that serue to make vs tractable vnto him, and lette vs not desire God too estraunge himselfe from vs. For if he should withdraw himselfe from vs what shoulde become of vs? should wee not thinke that all the benefites which wee haue and receyue, proceede of nothing else but for that God is neere vnto vs? And if God were not with vs, what good thing coulde wee haue, seing that all cometh from him? So then the state and condition of men is miserable, whē they assay to flee from the presence of God: seing they seeke nothing but all mischief. Wherefore let vs learne to tumble our selues when God shall haue filled vs with treasures: and let vs not do as horses that are to satte, which kicke agaynst their mayster: as God

*Dcut. 32. 15.* Vpbraydeth the Jewes in Moyses song. Lette vs not be like vnto hories which are to well fedde, but let vs submit our selues vnder the subiection of our God: knowing that although wee haue receyued a great number of good things at his hande, in a minute of an houre he can bring vs to pouertie: if he haue made vs fatte, we may in short space become leane: he needeth but to blow vpo vs, and behold all our wealth shal vanish away. Seing it is so, then lette vs walke alwayes in feare, acknowledging the good things which we inioy, to come of God, and doing him homage for the same: knowing that wee could not inioy them, if it pleased him not to continue his grace and fauour towards vs. Thus the riches shal be happie and blisfed, and honours and pleasures and suche like things shal not be meanes to make men dronke and to bring them asleepe: but rather to make them watchfull, and to put al things in Gods hands: as if they should say, Lorde it is truth that hitherto thou hast vsed such goodnesse towards vs, that wee haue liued at our ease. But what? if thou shouldst but turne away thy face, behold we were vtterly vndone. So Lord, as thou hast mayntained vs and preserued vs vnto this time: let it please thee so to continue euen to the ende. Nowe Eliphaz sayeth here, *that these were destroyed before the time, and that their foundation was as a riuer that is runne out.* VVee shall see it sometime happen to the despisers of God, that when they haue hoped to atayne vnto maruolous things, God shall throw them downe, and they shall be disappointed of the vayne hope which they shall haue conceyued. VVee see it then: yea and although God suffer the wicked to liue and die in prosperitie: what is that to the purpose? for if we consider the present life: I pray you of what continuance is it? VVee liue in deede: but yet man shall be alwayes such, as the holy Scripture describeth him to be, that is to say, as an hearbe that is greene. But alsoone as the winde bloweth vpon it, it withereth away: alsoone as the sythe passeth ouer it, the graspe becommeth haye, his sappe is dried vp, & it perissheth by and by, there needeth but one broyling heate of the sunne, and all is burnt vp. So then wee knowing the frailtie of our life, ought not to thinke it strange, that we be compared to a riuer that is runne out and dried vp: or to a riuer which runneth in such wise, that if there be some water as now: shortly after it is not such as we haue seene it to be. This is a naturall thing. But Eliphaz speaketh here of a riuer that is so broken out of his bankes, as afterward it drieth vp, and hath no more his course. Eue so fare the wicked, which are become so bold, as they thinke they shall neuer faile: but they shall be so wasted, that there shall not remayne one droppe of strength in them. So then if wee take not this sentence according to the minde of Eliphaz: we may gather a good and profitable doctrine out of this place: that is to say, that although God do not punish the wicked at the first, eue in this life: but spareth them: yet they cease not to be like vnto a riuer that runneth out: there is no soundnesse in them, yea and they shall perissh before *their time.* And why, before their time? because they persuade themselues that they shall liue here for euer, and thinke that their felicitie shal continue alwayes: but God cutteth off there life, and laugheth them to scorne: And when they say my soule fill thy selfe, and thinke that they should swallow vp the whole worlde: they shall be but a straw breadth from their liues ende: for God throweth them downe. It is not without a cause then that he sayth, *that they perissh before their tyme,* for they are disappointed of their hope when they promise themselues long life: and our God cutteth them shorte, as it is sayde of them, that they are, as if a man should cutte the threede of a weauers webbe. It seemeth that the threede shoulde go still on, when wee see the weauers worke apace, but the threede breaketh and the webbe ceaseth. So happeneth it to the lyfe of man, when we thinke to go forward, and it seemeth vnto vs that we shall neuer haue an ende, we are become dronken with our selues, and beholde, in the meane season God cutteth of the threede, and there is no more to do. Let vs then minde this doctrine here, so that when wee know the shortnesse of our lyfe, wee may so consider the heauenly inheritance which is promised vs, that our expectation may be settled there, knowing that all they that lay their foundation in this worlde, haue no great surenesse, because they builde vpon the water, or in the ayre. All that then muste vanish away: as wee see that God punisheth the presumptio of them that buyld in this world, & put their trust in things present: he sheweth the that they do nothing else but buyld in the water, or in the ayre, as we haue sayd. There is nothing but the kingdome of heaue that is certaine & vchageable. VVee must then be grounded there: that is the true stay, as the Scripture speaketh of it. This is a brief note of that which wee haue to marke out of this place. And that wee may yet profit more by this doctrine, lette vs way this saying, before their time, that the wicked shall be destroyed before their time, because our God taketh them hence, as if he should pull them vp by the rootes by force. For they fasten themselues here vpon earth, as though they should neuer be taken away: they take roote here, but it is onely in imagination. The wicked then and the despisers of God shall take such roote in their pryde, that they shall thinke they haue a foundation an hundreth foote deepe in the earth, and that it is impossible to shake them: yea, but God will giue them but a litle fillup, and they shal be ouerthrowne: for this roote is but imagined. And so it is not without cause that he sayeth, the wicked perissh before their tyme. Neuerthelesse, let vs hold fast that which hath bene shewed: that is to say, that if the time continue long, and we do not perceyue that our God will repress the wicked and despisers of his maiestie: let vs not therefore be discouraged. Let vs walke on still, and suffer God to vse his libertie: that is to witte, if it seeme good vnto him, let him chastise the wicked in this worlde: if not, let his iudgement be hidden from vs vntill wee come to the latter day, when all things shall be disclosed. Eliphaz sayeth moreover, *that the righteous shal see them and laugh at them, and the innocēt shal make a mocke at them.* It seemeth at the first sight that this is not couenient, seing that the children of God ought to folow their heauely father. VVee know that God is inclined to mercie and pitie: and when men mocke at them that are afflicted, the same is not without crueltie. How is it then that the holy Ghost attributeth such an affection to the children of God, as to mocke at the wicked, when they see them so throwne downe? Let vs note first of al, that for to behold the iudgements of God aright, & to take some profite thereby, we must be purged of all our carnall affections: we must not be led with a desire of vengeance, nor be moued with excessiue passions, as wee are wont to be: all that muste be ameded in vs, and we must haue a pure and cleere sight to behold the doings of God. If we be thus disposed, we may then without any crueltie mocke at the wicked, whē God destroyeth them: as in deede wee muste like well of the iudgements of God: and finding them good, wee muste also reioyce at them, because that our saluatio is thereby aduanced, and God thereby declareth his loue that he beareth vs. Let vs learne then that when God punisheth the finnes of the wicked, we haue matter to reioyce at. Yea but wee muste knowe wherefore. There are two causes:



we haue cause to reioyce, for that God thereby declareth himselfe to be a iudge, and his glorie and his maiestie do therby appeare. Lo this is a matter of reioysing: for as oft as our God sheweth himselfe, & giueth vs some triall of his strength and power to glorifie him, it behoueth vs to reioyce at it. For what greater ioy can we require, than the presence of our God, and that he should thus draw neare vnto vs? And for the second cause, God thereby declareth that he hath a care ouer vs as ouer his children when he punisheth our enemies, and those that troubled vs and deli- 10 ourrageously with vs. God thē by chastising the wicked, doth ratifie & cōfirme the loue that he beareth to the good & faithfull men. This is againe a secōd cause of ioy. But yet wee must (as I haue sayd) be cleane purged of all detire of vengeance, and of all malice. To be short, when we haue put of all that is of our flesh, & the spirit of God guydeth vs, we shal haue a right and pure zeale, to reioyce at the fall of the wicked, and to take some profite by the iudgements of God. There is yet one thing to be noted, which is that where it is sayd, *that the righteous shal mocke 20 at them whom God ouerthroweth and destroyeth*: the same is not ment of all those that are afflicted: for there be many whom God chastiseth for their wealth, whiche are not men altogether past amendment: and he punisheth them only in their bodies, to the end that their soules might not perishe. But heere is no mention made but of the reprobates. VVee know not whom God hath vtterly reiectēd, except he shewe them vnto vs, as he did them of Sodom and Gomorria, and those that were destroyed by the floude. Here we haue a certaine testimonie of the extreme 30 vengeance of God, for there was no place of repentance left for those wretched persons, bicause they made themselues vnworthie of mercie. Of these then & other such like we may reioyce. But when God shall chastise our neighbours, and wee know not yet whether he will haue pitie on them, we must haue cōpasion on their miseries, and be so moued with the iudgements of God, as we may conceyue hope that he will send some release to them that are so afflicted. Too bee shorte, thus muste wee put this texte in practise. True it is that this doctrine thus briefly touched, might bee darke: but if euery man note well that which I haue touched, he may afterwarde more at large thinke on it: and so the things that are thus briefly touched, may neuerthelesse content vs. First of all I haue sayd that we must vse such gentlenesse towards all our neighbours, as to wish their health, and to be sorie for their euils: as S. Paule teacheth vs that 40 the rule of charitie requireth. Lamēt (sayeth he) with them that suffer. And we see that the children of God haue alwayes had this affection and zeale. Yet if we see that God punisheth finnes, we may also reioyce at it: yea and for as much as God therein declareth and sheweth himself vnto vs, our faith muste be the more and more ratified and confirmed in him, when wee see that he hath a care ouer mankind, and that all things are guyded by him. Now it followeth, *that our substance is not consumed*. True it is, that worde for worde it is, *if our substance be not consumed or bidden*. For the Hebrue worde signifieth two things: properly it signifieth to hide: but bicause when a thing is hid, it is no more seene, & it seemeth that it is quite gone: by 50 the likenesse that is betwene them, it signifieth somtimes to cut of, and to bring to nothing. Furthermore it seemeth that he ought to haue sayde, was not their substance destroyed? referring the same to the wicked. And in deede the place was so translated by the Greekes. But if we beholde it narrowly, it seemeth that the natieue sence is this: *yet our substance was not bidden*. And let vs note, that it is a manner of speach much vsed among the Hebrues, which

importeth a greater affirmatiō: as if it were sayd, yea, it is certaine that our substance is hid. Also the word *Substance* importeth our state, our being, that which we haue in hād & the way to preferue vs, or restore vs. I ouerpasse the expōitiōs that they giue vpō this place, which do not agree with it: let vs simply hold that which Eliphaz meeneth to say. He maketh here cōparison of the rightuous with the wicked, and of the faithfull, with the despisers of God. As concerning the faithfull (sayeth he) of a truth our substance is hidden. Now when he vseth this worde, *by de*, he me- 10 neth not that their substance is perished or lost: but cōtrarywise, that it is layd vp in safetie, as a treasure. How cōmeth it to passe, that in the midst of so many dāgers as we are in, yet we remayne vpriight & are vpholdē, if we were not as it were vnder the wings of God? To be short, if we were not as it were in secrete & layd vp as a treasure: it is certain that our life euery minute of an houre should be takē frō vs one way or other. So then we haue here a very good doctrine, whē it shall be thus vnderstāded according to the sence of the texte. For thus shall the righteous say: Our substance and state (that is to say, the power to mayntaine vs & preferue vs,) is all of it hidden: But as for *that which is left vnto the wicked: it is deuoured by the fyre*: That is to say, God leaueth them nothing at all, in somuch that they must needes be destroyed with all their wealth. It is true that during this mortal life, it may seeme that we are swallowed vp & quite ouerwhelmed, that we are in great distresse, and to be short, that we haue nother strēgh nor substance. But so much the more must we practise this doctrine & apply it to his right vse by following that which S. Paule teacheth vs, namely that we are dead and our life is hidden. S. Paule shewing what is the state and conditiō 20 of the faithfull, whyles they are in this world, sayeth that their life is hiddē, as if it were not at al: But it is hidden in a good storehouse: for (sayeth he) it is hiddē in God, with our Sauour Iesus Christ. The life of Iesus Christ being in heauē in that glorious bodie in the which he was rayfed vp, is not made manifest vnto vs, for if we loke where Iesus Christ, or his kingdome is, we shall not perceyue by our naturall wit, what is become of him. Neuerthelesse 30 seing our life is hiddē in heauē with Iesus Christ, we may be well assured of it. So then wee note in the first place, that God minding to proue our faith & hope, will suffer vs to be cōpassed about with many dangers, and our life to hang, as it were vpō a threed: and the windes to carie away our substance euery way. To be shorte, in steade of hauing one drop of life: he will suffer vs to haue a thousand deaths before our eyes, so as we shall thinke that we should perish a thousand wayes. But let vs not feare for all that, seing that God keepeth vs vnder his shadow. For so long as we haue that place to retire vnto, we shall be in good safetie. Thus then must we practise this doctrine. And afterwarde when we cast our eyes vpō the wicked & behold their destruction, let vs be so much the more assured of Gods goodnesse, & take an occasion so much the more to magnifie him, saying: O Lord what a priuilege is this, that thou hast giuen vs, seing that our life is in thy hand, and that thou art become the keeper thereof: & yet wherein do we differ from them whom we see to be cō- 40 sumed? we see them come to destrucciō, we see that that which is left vnto them, is cleane wasted: & Lord wherein do we differ from them? In nothing truly, sauing that of thy meere mercie it hath pleased thee to choose vs vnto thy self as thine inheritance, that thou mainteynest vs, and giuest vs grace too walke in thy obedience, and that thou doest continue such benefits in vs, as thou hast begōne, and guydest vs in the way of saluation. Frō whence Lorde cōmeth all our wealth. And yet we see what a pri- 50

wiledge thou giuest vs, as though wee were exempted from all the miseries of this frayle life, as though we were no more to be counted amongst men. Now Lorde seeing that thou doest this honour, and bestowest this benefite vpon vs: must we not needes magnifie such goodnesse of thine towards vs? Thus I say, when wee haue knowne what fauour God sheweth to his faithfull seruants, we ought to be so much the more confirmed therein, and also stirred vp to giue him thanks for the same. And because it can not be done vnlesse we beholde the destruction of the wicked, and reioyce thereat: therefore also it is good for vs to knowe, that when God punisheth the wicked, and poureth out some token of his vengeance vpon the, it is done to assure vs the more of his fatherly fauour and loue that he beareth to vs ward. Nowe when Eliphas hath thus spoken, he exhorteth Iob to acquaint himselfe with God, and to be at peace with him, saying, that the same shall turne to his prosperitie. And after that he addeth, *That he should reioyce the lawe of God, and place his wordes in his bart* In saying that Iob should acquaint himselfe with God, his meaning is that hee had erst withdrawn himselfe from him: And in saying that he should be at peace with him, he signifieth that by his wicked life he had declared himselfe as an enimie to God. This euill applied to his person as wee haue alreadie seene: but yet the doctrine of it selfe is true and very profitable. And howe is that? first of all it is here declared vnto vs, that when menne runne astray, it is as much as if they estranged themselves from God. Therefore when we be given ouer to our vices: wee spyte God, and are a let vnto him that he doth not drawe neere vnto vs: and it is as much as if we should take our leaue of him, or els runne away from him without talking any leaue at all. And in deede it is not without cause that the Scripture sayeth, that men haue not the feare of God before their eyes, & that they knowe God no more, when they take such libertie vnto themselves. VVee see then that men growe, as it were wilde, and become such brute beasts, that they be nomore of the household of God: and yet thinke they be in good case when they be so departed from him, so long as they thinke not vpon their vices and sinnes. Thus much for the first. Secodly it is shewed vs, that men make warre against God. There needeth no Herault nor trumpet to make a solemne defiance: for men shewe themselves mortall enimies of God and wage warre against him, so oft as they runne astray, and depart from his obedience. If the subiects should rise vp against a King, I pray you were it not a warte much more wicked, than if there had bene some colour of reason, and the solemnities obserued, as it is wont to bee? Nowe when men giue ouer themselves to wickednesse, they put themselves in armes against God: for it is most certaine, that looke how many wicked affections and lustes be in vs, so many men at armes haue we ready to fight against God and his iustice. So much the more then behoueth it vs too note well this place, that is to wit, that we can not take vnto our selues such libertie to do euill, but it is to take away all the familiaritie that wee haue with God, and to become wilde beastes, and so to stray from him, that we be nomore vnder his hande and obedience. But yet there is a greater mischief & further out of square, which is that willingly and wittingly wee raunge our selues in battle agaynst God. How so? Behold what a horrible thing it is that the creature should lift vp himselfe against him that hath fashioned him. And what shall we get by it? who shal haue the victorie? we see well that we are worse than madde, seeing that we ceasse not yet to runne thus ragingly against him. This is it that we haue to note vpon this place. And

*Psalm. 36. 2.*  
*Rom. 3. 18.*

on the contrarie part, let vs follow the exhortation that is giuen vs here: which is, that if for a time we haue gone out of the way, and our lustes haue caused vs so to stray and scatter abroad, that we are become wilde beasts, so as our God can lay no hande on vs, and that wee haue not kept our selfe vnder his gouernement as it behoueth vs: let vs seeke to acquaint our selues with him, that is to say, lette vs indeuer to winde our selues into his familiaritie. And how shal that be done? we know that our God calleth vs vnto him by his wordes. And when he seeth that we be gone astray and out of the way, he sayeth, come againe, come agayne. God then causing his wordes to be preached vnto vs, tedeth to no other end, but to make vs tame, where as wee haue bene wilde: that is too say, to be taught and to be layd hande on at the first. VVhen we haue learned this lesson, we shall haue profited well for our whole life: whereto tendeth the whole holy Scripture but to make vs familiar with God? True it is that our God for his part doth shewe himselfe so familiar, as that there can be nothing more: he is as a nurse and as a mother: he doth not onely compare himselfe to the fathers which are louing and gentle to their childre, but he sayth also that he is more than a mother & more than a nurse. Seing then that God vseth such familiaritie with vs: let vs be no more like wilde beastes: and if we haue bene, let vs not continue so still. And when we see that we haue bene so froward and so madde as to moue warre agaynst him by our sinnes: lette vs seeke meanes to be at peace with him. And how shall that be? It lieth not in vs to do it: but hee muste preuent vs by his infinite goodnesse. VVhich thing hee doth when the Gospell is preached, which is named the doctrine of peace, and (as S. Paule speaketh of it) it is the message of reconciliation. Seing then that God calleth vs to him, of his owne good will, and preuēteth vs, not tarying till we come to seeke peace with him, but cometh before vs, and seeketh nothing els, but to be reconciled with vs: let vs not be so vngracious, as to reiect him through our vnkindnesse, and to make no accōpt of the benefite which he offereth vnto vs: but let vs with true humilitie yeelde our selues subiect vnto him, knowing that he is ready to receyue vs in the name of our Sauour Iesus Christ, and will cause vs to feele that he will be a gentle and pitifull father vnto vs, if wee be true children to him.

*Ofc. 11. 3.*  
*Isa. 49. 15.*

*2. Cor. 5. 18.*  
*19.*

Now let vs fall down before the face of our good God with acknowledgement of our faults, knowing that if he would deale rigorously with vs, we should be a hundreth times swallowed vp, and also that we are not worthie to be maintayned in this mortall life: & therefore much lesse worthie of the heauenly inheritance and infinite glorie which hee hath prepared for vs in heauen. So then acknowledging our sinnes and vnbeliefe wherevnto wee are so much inclyned, let vs pray him that of his mercie it will please him to beare with vs, vntill the attonement be made betweene him and vs, and that wee may take such profit by all the chastisements that he sendeth into the worlde, as wee may alwayes acknowledge him to be the iudge of the worlde, and that he will leaue no iniquities vnpunished, how long soeuer he tarie. To the ende that by this meanes wee that are his children may be moued to feare and honour him as our father, knowing that he prepareth for vs an eternall inheritance in heauen, notwithstanding that as now wee be in a poore and miserable state here in this worlde. That it may please him to graunt this grace not only to vs, but also to all people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darknesse, &c.

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

*This Sermon is still vpon the xxij. verse: and afterward vpon the text which is herevnto annexed.*

23. If thou returne to the Almighty thou shalt be buylt vp, and dryue avvay iniquitie far from thy Tent.
24. Thou shalt lay golde vpon the dust, and as the pebble stone of the riuer, the golde of Ophir.
25. The almighty shall driue avvay thine enemies, and thou shalt haue a strong tortresse.
26. Thou shalt take pleasure of the almighty, and lift thy handes to God.
27. Thou shalt makethy prayers vnto him, and he shall heare thee, and thou shalt pay him thy vovves.
28. Thou shalt determine a thing, and it shall be established vnto thee, and his light shall shine vpon thy vvayes.
29. If the vvicked be throvne dovvne, I am lifted vp: and God shall saue those that looke lovvly.
30. The innocent shall deliuer the Countrie: and it shall be preserved by the purenesse of thy handes.



According to that which I haue already declared, we must take this as an exhortation that is made vnto vs all, to shew vs what true repētaunce is. Surely Eliphaz hath misapplied this too the person of Iob: but yet the holy Ghost meant to deliuer vs a generall doctrine and such a one as might be greatly to the profite of vs all. Here before we haue scene what it is to be acquainted with God, after that a man hath gone astray from him. For when men giue ouer themselves to euil, they quite forget God and turne their backe to him, and become as wilde men. But like as they that runne astray after that sort, do alienate themselves from God: so must wee acquaint our selues with him, suffering him to gouerne vs, and shewing our selues easie too bee guyd by him, so wee may become like lammes, and not play the wilde beausts, when he giueth vs any signe to come vnto him. After that Eliphaz hath spoken thus: he addeth, *That he which hath gone astray ought to take the liue at the mouth of God, and place his wordes in his heart.* This is a very notable point: for the rule of good life, is that we should heare God speake vnto vs, and know that the way which he sheweth vs, is that which wee ought to hold. Seing then that men go astray from the way of saluation so soone as they swarue from the lawe of God: Therefore it is sayd expressely in this place, that we must receyue the lawe at his mouth. Howbeit for asmuch as our allowing of that which is spoken vnto vs, is not all that we haue to do: Eliphaz addeth that we must settle it in our hearts. For although a man yeelde himselfe to the obedience of God concerning the outward appearance: that is not the chiefe point: we know it shall not greatly aduantage vs too obtaine from doing euill onely as touching our eyes, hands and feete: but the hart must go before and guide all the rest. Will we then profite well in the schoole of God? his worde must take deepe roote in our hearts, according as it is sayde, that he regardeth truth, and contrarywise abhorreth all hypocrisie. Now we see in what wise wee must turne to God when wee haue bene as it were bannished from him: that is to say, wee must become his scholers, and he our mayster. And thereby wee may gather, that all they which walke not according to the pure worde of God, are gone astray, although men allow well of them: as wee see oftentimes, how men thinke there is nothing but all holinesse in those which follow their owne foolish deuotions: And it hath bene

an ordinarie abuse euen frō the beginning of the worlde, (which raigneth yet at this day too much) that men will needes be gouerned at thei. own pleasure, and yet thinke that their doings ought to bee well allowed of before God.

Contrarywise what is auouched heere? It is sayde that all they which walke not according to the woorde of God, are gone astray. No doubt but they will perswade themselves that their life is good and holy, and it may be that men will clappe their handes in token that they like well of them: but there is but one only competent iudge that can giue sentence in this case with authoritie, which is God: and we heare what he pronounceth of it. Therefore wee must no more replie to iustifie our foolish deuotion, nor say wee thinke that such a thing is good. All our owne fancies muste be layde downe, and wee muste harken what God sayeth, and suffer him to haue the mastership ouer vs to shewe vs the way that he will haue vs to folow. This is it that wee must first learne. True it is that this doctrine is oftentimes tolde vs: but yet is it not without cause that the holy ghost speaketh of it so much: for wee see how men are wedded to their owne will, wee will alwayes be wise in our owne conceytes, and wee can not finde in our hearts to giue God such honour, as that he should haue all the mastership ouer vs, and we should be his subiects. And thus (as the Prouerbe sayeth) wee do more than is commaunded vs, to become the Diuels seruants. Lette vs examine all the things that are termed by the name of Gods seruice in the Papiſtrie. What shall a man finde there but meere inventions of menne? there is not one sillable in the holy Scripture to warrant that the things wherein the Papiſtes trauayle so much, are acceptable vnto God, but cleane contrarie: and yet wee see how they are wedded to them. And wherefore? By reason of the sayd diuine inspyde, that men can not abyde to be subiect to God, and too receyue the lawe at his mouth. It is true that at the firste they wil say it is good reason that God should haue the dominion ouer vs: but yet wee see what rebellion they vse. Wherefore is all our chiding now adaves, but by cause we require that nothing should be added or diminished frō the pure lawe which was deliuered vs frō heauē. If the Papiſts could be contented to be gouerned by the pure doctrine of God, we should soone agree together, there should be no more disputation but they wil haue their own lawes & statutes to be obserued, and in the meane season none account to be made of that which God ordeyneth. This is the matter

whereaboutes we striue. Now although we know that all is but abuse and superstition, when mē walke after their owne will: yet notwithstanding, men can not be stayed, but they will go on still beyond all measure. And we see how hard a thing it is to stay mē with this bridle, of bowing their neckes downe in all caces to receyue the yocke that God will lay vpon them. Yea and when we haue cast off the tirannie of the pope, we cannot quietly yeelde our selues obedient vnto God without gainesaying: but if any thing seeme to bee hard and troublesome, wee kicke against it. And what is it that maketh vs so bold, but because there is such a wilfull lostinesse and presumption in the mindes of men, as they cannot content themselves with the simple lawe of God? we see then how needfull it is for vs to be oftentimes put in remembrance of this point, to wete that we must hearken what God speaketh vnto vs. And hereby we be put in mind, that we be like wretched beastes, that there is neither wisdom nor discretion in vs, and that we can neuer knowe the ryght way, til God reache out his hand vnto vs, and shewe vs which way we should walke. Thus much for one poynt. Furthermore it is also declared vnto vs, that we shall still be carried away with our euil affections, till wee haue learned, and inured our selues too obey God without any gainesaying or repie. For so long as wee reserue any libertie to our selues, it cannot bee chosen but wee must striue and wangle against the doctrine of God, if it presse vs too much, that is to witte, beyond our capacite. What must we do then? let vs lay from vs all stryuing, and all the fayre reasons that we can inuent for the defence of our fancies and wicked lustes: and let vs become as meeke as lambes, and suffer God to handle vs as he list, so sone as he shal giue vs a token to come vnto him. Finally it is shewed vs, that we must not be like shaking reedes to suffer our selues to be led this way and that way: according as the Papists will in deede confesse that we must follow that which God comaundeth: but they mixte therewithall their owne foolish toys, yea and (a worse thing than that,) they so esteeme of mens inuentions, as the holy Scripture is despised thereby: and they make such a confused mixture of al things, as a man cannot tell who should preuaile, God or men. But here (as I haue touched) the holy Ghost maketh a distinction betweene God and his creatures, signifying that wee shall neuer be well gouerned, nor haue any right reformation in our liues, vnlesse God aboue reigne ouer vs, and become our teacher and master, & that we know that the whole perfectiō of our life consisteth in this simple obeying of him: Thus much concerning this saying, we must also beare well in remembrance that which Eliphaz addeth: concerning the settling of Gods lawe in our hearts, for (as I haue already touched) it is no seruice of God to make but fayre shews. Men may well iustifie vs, when they see nothing in vs that they can reprove. And why so? because they cannot behold the secreete affections: for it is peculiar vnto God to search mens hearts. But although men deeme vs to be as Angels: yet if our hart be not right and pure, and settled in that vprightnesse and soundnesse whereof the Scripture speaketh so much: all the rest shall vanish away like smoake. And so if we will leade a holy life, wee muste not begin at the feete, nor yet at the hāds, to say I will refrayne my self from doing euill, in such sort as I will not be found blame worthy: but euery of vs must enter into himself, & know that all our euil appetites are rebellious against God, and that he cannot raigne ouer vs, vntil such time as the same be quite put away. Then let vs see to it, that we purge our hearts, to the end that we may walke soundly before God: & if we intēd to bring forth good fruits al our life long let

vs looke to it, that there be first a good roote. And this is it that is ment whē it is sayd: if you liue by the spirit, walke also according to the spirite. Here is set downe life, & afterward workes. VVe must first liue by the spirit of God, that is to say, the spirite of God must dwell in vs, to beate downe all that is contrarie to the worde of God and his rightuousnesse. And afterward the same must appear in our whole conuersatiō and life, that men may know what trees we be by bringing forth such fruit. For this cause also it is sayd, that the worde of God hath the propertie of a sharpe two edged sword, to examine & trie euen to the marce, so as there may be nother thoughts, nor affections in men, but the same should bee wholly discovered. And also in an other place it is sayd, That they which profite in the woorde of God, ought to be reprov'd in themselves, that is to say, they must appeare as it were before God, & present themselves before his heauenly seate, and there discover their offences which before were hidde: for this cause haue I specially declared, that to profite well in the schoole of God, wee must take his woorde in our hearts. Now it followeth by and by: *if thou returne vnto the Almighty thou shalt be buylt, and shalt driue away iniquitie far from thy Tent.* And afterward, *Thou shalt lay golde vpon the dust: and thou shalt haue substore of the gold of Ophir, as there be pebble stones in a riuer.* Here Eliphaz (the better to stirre vp Iob) sheweth him what profite shal come vnto him, when he shall be so conuerted vnto God. Now we must alwayes leaue the person of Iob, because these things are euil applied vnto him: But yet the doctrine ceaseth not to be good for vs, and meete for our saluation: accordingly as we see that God vseth the like stile whē he exhorteth vs to repētance, that is to wit, he doth not simply commaunde vs, that which we should do, but he addeth a promise, to the intent to incourage vs the better vnto it. And in deede if we should heare but onely our dutie, and not be certified of Gods good will toward vs, it would be a meane to stay vs and hinder vs, so as wee should haue no zeale nor affectiō to draw neere vnto God. VVhen a man is in doubt, and knoweth not whether he shall do himselfe good or no by cōming vnto God, he becōmeth carelesse. Therefore that we may be willing to returne into the right way, wee must be assured that God doth wayte vpon vs, and is ready to receyue vs, yea and doth already reach out his hand vnto vs. Yf we haue not this assurance in our selues: we can not moue one finger breadth: and much lesse cā we come vnto him as we ought to do: nay rather (which worse is) men will alwayes assay to runne backe, when they doubt of the good will of God: yea & his maiestie shall be fearful vnto them. If we conceyue in our mindes that God will deale rigorously with vs, and that he is our iudge. VVe must needs be so afraid of him, as to runne from him as much as is possible for vs. Thus (to be short) we see that vnles we haue tasted this fatherly goodnesse of God, and be assured that he is ready to receyue vs to mercie, a man shall neuer cause vs to do so much as to come to repentance. For this cause it is specially sayd in this place, that if Iob returne, God will blisse him euery way: that whereas he hath bene spoyled of al his substance, he shal be enriched againe more than euer he was: he shal haue plentie of golde and silver: he shall haue all things at his will: and God will so prosper him, that there shall be nothing but cause of ioy & thankesgiuing. VVe see then briefly what is the minde of Eliphaz: namely, that Iob shold be stirred vp to returne vnto God by cōceyuing the sayd good hope that he shall not come to him in vaine, nor be disappointed in seeking God, because he is alwayes ready to forgie vs our offences whē werūne vnto him, and will of his infinite goodnesse blot

out all our finnes. True it is that Eliphaz doth alwayes passe measure in that he thinketh, that God maketh those whom he loueth to prosper all alike in this world. That is to great an ouersight. For we see how God afflicteth his and proueth their paciēce, by making thē subiect to many miseries, and yet for all that he ceaseth not to loue them. Therefore mē must not deceiue themselues by imagining that God will sende them all their hearts desire when he is mercifull vnto them. But we must come againe to that which is sayd in the lawe, that is to wit, that like as all ad-  
*Leuit. 26. a.* uersities are scourges to punish our finnes: so contrary-  
*3. 4. 15. 16.* wife whē he receyueth vs vnto him, if we come with re-  
*Deut. 28. a.* penance, we shall be handled so louingly as he will cause  
*12. b. 15. 16.* vs to prosper so farre forth as shall be expedient for our saluation. Howsoeuer it be, this doctrine is true and very profitable, that when we returne vnto God, iniquitie shall be drinen from vs, and by that meanes we shall prosper. For what is the cause that we are thus afflicted, one with pouertie, an other with diseases, and an other with many torments that are layde on him? Is it bicause God (who is our father) taketh pleasure in dealing roughly with vs, no surely, it is not therefore: but it is bicause we are not meete to enioy the benefites which he hath prepared for vs, and is ready to bestow vpon vs. He seeth that we can not abide that he shoulde deale with vs according to his naturall inclination, that is to say, that he should sende vs all that we would desire: for if we had welth, health, and ease at will, we would by and by become drunken in our pleasures, and kicke against our God, as horses that are to well fedde and pampered. God then perceyuing that we can not vse well the benefites that he bestoweth vpon vs, cutteth them off: not bicause he is a niggard, (as we haue sayde) but bicause he knoweth what we can beare, and is constrayned to bestow his benefites vpon vs by small portions, to the end we may hunger and thirste for them, bicause we are so inclined to spend them riottously, and also that there followeth after them this wicked taylor of spirituall drunkennesse, that we make no more accompt of him, but become so wanton with them, as he can not any more enioy vs. For this cause are we afflicted so many wayes. Furthermore let vs consider the offences that euery one of vs comitteth: and if God should let vs alone vncorrected, there should not be one man but he woulde fall a sleepe in his finnes, and become so hardened in thē, that his boldnesse would increafe more and more. God then perceyuing that if he bare to muche with vs, hee shoulde suffer vs too runne into destruction: findeth a remedie for this mischiefe. And therefore wee are so much the more beholding and bounde vnto him. To be short, we constrain God to deale so rigorously with vs as he doeth: For if wee would giue place too his goodnes, it is certain that he would make vs prosper euery way, & this world shuld be vnto vs an earthlie Paradise, where shuld be nothing but rest and ioy: we should haue cause alwayes to lift vp our heads before him, according as mentiō is made heere. For this cause then is it sayd, that if we retourne vnto God, he wil chaunge all our aduersities & miseries into welth, & our life shal be so happie, as we shall haue cause too reioyce fully, and to giue him thāks for that he hath ben so good a father vnto vs, and for that we haue found him too bee such a one. This is the brief summe of this place. Now haue we a good and profitable lesson to gather out of it: which is to humble our selues so oft as we are afflicted, and not to do as we are wont, that is to wete, not to snappe against God by chafing and fretting at him as if he had done vs some great wrōg. If a mā feele some want of things necessaie for the mainteyance of his familie, and matters come not to passe according

to his minde, he is displeasēd and murmureth in his heart against God: if an other be stricken with some disease, if an other be yet more oppressed with pouertie, a man shal heare murmuring on euery side. Thus then our fleshe prouoketh vs alwayes, and pricketh vs forward too kicke against God. And wherfore? Bycause wee consider not that his chastizing of vs is of purpose to bring vs too the knowledge of our finnes, to the end that we should sigh in our selues, and be ashamed of the euils which we haue committed and dayly do committe, and retourne vnto him desiring pardon for the same. Furdermore we must apply to our vse that which hath ben touched, that is too say that our God seing vs too slowe of nature to returne vnto him when we are gone from him: calleth vs louingly vnto him, and putteth vs in good comfort that we shall be receiued of him, and not seke him in vaine. What wil we haue more? when we haue offended our God, we deserue to be cast off: yea and although we should aske him forgienes an hundred thousand times, yet might he refuse vs. Now then sith that contrariwise he cometh to vs, assuring vs that he requireth nothing else but to be at one with vs, and that if we wil seke attonemēt with him, he is already wholly disposed therunto: must it not nedes followe that we are verie hardharted and stifnecked, if wee come not vnto him, and yee'd not ourselues wholly too him with hart & mind? Furdermore let vs note wel that the only remedie for vs to retourne vnto God, is to call to our remembrance the promises that he maketh vs: for otherwise we should alwayes flee from him (as I haue sayd) and although we made a shewe as though we were displeasēd with our finnes, or had some hartbiting or remorse of conscience for our wicked life: yet could we neuer haue any minde to change our life, nor zeale to giue our selues vnto god, vnlesse we know that he wil be mercifull vnto vs. And this is a thing very profitable for vs: neuertheless it is very ill practised at this day. As for exāple, amongst the Papiſts there is talking of repentāce, but they knowe not what it is: for the diuel hath so bewitched them, that their repentance is nothing else but to fast certain dayes, to mumble vp certain pater noster, and to play the hypocrites. The very true repētance is, that a mā forsake him self, and put off his old skin, and be al wholly renued not only to outward apperance, but in the inward affections. But this is vtterly vnknowne amongst the Papiſts. How bee it let vs graunt that they know what repentance is, and how they must retourne vnto God: yet want they the principall point, for that they do not assure the wretched sinners that God wil be merciful vnto them, nother know they what is grace & mercie. They talke much of dooing penance: but how? At al auentures, seing they know not whether it be but lost time, or whether they shall winne any thing by indeuering to retourne vnto God. And what shall come of it? euen that which we haue shewed, and that which the Scripture declareth vnto vs sufficiently: namely that men may well tourne their cote, but they shal neuer draw neere vnto God with their good wil, and with a pure and founde affection, vnles they be perswaded of his fatherly loue towards them: according as it is sayd in the Psalme, Lord thou shalt neuer bee feared, neyther will they euer obey thee, til they knowe thy goodnesse. We see then how profitable this present lesson is for vs. And the better to expresse the same, he sayth expressely, *that man shal reioyce in God.* and afterward, *that he shall call vpon him, that he shall be heard, and that he shall pay him his voyces.* This saying ought to be wel weyghed, where it is said that they which retourne into the right way, shall reioyce in God: for it putteth a difference betwene the felicitie which the children



dren of this world and the vnfaithfull do imagin, and the felicitie which God giueth vs as vnto his children. If the vnfaithfull haue such aboundance of welth as they be at rest, and God giue them health therewithall: they thinke them selues happie therefore. And why? For their mindes ascende no higher. Carnall and earthly men beholde only the things that are present. Thus are we caught in Satans nettes: for if things come to pas according to our mind as concerning the world: it is ynough to vs, wee desire no more, and our life is happie, as we think. Yea but where is the felicitie which we turnise? Behold, cōtrariwise God affirmeth that we are then happie when we know that he is become mercifull vnto vs, and receiue our welth as of him and at his hand, and giue him thanks for the same, acknowledging them to be recordes of his goodnesse and loue toward vs. So then whē the worldlings reioyce and glorie in earthly goodes they loke no farther. It is all one with them as if they were with God, so they haue al their harts desire heere. Contrariwise, although the faythfull had all things heere, that were possible to be imagined: Yet would they not stay therē. VVherfore? They haue respect vnto the principall: that is to witte, whither God loue them, and be become their father. And in deed the goodes of this world haue no taste nor fauour with thē, if they be not seasoned with this goodnes of God. And vndoubtedly the true sauce (as men terme it) to make vs feele a good taste in the benefites that God sendeth vs, is for vs to acknowledge his goodnes and loue in them, and to take them for as many recordes of our saluation. VVhē the vnfaithfull haue their tables well furnished, they eate and drinke & play the gluttons, and take no farther care: and all their pleasure is in crāming of thēselues. And whē they haue so spent the time, they must eyther returne to feasting againe, or else go sleepe. To be short, worldlings can not be merrie, but when they forget God. And to conclude at one worde, they cannot be merry but in playing the brute beastes: for they must be as it were cast into a sleepe, so as they may haue no regard of God when they intend to refresh and ease thēselues. Contrariwise, although the faythfull man haue meate and drinke: yet hath he no further delight therein, than to acknowledge thereby that God is his fosterfather: saying, seeing that he hath care of this fraile and weak body, it foloweth that he will much rather haue care of my soule, as which is much deerer vnto him. For if in this world, where we be as it were strangers, he vouchsafe to reache out his hand vnto vs: what will he do for vs when we be gathered vnto him in his kingdome? if a faythfull man haue not this consideration with him: he is in such care and anguish of minde, as he can nother eate nor drink. Happie is the man (sayeth Salomon) that hath a chectifull hart, and poureth it out as before God. But is it possible for a man to reioyce, and to be merrie in God, so as he can wholly repose him self vpon him, if he bee not able to conclude that God loueth him? No surely can he not. For the reioycing of the worldlings is rather a brutish beastlynes, than a true ioye. And in dedde we see the same by euident experiance. For when the most parte of them, eate or drinke, how go they to it? euen like brute beastes. If a hogge be in his sty, when his swill is brought him, he fil- leth his belly so long as his meate lasteth: as much doeth an oxe, or an asse: and euen so do the most part of the world now adayes: for they deuour the benefites of God, without prayer, without thanks giuing, or without any acknowledging of him. The faythfull contrariwise thinke on God, knowing well that their meates shoud turne to their condemnation, if they were not sure that they haue them of the meere fauour of God. For otherwise the

inoying of their goodes should be but a robbing of God: if they did not by prayer and supplication acknowledge them to come from him. Truth it is that the ceremonie is not ynough: for there are many at this day that praye and giue thanks to God with their mouth, when as their hart in the meane season is not one whit touched therewith. But I speake now of them that looke rightly vnto God. For in beholding the meates, they acknowledge in thēselues, saying: It is God that maketh vs partakers of those his benefites. Vpon what condicion: if we be his children: well, then we inioye parte of our enheritance, & it is as an earnest penny that he giueth vs, to assure vs that he hath created all things for our takes. But if we be not his children: then must it be imputed vnto vs for theft, yea for hygh treason. Now when the faythfull enter into such temptaō, thervpon they must needs be stricken with great sadnes and anguish of minde, so as they cannot swallow downe one crumme of breade with mirth and contentation. This is it that we haue to note vpon this place where, it is sayd, that the man which is truly conuerted, shall reioyce in his God according also as it is sayd in the lawe, thou shalt eate and drinke as in the presence of thy God, and shalt be merry before him. There also our God doth very well separate his children and his faythfull ones from the vnfaithfull, shewing that although the wicked haue meate and drinke aboundātly, yet cease they not to bee accursed, and all their deynties and pleasures shal bee tourned to their confusion. Let vs not then be tempted to become like vnto them: but if we will leade a happie life, and rightly inioye the benefites that God bestoweth here vpon vs: we must haue him before our eyes, and do him homage for all, and knowe that he sheweth him self to be our fosterfather, and causeth vs to feele his goodnesse, to the end that we might be drawn vp higher, & be alwayes more and more assured of this fatherlie loue that he beareth vs, and to be short, that the corruptible benefites which he bestoweth vpon vs in this world, might be as it were helps to lifte vs vp into heauen, there to lay holde vpon the eternall life, where vnto this oure good God hath called vs. Farthermore, the means how to reioyce a right in God, is also immediately exprest: namely, by calling vpon him, and by paying our vowes vnto him when he hath heard vs. This is a good and profitable declaration of this ioye: for inasmuch as there is nothing else but the curse of God in all the benefites that we receyue at his hand, vnles we taste of his goodnes in them, so as we may reioyce and wholly repose and contente our selues in him: it standeth vs in hand to consider well how we may attaine vnto it, and what is the true means. It is here exprest that we must first call vpon him: and after ward paye him our vowes, when he hath heard vs. There are two things here perteyning to our dutie: and the thirde is the promise that God maketh vs, that we shall not call vpon him in vaine, nor our prayers be voyde or vnprofitable. The end therefore whereat we must begin, is to pray vnto God, yea euen before we reache out our hands one way or other to eate or to drinke: For if we do not begin at this end, that is to say, at the calling vpon our God, certainly all order is peruerted. So then let vs learne that the cheefe exercise and studie which the faythfull ought too haue in this world, is to runne vnto their God, and acknowledging him to be the fountaine of all goodnes, too seeke it in him: protesting that they looke not for so much as one droppe of wellfare eyther too bodie or too soules, other than is giuen them by his free mercy and goodnesse. VVhen we haue learned well this lesson, wee shall bee more inflamed to pray vnto God, than other-  
ways

*Prou. 28. v. 14.*

*Don. 12. a. 7.*

wayes wee are . And we see how necessitie vrgeth vs in such sorte as we are in a manner at our wittes endes. Euery man can confesse that the pouerties and afflictions wherewith we are inuironed are infinite: and yet how slacke and slowe are we to pray vnto God? whereas there are a hundred thousand causes in one day that vrge vs to pray vnto God: scarcely do we thinke on him three or foure tymes, and yet that is so coldly, as nothing can bee more . Therefore wee shall haue profited greatly if we haue once learned this lesson and can practise it as it behoueth vs, protesting that all the benefites which we receyue, are his and in his hand, and that it belongeth vnto him too giue vs them . And to the ende we should nor go vnto him doubting, as we are wont to do: there is a promise added therevnto that he wil immediatly heare vs. And without this promise all prayers are nothing else but meere hypocrisie . For what is it too praye vnto God? It is a witnesssing of our fayth . VVell if we doubt and wauer, and stand in a mammering and knowe not whither God will heare vs or no: it is certain that wee haue no fayth . And so wee take the name of God in vain, forasmuch as our prayer whiche ought too bee a testimonie of our fayth, declareth that there is nought else but vncertainie in vs: nother must we thinke that he wil heare vs when we go too him in such a sorte . And in deede it is one of the cheefe articles of our christian beleef, to assure our selues by Gods promise, that he is ready too receyue our prayers at all tymes and as often as wee come vntoo him, being persuaded that he tarieth for vs and requireth nothing else but that we should seeke him: for the gate is open vnto vs, so wee come vntoo him in the name of our Lord Iesus Christ.

And hereby it is seene that all Christen beleef hath ben abolished vnder the Pope, and is yet still at this present . For they speake much of their praying vntoo God: But what certaintie haue they that they shall be heard? none at all . For contrariwise they are not ashamed to say that we must go to him doubtingly . This I say is the opinion euen of the great Doctours, and not only of the idiots . They say it is a presumptuousnesse if we pray vnto God with a stedfast beleef, that hee will heare, vs and that we shall obteyn our requestes. But surely it is a horrible trayterousnesse if men wauer and gaze about when they praye vntoo God . Hereof commeth this superstitiousnesse that wee must haue patrones too make intercession for vs vntoo God, and besides euery mannes priuate patrone, they must also haue a speciall warrant . For they haue neuer doone. VVhen they haue patched and peeced toogether, so as they knowe not on which side to turne them, nor wherevntoo too holde them: they are as greate clerks at the end as they were at the beginning: for they knowe not whither they haue gotten any thing by their praying vntoo God . Furthermore, they neuer pray vnto God, but they serue him last: there the patrones and aduocates must haue the first wordes, and as it were the first frutes . Prayer is the cheefe seruice that God requyeth of vs: and what a thing is it when we conuey it ouer vntoo creatures, and God hath but the refuse of other mennes leauings? This is the common dealing in the Popedome: and not only the idiots (as I haue sayd) but the greatest clerks

are the followers of the diuelish doctrine that is mayntained there. And so we see that all christian beleef hath ben destroyed and abolished there.

And therefore so much the more ought wee to magnifie the goodnesse of God, for plucking vs out of so bottomlesse pittes, and so much the better ought wee sticke too the doctrine that is declared heere: which is, to beleue stedfastly that we shall not seeke our God in vaine if we call vpon him in truth, bycause forasmuch as he telleth vs that he wil heare vs, yea and that he wil not tarie vntill we open our mouth, but holdeth his hand already stretched out to help vs at our neede as he speaketh by his Prophete Esay . And this is the cause why the promises are so oft tymes repeated in the holy scriptures, and not without reason . For what so euer God promised men, they cannot bee persuaded that he wil heare them . To be shorte, we cannot giue credit vntoo God: but as for our owne lies, we beleuee them too much . For this cause God ratifieth the promises which he hath made that he wil heare vs . But wee must note to what end God, is so graciouse vnto vs, and so readye to help vs in all our necessities: It is *too the end that wee should paye him our vowes*, that is too say, that we should by our thanksgining proteste that in all things and for all things wee are boande vntoo him . For this worde *vowe*, importeth a solemne record that men yeelde by declaring that they haue not any thing but of Gods gift from aboue: and that they cannot requite God againe, nor present him with any thing saue only with prayse and thanks: as it is sayd in the Psalme, VVhat shall I giue vnto the Lord for all the benefites that I haue receyued of him? I will receyue the cuppe of saluation and call vpon his name . VVe see then that our God requireth no thing of vs, but that we should do him homage for all his benefites, and acknowledge his liberalitie, and so much the more extoll his mercy which he hath vsed towards vs . Thus then the way for vs too reioyce in our God, is that we knowing how much we are beholding vnto him, should giue him thankes for all his benefites, and thereby be stirred vp too acknowledge him hereafter for our father, and too doo him that honour and homage which is due vntoo him, assuring our selues that he wil neuer fail vs, and that seing wee haue felt him so good and mercifull, hee will continue the same still: And not only hee will make vs to knowe in this world, that wee haue not putte our trust in him in vaine, but trulie and perfittly too inioye his goodnesse when he shall haue gathered vs into the heavenly kingdom which he hath purchased vnto vs by our Lord Iesus Christ.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him so to touche vs with his holy spirit, as our offences past may be abolished by his meere goodnesse, and also too beare with vs all the dayes of our lyfe, vntill such tyme as hauing wholly clothed vs with his righteousnes, and transformed vs intoo his image, hee make his glorie so too shyne in vs, as wee may feele the frute of the inheritance which is now promised vs . And so let vs all say, Almightye God heavenly father, thou hast promised to heare our requestes which we make vntoo thee in the name of thy sonne, &c.

*The.lxxxviij.Sermon,which is the first vpon the.xxiiij. Chapter.*

*This Sermon conteyneth yet something of that which concerneth the three last verses, and afterward the text which followeth.*

**I**Ob answering sayde:

2. Although my talk be this day in bitternes, and my plage passeth my groning.
3. If I knevve to find him, or hovv to come vnto his seate.
4. I vvould pleade my cace before him, and fill my mouthe vvith arguments.
5. I should knowve vvhat he vvould ansvvere me, & vnderstand vvhat he vvould say vnto me.
6. VVould he debate the matter vvith me by force? no, but he vvould put strength into me.
7. There the righteous shal debate vvith him, and I should be acquitted for euer.



We haue heere to conferre the last saying of Eliphaz with the answere of Iob which we haue now heard. Eliphaz on his be half mayntaineth that God will alwayes knowe them that are righteous, and not only shewe them fauour, but the whole cuntry for the ir sake. Iob answereth to this, that although he be extremelie delt with at Gods hād, it is not because he hath deserued it. And for proof therof he sayeth that if he had leaue and libertie to pleade his cace: he would well declare that it is not for his sinnes that God doeth so punish him. These are the two contrarie sayings that are treated of here. Now touching the first which is the saying of Eliphaz, it is true that our God hath promised to shewe him self mercifull toward them that serue him with a pure hart. And that the same shal extend not only to their owne persons: but also to their families, yea and to whole cuntries. Yet notwithstanding it followeth not that God will binde him self to one certaine rule. For we see how he trieth the pacience of his seruants and of those that indeuer to obey him in euery point. Then dealeth he not all after one rare as we haue declared heere before. And in deed although it be sayd heere *That a cuntrie shall bee deliuered by the cleannesse of one mannes hands:* we heare the Prophete Ezechiel say contrariwise: if Iob Daniel & Noë were in this Towne, they shall deliuer their owne soules: but yet should their children perish. It seemeth in deed that the Prophet there, hath respect vnto this place heere, too shew that God is not bound to saue a cuntrie for one mans sake only. If he do it, (as it may happen that he wil) it is at his owne libertie but to appoint him a law, were a thing to vnreasonable. Truth it is that it was sayd too Abraham, that if there could haue bē found but siue rightuouse men in Sodome, God would haue spared the whole citie for their sake: and although it was filled with horrible sinnes, yet God would not haue vsed the vengeance which is written in Moyses. Therevpon Eliphaz intendeth to conelude, that alwayes, as of tē as their is but one righteous mā in a cuntrie, for his sake the cuntrie shal be saued: but this ought not to bee racked out so far as we haue declared. But to be short, let vs learne that al the tēporal promises that are cōteyned in the holie scripture, that is to say, those which concerne the state of the life present, are not so generall that we shuld alwayes stay vpon them. for our God reserueth the fulnesse of his grace for the faithfull in the life too come. It is ynough that they haue here some taste of it: nother should it be for their profit to bee altogether filled with his benefittes in this world. If we had our felicitie as we would wish it, (as hath ben declared more at large heretofore) what would become of vs? Euery mā would fall asleepe, and the hope that wee haue of the heauenly life, would bee as it were layd a water, yea bee quite abolished. Therefore it is

needfull that God should waken vs with afflictions, too the end we might think vpon the euerlasting heritage which is promised vs, and lift vp our mynds therevnto: for to that end behoueth it vs to be exercized in many aduersities. And that is the cause why I sayd that we must not rest peremptorily vpon the certaintie of the promises of this present life. For God distributeth them vntoo vs according as he knoweth them to be expedient for vs, hauing always an eye to our infirmitie. Neuerthelesse God will also prosper those that are minded to serue him, and make them so to feele his grace, as they shall haue aforehand as it were a pledge of the inestimable benefittes that are prepared for them in heauen: but yet must they not set their minds only vpon that pledge. Again if it please God to afflict such as haue walked vprightly, they must not therfore shrink away, nor be out of hart, nor cōclude that God hath shaken thē off: but rather they must consider that by that meanes God intendeth to drawe them to him, and to kill their fleshy affectiōs, and to cut off the superfluities that are in them to the worldward, to the end they should be the better dispozed to passe out of it, and not settle themselues in things present. Thus must we alwayes cheere vp ourselues in the mids of our afflictions, and make our gayne when God causeth vs to feele his fauour, by considering that it is ynough for vs that we haue some promises of it here, & that the fulnesse therof must not be shewed as now, as the which should not be for our welfare. Hereby wee see that Iob had iust cause to rebuke Eliphaz after that maner. Neuerthelesse he exceedeth measure as he had doone heretofore. And this wil be the better perceiued by the wordes that he vseth. He sayeth *that although his wordes be bitter, yet doeth the plage that be indureth farre passe his groning* [or complaynt]. VVherby he meeneth that he maketh right greuouse complaints: and yet that if men looke vpon his aduersitie and wey it well, they shall find it farre greuoufer than all his complaints. To be short, Iob intended to excuze himself of that he cōplained so sore, & could not refraine himself nor assuage his owne sorrowe. He sheweth that he hath good cause to be so excessiue, by cause the miserie which he indureth doeth yet farre excede all his complaints. As for this, it might well be borne withall: but immediately he entreth into his old byasse wherein we haue seene him heretofore: which is *that he would fayne go to lawe with God, & shewe that if he might atteyn to that, and haue leaue to maynteyne his owne cace: he should do wel ynough, and in cōclusion be quit and cleered.* For then (sayeth he) *God would not vse force against mee, but deal with mee by order of lawe: and if I might haue such hearing, I should immediately gayne the vpper hand.* This matter would be hard to vnderstand, if we called not too remembrance what hath ben sayd heretofore: that is to wit, that although God be alwayes rightuouse, yet is it after two sortes. The one is that which he hath declared to vs by his lawe, and that

*Ezec. 14. d. 14 f. 20.*

*Gen. 18. d.*

*Gen. 19.*

*Iob. 9. d. 35.  
13. c. 22.  
16. d. 21.  
19. a. 7.*

that is the rightuoufneffe whereby he dealeth with men and wherby he iudgeth them. Then if God summon vs to his iudgementfeate, and there deale with vs by the order of his lawe: that is one kind of rightuoufneffe or Iustice. For no man is able to say but we be iustly condemned when wee be condemned by the lawe of God. For what doeth God require at our hands which wee ought not to do? And if we make default, what can we say to it if he punish vs according to our deserts. Thus ye see one kind of Gods Iustice which wil be grauted to be rightfull without any gaynsaying. True it is that the wicked will not ceasse to be alwayes grunting against it: neuertheless for all their grudging yet are their mouthes stopped forsomuch as their owne cōsciences do so condemne them, as there needeth none other man to giue euidence against them, nor to make long triall of the matter: for they haue a fearyng yron that burneth thē with in. There is also another kind of rightuoufneffe which we are lesse acquainted with: which is, whē God hādleth vs, not according to his lawe, but according as he may do by right. And why so? Forasmuch as our Lord giueth vs our lesion in his lawe, & commaundeth vs to do whatsoeuer is contained there: although the same do farre passe all our power, & no mā be able to performe the things that he hath cōmaunded vs: yet notwithstanding we owe him yet more, and are further bound vnto him: and the lawe is not so perfect and peerlesse a thing, as is the sayd infinite rightfulness of God, according as we haue seene heretofore, that by that he could find vnrightuoufneffe in the Angels, and the verie day sunne should not be cleere before him. Thus ye see how there is a perfecter rightuoufneffe than the rightuoufneffe of the lawe. And so God listeth to vse that: although a man had performed all that is conteyned in the lawe: yet shuld he not fayle to be condēd. But surely our Lord vseth it not. For he applieth himself so farre forth vnto vs, that he receiueth, and accepteth the sayd rightuoufneffe which he cōmaundeth, as though is were thoughtly perfect, notwithstanding that it be somewhat qualified to the state of man, I meene of man before he was corrupted with sin. This matter had neede to be layd foorth yet more at large, specially cōcerning the first rightuoufneffe. True it is that there shal neuer any be found that hath fulfilled the lawe, no not euen of the faythfull. For so long as we abyde in our owne kind, we be so farre of from fulfilling it, that we cannot so much as think one good thought. VVhat is man in himself? A mortall enimie of God and all goodnesse. So then we haue no shift to discharge our selues against God, if he leaue vs to our selues, but contrariwise we shall do nothing else but prouoke his wrath. And again whē he graunteth vs the grace by his holie spirit, to loue the thing that is good, & therewithall putteth such a woorkfulness in vs as our life becommeth a mirroure and example of holinesse: yet do we fayle so many wayes, that if we be able to answer God to one point, we be gilty in a thousand points for it. Yea and (which more is) wee neuer do any good, wherein there is not some blemish insomuch that we shuld be faultie in all respects before God, if he listeth to handle vs rigorously. Howbeit, when God is so graciously to vs as to gouerne vs by his holie spirit, he accepteth the goodnesse that he hath put into vs, notwithstanding that it bee vnperfect. True it is that forsomuch as we do amisse, we haue not so much as were requisite: neuertheless God layth not our infirmities and sinnes to our charge, but shetteth his eyes at them, like as a father is not to inquisitiue of his owne child, and although he see well ynough the faults that are in him, yet he beareth with them. Euen after the same maner doeth God woork towards vs, for hee vseth

the same pitifulnesse in forgiuing all the infirmities wherthrough we do amisse. But now let vs come to that which is sayd heere. Iob knew well ynough that he was a wretched sinner, and he was not so blinded with pryde, as too beare himself in hand that he was throughly rightuouse, and that God did but byte at him without cause. But his meening was that if God would handle him after the ordinarie maner which he setteth foorth in his lawe, which is to blisse such as serue him, and too deale gently with them, so as they may well feele him their good father: after that maner and according too that rule, he could well answer before him. And so his meening is, that God vseth his owne prerogatiue of a rightuoufneffe which is secret and hidden from mē, and dealeth not with him any more by the order of his lawe, but by another consideration which men cannot take hold of nor reache vnto with all their reason and witte. Lo what his meening is. This will be the better vnderstood, by applying of it in forme of an example in the persone of Iob, and in the person of some other man set as it were by his side. Looke vpon a man whom God hath chozen to himself: well, he indeuereth to walk holiy and with a good conscience: and God blisseth him, and there appereth no token that God forgetteth him, but rather that he gouerneth him & hath a care of him. And why is that? Is it by cause that that man hath deserued it? No: for if we seeke for desert or woorthinesse in any creature, it can bring nothing which is not Gods owne afore: and if there be any goodnesse in mā, the same procedeth first of the holie Ghost. Man then bringeth not ought of his owne vnto God: and the goodnesse that is in vs should neuer be woorthie to be well liked of God, but should be reiected, by cause there is always some blemish in it. Therefore when ouer Lord maketh the faythfull to prosper after he hath giuen them a desire to walk according too his will: he vseth the ordinarie rightuoufnesse, that is too wit, the rightuoufnesse which he setteth foorth vnto vs in his lawe. But looke mee heere vpon Iob who is a faithfull man and hath serued God with a pure and rightmeening minde: and yet notwithstanding he is tormented with extremitie: it seemeth that God hath set him vpon a scaffold to shewe there a dreadfull vengeance in him: to be short, for aught that man can coniecture, he was handled rougher thā Cain or Iudas. And what meeneth such a straunge maner of dealing? Here vpon Iob sayeth that our Lord vseth his secret Iustice: that is to say, he vseth not the ordinarie rule that is conteyned in his lawe, but intendeth to trie Iobs paciēce, and to make him an example to the whole world. To be short, he intendeth to shewe what authoritie he hath ouer his creatures. Notwithstanding, in so dooing he ceaseth not to bee rightuouse: I meene euen although he deale altogether after that manner. For I haue declared already, that God vseth not the sayd extraordinary Iustice towards mē: howbeit, Iob thought so. Ye see then that God shal be rightuouse still, although he proceede not according to the rule of his lawe. But now let vs trie whither Iob spake rightly in saying so: no surely, he ouershot himself. And for proof thereof, let vs take the sentēce that is set downe heere: *He wil not debate with mee by force: (sayeth he) but there I shal baze reason.* How, meeneth he that God wil not deale with him by force? It were to go too lawe with him if he would giue him the hearing. Iob then presupposeth that God vseth an absolute or lawlesse power (as they terme it) towards him: as if he should say, I am God, I will doo what I list, although there be no order of Iustice in it but plaine lordly ouerruling. Herein Iob blasphemeth God: for although Gods power bee infinite, yet notwithstanding, to imagin it to bee so absolute and lawlesse is as much as to make

Iob. 4. d. 18.  
or 15 b. 15.

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to make

to make him a Tirant, which were vtterly contrarie to his maiestie. For our Lord wil not vse might without right, nother is he lesse rightfull than mightful: his rightfulnessesse and mightfulnessesse are things inseparable. Therefore Iobs saying is euill. Not that he purposed (as I haue sayd afore) to blaspheme Gods: but yet did wandering words escape him, and that came bycause he could not brydle his affections. But now let vs come to the handling of the matter in truthe as it is. Hithertoo wee haue but layd forth the matter. VVheras I sayd 10 there are two sorts of righteousnesse or Iustice in God: that is true. Howbeit the applying of it was according to Iobs imagination, and that was a misapplying. But now let vs come to the pure truthe, that we may knowe how the matter goeth. It behoueth vs to beare in mind what hath ben declared heretofore: that is to wit, that God in his lawe applieth himself vnto vs, and requireth not so much as we owe him, but according to mannes abilitie to performe: I meene not his abilitie now that we be corrupted, but his abilitie when he was in his perfect soundnesse, such as Adam had before he fell, and such as the Angels of heauen haue yet still. Ye see then that God in his lawe hath a respect vnto our abilitie: yea, but let vs consider well after what maner this woord *Abilitie* is to be vnderstood: for it is not according to the want or wretchednesse that is in vs as now: (for as now wee can do nothing but euill): but according to the state wherein wee should haue continued safe and sound, if corruption had not entered into our nature. And for the better vnderstanding herof, let vs take the Angels for a mirroure. Behold, the Angels indeuer to serue God: they are not 30 tempted with euill affections as we bee: there is no rebelliousnesse nor sin in them: and yet notwithstanding, although the obedience which they yeeld vnto God bee pure in respect of vs: it ceaseth not to bee imperfect if it be compared with the infinite maiestie of God. Now then, God (if he list) could vse vs after an extraordinarie maner: that is to say, although there were no lawe to rule vs by, yea, or although wee had performed all that is conteyned in the lawe: yet might he iustly condemne vs, but he will not do it. And why? He is contented with the rule that he hath giuen, shewing that he pitieth his poore creatures. And that is the cause why the Angels are pure and accepted for righteous before him. But now let vs passe further. God hath promised to blisse such as walke in purenesse of hart and hand: yea, howbeit with condition to referue always to himselfe the preeminence to iudge what is meete and expedient for our welfare. For if God perceiue that we haue neede to be chastized, hee will do it: And although we haue had the 50 mind to serue him and haue put our indenuoure thereto: yet wil hee not therefore misse to handle vs roughly sometimes, so as it shal seeme that we haue offended him more greuously than the wickeddest of the world, by his punishing of vs after that sort. But it is not as Iob thought. And why? For it semed to him that God ought to haue hild himselfe contented with the obedience that he had yelded him, and that Gods punishing of him proceeded simply of an absolute power, as who should say, that God delt wilfully, of set purpose to shew the strength 60 of his arme, in ouerwhelming a poore creature that wist not what to do nor say, and that there was no reason in his doings. But these are words woorthy to be blamed, yea and to be accursed How then? VVheras God hath so afflicted Iob as we see, true it is that he meant not to punish him after the ordinarie maner of his desert: but yet might he haue punished him so, euen by his law. And why? For surely God beareth with vs, and accepteth our

works in good woorth which wee do through the grace of his holy spirit, although they be faulty. But is he bound to do so? No. Hath he giuen vs his law to the intent to be subiect to vs, and to be bound vnto vs? No. He doth it of his owne free goodnesse. Now then if a man wold compell him to it, should he not do him wrong? Yes. Therefore Iob misbehaueth himselfe in this behalfe. For when a man shall haue walked as vprightly as is possible, yet shall he be found faultie before God, so as he may iustly send him all the afflictions in the world, and a man must be faine to condemne and humble himselfe, and too acknowledge that he hath deserued yet more.

Thus ye see wherein Iob beguiled himselfe. For inasmuch as God of his owne meere goodnesse beareth with his children, and taketh their works aworth though they deserue it not: it semeth to Iob that God vseth cruelty towards him, or at leastwise an absolute and lawlesse prerogatiue: but he doth not so. True it is that Gods intent was not to punish Iobs sinnes: hee had another respect, and went another way to worke: according as I haue shewed, that it was his mind too trie Iobs pacience, whereas in the meane while there were many wicked men in the world, which made merrie and triumphed at the same time, and God made no ill countenance towards them. And so we see it was not his mind to handle Iob according to his deserts, howbeit that we must alwaies conclude, that God euen according to his law, could haue sent Iob an hundred times more aduersitie, so as he shuld not haue bin able to beare it. And why? The least offence that wee committe, trespasseth againste the maiestie of God. And I pray you what punishment is great ynough for so huge an offence, as the impeaching of Gods maiestie and the casting downe of his iustice? If we were ouerwhelmed a hundred thousand times, yet were it not comparable to the hideousnesse of the crime that wee haue committed. So then, Iob reasoneth awry in saying that God hadleth him not after the rule of his law. Surely if he had said, according to his ordinarie maner, (meaning that God intended not to punish him for his sinnes, but for some other cause:) he had said very well and truly. But he saith, I see well that God vseth an excessive power, he thundreth against me as though hee woulde dispatch me, and therefore I must bee faine to holde my peace. VVhen he speaketh so, doubtlesse hee playeth the horse that is broken looce. Not that hee was at any time out of pacience: howbeit, that pacience of his was not such, but that it now and then boiled with great wallops, and did cast out some froth and skum. Thus ye see the opening of the matter that Iob handleth heere. And forasmuch as these things are very high, the laying forth of the processe of this matter, may giue yet some greater light. Therefore let vs come to that which Iob sayth, after he hath declared that what bitterness soeuer he hath vttered out of his stomacke, yet his greefe surmounteth his complaint. He saith *If it were lawfull for me too finde God.* And what meaneth he by that? He meeneth to go to law after the manner of men. Out of all doubt, if God should abace himselfe so farre, as to go to law with vs: yet could we neuer win our case. And that is the cause why hee saith in his Prophet Esay, let vs set a iudge or vmpire betwixte vs, too see who shall goe by the better. *Esay. l. c. 18.* VVhen God speaketh after that maner, he meaneth not to resigne his office, nor too stoupe so low as too submit himselfe too mans trial, that any body shoulde presume too gyue sentence vpon him. No: but hys meening in effect is, that although hee shoulde forbear his authority, and that there were some man appointed too bee iudge betweene hym and vs: yet shoulde wee not



sayle to be condemned. VVe might will pleade for our selues, and we might well alledge all our reasons: but yet should be confounded, bycause God would alwayes be able to find some fault or other in vs. Mark that for one point. And therefore Iob ouershooteth himself much in wishing to find God, that he might go to lawe with him, that is to say, in wishing that God should stoupe so lowe, as he might take him for his aduersarie, to pleade his case against him before a iudge. For although he had that priuiledge, and that God should graunt him his desire: yet should he alwayes be put to shame. But what maketh him to beguile himself? It is bycause his torments troubled him in such wise as he was not maister of his wits, but sawe vexacion as in darknesse, or else had his eyes blyndfolded, and considered not that God could find more blame in him than he himself was priue to, if he list to examin him rigorously. And heereby we bee warned to stand vpon our gard when God sendeth vs any afflictions. Therefore let vs take heede that we hold ourselues short. And why? Bycause we shall out of hand be dazeled in our passions, and the mischeef will pinche vs so sore, as we shall no more knowe where to become. So much the more then had euery of vs neede to looke narrowly too himself: and if God send vs aduersities, let vs assure our selues that we should be vanquished and beaten downe out of hand, if he vphild vs not by his grace. Furthermore let vs not beleue our owne likings: but when our fleshy reason alledgeth any thing to vs, let vs say: Alas, what imaginest thou o wretched creature? for besides that thou art no competent iudge in thine owne case, thy miserie hath blinded thee, and thou turnest aside out of the right way. If thou wert in quiet, thou mightest iudge much better than thou canst now, for thyne owne conceyt caryeth thee away. Seing it is so, thou must not take vpon thee to stand in defence of thy case, but thou must willingly yeeld thy self guilty, assuring thy self that thou shalt not be able to cleere thy self afore God, but that thou must be vtterly confounded. Lo what we haue to mark in this text. Now let vs proceede further. Iob sayeth, *would God dispute with me by force? No, but he would giue mee strength.* Hereby he betokeneth, that god did presently dispute or reason against him by mayne force: But that were a charging of God with things that can by no meanes light into him. And vndoubtedly wheras the doctors of Sorbon say that God hath an absolute or lawlesse power, it is a diuelish blasphemie forged in heil, for it ought not once to enter into a faithful mannes head. Therefore we must say that God hath an infinite or endlesse power, whiche notwithstanding is the rule of all righteousnesse. For it were a rending of God in peeces, if we should make him almightie without being alrighteous. True it is, that his righteousnesse shall not alwayes be apparant vnto vs, but yet ceaseth it not too continue euermore sounde and vnappayred. VVe muste not measure Gods ryghteousnesse by our owne conceyte, (for that were too greate a streyting of it:) but we muste alwayes bee fully resolued, that Gods myghtfulnesse can not be separated from his ryghtfulnesse, bycause God can not be dismembred. But Iob suppozeth heere, that God disputeth with hym by mayne force: that is too saye, that hee sheweth himselfe so terrible, as there is no reason too be had at his hande, bycause there is none other thing with him, but, I am thy God, and I may dispose of thee as I list my self. This is very true: Howbeit, God orderth his creatures in such wyse, as we must not imagin that his righteousnesse is separated from his power, as I sayde afore. And that is the point wherin Iob was cuerseen. when he said, O, then would not God dispute with me by force. For it

is certaine that although God had disputed against Iob with force or might, yet it should not haue ben with such a lawlesse might, as should haue born downe right: but with a rightfull might, notwithstanding that men could not comprehend the rightfulness therof. And here we be warned, that when there is any talk of Gods mightinesse ministred vnto vs, wee must reuerence it by contenting the same to be alwayes rightfull. And if we wil so do, then (as I haue touched already) we must not measure his mightinesse by our vnderstanding: for what a thing were that? It is euen the ground & cause of all the grudgings that are heard against God. For when men conceiue not the reason why god doth things, they fall out with him, & gnash their teeth, & chafe against him. Sure it is a diuelish pride & presumption, when we wil haue god to gouerna vs after our own liking, & fail to our controlling of al his doings & cannot conceiue good opinion of the, except he shew vs the reason why. But contrarywise it behoueth vs to honor the said secret mightinesse, acknowledging that ther is rightfulness enclosed in it, which we cannot espy as yet. There are other some, which to proue god righteous, would abolish his mighty power. Of which number are they which in these days cannot abide that a man should preach, that God hath chosen vs of his owne free goodnesse, & that he disposeth al things according to his owne good pleasure, and that nothing hapneth but by the ordinance & guiding of his hand. For, because they cannot brook that geere, they fall to ouerthwarting after this sort: How now? if God haue so chosen some, and forsake the residue it followeth, that he hath created men to damnation: & is that agreeable to his righteousness? Ageine, if all things be done by Gods will, what shall a man say to it, seing ther are so many wicked things done? Now these wretched fooles, or rather madde men, can not fynde in their hearts to stoupe so low as to say: In dede it is a verie strange case, that God hauing created me, wil not also saue the: neuerthelater let vs assure oure selues, that Gods righteousness is to high & to depe for vs to attain vnto as now: but the day will come that our Lorde will make vs able to vnderstand the things that are hidde from vs as now. It is sayde that we know but partly & darkly: but when we be become like to him, we shall not only see him as he is, but also we shall perfectly vnderstand the things that are not yet disclosed vnto vs. These drunken sots that are sotted in their ouerweening, cannot abide to yeeld God so much glorie, as to submit theselues wholly vnto him. For if a man speake to the of gods prouidence, they answer, how can it come to passe, that a man should be condemned for the euil that he hath committed, & yet that the same should be done by the will of God? They cannot discern that man beeing convicted by his own naughtinesse, is iustly condemned for the same & yet that god purposeth an other ende, which is vnknewen to vs. And Iob hath well shewed this, by satering al his afflictions vpon god. For when the theeues had robbed him of all his goods, he said it was god that had doone it: Howbeit in an other respect, than the theeues had done it. Aibeit that these things be strange to vs, yet must wee not fall to slaundersing of Gods righteousness, or to railing at it. And thus the thing which I said was to be noted out of this straine, is that we must not put God vnder such rule, as we be able to conceiue in our vnderstanding: for his righteousness farre passeth the reache of our wit. What is to be done then? VVe must humble ourselues: & when foeuer God worketh after any fashion that is strange & vnknewen to vs, we must not therfore cease to conclude that he is alwayes righteous. For it is the way whereby God will trie whether we honour him or no: namely if when things fall out contrary to our reason & liking, we

I. Co. 12. 6. 9.  
d. 12. 27. 1.  
Ihon. 3. 2.

neuerthelesse do still magnifie his name. For if God had led vs after our owne will, and all the world were gouerned as we had deuized in our head: It were very easie for vs to say, God is rightuouse, God is good. And why? Because we shal haue concluded already in our selues that it must be so. And what should then become of Gods rightuouesnesse? It should bee but a certaine subiection vnto vs: as who would say that if God did as we would haue him to do the should he be wise, but not wise: & that were greate reason. Contrariwise (as I haue sayd) he tryeth our humilitie when he woorketh after such a fashyon as wee cannot find to bee good by our naturall wit, and yet neuerthelesse confesse him to bee rightuouse, and there rest as prisoners vnder the brydle of humilitie. Thus ye see after what maner we yeeld god the glorie that is belonging to him. And therefore although God vse greate rigour towards vs, so as we knowe not on which side to turne vs, and we seeme to be pressed ouer fore. Yet let vs beware that wee say not with Iob, that God debateth with vs in mightinesse of power: let vs take hede that we father not an absolute power vpon God: but let vs consider that there is alwayes in him an incomprehensible rightfulness which it behoueth vs too honour though we perceyue it not, and that it shewe not it self: let vs alwayes make this conclusion, Lord, thou art rightuouse, and thy iudgements are a bottomlesse pitte. This is the cause why it is expressly sayd in the Psalme, Lord thou art rightuouse, and thy iudgements are as a deepe Sea. And therefore man must stoupe in that behalf, for if he presume to enter into the, surely he shall neuer wade out again, but be plunged & as it were drowned in the. Then although we see so great and dark dungeons: yet must wee confesse that God is rightuouse. Furthermore wheras Iob sayeth heere, *that God would giue him strength*, and not debate with him by prerogative of his power: let vs acknowledge that God giueth vs strength euen in the greatest rigour that he vseth. For if he gaue vs not strength, what a thing were it? God needeth not to vtter any extreme force to confound vs, let him but blowe vpon vs, and wee be dispatched. For

what is that? A little rush that is withered by and by, or else a flowre, or a bud of an herb, or whatsoeuer else is lesse: to be short, he is but a shadowe. Therefore if God shewe not his power in maynteyning vs, wee bee vndone, yea euen with the least aduersitie that he can send vs. And what should become of vs then if he vphild vs not, when he listeth to chastize vs somewhat roughlier? But he beareth vs vp in such wise, that whē he smiteth vpon vs with the one hand to strike vs downe, he hath the other hand vnder vs to lift vs vp again, and suffereth vs not to quayle. Therefore let vs conclude, that if God afflict vs, he will giue vs such strength as wee shall alwayes stand stedfast and vnouercome: yea verely, for he is neere vs, that is to say, vs that are his. Inso much then as wee feele such assistance at his hand, it ought to suffice vs, affurnig our selues that he will alwayes haue such respect of our infirmities, as he will make vs too feele His grace more and more, and vtter it in such aboundance, as wee shall be well fenced with it to continue in his hoie calling vnto the end.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs to profit more and more in true repentance, and to open our eyes, that wee may learne to serche the wants that are in vs, and too condemne our selues for them: and therewithall resort vnto him, not doubting but that he is ready to heare vs, and that whēsoeuer we seeke the remedies of our diseases, he will alwayes shewe himself a good phisition in purging vs of all our wicked affections: and that it may please him to open our eyes, too the end we may behold the fauour that he sheweth vs, in adopting vs for our Lord Iesus Christs sake, and in giuing vs the pledge of our saluation, that therby wee may take occasion of comfort and reioycing, yea euen in the mids of all the afflictions and temptations of this world, so as we may ouercome them and all other battels wherwith he listeth to exercise vs heere. That it may please him too graunt this grace not only to vs, but also to all people and Nations, &c.

Psal. 36. b. 7  
145. d. 17

### The .lxxxix. Sermon, which is the second vpon the .xxiiij. Chapter.

This Sermon is yet still vpon the .vij. verse, and then vpon the text that is added.

8. If I come afore him, he appeereth not too mee: and if I come behind him, I shall not atteine to him.
9. If I come on the left side vwhere he doth his vvorke, I shal not perceyue him: and if I turne meeto the right hand, he vvill hyde himself and I shall not see him.
10. According as he knowveth my vvay, so doeth he trie mee, and I shal go out as gold.
11. My toote hath hild his path, I haue kept his vvay, and not turned aside from it.
12. I haue not forsaken the commaundement of his lippes, I haue layd it vp, and I haue set more store by the vvords of his mouth than by my liuing (or my custome.)



Ob pursewing the matter that was treated of yesterday, protesteth here, that if God would handle him after his deserts, he should not be so sore afflicted as he is: for alwayes his meening is, if God would procede with him according to the rule of his lawe. And hereby he betokeneth, that he is not punished as an offender, but that God hath some other respect which is vnknowne vnto him. Certesse it is verie true that God dealeth not after his ordinarie maner towards him, when he vttereth such rigour against him. For Iob was none of those that haue transgressed Gods lawe

in such wise, as their punishment ought to be an example vnto others. Iob was none of that nuber: he had indeued to leade a hoie life: & he had so behaued himself, not only towards me, but also towards God, as he might haue ben counted more than half an Angell in cōparison of other me. And therefore he hath good reason to say, that the punishment which he indured was not for his sinnes, if so be that he had acknowledged that god might iustly do it, if he thought good. For if our Lord beare with men, it is not to be sayd thereore, that he is bound to do it, and hat it may not bee free for him to chastize them more roughly if he list. Iob therefore doth amisse in this poynt, that he acknowledgeth it not to be through Gods meere grace,

grace, that he is not punished for his finnes. Agayne hee doth euill in entering into Gods secret iudgements, and in surmizing that God vseth an absolute or lawlesse power, and in not acknowledging a secret righteoufnesse in him, although his creatures perceiue it not. This is the cause why he saith, *That the righteouse myghte go to lawe with God* if he would voutsafe to deale by the order of his law. But yet it is certaine, that if wee should go that way to worke, we must all of vs needes be condemned. For what mortall man can boast that he hath fulfilled the law of God? And it is written, cursed is he that perfourmeth not all the things that are conteyned in the law.

Deut. 27. d.  
26. c.  
Gal. 3. b. 10.

Thus ye see that all mankind is shut vp vnder the curse, if God listeth to extend the rigoure of his law towards vs, according as Saint Paule treateth specially thereof in the third Chapter to the Galathians. Iob then is farre ouerseene in saying that a righteouse man may pleade his cace, if God wil giue him audience according to the rule of his law. For (as I haue said) we must needes yeld ourselues gilty, not only for offending in some one poynte, but for transgressing in all poynts, insomuch as we neuer serue God as we ought to do, nor with such perfection as he deserueth and as our duetie requireth. VVherfore it foloweth that men are transgressors of the law, not in some one part of it, but in euery poynt. Moreouer it is true that the righteouse may shew themselues before God, howbeit not to come to account: for wherein consisteth our blisfednesse, but in hauing our finnes pardoned and as it were buried at Gods hand, as it is written in the two and thirtieth Psalme: And who dareth open his

Psa. 32. d. 1. 2

mouth to pleade against the heauenly iudge? It standeth vs then in hand to haue Iesus Christ for our aduocate: and he in pleading our cace alledgeth not our deserts, ne setteth himselfe in our defence to say that God doth vs wrong in punishing vs: but he alledgeth the amends that he himselfe hath made, and that forso much as he hath released vs our dets, we be now quit before God. Thus we see that Iob offended in saying that the righteouse and iust dealing man may pleade his cace before God. Now as concerning the other point where it is said, *that if he seeke God before him, he shall not perceiue him: and if he come behynd him, he shall not ouertake him: and if he go on the left hand, he will be bidden from him: and if hee turne on the right hand, he shall not see him:* thereby hee meeneth that Gods iudgements are incomprehensible to him: which is a very true saying. Some expound this of the foure parts of the world: and all cometh to one poynt. For according as it is said in the Psalme, who shall giue me wings to flie away? If I go ouer the Sea, the hand of God is too long: it will ouertake me. If I go downe into the deepes, there he will find me out. If I lye about the cloudes, yet will his hand ouerreach me, and plucke me backe from thence. Therefore it is all one in this text, when we vnderstand it to be spoken of the East, VVest, South, and North. Iob meeneth that it is to no purpose for men to make long discourses, for when they haue trotted vp and downe all the world ouer, yet shall they neuer attayne to the great secrets of God, for they surmount all their capacitie and reach. But the sense continueth alwayes the same that I haue spoken of: namely that Iob meeneth heere, that the maner of dealing whiche God vseth towards him, is so high and profound, as mans reason can neuer reach vnto it. And it is a very true saying, so it be well applied: but Iobs fault is, that forasmuch as he perceiueth not the reason of Gods doings, hee imagineth him too vse an absolute or lawlesse power (as they terme it) that is too say, that God woorketh at his owne pleasure withoute keeping any order or rule, and that hee

Psa. 139. b. 8

doth as he iusteth, like a Prince that will not be ruled by reason, but foloweth his owne liking. In so saying Iob blasphemeth God: howbeit, that is bycause of the sudden pangs of his passions, wherethrough words escaped him without aduisednesse. Neuerthelesse he sayeth not to conclude alwayes that God is righteouse and blamelesse: hee sticketh euer vnto that in himselfe. But yet notwithstanding, he is not able to bridle his tongue from casting foorth words out of square by reason of his passions. This is it that wee haue to marke in effect. Now, that we may applie this doctrine to our vse, let vs vnderstand, that we must not preache before God too pleade our cace with him: for we must needes be condemned without any long procesmaking on his behalfe: and the more defences and excuses that wee thinke wee haue, so much the more must oure sinfulness needes increace. Then is there none other remedie, but to acknowledge ourselues gilty, and to craue forgiuenesse and mercie. Thus our comming vnto God, must not be to pretende any iustifying of our selues, nor to make any satisfacti- on: but to acknowledge our finnes, and to beseech him to admit vs of his owne meere goodnesse and mercie, and not to open our mouth to pleade our cace. For that maner of debating belongeth not to vs: it is the office that is giuen to our Lord Iesus Christ. Therefore let vs on our part hold our peace, and suffer Iesus Christ to be our spokelman and to make intercession for vs: that by that meanes our faultes may be buried and we be quitte instead of being condemned.

Thus much haue we to beare away in the first place: and that is the meane too deliuer vs from our iudge for euer: according as Saint Paule sayth, who shall lay any thing to the charge of Gods children seeing he iustifieth them: VVho shall stand against them seeing that Iesus Christ hath taken their cace in hande to plead it? That (say I) is all our refuge: and without that, we be vndone, and we must not thinke to come vnto God without it. For we should be ouerwhelmed with his wrath as we be worthy. As touching the second point, it behoueth vs to marke, that Gods iudgements are oftentimes hidden from vs: but yet must we not therefore thinke them straunge, so as we should check against them or say, there is no reason in them. Let vs rather acknowledge that Gods righteoufnesse is too high a thing for such rudenesse as is in vs, and that it were too great a presumptuousnesse for vs to desyre to attaine therevnto. This (say I) must we be fully resolued of. I sayde that Gods iudgements are very secret, and that when wee haue soughte, serched, and ransacked to the vitermost that we can, we shall bee confounded: but doth it follow therefore, that God hath no rule of himselfe? No. And why? Let vs make comparison betwixt him and vs, and what a difference is there? My wayes (saith he) are further off from yours, than heauen is from earth. Truly he vseth that manner of speech to shew, that we must not esteeme of his mercy according to our own nature. Neuerthelesse god doth generally shew, that it is against all reason that we should measure him by our span as the Proouerb saith. VVhat remaineth then? VVee must honour Gods secrets when they be hidden from vs, and therewithall confesse that al his doings are disposed with infinite wisdom, vprightnesse, and goodnesse, and that if any man attempt to doubt of that, hee must needes come to shame, according as it is said in the Psalme, Lord howsoeuer the world goeth, thou shalt be found righteous. For Dauid saw wel the diuelish pride that is in men, who will needes be alwayes replying against God and controlling of him. But what win they by it? nothing, but that God must maintayne his

Rom. 8. v. 30

Esa. 55. c. 2

Psal. 51. a. 5.

his owne right, and they be ouerwhelmed with their malapertnesse. Thus ye see a point that is well woorthy to be borne in mind, when it is said, that if we go from the sunne rising to the sunne going downe, and draw about from North to South, when we haue hunted ouer al the world, yet shall we not attaine vnto God. Heereby wee be informed, that Gods determinations are such a bottomlesse Sea, as wee can neuer attaine too them, and that the rightfulness which is in them, is an infinite thing. Now let vs consider our owne abilitie, and marke what infirmitie is in vs. If a man should bestow all his whole life in traueling, yet could he not know the whole world. And what should we knowe of God when we had attained to the centre, (that is too saye to the bottome) of the earth? [Little or nothing.] And surely if wee could stye vp about the cloudes: yet should we come farre shorte of knowing all that is in God. So then let vs learne two things breely: the one is, that when God woorketh not after our manner, wee must not thinke with ourselues, that the creatures are able to do this or that: or that men haue bin wont to do so: or that the ordinarie manner of woorking is thus and thus: or that this is the order of nature. Gods mightie power must not be shut vp within the order of nature, nor within such bounds. What the? Let vs confesse that his iudgements are so deepe a Sea, as we cannot found them. And therewithal let vs hold it for a sure principle, that God continueth euer more righteouse, notwithstanding that he seeme to deale crookedly and ouerthwartly: and although wee find faulte with his doings, and haue apparant surmizes and colours so to do: yet (say I) lette vs alwayes conclude thus with ourselues: Lord, thou art righteouse, according also as Jeremy sayth. True it is that it greued him to see the wicked haue their full scope and the godly men to be vttery troden vnder foote, so as all things were out of order, and might ouercome righte, and there was no more conscience and vp-right dealing among men. Jeremy lamented it and was sory for it. Agayne he saw the wicked liue vnpunished, as though God had bin asleepe, & had thought no more vpon his charge. Thus ye see it was a very hard and comberfome temptation that the Prophet indured. But forasmuch as he knew, that fleshy wit canot conceiue gods wonderfull iudgements, he maketh a preface before hee enter into his complaint and moane, saying, Lorde, thou art righteouse and thy iudgemts are rightfull. His speaking after that manner, is to shew that he intendeth not to enter into disputation with God, and to pleade with him as with his fellow or match, or too call in question whither God woorketh by reason or no. Jeremy abridged himselfe of that libertie, and cut off the occasion of that which he might haue conceiued in his mind. Therefore before he enter into his matter, he maketh this conclusion: Lord howsoeuer the world go, and although men may surmize that thou dost things without reaso: yet art thou righteouse and vnblamable in all points and all respects. Euen so must we do, and not say with Job, It is impossible for vs to know the reason of Gods workes. That is very true, howbeit it is but faintly spokē. But we cannot mount so high, neuertheless if God worke after a manner that we cannot comprehend, we must not therefore cease to acknowledge him to be righteouse, and to honour him, and to humble ourselues before him. This is in effect the thing that we haue to remeber here. Furthermore let vs take warnig, that we may wel make large discourfes, but we shall gaine nothing therby. True it is that mē may haue great quicknesse in their wits: but yet must not the same giue vs occasio of our weening as we see many do, who bicause they haue their wits wel sharp-

Jerem. 12. 4. 1

ned, thinke themselues able to find out the reason of all things: and that causeth them to run so astray, that in the end they be doted in their owne vnderstanding, that is to say, God punisheth their pride for taking too much vpon them. Therefore let vs consider well, that when we haue trudged vp and downe, we shal be neuer a whit the nerer to the finding out of the end of all things. For our Lorde will shew vs that our wit is too weake & rude to attaine to such height. Our knowing therefore must be but in part, & it must suffice vs to tast in some certaine measure the things that are for our welfare, waiting for the latter day when we shall haue them fully discovered vnto vs. Thus ye see more what we haue to marke in this streine. Now Job addeth immediatly, *According as he knoweth my way, so will he trieme me, and I shall go out as gold.* Hereby Job betokeneth that God hath a great aduantage ouer him. I cannot know him (saith Job) and he knoweth me: I vnderstand not his works, and he iudgeth of mine: too be short, he trieth me as gold in the furnace, in somuch that there is not so little a peece of froth or infirmitie in me, but he seeth and discerneth it: and therefore it is too no purpose for me to go to law with him. This is the conclusion that he maketh. Now this saying of his is very true, that God knoweth our wayes and trieth and proueth vs as gold in the furnace: but yet notwithstanding haue we any cause to cōplaine that we be not his matches: Shuld the creature checke after such a sort, as too take part against his maker? Though God make vs not haile fellow with himselfe, ought we to say that he doth vs wrong or iniurie? Therefore whensoeuer it commeth to our mind that God knoweth all our wayes, and that he trieth vs, and that he purgeth and sifteth out all the sinfull affections and superfluous thoughts that are in vs: let vs vnderstand that the same must teach vs lowlinesse & fear, and not prouoke vs to make any complaint as Job dothe in this text. And herewithall we see how God intendeth to bridle vs by al meanes for our owne welfare. For whē he trieth vs after that sort, commeth there any profite of it vnto him? No: but he knoweth it to be expedient for vs, according also as when he commeth neere vnto vs, is it for that he is afraid, or for that he seeketh any profyete by vs? No, it is nothing so: but he knoweth that we haue neede to be kept in obedience and awe. For that is the cheefe thing that he requireth of vs, and it is the sea of al vertue that bringeth vs to saluation. Therefore it behooueth vs to be rightly subiect vnto god. For if he hild not his maicstie ouer vs, and shewed vs not what we be, and what our state is, and hilde vs not vnder his feete: what would become of vs cōsidering the pride & malapertnes that are in vs al? God the in not shewing vs the reason of his works, doth it to the end we should learne to obey him. Ageine if we see not why he doth this or that: how shal we cōprehēd his being? we be sure (as I said) that if he trie vs, it is for our welfare. And in good sooth which of vs trieth himselfe? Nay cōtrariwise in sted of lighting a candle to serch out our own wats & sins: we quēch the cresset that god had lighted to our hād. What else is the discretion that he hath giue vs to discern betwene good & euil but as it were a candle which he hath lighted, to the end we might perceiue the naughtinesse that is in ourselues? But we see how men laboure to quēch all the said knowledge, and would faine suppress their owne consciēces, that they might liue like swine, & be no more ashamed nor abashed at the euil which they commit. Men then go about to become brute beasts: and so we see that they indeuer too quenche the lamp or candle that God had lighted in them too drawe them too thys tryall: Seeing it is so: it is good reason that God shoulde searche  
and



and trie vs, bycause we will not do it ourselues as oure duetie were to do, but by our good wills would become like brute beasts and dispatch ourselues of all discretion and reason. Thus ye see that the thing which we haue to marke in this texte, is that forsomuch as God knoweth our wayes and woorks aforehand: it behoueth vs to conclude, that if hee make vs too passe as Gold through the furnace, the same is for our profite and welfare. And although we perceiue not the reason of it, we ought to be contented that our Lord is righteous, and that he will in the end shew vs wherefore he hath tried vs after that manner, in making vs to passe through so many afflictions, as gold passeth through fire. Although then that this be greuous to beare: yet God doth it not without cause. VVe perceiue it not as yet, bycause our wit is too weake. Howbeit our Lord will in time make vs perceiue that he wrought not at all aduenture, but that he knew what was meete for our welfare. This is in effect the thing which we haue to beare away heere. Now when Iob hath saide so, he addeth this protestation. *That his foote had walked in Gods path, and that hee had not left his way, nor turned aside from the commaundement of Gods owne mouth, but had set more store by it, than by his owne liuing or manner of dealing.* True it is that Iob might well protest that he had walked so vprightly, as that he was not of the number of the despisers of God, nor of the number of looce liuers that were giuen to all naughtinesse. Iob might well say so: for it was true: according also as wee see that Dauid might well say, Lord I haue kept thy commaundements with my whole hart. Lord I haue set more store by thy lawe than by gold and siluer: all my delight hath bin in them: I haue not weltred in my wicked affections: but all my pleasure hath bin in the hearing of thy law. VVhen Dauid speaketh after that manner, is it to boast himselfe before God? No: for in another place he saith, Lord who is able to stand before thee? If thou enter into account with men, no creature can be iustified. Therefore enter not into iudgement with thy seruant O Lord. For who is he O Lord that shall stand vp, if thou marke all our faultes? VVe see then that Dauid doth willingly yeld himselfe guilty, and that whereas he protesteth himselfe too haue followed Gods commaundements: it is all one as if he acknowledged the graciouse gifts that he had receiued at his hand, & did him homage for them saying thus: Lord, thou hast done me exceeding great good, thou hast gouerned me by thy holy spirit, my following of thy commaundements came not of my selfe, but thy guiding of me caused me to giue my selfe therevnto. Dauid by yelding such honoure vnto God, confirmed himselfe more and more in good hope, assuring himselfe that as hee had felt God good and graciouse to him heeretofore, so hee would neuer faile him heereafter. If Iob had proceeded after that maner, his protestation had bin good and holy. But what his meaning heere, is to go to law with God, and to vphold that if God handled him after the ordinarie rule of his law, he should haue no cause to vse suche rigoure towards him. Iob is grossely ouerseene in this behalfe. For if God had listid to haue punished him for the sinnes that he had committed: he might iustly haue done it: and in that he doth it not, it is of his meere free goodnesse. Iob therefore doth not discern a right betweene God & his own person. For he shuld haue saide, Lord it is true that thou chastizest me, and I know and thou mightest do it euē by thy law: and it is true also that I haue indeuered to walke before thee in as great soundnesse as was possible for me to do. Neuerthelesse there hath alwayes bin somewhat amisse, and therefore thou shalt find all my works to be sinfull. Iob might haue spoken so and

said: well Lorde, I know well thou bearest with me: and that proceedeth of thy fatherly goodnesse. And although thou chastize me, yet thou makest me too perceiue that thou doest it not for my sinnes, but bycause it pleaseth thee too exercise my patience. Neuerthelater, in the meane while I finde my selfe combred extremely, and therefore I muste conclude, that thou doest it vpon some secret and wonderfull purpose. If Iob had spoken so: all had bin well. But he was caried away by the pangs of his passions. And thereby we are all warned (as I said afore) to mistrust ourselues when we be afflicted. For we be (as ye would say) so dazeled, as we cannot discern what is good. And if this thing befell vnto Iob who is set heere before our eyes, as a mirroure of pacience: what will become of vs? Therefore when wee be afflicted, lette vs pray God so to hold vs in awe, as we may glorify him, & that if any toyes come in our heads too grudge againste him, they may be beatē downe, knowing that we cannot speake one word of ourselues, but the same shall prouoke Gods wrath more and more. Thus ye see what we haue to beare in remembrance. Furthermore in going through with this sentence, let vs learne to know what the true seruing of God is: for Iob sheweth vs heere how to do it. VVherat then must we begin when we intend too giue and dedicate ourselues wholly to the obeying of God? At the keeping of the way which he sheweth vs. Men must not frame themselues new deuotions at their owne pleasure after the manner of the worlde which is too much giuen therevnto. VVhen men be most deuout, & would faine worke wonders, wherat make they their enterance? At the folowing of that which seemeth good to their owne liking. Yea: as who would say that God had no foueraintie ouer vs, or as though the cheefe poynt of hys seruice were not obedience. Then if any man will serue God aright, let him shut al his owne imaginations out of the dores, and not behaue himselfe after his owne liking and wit: but let him submit himselfe to Gods word, and follow that which is set downe heere, namely, I haue set my foote and walked in Gods path, I haue not turned aside, I haue not in any wise stepped out of his ways. Had this rule bin well hild and kept, wee should not haue so great controuersie now adayes with the Papiests aboute the seruing of God aright. For what is it that is called Gods seruice in the papacie? It is the inuentions of theyr owne braines, whereof God neuer spake one worde. VVhat is it that they cal deuotiō? Euery mās own liking. As soone as a man hath a mind to any thing, by and by he beares himself in hād that God is asmuch delighted with it as himselfe is, and there is no man but he vndertaketh some thing or other. Behold the ouerboldnesse that hath always reigned in the world: which is, that mē wil needes be maisters, and make lawes at their owne pleasure, and God must be fayne to accept whatsoeuer they haue forged after that maner. But contrariwise the holy Ghost telleth vs, that we must not lift vp one foote to go forward, but only in the way which God sheweth vs. It behoueth vs to refraine ourselues in that cace: for hee that will needes raunge abrode, and make his frisks and outleapes to stray heere and there: may well breake his leggs and his necke, but he shall neuer do himselfe any good: that is to say, wee shall neuer go foreward but rather euer backward, when we be so desyrous to gad after our owne fancie. Then let vs learne, that the fashion to lyue well and rightly and which God alloweth, is to set oure feete in the way, not which wee ourselues haue made, but which hee hath shewed vs by his word. And not without cause doth Iob adde further, *that hee had not res tyred or turned backe.* For heereby he sheweth, that men

Psal. 119.

Psal. 130. 4. 3.

Psal. 143. 4. 2.

1 Sam. 15. 6. 22.

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are tempted continually with a tickling lust to start out of the right way: according as in very deede we see that God cannot hold vs vnder his obeyfance, but by force: and euen he that is most desyrous to walke in such singlenes as he wold nother put to nor take away frō Gods word, shall notwithstanding not misse too feeble prickings in himselfe, and to be tickled to step out of the way. And specially if we see any man take such libertie, so as we can say, behold such a man doth such a thing: then wee be moued at it, and the sight of such examples maketh vs too desyrous to tourne out of the way. To be short, wee be easily caried away from obeying God by any manner of meanes, bycause our witts are curiouse and fantastical, and also bycause wee see things euery where that draw vs vnto euill. And therefore let vs take heede that we may be able to protest truly with Iob, that wee haue not swarued from the way that God hath shewed vs. Now, that wee may so do, it behoueth vs to herken well to the things that God telleth vs in his law. For men would still beare themselves in hand that God alloweth of their doings, and that they be still in a good way, if it were not for the declaration that Iob addeth: which is, *That he gaue himselfe wholly to beare the commaundement of Gods owne lippes.* VVheretore speaketh hee of the commaundement of Gods lippes? It should seeme that that is more than needeth. No, it is to shew that mans life shall alwayes be vnruely and disordered, if it be not framed by the law of God, and all his thoughtes and deedes so directed by it, as he presume not to swarue any whit at all from it, be it neuer so little. And this serueth to shew vs the vse of Gods worde, and the profite that wee reape thereof. The vse then of Gods word, is to hold vs in the right way, bycause that if we should looke for new inspirations from heauen. Satan being transformed as hee is, might put many illusions in our heads: but God hath cut off the occasion of his guilefulnesse, by giuing vs the holy scripture: and therevnto will he haue vs to hold ourselves. Therefore let vs beware that we vse the benefyte which God offereth vs. Now therewithall is matched a profitablenesse: for is there any thing more to be desyred, than for a man to be sure that he shall not misse? If we walke in doubtfulnessse as the poore Papists do, and as al they do which are led by their owne imagination: I say if we be in doubt whither God will accept our doings or no: what a thing were it? But when we be throughly assured that the way which he sheweth vs is infallible, so as we may well walke in it, and the more we go forward in it, the neerer we come to him and to the poynt of our saluation: such certentie is an inestimable treasure. So then let vs not bereeue our selues of the grace that God offereth vs as we see the world do, which is so malicious and froward, that it had much leuer to giue itselfe too it owne fantastical deuises, that is to follow the vnfallible truth which cannot lye vnto vs. Lo what wee haue too marke in this text, where Iob speaketh of the commaundement of Gods lippes, to shew vs that God in ordeyning his word which is preached by the mouthes of mē, intended to haue vs to rest therevpon, to the ende wee should not seeke vaine gazings heere and there. Now he addeth, *that he did set more store by Gods word than by his owne liuing* or maner of dealing. The Hebrue word which he vseth heere, signifyeth properly an *Ordināce* or *Decree*. And truly about a three verses after, where he will saye that God hath decreed of him, or had an eye to him: he vseth the same worde that is set downe heere. Yee see then that the proper signification of the word is *Decree, Determination, Ordinance, or common maner of doing.* And againe sometimes by a similitude it is taken for a mans

ordinarie liuing or prouision, bycause it is a parcell of the law that a man should Iay for his liuing. For he must not eate so much as to burst himself in one day, but he must take his portion to his nurrishment and sustenance, and content himselfe with it. Thus yee see that this worde is also taken for euery mans ordinarie liuing or prouision. And eyther of both ways may stand very well. VVhat is it then that Iob meant heere? He ment that Gods word was a treasure of more estimation vnto him, than all the goodes of the world. VVhat thing is deerer vnto men than their nurrishment? For as wee loue our liues, so do we also indeuer to provide necessaries for the same. If we want bread, what a thing is it to vs: How are we dismayd at it? Forasmuch then as men haue great care to mayntayne their liuing: Iob in preferring Gods word before his sustenance of meate and drinke, sheweth thereby that he made not so great account of this present life, as of earnestnesse in obeying God, and that hee had muche leuer to be taught by his word, thā to be fed with the best meate in the world. Heereof we may gather a good admonition. For we see how men are desyrous to liue, and not only desyrous, but also mad of it, so as there is nother measure nor stay in them. And yet in the meane while they wote not to what end they liue, nor why they desire life. For they haue no regard of God. So much the more therefore doth it stand vs in hand to marke what is sayd here: that is to wit, that our desyring to liue in this world, must be alwayes to serue our God, and to dedicate ourselves to his glory, and to be confirmed more and more in the hope of the heauenly life whervnto he calleth vs. That is the poynt whervnto we must applie all our wits and indeuers. And if we do so, it will follow immediatly, that we shall preferre Gods doctrine (which is the spirituall foode of our soules) before all the foodes that we can wish for our bodies. For what is it to be fed with bread & water, yea or with wyne, & all other the delicatest meates and deinties that can be deuised? VVhat is that to the purpose if our soules be starued in the meane while? Oxē Asses and horses shuld be in better & more excellēt state thā we. So thē let vs learne to preferre gods word (wherewith our soules are nurrished) before all the things that concerne this tēporal & sightfull life: and let our preferring of it bee not only to say, I am learned, but also to giue ourselves wholly to the seruing of god, as Iob speaketh of it here. Now let vs come to that which I haue declared concerning the word when it is taken to signifye the common maner of doing. If we take it in that sense, truly the meaning wil not be chāged at al in effect. Howbeit ther wil be one other point very profitable and worthy to be borne away. For by that meanes Iob declareth, that he was not wise after the manner of the wise men of this world, who wil alwayes needes follow their fleshly reason, but that he had quite giuen ouer all selfeliking, to the end he might submit himselfe vnto God. And that is a very needefull thing: according as I haue touched alreadye, that we be but vagabunds and stragglers, if we hold not the way that God hath shewed vs. And how may that be done? Let vs cut off, I say let vs cut off our owne customs, Ordinances, and maners of liuing: let euery whit of it fall to the ground and be done quite and cleane away. For so long as men delight in their owne inuentions, so long as they bee wedded to theyr owne customs, and so long as they sticke wilfully too theyr owne trades of lyuing: it is impoossible for them to giue them selues too GOD. It is all one as if a manne woulde put a Frenche hoode vpon the head of a calfe or a cowe, whyche is not theyr nature or kynde, and therefore they cannot away with it. But yet more

wood are we when it commeth too the poynt that wee should obey God, than the brute beasts are to the things afore said. Wherefore that we may be fashioned to obey Gods law, wee must learne firste and formost to rid ourselues of all the gay inuentions that come in oure head, [as when we thinke with ourselues] why should not this be good: VVe haue bin wont to do it, and eue-ry man doth so, and it hath continued thus at all tymes. VVe must no more alledge any of these things. And why? For if God once speake the word, it behoueth vs to yeeld vnto it. And so we see it is not without cause that Iob hath said, that he sought Gods worde, and the doctrine conteyned in the same, & that he esteemed it more than all other things. And as touching the word *lay vp*: it cannot be discourfed to day, and therefore we will let it alone till to morrow.

And in the meane while let vs fall downe before the face of our good God with acknowledgement of oure

faults, praying him to make vs so to feele them, as we may learne to humble ourselues, not only in acknowledging the mighty power that he hath aboue vs, but also to glorify him in his righteoufnesse, and to know our selues always to be wretched sinners: and specially that when we know the faults that are in vs, we may continually mourne for them, assuring ourselues that God knoweth many mo by vs thā we ourselues cā perceiue: and that forasmuch as we be full of vanitie and enclyned to deceit and leafings, let vs desire him to refourme vs in such wise, as our whole seeking may be to profyte in his schole, and as wee may harken diligently too the sound doctrine that is spoken to vs in his name: not with our bodily eares onely, but in suche sorte as it may take good roote in our harts, that we may desire nothing else but to be filled with it, and to haue it for our ordinarie foode. That it may please him to graunt this grace not only to vs, but also to all people and nations. &c.

### The .xc. Sermon, which is the third vpon the .xxiiij. Chapter.

This Sermon is yet still vpon the twelfth verse, and then vpon the text that enseweth.

13. He is still at one poynt, and vwho can turne him from it? looke vwhat his hart desireth hee doth it.
14. He vwill perfourme of me vwhatsoeuer he hath decreed, and many such things are in him.
15. This is the cause that I am afraid of him, and vwhen I thinke of him I stand in feare of him.
16. God hath softned my hart, and the Almighty hath troubled me.
17. For I am not cut off by the darknesse, but he hath hidden the darknesse of my face.



I saw yesterday, that if we will obey God rightly, we must giue ouer al our owne customes and māner of dealing, and not alledge one thing or other too make it go for good: but seeing oure Lord hath spoken it, we must hold vs simply to his word which he hath giuen vs. Now remayneth to marke the word that is set downe in that place: namely that we must lay vp Gods doctrine as a treasure in oure harts. For vnlesse it be laid vp after that manner, it will neuer take liuely roote: according as we shall see many, that will bee moued when they heare God spoken of, and be somewhat well disposed: howbeit, that disposition is not thoroughly planted in them: and therefore we see that the faith whiche appeered in them for a time, vanisheth away. Then let vs marke well, that wee haue neuer profited well in Gods schoole, till his word be so deeply rooted in our harts (that is to say, till wee haue receiued it with such a mind,) as it is not a slightful motion to allow or like well of the thing that is told vs, but a hartie affection settled vpon it in good earnest. And that is the cause why it is oftentimes tolde vs that the seruice of God is inward and spirituall. For although we had satisfied the whole world, and all men thought vs to be vtterly faultlesse: yet might God iustly refuse all thys goodly outward shew wherein men sooth vs, if the hart go not afore it. So then let vs beare this saying in mind, that it behoueth vs to lay vp Gods word. And how? Not to bury it: for if we belecue with our hart vnto righteoufnesse, we must also confesse it with our mouth that we may be safe. Then must Gods word shew it selfe: for if we do not so, men may thinke that it is not in vs. But yet for all that, the good works whiche the faithfull do, must first proceede out of the saide hartie affection, and not of any slightfull and inconstant motion. Furthermore the word *lay vp*, will be wel ynough vnderstoode, if we take the similitude of a treasure, and applie it also

as our Lord Iesus Christ doth when hee saithe, that if a man bee well stored of thinges, hee may fetch the foorth whatsoeuer he hath neede of, both for his owne household, and also for other mens vse. For if a man bee so niggardlie, that when hee hath his chests full of money, and his garneres and cellers thoroughly stored, he wil both starue himselfe and not releue any other body: will men say that such a one knoweth too what purpose it serueth to be rich? No: but he is a starke beast. Therefore let vs vnderstand, that our hoording must be to the end we may vse it discreetly, according as the case shall require. And when we haue the treasure of the doctrine of saluation laid vp in our harts, we must not only profite ourselues by it, but also edify our neighbours. Yea and let vs beare in mind howe Saint Paule saith, that the mysterie of faith must bee kepte in a good conscience. Thus ye see in effect how we haue to note vpon the said text, that if we will be learned in Gods word, wee must not only conceiue some opinion of it in our brayne, but we must lay it vp diligently in our harts, as an inestimable treasure. Now let vs come to that which Iob addeth. He saith that if god be minded to do a thing, no mā shall turne him from it. This is stil a continuing of the matter that he had in hande, namely that God vsed an absolute power against him, so as there was no going to law with him to obtaine his right. But I haue told you that this is ouermuch. For although Iob knew that God punished hym not for his sinnes: yet ought hee to haue bin fully resolued, that God is righteoule and vnpartiall in all his dooings. But he surmizeth a lawlesse power that hath nother rule nor measure with it, wherein he doth God wrong. Neuerthelesse the sentence is true, if it bee applied as it ought to be: namely that God is always at one poynt or in one mind, that is to say, that he is cōstāt & vnvariable, and cānot be turned one way nor other: according as we see that euē Balaā the lier was inforced to acknowledge that god is not like mē, who change their minds and are variable and inconstant. Hath he said any thing (saith he Ec. iij. Balaam)

Ro. 10. b. 10

Ma. 13. 34

1. Ti. 3. 10.

Ro. 10. 10

Balaam which he performeth not? So this doctrine of it selfe is good, and the holy scripture is full of that matter: but now must we applie it to our instruction. It serueth to two purposes: the one is, that when God hath spoken a thing, and promiseth to be mercifull and fauorable to vs, and to succoure vs in all our needs: we must stedfastly beleue it and rest vpon it, without any doubting whether he wil performe his promise or no. VVhy? for his truth is infallible. Likewise on the contrary part, if he threaten vs, wee must tremble, assuring oureselues that it is not for vs to dallie with such a master. Thus ye see to what end al the things tend that are spoken in the holy scripture, concerning Gods constancie and stedfastnesse in executing his determinations. VVe knowe that God vttereth his mind vnto vs when he auoucheth himselfe to be pitifull, and that he receiue vs to mercy. Seeing then that our Lord doth so call vs vnto him, it is not too beguile vs and too foade vs with some vaine hope. And therefore inasmuch as we haue such assurance of his good will, let vs boldly stay and rest therevpon. And why? For hee chaungeth not, though all the worlde should make sute to him, yet should it not cause him to alter his mind. And by that meanes we may glory against all that the deuill can deuise or practise: yea and although we see the whole world bent against Gods promises, yet shall we neuertheless be always at rest, according also as wee see how the holy Ghost armeth the faithfull with such trust, and teacheth them to desye all their enemies. Goto (saith he) lay your heads together, and do the worst you can: yet shal the thing that God hath promised, hold out to the end. Againe he saith, he will be neere at hand to vs, and that when the deuill and men haue practiced their vttermost against vs, he will beate downe all their defences. Then seeing it is so, we may despise al that our enemies can practise or deuise. And why? For in the end they cannot withstand God, nor let him to perforce the thing that he hath spoken. Thus ye see in what wise we ought to put this doctrine in vre, concerning the stedfastnesse that is in God. Also let vs beare in mind what hath bin said concerning his threatnings: so that if he rebuke our vices, and be so good to vs as too warne vs of them, let vs not stand vnremendable in our misdoings, but let euery of vs humble himselfe, and looke well about him, and with all carefulnesse indeuer too preuente the curse which God hath told vs of. For to that end dothe he make vs to feele his wrath. I say it is to the ende hee would not be constrained to execute his wrath agaynst vs. Lo what the true vse is of this doctrine, that God is always in one mind, and that no man can turne him fro it. For the same cause also it is said, that God hath spoken once, and that the Prophet herd these two things, namely that there are power and iudgement in God: as if he should say, Lorde thou needest not too repete thy wordes: for when thou hast once spoken the worde it ought to suffice vs, and it is as much as if we had a hundred thousand witnesses, and that thou haddest neuer ceased repeting and reherfing the things that we had once heard afore: we nede not to haue our eares beaten at so much. VVhy so? For Gods truth is so certain that if there were no more but one sillable of it, it wer al one as if we had a great volume of it. And yet notwithstanding we see howe our Lord calleth vs by ratifying hys promises, and is not contented to haue spoken once and away, but putteth vs oftē in remembrance of the things that we haue once heard, and will haue vs taughte hys goodnesse all our life long. Seeing then that he vseth such ouerabundantnesse, it behoueth vs to acknowledge his infinite goodnesse in applying himselfe after that

manner to our rudenesse: but yet must we not take such a boldnesse as to call in question the thing that he hath spoken [but once] and to dispute whither a thing bee true or no when God hath witnessed it vnto vs. For we must rather marke how it is said vnto vs in the Psalme, that Gods sayings are as siluer seuen times fined in the furnace, wherein there is nother drosse nor superfluitie. They be not like the words of mortall men, who are dubble, and wil eyther coloure the words that they haue spoken, or vn say them againe, or find some furtle shifte to turne them another way. There is no such thing at al in God. VVhy so? For his words are as siluer throughly fined, wherein there is no superfluitie. This (say I) is the seale, that all the faithfull ought to set vnto all the things which they heare at Gods mouth. So soone the as God hath spoken any thing, let vs (according to that whiche hath bin touched already) set this seale vnto it, that there is nothing but truth and certeintie in it. For there is nothing but vntruth in mans mind, and yet God doth vs the honour to make vs his witnesses: according as saint Iohn speaketh of it, that whosoever beleueth in Iesus Christ, hath set too his his seale that God is soothfast. So then seeing that God doth vs the honoure, too make vs his witnesses although there be nothing but vanitie in vs: so much the more ought we to be inflamed too receiue obediently all things whiche wee heare of him, and to warrant oureselues that they be true. It foloweth immediatly, *That he doth what soeuer his hart desireth.* Here is one sentence more which is very true if it be rightly vnderstoode. True it is (as wee haue seene) that Iob did amisse in imagining that God vsed a lawlesse power, and in that he could not imagin other wise: but that god was minded to vtter his strength with such violence, as shuld be quite void of all reason. Surely (as I haue erst declared) Iob purposed no such blasphemie in himselfe: but heere the cace concerneth his former pangs which wer ouerheadie. But now let vs consider what profite redoundeth to vs of this doctrine, that God doth whatsoever he liketh. It behoueth vs firste and formost too know what the things are that God desireth or liketh. VVe know that he cannot away with any vnrighteousnesse, and therefore his desire or liking must needes bee righteouse and full of equitie. Seeing it is so, let vs learne to glorify him in al respects. And first of all when we see things out of order in this world and all seemeth to go otherwise than it oughte too do: let vs marke how it is said vnto vs, that God holdeth the reynes of the bridle, and that nothing is done which hee hath not foredetermined in his purpose. Oftentimes we may thinke the things to be very straunge which are done, for our eyes are too weakesighted too comprehend the infinite power of God. VVhat is to be done then? Let vs conclude, that for so much as God is righteouse, it becometh vs to allow of all his doings, although they fall not out too oure liking. And although it seeme too vs that God oughte too worke otherwise, yet let vs subdue oure owne reason, and hold it in such bondage, as wee may alwayes confesse, that God dothe not any thing which is not wroughte with iustice and vprightnesse. Also let vs heere withall marke particularly, that seeing God hath called vs, he doth also dispose our welfare and saluation. For I speake not now of all men in general: but of the cofort which the faithful may gather, whē God hath once shewed himselfe to them, & calleth them purpofely to be his childrē, & vttereth his hart vnto them as I haue saide afore. The faithfull then must not hang in doubt, or imagine that their saluation is in a hammering. VVhy so? For it is laide vp as a gage in the

Esa. 8. b. 10

Psa. 62. c. 12  
13.

Psa. 12. b. 7.

Iohn. 3. c. 33.

in the hand of God: and who can plucke it away from him?

Therefore lette the faithfull hardily brag of their saluation. And why? For God is almightie, according as it is said in the tenth of saint Iohn: The father who hath giuen you vnto me is stronger than al. To what purpose doth Christ speake for? It is to shew that our saluatiō dependeth not vpon ourselues, nor vpon any creature, nor is let looce to all hazards: but that God keepeth it as it were in his bosome, and that forso much as no man can ouercome him, we be sure that we shall neuer perishe. And why? Bycause God hath the ordering of all things, and loueth our welfare in suche wise as hee will surely procure it. And thereof we haue a good warrant by the Gospell: and (which more is) we haue a sure pledge of it in our Lord Iesus Christ, who is giuen to vs, to the end that we being in him, shuld be partakers both of his life and of all his goodes. So then if this doctrine bee put in vre as it ought to be, we see it is not only true and holy, but also exceeding profitable to vs. Now he addeth by and by after, *God will bring to passe whatsoeuer hee hath determined of me, and ther are many like things in him.* Here Iob vseth the word that was expounded yesterday. I said that the word signifyeth two things: that is to witte, *laws, statutes, ordinances, decrees, determinations, destinies, fashions or manners of dealing, or doing, order, trade, custome, guize, woot or ordinarie, and also a mans prouision, liuing, sustenance, foode, or nourishment.* As now Iob saith, that god will go through with his ordinance or determination. His saying then is, he will go through with mine ordinarie, or else, he will go through with my determination. Now although the signification of the wordes be dubble: yet notwithstanding, the circumstance of the place sheweth vs what the sense of them is: namely that Iob meeneth that God will bring to passe the thing that he hath purposed of him. VVhereby he doth vs to vnderstand, that we be not gouerned here by fortune or haphazard. And why? for God hath determined what shal befall vs. VVhē he did put vs into the world, it was not to let vs looce at rouers, and to let vs walke at all auenture: but he determined what should become both of our life and of our death. Therefore let vs vnderstand, that we walke in such wise vnder the guiding of our God, that (as our Lorde Iesus Christ saith) there cannot one heare fall from oure head, but by his good will. For of his prouidence extend euen to the sparrows, and to the wormes of the earth: what doth it vnto vs whom he esteemeth much more, as whome hee hath created and shaped after his owne image and likenesse? Therefore it is an article which we ought to marke well, that euery of vs hath his destinie: that is to say, that at suche time as God sendeth vs into this world, he hath already ordeyned what hee will haue done with vs, and guideth vs in such wise, that our life is no more in our hand, than is our death: insomuch that it is to no purpose for vs to vndertake one thing or other, bycause that in sted of going forward we shall go backe except God guide vs. Thus ye see how the faithful may comforte themselves with Gods prouidence. True it is that Iob did misapplie this saying: for in his first pangs or fits (as a man may terme them) he hath spoken heere as a man in despaire. Behold (saith he) I know I am vtterly forlorne. And why? For God hath determined of me what he thinketh good, and the same shal be accomplished, and it shall not boote me to strue against it. But surely, we must not begin at that ende: but before wee speake of Gods ordinance, let vs first consider his righteousnesse, that we may yeeld him his due glory. Then let vs not imagin the said lawlesse power in God, wher-

of I haue spoken heere tofore: for that were too make him like a Tyrant, and that were a cursed blasphemie. Let vs assure ourselues that God in disposing and ordering all things, vseth a soueraigne rule whereby all other iustice and righteousnesse must bee squared out. Neuerthelesse we must not do as these vaygloriouse folke do, which argue againste Gods prouidence and beginninglesse election. For they see not the reason why God doth all things, they imagin it to be tyrannical. And what a blasphemousnesse is that? Are not such men worse thā diuels? They be most ignorant, and yet notwithstanding they be most buzie in ferching Gods secrets. True it is that they do perchance beare the countenance of greate clerks: but in very deede they bee starke beasts, and yet they will needes haue God to shew them a reason of all his doings: or else they will neuer graunt him that hee gouerneth all things heere bylow, nor that he hath chozen whome he listeth to eternall life before the making of the world. So then let vs keepe ourselues from suche outrage: and in acknowledging that al Gods dooings are rightful and good, let vs marke that his works shall oftentimes passe our vnderstanding, and yet that we must not therefore incounter his will. If God once do any thing: let vs conclude that it is good. Yea (say they) but we see not the reason thereof. Surely whofoeuer would make Gods will subiect to our reason, what doth he but rob him of his glory? For Gods will is the rule of all reason, and the fountaine of all righteousnesse. Therefore let vs hold ourselues contented with it, and be so mylde as to say, that God willet not any thing which is not rightfull and indifferent. Furthermore when wee once knowe generally the said iustice and righteousnesse: let vs know also that god is so gracious vnto vs, as to ioyne and knit his iustice to oure saluation, like as hee hath matched his mightinesse with it also. VVhen we say that God is almighty: it is not only to honoure him, but also to rest vpon him, that we may be inuincible againste all temptations. For in asmuche as Gods mightie power is infinite, he can well mainteine and preferre vs. In like case is it with his righteousnesse. Seeing then that there is as it were an inseparable knot betwene Gods iustice and our saluation: let vs begin at that poynt, to the ende that when we say that God bringeth to passe whatsoeuer he listeth, and that he will perfourme whatsoeuer he hath determined of vs: we may also assure ourselues that there is not any thing amisse in it, but that all things are ruled by wonderfull iustice and wisdom. Furthermore if we will haue a breefe and familiar exposition of this saying: let vs marke that God hath foredetermined what he will haue done, both in respect of the euerlasting saluation of our soules, and also in respect of thys present life. As concerning the first, God chose vs for his children before the creation of the world. And wher-vnto had he an eye in choozing of vs, but only too hys owne infinite mercie? For wee bee of Adams corrupted lump. VVherefore did he preferre vs before the rest of his creatures (as saith Sainte Paule) by sholing vs out to make vs more excellent than our fellowes? VVee deserued too bee cast away and damned: and God hath voutsafed to draw vs out of destruction.

Ye see then that we ought to glorify God for that determination, forso muche as it pleased hym too choose vs and too call vs too saluation, and to make vs heires of his kingdome. And thys determination hath bin vttered too vs in oure Lorde Iesus Chryste: and if we be members of our Lord Iesus Christ, wee be sure of our adoptiō. The neede we not to seeke the registers for it aloft in heauen, but let vs content ourselues



with the assurance that he hath giuen vs of it. For if a man that hath but the copie of an autentike register, do content himselfe with it: ought not we when God hath declared his purpose concerning our saluation, oughte not we (I say) to rest vpon it? Ye see then in what wise it behoueth vs to settle ourselues, forasmuch as we be sure that oure saluation is vnalterable, bycause God hath made his decree of it which cannot be changed. And as concerning his determination for this present life, let vs vnderstande that God guideth all our steppes, and nothing happeneth to vs by casualitie: but hee foresetteth all things, so as we can nother goe, nor come, nor do any thing else otherwise than he hath ordeined. Therefore let vs assure ourselues, that seeing wee bee so in Gods protection, we shall be well at ease: and seeing that hee watcheth ouer vs and hath a care of vs, let vs not mistrust that the diuell can wind about vs, nor all our enemies beside. For God will prouide for vs, and can well skill too keepe vs from all the attemptes that shall be made against vs. And this oughte not only to comforte vs, but also to giue vs courage too goe through with our duetie, and to walke euery man in his calling, not mistrusting but that God will disappointe all the practizes and attemptes that shall be made against vs, and breake all the snares that men shall haue laide too catch vs in. Is it not a goodnesse that ought to rauish vs and amaze vs, when we see that God hath such a care of vs, and hath determined all things about which shall be done heere beneath: VVe be heere as froggs and Grassehoppers, as the Prophet Esay saith of vs: and to be short, we should be like mice in the straw (as the Prouerb saith) if God had not set an order aforehand what shoulde become of vs. Now when we see this: we may well saye, I know that God is my sauoure and father, for he hath my saluation in his hand, and will not suffer me to perish: and I ought to assure my selfe of it, seeing he hath promised it me. By and by Iob addeth, *that there are many like things in him*: as if hee should say, against whome do I bend my selfe: For though all the world shoulde set it selfe against him, they should win nothing by it: and as for me, I am a poore woorme, and therefore it behoueth me to shrinke away. Surely he doth well in so saying, if so be that he yelded God the honoure and prayse of righteoufnesse, yea euen in respecte of the afflictions that he indured. But hee is so combered in hys mind, that he acknowledgeth not God to be righteouse and full of equitie as he ought to do. VVhat is tooe done then? On our part, when we haue acknowledged ourselues to be euery one vnder the hand and guiding of God: let vs beleue also that the whole world is so in likewise: for if the deuill were not subiect to God, what a thing were it? VVe see with what rage he commeth against vs: and we see also how furious the wicked sort are: insomuch as it may seeme that they should swallow vs vp: and they are as great and hideouse stormes that come to ouerwhelme vs. Let vs marke therefore that God not only keepeth his children vnder his protection to mainteine them: but also that hee so gouerneth the whole world, that the deuill (do what he can) is not able to bring his practizes about, but that Gods prouidence is always betweene him and home. Thus ye see howe we ought to put this doctrine in vre. Now finally Iob sayth, *that he is afraid of God, and that the more he thinketh vpon him, the more he standeth in doubt of him. For he hath softned my hart* (saith he) *and the almightie hath amazed me.* And the reason is, *bycause he hath not cut me off through darknesse, but hath bidden darknesse out of my presence.* There are that set downe this latter part of the text thus: *that he*

*hath not bidden*: but it is cleane contrarie. This in effect is that which Iob ment to say. First he affirmeth that he is afraid of God: and afterward addeth the reason, namely bycause God made him to feele his terrible maiesty. In what wise? Verely (saith he) bycause I know I haue to do with him, and he is mine aduersarie partie. I indure not mine afflictions as one that knoweth not from whence they come: but I know it to be the hand of God that persecuteth me. That is the cause that I am so afraid

10 And this text is greatly for our profite, if we can applye it as we ought to do. First and formost it is not without cause, that Iob saith that he is afraid of Gods presence, for that he maketh him to feele his maiestie. For it is good reason, that as ofte as wee thinke vpon God, wee should be touched and stricken in feare to stand in awe of his maiestie. Yea and although God shew himselfe louing towards vs, and allure vs to him, and after a maner cocker vs as little babes: yet must we not come vnto him after such a sort, but that we must always do it with feare and lowlinesse. Then let vs marke, that he which hath a right knowledge of God, will be willing to come too him, yea and come to him indeede, reioycing in that hee knoweth him to be his father: and yet notwithstanding he will always behaue himselfe lawfully and obediently towards him to honoure him. And that is the cause why it is said in the fifth Psalme, *Lord I will enter into thy Temple vpon the multitude of thy mercies, and there worship in feare.* This is it in effect which we haue to note heere concerning the fearing of Gods maiestie.

20 Herewithall let vs know, that our feare must not be such as Iob speakes of: that is to witte, wee must not bee so afraid of God, as to shunne his mightie power as a terrible thing to vs, or to go about to hide our selues from him: but when we haue conceiued the said feare of him, we must also receiue comforte, assuring ourselues that Gods minde is not tooe scare vs from him, but to draw vs too him. And wee had neede tooe bee so beaten downe, considering the presumptuousnesse that is in oure nature: for there is suche a pride in vs, as wee will neuer yeeld God his due honoure, till oure fleshe bee vterly subdued and tamed. And how must that be done? Euen by plaine force. For of our owne good will wee woulde neuer be humble and meeke. God therefore is fayne tooe vse violence in that behalfe, and tooe mortify all that is of our fleshe, that we may be as it were broken and broozed to stoupe vnto him. Thys done, he setteth vs vp againe, and is contented tooe shew himselfe to bee our father, to the end we should honoure hym. Then is it not ment that we shoulde be stricken with suche a fearefulnesse, as wee shoulde not knowe where tooe become: but that after wee haue honoured God with reuerent awe, wee shoulde also preace vntoo hym vpon the trust of his manifolde goodnesse. Yet notwithstanding, that which Iob speaketh heere is very notable: that is tooe witte, that his conceiuing of suche fearefulnesse, was bycause God had softned his harte, and amazed him by persecuting him.

For heereby Iob dothe vs tooe vnderstande, that although he had always feared God: yet notwithstanding forasmuch as he was assaulted with such temptations: hee conceyued such a terroure as hee wist not in a manner what God was. Nowe this importeth two poyntes. The one is, that of oure owne nature wee bee deafe and dull, so as wee knowe not what it is to feare God, (as hath bin sayde already) till hee driue vs tooe it by force. Ye see then that men become stoute lyke murderers, vntill G O D haue well tamed them. And heereby wee see that it is more than necessarye for



vs too bee afflicted. For otherwise we would play the looce Coltes, and we would not knowe what it is to obey God, or too yeeld him any subiection at all. Therefore he is sayne to make vs afrayd by the afflictions that hee sendeth vs. Marke that for one poynt. The other is, that the saythfull are erewhiles so astonished at Gods iustice, as they be ouerraught by it, yea and so ouertaken, as they be vtterly dismayde for a little while, as Iob was: howebee in the ende God relieueth them. And this is well woorthie too bee noted: For the Diuell vsfeth two extremities that are in vs. The one is our carelesnesse, insomuch that if God draw vs not to him by some violent maner: we fall asleepe in our sinnes. If the Diuill may winne that at our handes, he is well payed: but if God wakeneth vs, then doth the diuell labour to driue vs to dispayre. But it behoueth vs to preuent such policies. Therefore let vs learne, that if Iob were stricken with so great feare, the like may well betyde vs, or much more, except our Lorde do mortifie vs. Herewithall it behoueth vs to mark after what maner men are brought to the sayde feare and terrour. Experience sheweth, that the same falleth not out alwayes. And for prooffe thereof, we shall see manie naughtipackes that cease not too gnashe their teeth agaynst God, euen when hee smyteth vpon them with manie blowes. There doth God execute his vengeance vpon his enemies: and yet notwithstanding, doo they amende for all that? Haue they their hartes any whit softned by it? No: they become more spitefull and wicked than they were afore, insomuch as therevpon they fall to kicking and spurning agaynst god, like restie iades. Seeing then that afflictions cannot alwayes tame and subdue men, but that they take the bitte in their teeth too runne a heade agaynst that way whiche God woulde haue them to go: let vs learne thereby that it is not without cause that Iob sayth here, that he was afrayde bicause God had not cut him off in darkenesse. He setteth it downe heere, *Before the darkenesse*, or in the presence of darkenesse: yea and worde for worde it is, *Before the face of darknesse*. And men haue misexpounded it in this wise: That God had not cut mee off before this miserie happened to me. Iob meeneth not so: but rather thus: God hath not cut me off as it were in couert: the afflictions that I indure are not vnknowne, as men oftentimes (when they haue any greefe or trouble) knowe not: whence it commeth. And afterward he addeth: *He hath bidden the darknesse of my presence*. But heere some bodie hath corrupted the text, by setting it downe, *Hee hath not bidden*, whereas contrariwise it is sayd, hee hath hidden the darkenesse, &c. that is to say, he constrayneth me to come before him. And like an offender that is led by violence before a iudge, woulde faine scape if hee wist howe to shift himself away, or if he were in some corner alone, he woulde cut his owne throte, and become hys owne hangman in dispatching himself, and yet notwithstanding must spite of his hart appeare before the iudge, and heare his sentence of condemnation: Euen so dooth

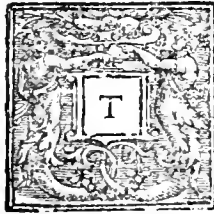
Iob shewe that hee himselfe was delt with: that is to saye it is not in hucker mucker (sayth he) that I am afflicted: I cannot say, see the mischaunce: for God sheweth himselfe to be mine aduersarie, and maketh me to feele that it is he to whom I must yeelde mine account, and he hath shewed me his hande. And this is a verie notable poynt. For we see oftentimes that men are smally touched with the feare of god, when he sheweth himself by afflictions. I report me hereof to Pharao, and the Egyptians. For did God euer vse sharper scourges than those were? And yet notwithstanding, it is to be seene, that they hardened themselves agaynst them. And why? Truly they knew at all times that it was the hande of God: but that knowledge did soone vanishe away, and they were so dazeled in themselves, or rather the diuel had so bewitched them, as they thought they had none other enemies but Moyses and Aaron. But God shewed them full well, that when he shetteth men vp, they must needs feele his hand, yea and they must be sayne (spyte of their teeth) too knowe that he is their iudge, & that he is strong ynough to tame the, yea & to ouerthrow them, & breake the al to peeces. And therefore let vs pray God, that if he smite vs with his hande, hee suffer vs not to fall too sturdinesse agaynst him, according also as Moyses speaketh: but that we may open our eyes, to see that it is he which chastiseth vs, and that we may not be so blockish and stubborne, as not too knowe his hande. For whereas it is sayde by the Prophet, that they looked not to the hande that smote them: it is to shew vs, that that stubborne people was not woon by Gods scourges. Nowe let vs beware that the same happen not vnto vs: but let vs pray God, that when he hath made vs too feele his mightie hande, too humble vs withall: he suffer vs not to bee vnamendable, but graunt vs the grace not too bee so swallowed vp of heauinesse, as that we shoulde bee scared away from him too shunne him, but rather so drawe vs vntoo him, that vpon trust that as it is in his power too bring too the graue, so also hee can plucke vs thence againe, wee maye say wyth the Prophete, The Lorde will quicken vs the thirde daye, and though wee bee deade for a tyme, yet wee shall bee made alyue agayne by hys goodnesse. Therefore, lette vs alwayes repayre vntoo hym that hath wounded vs, assuring oure selues that hee is the soueraigne Surgyon, who will helpe vs for oure Lorde Iesus Christes sake.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him too make vs so too feele them, as wee may alwayes retorne right vnto him: yea euen with suche affection, as all our minde may bee applyed therevntoo, and that we beeing assured that he will be fauourable to vs, may call vpon him, desiring him that when hee hath forgien vs our sinnes past, hee will so guide vs all our life after, as all oure whole labour may bee too serue too his glorie. And so let vs all say, Almighty God oure heauenly father, &c.

### *The .xcj. Sermon, which is the first vpon the .xxiiij. Chapter.*

- H**Ovve are not the tymes hidden of the almightie? And [hovve is it that] such as knowve him, see not his dayes?
2. Some remoue the lande markes, some rob, and some fleece the flockes, and some feede them: selues vvith them.
  3. Other some take the Ass of the fatherlesse, they take the vviddoyves Oxe to gage.
  4. They turne the poore out of the vvay, so as they hyde themselves, and the meeke are pestered together vpon earth.

- They go forth in the morning like wilde Asses of the desert for their pray : the VVildernesse giueth him bread, for himselfe and for his children.
6. They gather their haruest in the feeldes, they gather the vintage from the Vynes, euen the vvicked.
  7. They spoyle the naked man, so as he vvalketh vvithout garment in the colde.
  8. They are vvewith the shoures of the night in the mountaynes, and imbrace a stone for their bedde.
  9. They fleece the fatherlesse, and take a guage of the poore.



The matter that is handled heere, hath bene layd forth heretofore after another maner. Howebeit there is nothing but wee may fare the better by it, if we consider well why God propoundeth this lesson so often to vs. The matter is, that God executeth not his iudgements too the vewe of the eie, so as it might be seene, that he hath a care of the good to mainteyne them, and that he is an enemie to the wicked to punish them as they haue deserued. VVe see not this : for things are out of order in the worlde. True it is that Iob hath hidde long talke of it afore. But we know it is such and so great a stumbling blocke, as we be troubled with it continually, yea euen the perfectest of vs. If the mischeefe indure, and God remedie it not : euerie of vs is greeued, and wee fall too disputing, howe it shoulde be possible that God shoulde be so patient, and as it were dissemble so much, and seeme to bee asleepe when he letteth all things alone after that sort. Therefore we had need to be stablished in the lesson that is conteyned here, and to be often put in minde of it : to the end that when wee see things turmoyled in the worlde, wee may alwayes haue such light of fayth, as may serue vs to see Gods iudgements, although they bee hidden from vs as nowe. And so the verie poynt that Iob intendeth too shewe heere, is that God hideth his iudgements for a time, and neither executeth his vengeance vpon the wicked, nor deliuereth the godly at the first brunt, but suffereth them to endure many wrongs. For the prooffe hereof he sayth. *Howe are not the times bidden of the Almighty, and such as know him, see not his dayes?* VVe haue seene heretofore, how Eliphaz bare vs in hande, that God did iudge the worlde in such wise, as euerie man might perceyue, that he thinketh vpon those that serue him, and hath his eie vpon them, and reacheth them his hande continually : and that on the other side the wicked are punished at his hande. But it is cleane contrarie, sayeth Iob. And for prooffe hereof, it is seene, that all is full of robbie, might ouercommeth right, and they that haue taken paynes, eate not the labor of their handes, but their goodes are plucked from them by force. Seeing then that the good are so troubled and vexed, and the bad so hardened, and yet scape vnpunished, and God ouerslips them, as though he passed not for these worldly matters : what shoulde a man say, but that he dissembleth & wil not shew himselfe as a iudge, till he perceyue the time to serue for it? But if we would aske the reason why, we shoulde bee confounded. Therefore we must conclude, that Gods iudgements are secret and wonderfull, and passe all mans capacitie, so as our wits shall fayle vs in that behalfe, and therefore we must reuerce the secrets of god that are vnknowe to vs, acknowledging him to be righteous, though we find his doings to be straunge. Manie haue troubled themselues greatly aboute the first part of this sentence, where it is sayde, *Howe are not the times hidden of God?* For it seemeth that Iob blasphemeth, in going about too exclude God from the government of the worlde? And

it is sayde that by *the tymes*, are ment the things that are subiect to change and alteration : as if Iob had ment to say, that God governeth well the worlde in generall, but medleth not at all with the particular ordering and guiding of things in seueraltie. But this is farre off from the naturall meening. And we neede not to seeke elswhere for exposition or gloze, than in the text it selfe. For there it is sayde, *Howe are not the times bidden?* VVhat meeneth Iob by that? He sheweth it himselfe in saying, *Howe is it that they which knowe God perceyue not his dayes?* VVe knowe that those are termed the dayes of God, wherein hee vitereth and sheweth himselfe? For when God punisheth not the wicked, ne deliuereth the good, nor heareth their requestes at the first : wee bee as it were in the darke, and God seemeth too bee hidden, and withdrawne out of the worlde, and to separate himselfe from it to let all go to hauocke. Too bee short, except God make vs too feeble his providence, and prooue it vnto vs openly, that he governeth both aboue and beneath : we bee as it were in the night, and the tyme becommeth darke : for there is no light but in the countenance of God, when hee sheweth himselfe the father of all good men, in preseruing them by his grace, and on the other side punisheth the wicked, as they be woorthie. This is it (I say) which inlightenneth vs : this is the verie day of the Lorde. And so speaketh all the holy Scripture : as when it sayeth too the wicked, *Doo you reioyce at the day of the Lorde?* It shall bee turned vnto you into darkenesse, and not into light, it shall bee full of feare and terror. VVhy so? VVhen God appeareth, the wicked muste needes bee afrayde, bycause his presence is ynough too ouerwhelme them. For what causeth the wicked to bee so stubborne, and too mocke at all threatenings, and to go forwarde with their wicked affections : but bycause it seemeth too them, that they bee scaped from Gods hand? But when God sheweth himselfe too them, they must needes bee abashed spyte of their teeth. But nowe let vs returne to the text. It is sayde, *that Gods dayes are not seene of them that knowe him*, that is too say, of the good men that trust in God, wayting for his helpe, and for the saluation that hee hath promised them, so as they cannot at the first brunt perceyue that he will helpe them : they seeke him, but yet for all that, they dwell still in suspence, as though their calling vpon him had not booted them at all. Thus then ye see that the godly cannot see Gods presence : that is too say, they cannot perceyue out of hande by experience, that God is neere them in such sort as he himselfe declareth, saying that hee is alwayes readie too heare suche as call vpon him in truth. Nowe wee haue the true meening of this sentence : that is too witte, that Gods hyding of the tymes, is not for that hee executeth not his iudgements euerie minute of an houre : but bycause he delayeth and prolongeth them, so as in the meane while wee perceyue not his dayes. For nowe adayes it maye seeme, that God hath no care of vs, and that hee hath separated and withdrawne himselfe from vs, bycause his providence is not knowne to vs. True it is that God seeth and marketh

keth all things dayly, and hath not his eyes blindfolded. But yet it seemeth so too oure vnderstanding, according as the Scripture is wont too applie it selfe to the rudenesse and infirmitie of men. God therefore hath his tyme: and then will he shewe that hee seeth things. Not that hee perceyueth not all presently: but bycause that wee on our side, are not able to discern that he hath care of men as nowe, and that he hath his eyes open to note and marke the euill that is committed, too redresse the same. VVee see not this, as in respect of our perceyur-  
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ance. There is some certaine time hidden from men, howbeit well knowne vntoo God: that is too say, God delayeth his iudgements, and executeth them not at the first dashe. Thus muche concerning the sense of the letter.

Now let vs aduise our selues to gather such instruction as is giuen vs by this sentence. I haue sayde alreadie, that it is a verie sore temptation too the faythfull, when things are confuzed in the world, so as it may seeme that God medleth no more with them, but that fortune ru-  
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leth and gouerneth all things. And this hath beene the cause of all these diuelish Prouerbes. That all things are tossed by casuall fortune, That things are blindly guded, That God playeth with men as with a tennisball, That there is neyther reason, nor measure in his doings, but rather that all things are gouerned by a certayne secrete necessitie, and That God vouchsafeth not too thinke vpon vs. Beholde the blasphemies that haue rained at all tymes. And why? For as (I haue sayde  
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alreadie) mannes witte is dazeled when hee goeth about too iudge of things that are out of order, and which passe oure iudgement and reason. VVhat is too bee done then? Let vs bee armed agaynst such stumbling blocks: and when God sheweth not himselfe as a iudge, but seemeth rather too bee shutte vp in heauen, and to take his pastime there, and too bee vnwilling too deale with our affayres heere: yet let vs holde this for a certaintie, that hee ceaseth not to do his office, howbeit after a secret fashio vnknown vnto vs. And further, although his iudgements bee woonderfull: yet let not vs ceasse too ho-  
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nour them with all humilitie, acknowledging him to bee righteous, and wayting his leysure patiently, till hee shewe vs the cause why he maketh such delay. And if the same seeme straunge too vs, lette vs bethinke vs of that whiche hath bin handled heeretoofoore: that is, that oure mindes are so frowarde and wilfull, that wee turne Gods woorkes quite vpside downe, and can neuer take any profite by them. If God hilde suche an order, that as soone as a man hath offended, hee shoulde bee punished according to his offence, and that the good  
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shoulde liue here in peace and rest: what hope shoulde there bee of the euerlasting life? For it woulde neuer bee brought too passe, that wee should be plucked from bylowe.

Then if God gaue vs a peaseable and perfect state, wherein there were nothing too bee misliked: there woulde be no fayth at all, wee woulde no more hope for the endlesse life, wee woulde imagine that there were no resurrection. Thus yee see that if men might perceyue Gods iudgements according too theyr owne de-  
60  
sire: they woulde fall asleepe heere bylowe, and bee fast tyed too this worlde. But it is muche better that things shoulde bee out of order: to the ende too wake vs. For if wee might liue at ease, wee woulde fall asleepe, and wee shoulde haue neyther vnderstanding nor any thing else. But when things go amisse, wee bee compelled to thinke vpon God, and too lift vp oure wittes a highe, and to consider that there is a iudgement prepared, which

is not shewed as yet: and that is a meane whereby oure Lorde leadeth vs too a longing for the latter day, and for the resurrection that hee hath promised vs. Yet notwithstanding men ceasse not too intangle themselves with many false and wicked imaginations. For (as I haue sayd alreadie,) bycause things fall not out as wee woulde haue them, wee bee tempted too surmize that God thinketh not vpon vs, ne regardeth vs any more, that it is but time lost to serue him, that it is all one too lyue well or yll, and that good men gaine nothing by walking in feare vnder him. Lo, howe men rushe out intoo all vngodlinesse, bycause our Lord ruleth not his iudgements as their appetite might brooke them, and according to their reason and fansie. VVherfore let vs learne, not onely too distrust all our owne fleshy wisdome, but also to know that the same is anemie too Gods wisdome, and that wee must not giue libertie too that which wee deuise of our selues, but must minde well the doctrine that is conteyned heere, which is, that Gods iudgements are hidden from men, and surmount all tht wee can conceyue, and that our owne brayne is too small a measure to conteyne an infinite thing. For that also is the cause why the holy Scripture termeth Gods iudgements an vnsearchable  
70  
deepe that cannot bee sounded. Therefore it behoueth vs too call this too minde, that it may holde vs in awe: so as wee may bee discrete and sober, too the ende that wee aduaunce not oure selues too muche, but wayte Gods leysure, till he vtter vntoo vs the thing that is yet hidden.

Beholde the marke whereat wee must shoote, if wee minde too gather good and profitable instruction of this sentence. But nowe let vs marke also, that if iniquitie raigne, and there bee no redresse of it: the same must not seeme straunge too vs: for it hath beene so in all tymes. It is certaine that if wee compare the state of Iobs tyme, with the state of ours, there was then much more soundnesse than there is now. For we knowe that the worlde growes woorse and woorse, and men harden in all euill, and corruption increaseth more and more. But yet for  
80  
all this, the same complaintes were made in Iobs tyme, that are made here: namely, that rich me were as Seagulfs too swallowe vp all things: they ate vp the fatherlesse, they robbed the widdowes, there was nothing but crueltie in them: againe, when the poore had taken paynes, yea and pressed oute theyr Oyle in their houses, yet did not men ceasse too spoyle them of their goodes: and when they had gathered their Grapes, yet were they fayne too go away athirst, for the wine was drawne awaye from their handes: yea and the crueltie extended  
90  
so farre, that the poore folke were stripped out of their clothes, and were fayne too go awaye starke naked, and in steede of beddes and pyllowes, were fayne to lie vpon harde stones, and to sleepe in the raine, and in the deaw of the night, in winde and colde. Nowe if there were suche cruelties in the tyme of Iob: shall wee maruell if there be manie outrages committed, or if the strongest go awaye with things by force, or if there bee no more reason, equitie, and vprightnesse among men, than there is in wylde beastes, nowe adayes when the worlde ouerfloweth in all naughtinesse, and when wee be come  
100  
too the full toppe of all iniquitie? I saye wee muste not thinke it straunge too see that there was muche more rightuousnesse in those dayes, and yet that there were such extortions intermedled with it.

True it is that these things are harde for vs too comprehend: neuerthelessse they are not written in vaine: but too the ende that wee shoulde receyue instruction by them, & that when iniquities raigne after that sort, euery  
110  
of vs

Psal. 35.

Of vs should dispose himselfe to pacience, and too beare things quietly, seeing it pleaseth God too exercise vs by them, like as they that liued aforetymes, haue shewed the way to those that should come after. Lette vs learne (I say) to prepare our selues to suche things, yea and too take them paciently. For we must not resemble the wicked by growing hardharted in crueltie: neither must we practise the cursed prouerbe of playing the naughtypacks among naughtypacks. But we must be armed with pacience: which thing cannot be done, vlesse we first conclude in our selues, that seeng God hath permitted much extortion, outrage, naughtinesse, and crueltie to raigne in all ages: wee must not shrinke if the like bee nowadayes, but paciently tarie till God redresse our harmes, assuring our selues that the same shal not be done out of hád. And why? For God dissembleth for a time, & things seeme to be hidden from his sight, and that he will not call ought to account. Therefore it behoueth vs to kepe silence in the meane while: for if we grudge, it is an accusing of God, as though he gouerned not the worlde righteously. And what else were that, than too vsurpe a superioritie ouer him, which is too cursed a blasphemie. Nowe let vs come to another point which we haue to mark: which is too consider particularly the iniquities that Iob marketh heere. But there are some things which seeme excusable at the first sight, as when he sayth, *that the richmen take the pledges of the fatherlesse, that they take away their Asses by force, and that they take the Oxen of the poore widdowes.* Verie well: as it hath bene sayde heeretoofoore, it is a lawfull matter too take a gage or a pledge, and it is permitted so to doo in all common weales. Yea, but let vs marke, that when God gaue his people leaue to take gages for lending their money, it was with condition that he poore shoulde not bee greued out of measure, and that they shoulde not be robbed of their goodes by it, as by taking a poore mans bed in such sort as he should bee faine to lie in the strawe, as I haue declared alreadie. Beholde heere a crueltie that is not punished at mens hands, but yet shall it not fayle to come to account before God, and to bee registred vp till the residue that haue had no pitie on their neighbours, shall knowe also that iustice shall be executed vpon them without any mercie. Yea and though the poore folk desire no végeance at Gods hand: yet will not he fayle to do it, according as he affirmeth by Moyses, that the sides of him that is a colde shall crie, though the partie hold his peace, and beare with all things. Then certainly God beholdeth the poore man with pity, too the condemnation of him that hath bene so cruell. And so it is not for naught, that among the other cruelties which were committed in Iobs tyme, hee rehearseth expressely, that the riche men tooke gages of the fatherlesse and widdowes, yea euen such gages as were necessarie for their sustenance. As for example, a fatherlesse childe hath an Ass to labour withall: nowe if this be taken from him, it is as much as if a man shoulde snatche the bread out of his mouth. Againe, a widdow hath a cow that yeeldes hir milke to buie bread withall: if this be taken from hir, shee is robbed and left naked. Though this be counted no robbrie afore men, nor is punishable among them: yet must it come to reckning before God: and moreouer, although we alledge neuer so many excuses, yet are we convicted, and we our selues shall bee our owne iudges. Howe then doth God execute his office in comparison? VVhen wee see a poore fatherlesse childe readie to beg his bread, and another man spoyling him of his goodes, or if wee see a poore widow oppressed, we must be greued and moued to say, what a crueltie is this? VVee that are but mortall creatures and wretched earth-

Exod. 22.  
Deut. 24.

Exod. 22. c.  
23. 24. d. 27.  
Deut. 15. b. 9  
24. e. 15.

ly woormes, do perceyue the euil and condemne it: and I praye you will God bee blinde? will hee haue his eyes shet? So then although men labour too hide themselues in many startingholes: yet shall they alwayes haue suche an insight in their hartes, as they muste needes discern betweene good and euill, and euen in their owne iudgements vnderstande, that they must be faine to come before the heaueuly iudge, who seeth much more clearly than wee doo. But by the waye wee muste marke also howe it is sayde heere, *that the Boundes, Meeres, or Buttelles were remoued,* which is a verie great disorder. For boundes, meeres, and buttelles, serue to seuer landes and heritages, like as money (which is as it were the comō sine) serueth to traffike among men. If there were no money to occupie one with another, what a thing were it? True it is that before there was any money coyned, men might well haue some trade of occupying together by exchange: but there is no such plaine dealing nowadayes, neither coulde it be put in vre in so vntowarde a time as men see nowe. The money then that is coyned, and goeth abroad from hande to hande, is as a suretie or warrant (as men terme them) that men may occupie one with another. Besides this, there are also boundes, meeres, and buttelles, which serue for the feeldes, and for landes. If these bee not certaine and continuall, there will bee no more good neighbourhod among vs, but our life shall be more disordred than the life of brutishe or wilde beastes. And yet notwithstanding we see that long ago there hath bene such craftinesse, and maliciousnesse of chaunging of boundes, and of falsifying the thing which ought to be (as it were) holy among men. Therefore according too that which I haue sayde alreadie, if boundes, meeres, and buttelles, be not kept inuiolable, surely all goes to spoile and hauocke, and there will bee nothing in the worlde, but catch who catch may. VVee see that this hath bene aforetymes, too the ende that wee might bee the better strengthened agaynst suche stumbling blockes. Yet notwithstanding the time cannot iustifie such as doo amisse. And it behoueth vs to marke that poynt. For there are many that thinke to sheelde themselues, by alledging that things haue bene woonted to bee so, and that they haue bene of long continuance. But I praye you, doo not wee knowe nowadayes, that such as piucke vp buttelles, are worse than Theeues? VVee may well be of that iudgement. For although we had not Gods lawe, nor the Scripture: yet is it written in our hartes to mislyke vterly of such falsehood. And if a man alledge, it hath bene vsed afore, it hath bene practised more than this three thousande yeares: is that sufficient to iustifie such as deface boundes at this day, so as they maye saye they haue bene in possession of it a long time? No. And therefore let vs learne, not to harden our selues at the examples which we see. If men beginne to doo euill, and too greue God, and others followe them, so as it shoulde seeme they might doo what they list, and that custome were become a lawe: let vs not fall asleepe vpon it. For god who is the rule of al right, alreth not for al that, loke what he hath once ordeyned, must continue for euer: all mens workes must be layd to that squire, and be squared by it: and a man can no sooner swarue aside from that, but he shall bee condemned. VVherefore let vs marke well, that when mens faultes and misdoings are growne into custome, we must not say, I may follow this, because it is a woonted thing among men. No, no: But let vs alwayes haue an eye vnto God, who (as I sayde) hath stablished a rule that shall not be chaunged. And although men turne too and fro, and things seeme vterly oute of order: yet shall Gods rightuousnesse continue euermore inuiolable



inuolable and in his full force. And therefore let vs learne to gather our selues home paciently, and to walke in the feare of God, and too haue an eye too the sayde vprightnesse which he commaundeth vs. It is sayde afterwarde, *that the poore were shette vp, and that they were made to turne out of the way, and that the wicked had their scope, and that in steede of hyding themselues, they roysted in the streetes, and hildie the pauement as their owne possession.* This is seene more nowadayes than euer it was. But yet notwithstanding we bee warned, that when wee see there is no iustice, so as the verie parties that haue the charge to repress lewde dealings, and sit in Gods seate, and holde the swoorde and mace of iustice in their hand, do not their dutie: wee must not bee ouermuch offended at it. True it is that we ought first of all to be right forie, that the seate whiche ought too be consecrated to Gods seruice, is so defiled by men: and secondly, too knowe also that oure God dooth punishe vs iustly in not suffering iustice too beare sway as it ought to doo: for it is a token that we bee vnwoorthie too be gouerned by him. Therefore it becommeth vs to sigh when we see offences committed, that the Lordes of iustice and the Magistrates set not too their hands [too redresse them] nor haue such courage and stoutnesse as they ought too haue. Let vs learne (I say) that God punisheth vs by that meanes: and forasmuche as Gods name is blasphemmed thereby, let it greeue vs, and let vs be forie for it. Howebeit therewithall we must conclude in the ende, that sith God causeth not things to be set in perfection presently, wee muste needes looke that hee shall shewe himselfe a iudge in the latter day. Also wee must arme oure selues agaynst suche stumbling blockes, when wee see the wicked take suche libertie, as to beate one, and bounce another, and to doo many wrongs and outrages, and yet there is no remedie agaynst them, but wee bee newe too beginne againe, and good men are fayne too keepe their mouthes shette, and when they go out of their houses, folke mocke at them, so as they bee fayne too keepe themselues as close prisoners. VVhen we see all this: well, let vs pray God too vouchsafe too haue pitie on vs, and to vtter his powcr if we see men to be too colde. Howebeit if hee delay, and things fall not out as wee woulde haue them: let vs honour hys secreete iudgements. Yee see then that the cause why this is written, is for that the righteous shall bee shette vp, and shall not dare shewe their heades abroade, but muste bee fayne too hyde themselues, and bee hilde in as prisoners. Therewithall let vs marke what becommeth of the wicked, howe that when men winke at their lewdnesse, and punishe them not in conuenient tyme, they gather such a boldenesse, as they dare shewe themselues in the open streete, and there make their tryumphes. VVoulde God wee sawe not examples hereof nowe adayes. But what? Scarcely shall an honest man go abroade in the streetes, but hee shall bee flowted and scoft at, and vexed and troubled: and if he bee assayled, he dares scarcely maintaine his owne good quarell: and in the meane while what is done to the gallowclappers that ought to haue beene hanged halfe a dozen yeares afore? O, they must go perking vp with their neb, yea and that so stoutly, as they offer shame not onely to euerie priuate person, but also too the whole state of iustice. For when any good man hath a cause to go eyther alone or with companie, one Ruffian or other shall come face him with a shamelesse countenance, and hee muste bee suffered and indured to spite both God and man openly. So then we haue to marke, that when the wicked are not punished at the first as they ought to be, they become

so stately, as they ouermayster the poore and simple sort, and rushe out intoo all vngraciousnesse, becomming so bolde, that the good men are fayne too hide themselues as it were in prison, and dare not speake a worde. VVhen wee see this (I say) let vs tarie paciently till God redresse it. Neuerthelesse this ought too warne suche as are in publicke authoritie, too do their duetie carefully, and too woorke with such stoutnesse, as they may not bee guiltie of so extreeme disorder and confusion as are spoken of heere: or else these dealings muste returne vpon their heades. For they shall not onely beare a peece of the burthen, but also they must bee vterly ouerwhelmed by it. Thus yee see in effect what wee haue too marke. And by and by it is sayde, *That the wicked ryse betimes too go to their businesse, namely too go too stealing and robbing,* (sayeth hee) *lyke wilde Asses,* whiche are light and verie nimble beasts. Here he doth vs to wit, that the feet of the malicious and cankerdhearted sort, are swift in running too shed blood, and to doo all maner of mischeefe. Diligence is one of the greatest vertues that God giueth vntoo men. Neuerthelesse it behoueth men too knowe why and too what ende they bee created, that they may applie themselues therevntoo, and bestowe all theyr cunning and abilitie to the same. VVe knowe what is sayde in the Psalme concerning Gods order, that the rising of the Sunne is more than if hee sounded a Trumpet. For it shyneth vntoo vs too the ende that euerie man shoulde go too his worke, and to his businesse, thereby to shewe vs, that hee hath not made vs to bee ydle and vnprofitable, but too applie oure selues too somewhat wherein God and our neighbour may be serued. Yee see then that the Sunne is as a rayser of vs vp vnto God, that we may be diligent to doo our dutie. But men are oftentimes too diligent, they bee verie buzie, and they will ryse earely ynough: and what to doo? To quaffe and to fill the paunche, and too runne intoo all maner of disorder, as it is sayde in the Prophete Esay, that the day is not long ynough for them too make an ende of their riotting. Finally when they be so wearie that they can no more, they play the brute beastes throughout. For they sleepe the daye and wathe the night, so as the order of nature is turned vterly vpside downe by them. Another sort ryse earely: and too what purpose? Too woorke some treacherie or lewdnesse to their neighbors, to deceyue one, and to intangle another. Another sort go to their whorehuntings, and another sort too theyr wicked buying and selling. Thus yee see wherein most men bestowe their diligence. And this is shewed vs expressly, too the ende we might knowe wherevntoo wee shoulde applie it. Therefore as soone as the Sunne riseth, let vs learne too thanke God for lightning vs after that sort, so as we may bestirre our handes, that is too say, imploy our selues about what thing soeuer hee calleth vs too, and wherein so euer hee will haue vs to serue him. Againe, let the onely marke that we shoote at, be alwayes too knowe wherevntoo he calleth vs, and what be the things that he alloweth: and let vs bee verie ware, that wee abuse not the light of the Sunne, and the diligentnesse that God hath giuen vs by applying it too the hurt of our neighbours, or by dooing any man wrong or displeasure. Naye, rather sith wee see Theeues, VVhoremongers, and Drunkardes so forewarde in euill, let vs learne to finde fault with our owne slouth in goodnesse. As howe? Such a one is the stirringst man in the worlde. And what too doo? To go doo a murther. But if a man bee giuen too drunkennesse or too gluttonie: hee layes himselfe in his graue before hee bee dead. For wee see howe these drunkardes are as stinking

Psal. 104.

Esay. 5. c. ii.



king carions [more than] halfe rotten about the ground. And good cause why: for it is the wages that they receyue for their double diligence in glutting themselues, and in abusing the good creatures of God. Another sort go to their whorehuntings, and other som to their theewing and robbing. Nowe although these kinde of men thinke too aduantage themselues: yet is their diligence but too their destruction. For when they haue toyled themselues throughly, they shall do nothing else but gather a stacke of wood, and in the end the fire of Gods wrath shall be put too it, to consume it quite and cleane. Therefore when we see the despyzers of God, and the wicked sort so diligent in dooing euill: I pray you is it not a great shame for vs, if wee bee lazie as though our armes were broken? Shall not euen they bee witnesses agaynst vs for beeing so vuprofitable? Thus ye see that the thing which wee haue too marke in this sentence, is that it warneth vs to be diligent: howbeit, so as we take heede too applie the same diligence where God will haue vs to bestowe it. And for the doing thereof, let vs haue an eie too his good will, which is that wee shoulde communicate one with another to helpe our neighbors, and euerie man consider what abilitie and meane hee hath wherewith too succour suche as haue neede of him. Lo what our diligence ought too bee. Furthermore, let vs walke as children of the light: and sith that God doth nowe inlighten vs both day and night, let vs call vpon him, and sighe vntoo him in the night. And a daye tymes when hee sendeth vs his Sunnelight, so as wee see what wee haue too doo, and what our duetie is:

let vs applie oure selues faythfully therevntoo: and at leastwise let vs bee as forwarde as those that doo so giue themselues too euill, least they become witnesses of our slouthfulnesse. And although we see not God punish them out of hande: yet let vs fully perswade oure selues, that there is an horrible vengeance prepared for them, which sheweth not it selfe as yet. But let vs not therefore ceasse too looke a farre of: for it behoueth our fayth to mounte about all things that are seene as now, and too beholde things that are hidden. Thus ye see howe we may profite oure selues, euen by the misorders that are seene in this worlde, vntill our Lorde bring all things againe to their state and perfection, whiche shall not be till the last day.

Nowe let vs fall downe before the face of oure good God, with acknowledgement of our sinnes, praying him to make vs feele them in such wise, as if hee punish vs for a tyme by the wicked, wee may yet perceyue that he spareth vs and beareth with vs in that wee bee not vtterly ouerthrowne by them: and that although we haue deserued to be so delt with, yet we may not ceasse to haue recourse vnto him, seeing that he calleth vs so gently and friendly: and that we may endeuer to amende the vices that are in our fleshe, and be more and more sorie for them, so as we may wholly frame our selues too his good will, and call our selues fully home vnto him: and that thereby we may proue our selues to be his children, and reuerence him as our father with so much the greater affection. That it may please him to graunt this grace, not onely to vs, but also to all people and Nations, &c.

### *The .xcij. Sermon, which is the second vpon the .xxiiij. Chapter.*

10. They make the naked man to go vvithout clothing, & take the gleanings from the hungrie.
11. They that presse out the Oyle vvithin their vvalles, and tread the vvineperle, suffer thirst.
12. Me crie out of the citie, the soule of the vvoided sheweth it self, & god putteth no stop at al.
13. They are among those that hate all light, not knowving the vvayes thereof, neyther continue they in the path of it.
14. The murtherer ryzeth early, he murthereth the poore and needie, and in the night he is like a theefe.
15. The eye of the adulterer longeth for the euening, saying, no eye shall see mee, and hee hideth his face.
16. He entereth into the houses by night, vvich he had marked in the day, and he agreeth not vvith the light.
17. The light of the morning is as the shadowv of death to him: if any man knowve them, they are in the terrour of the shadowv of death.
18. They belight vpon the vvaters, their portion is cursed vpon earth, and they see not the frute of the vineyardes.



Here Job goeth forward in shewing the state that is seene in the worlde, without redresse or providing for it by God. And this serueth too proue, that Gods iudgements are not alwayes visible, nor apparant at the first brunt: and that men ought too holde themselues quiet, till oure Lorde stretch out his hande, bicause he knoweth the fit time to do it, and it is not for vs to appoynt it. Now then Job alledgeth that the worlde is so full of Rakehelles, that the poore go naked, and such as haue gleaned haue not a bit of bread to eat, but men snatch away euen that litle from them which they had gleaned of the rich mens leauings. VVhereby he signifieth, that such as haue wherewith, do abuse their credite and riches too consume the poore vt-

terly. And that is too outrageous a thing: and yet for all that, God prouideth not for it, notwithstanding that he be the iudge of the worlde. This might trouble vs at the first sight, according as we see that many surmize God to be asleepe, when he worketh not after their lyking. But it behoueth vs to be fully perswaded of that, and to haue foreseene it long afore: to the ende we bee not troubled and offended at it when it is come to passe. For it hath euer beene so: and yet God hath not ceassed to bee the iudge of the worlde. Howbeit the times seeme to bee hidden, bicause we see not his day out of hande. True it is that he knoweth all things: and yet for all that, he hideth himselfe, that is to say, hee sheweth not himselfe willing to haue care to succour such as are afflicted: for he tryeth their pacience for a time. After Job hath sayd so, he addeth, that such as haue taken paynes, yea and haue

have gotten wherewith [to releue themselues,] cannot  
 inioy their owne goodes. *The man* (sayth he) *that bath*  
*pressed out the Oyle within his walles, them that bath tro-*  
*den out the wine, shall not ceasse to be athirst.* True it is,  
 that oftentimes this happeneth through Gods iust pu-  
 nishment, according also as we see howe it is threatned  
 in the lawe, Thou shalt plant trees, and not eate of theyr  
 frute: Thou shalt till the earth and sowe corne, and not  
 reape the haruett: Thou shalt dresse the vines, and not  
 drinke of the wine. VVhen our Lorde speaketh after this  
 maner, it is not bicause he meeneth too leaue things out  
 of order in the worlde, but contrariwise hee threatneth  
 to punish those that haue not vsed his benefites well. But  
 yet for all this, wee on our side cannot alwayes see with  
 our eyes, why God dissemblesh the matter. VVhen  
 some pill and poll, and other some are spoyled of their  
 substance: wee cannot see the reason of it. For God al-  
 so intendeth to humble vs, that wee might honour him,  
 and confesse him to be righteous. And verely we be as  
 it were so dazeled, as we cannot discern what he inten-  
 deth. And so ye see wher at Iob amed: as if he shoulde  
 say, VVee see those die for hunger and thirst, whiche  
 haue laboured sore: and in the meane while, other men  
 rob them of their goodes. It were easie for God too  
 redresse it, but he doth not. Therefore wee must con-  
 clude, that God woorketh not after such maner as is  
 knowne vnto vs, and is within the compasse of our  
 vnderstanding: but hath a woonderfull purpose, whiche  
 passeth all mans reache, so as wee be as it were blinded  
 at it. And wee must not go about too measure all Gods  
 dooings by our reason: for then shouide we enter into a  
 bottomlesse deepe. But wee muste pray him to graunt  
 vs the grace, too content our selues with that which hee  
 sheweth vs, and we must haue the sobernesse and mode-  
 stie, to walke in ignorance, till hee discover things fully  
 to vs. For it behoueth vs too keepe our selues within  
 our owne tedder: for if we play the looce Colkes, there  
 will bee neyther way nor path for vs. Thus then Iobs  
 intent is, to shewe vs that Gods iudgements are not ru-  
 led by mans discretion, but are secret and hidden from  
 vs. For that cause he addeth, *that men crie from out of*  
*the Citie, and that the soule of the wounded* (namely of them  
*that are dying) do lament, and that God putteth no stoppe, or*  
*that God doth not any vreasonable thing:* for this later part  
 may be taken two wayes. Truly some expounde it, That  
 God receyeth not their prayer. And the two Hebrew  
 woordes (namely that which signifieth *stop, let, hinderance*  
*or impeachment*, and that whiche signifieth prayer) haue  
 some likenesse, neuer the later it cannot be taken here for  
 prayer: for then shoulde it haue bene *Tshephila*, whereas  
 nowe it is *Tshephla*. Surely I confesse, that if the poynts  
 woulde suffer it, that exposition would be most conue-  
 nient and agreeable, bicause hee speaketh heere of cry-  
 ing. Then it is sayde that men crie. And wherefore?  
 Bycause they bee wrongfully vexed, and yet God hath  
 no regarde of their complaintes. Howebeit this trans-  
 lation also, *that God putteth no stoppe*, is verie fitte, not-  
 withstanding that mooste men take it in another sense,  
 namely that God dooth not any vreasonable thing. And  
 surely the sayde woorde is commonly through all the  
 holy Scripture put in that signification: that is too witte,  
 for a thing that is not well ruled, or which hath no foun-  
 dation, or whiche hath no truth in it selfe, or rather  
 which is vn honest and to be condemned. True it is then  
 that this signification is most common in the Scripture.  
 But an eye muste bee had too the circumstance of the  
 sentence. Iob meeneth not to proue here, that all Gods  
 doings are grounded vpon reason and vprightnesse, how-

be it that hee doo verely acknowledge them too bee so:  
 but the discourse that hee maketh, tendeth too another  
 diuerse ende, which is, that wee bee amazed when wee  
 beholde the state of the worlde. VVhy? If it were in vs,  
 there is none of vs all but he would dispose things cleane  
 otherwise. Therefore in this ordinance and gouerne-  
 ment which wee see, wee haue too remember that God  
 behaueth not himselfe after our fancie, ne executeth his  
 iudgements in suche wise as a man might beholde them,  
 and say, See here, howe it is God that woorketh. No:  
 but rather oftentimes hee will go as it were in couert.  
 That (say I) was Iobs meening. And so, this sentence  
 must bee vnderstoode, *that men crie from out of the Citie,*  
*and that the soules of suche as are vexed and oppressed doo*  
*mourn, & yet that God stoppeth not the doing of those things:*  
 that is too say, hee letteth things runne still out of order.  
 Yea for a time: but although hee winke, yet is hee not  
 asleepe (as hath bene sayde afore:) and therefore it be-  
 houeth vs too suspende oure iudgements, and not too  
 make it a general rule, that God punisheth men as soone  
 as they haue done amisse, so as his iustice is apparant and  
 visible too vs. VVee see here the contrarie, in that Iob  
 sayeth expreffely, that men crie from out of the Citie:  
 as if he should say, I will not speake of vnknowne faults,  
 (for there may be many deceytes and wrongs wrought in  
 hudder mudder) but of the iniuries that are notorious,  
 which are knowne ouer all the Citie, euerie streete rings  
 of them, euery man speakes of them. And they that are so  
 misused make such outcries, as many me may be witnes-  
 ses of the wrongs that are done them. Beholde, the very  
 necessitie of them is so extreme, as it appeereth plainly,  
 that it is high time to helpe them now or neuer, for they  
 be readie to runne out of their wittes: and yet of all the  
 while, God maketh no countenance that he is minded to  
 helpe them: it should seeme that their crying is in vaine,  
 and that it is but lost time for men too resort vnto God.  
 VVhen men see this, what shall they say? but that God  
 woorketh not after our maner, and that all our wittes must  
 needes be dazeled at it? Therefore let vs learne to honor  
 the wisdom which we cannot comprehend, and to say,  
 Lord, it is true that our flesh & our nature pronoke vs to  
 grudge agaynst thee, but yet must not we rule thee after  
 our appetite. VVherfore we will wayt patiently til thine  
 houre come, and then wilt thou worke as thou knowest  
 to be profitable and expedient. This lesson is well wor-  
 thie to be noted. For we see how hastie we be. And be-  
 sides that, if a man do but touch vs with his finger, we be  
 so wayward, as there is no calling vpon God with vs. If he  
 help vs not out of hand, as sone as we haue but cast forth  
 some sigh, we think he doth vs great wrong. Seeing then  
 that there is such hartburning in vs, and that our passions  
 are so excessiue: we haue so much more neede to marke  
 well this lesson, where it is sayd, That men crie from out  
 of the Citie, yea euen they that are alreadie at the poynt  
 of death, and yet God dispatcheth them not from theyr  
 sighing after that sort, but suffereth men too torment  
 them still. If this seeme straunge to vs, first we must vn-  
 derstande howe oure Lorde hath threatned, that suche  
 as haue not pitied their neighbours, shall crie and not be  
 heard theselues. For he sayth, the poore haue desired you  
 to shew the mercy, but when they came to find any fauor  
 at your had, you became cruel to the, your ears were deaf  
 to all their requests: & therefore the time will come that  
 you shal cry, & no man shall heare you. VVhen we heare  
 such threatnings of god, it behoueth vs to loke whether  
 those that crie & lament, haue not vsed crueltie towards  
 other men: & if it be so, there is no reson why god should  
 not punish the, so as they might sob & sigh, & yet not be  
 succoured

succoured. So then whereas it is sayde heere, that the cries went vp to heauen, and that the parties which cried were put to extreeme paine: let vs consider a little whether they were worthie to be so handled, and therewithall let vs acknowledge that God is a iust iudge. Furthermore if it cannot bee sayde that Gods suffering of vs to bee so oppressed, is to punishe vs: (As it may come too passe, that such as are so greued and oppressed, haue alwayes bene gentle and louing, and not done any such wrong or iniurie too their neighbours, as maye bee 10 worthie of such punishment, that is to say, that is knowne of) then let vs reuerence the woonderfull secretes of God, sith it is not his will that hee shoulde knowe the reason why hee dooth so. Beholde (I say) howe wee ought too praetize this sentence. Therefore if wee bee afflicted, and cri vntoo God, and yet can perceyue no willingnesse in him too helpe vs: let vs not thinke that he hath forgotten vs, nother let vs be out of hart. Why? For his prouidence passeth oure vnderstanding. And therefore we must learne to holde our selues quiet euen 20 when wee see the graue afore vs, and haue cried and besought God to haue pitie vpon vs. Yea and then also if he seeme to be shet vp in heauen, so as we perceyue not his hande to giue vs any ease: let vs not ceasse to sue to him continually, and we shall not be disappoynted of our hope. Yet notwithstanding, it behoueth vs too mount aboue all mans vnderstanding. And this is it also why S. Paule sayth, that according to the example of Abraham, wee ought to hope about hope. VVee haue the like too marke in this text. For so long as men will be selfwise, it is impossible for them to trust in God, or to rest vpon his goodnesse, op vpon the saluation that is promised them. And why? For God to exercise our fayth, will make vs to bee beseged of a hundred deathes, so as we shall bee as good as swallowed vp into the gulfe. VVhat is to bee done then? Let vs learne, not to iudge of our saluation, which we looke for at Gods hande, after our owne mother wit & reason, for that is to smal a measure. But let vs praetize this lesson of S. Paules, of hoping agaynst hope. 30 Do we not see a whit? God seeth for vs. Is there no mean for vs to escape? God will finde a meane. Is death (to our seeming) readie to catch vs? God is able to remedie it. Although we knowe not after what maner: yet is it not for vs to scan of it. But let vs do God so much honor, as [to beleue] that hee will saue vs beyonde all that man can conceyue, yea euen in such wise as we shall be compelled to be rauished with woonderment. For behold also how it is sayd of the welfare of the Church, that when the faythful bethinke them in what sort God hath deliuered them, they shal take it as a dreame, insomuch as the thing cannot be comprehended by mans reason, bicause it is not according to the order of nature. Beholde (I say) how we ought to kepe our selues quiet, that we may rest vpon Gods goodnesse, and feede our selues with the hope of the promises that hee hath giuen vs. Yea and when wee 40 cri vnto him, and he maketh no likelihode of hearing vs, let vs not ceasse to cotinue our sute still, & to hope beyonde all hope, that is to wit, beyond all that we can see or discern. Thus much concerning this text. Nowe it followeth, *that such as do euill, shunne the light, and hyde themselves*, as a theefe that alwayes seeketh for darknesse and night, and when the day commeth, he thinketh it to be the shadow of death. The aduouterer and whore-hunter watcheth till the euening shette in, that hee may shrink into his brothelhouse. Lo how men hate the light in doing euill. And too what purpose doth Iob speake it here? To shew vs that God iudgeth not the worlde after such maner as Eliphaz speaketh of. For (as we haue said)

Eliphazs mening was, that things are ruled in such wise here bylow, as men may perceyue that God guideth and gouerneth all things. True it is that wee may well perceyue it, howbeit not by our mother wit. Our faith must be faine too reigne in that behalfe, and wee must looke further than to the present and visibill things. Then what sayth Iob heere? Beholde (sayth hee) howe men condemne themselues when they sinne, and yet they be not condemned by God to the sight of the worlde: that is to say, God executeth not his vengeance vpon them at the first dash, but letteth them alone in quiet. Men therefore are compelled to accuse themselues, and as it were to make their owne indytement: they condemne themselues, and God spareth them. And what is ment by that, but that God reserueth a greater iudgement to himselfe, and that in the meane while he suffereth things too bee partly out of order, to the intent wee shoulde drawe too him aloft, and vnderstand that this is the time wherein we must be exercised with many battels & temptations, this is the time of trouble, and there is no other thing to lift vs vp withall, but the reposing of our trust in Gods word, so as we walke not after our owne fancie, nor rest vpon the things that can bee seene as nowe: for that were the next way to make vs swarue aside from all right and reason. This is it in effect whereat Iob ameth. Therefore let vs marke well how it is sayd, that such as seeke the darknesse of the night to work naughtinesse in, are sory when they see the day appeare, and it is to them as the shadowe of death. True it is that somtimes men become so shamelesse, as they sticke not to do euill at high noone dayes, and (as it is sayd in the Prophet) they resemble harlottes which vncouer their legges, and haue neyther shame nor discretion to discern good or euill. They are no more sorie, as sayth S. Paule: and (as Salomon speaketh) when they be once come to the bottome, (whiche is to dispize God and all honestie) they become brute beastes, and discern no more betweene good and euill: but yet dooth God leaue them some tracks, whereby they be forced to condemne their owne sinnes spite of their teeth. If we had neither Scripture, nor lawe, nor pollicie, nor anie thing else: let vs but onely looke vpon that which is sayd heere, namely that when men purpose vpon any euill, they will finde some meanes to hide themselues: and we cannot but conclude that euill is euill, and that the same is to be condemned. VVhat maketh a man to shunne the sight of the worlde, when hee woulde take his pleasure in whooredome, in robberie, in drunkennesse, in wantonnesse, and in such other like things? He coulde finde in his hart to glorie in his wickednesse, and to make a vertue of it: and yet neuertheless hee hydeth himselfe. VVhat is it that constreyneth him to do so? If it be sayd, that there is but some one man that doth so, and no man else will consent with him in his euill: beholde, the whole worlde is full of vngratioufnesse. It is to be seene that verie oft men make compacts together, and such as be giuen to some vice, desire nothing so much as to haue other men doo as they themselues do: and yet notwithstanding as well the one as the other, hyde themselues, when they go about their naughtinesse, and they woulde fayne that their lewdnesse might neuer bee knowne. Hereby then the wicked do shewe, that there is a certaine law euen in nature, which cannot be abolished, yea and a discerning betweene good & euill. And forasmuch as we see this: we must of force conclude, that God is the iudge. For who is hee that hath printed such feeling in mennes harts, as to be ashamed & sorie for their sinnes? It comes not of their owne good will: and yet they shun the light of the Sun, whereas they ought rather to shun the light of Gods

Ro. 4. d. 18.

Ro. 4. d. 18.

Psa. 126. c. 1.

Ro. 4. d. 18.

Eze. 16. c.  
25.  
Eph. 4. d. 19  
Pro. 18. a. 3.

Gods iudgement. VVe see how men besotte themselves wilfully, and would faine rock their consciences asleepe, that they might haue no more feeling to think vpon god. But when they haue all done, they must (spite of their teeth) enter into themselves, and bee hild fast with this brydle, to say in their consciences, I haue sinned, and wot not how to excuse my fault. Then sith we see it, must we not conclude that God iudgeth the worlde? For that commeth of him: men should neuer haue any consideration of themselves to be wounded for their sinnes, and to bee sorie for them, except God constrayned them by force. Nowe if God inforce mens consciences after that sort, and feare them with a searing yron, making them to haue as it were a burning fire within them: thinke wee that he must not one day call men before him, and take a reckening of all things, and lay open his registers, (as it is sayd in Daniell) and discouer the things that as now lie buried in darknesse, as S. Paule sayth to the Corinthians? So then, if there were no more but the shame that the wicked haue: that same alone were a sufficient and infallible proof of Gods iudgement: insomuch that we must be faine to come to that which S. Iohn sayth, namely that God is greater than our own consciences. VVhen S. Iohn hath sayd that if euery man enter intoo his owne conscience, he needeth none other witness nor aduersarie to accuse him, for he himselfe shall finde his owne misdeed, and be sufficiently conuincid of it there: My freendes, (sayth he) if we perceyue our owne sinnes, yea euen whether we will or no: what shall God do? Thinke we that he is blinde, when wee our selues are so cleeresighted? Hath not he much more power, than our consciences can haue? So then if a man condemne himselfe for one sin: he must conclude that he is damnable before God for an hundred. If he find himselfe astonished, and afrayde at his euill doing: howe shall hee bee able too beare out Gods horrible vengeance, which is prepared for vs if we continue wilfully in our sinnes? Behold heere a lesson which of all other is most necessarie, and least put in vre. For (as I haue sayd alreadie) if men had but one sparke of reason in them, though there were no more but this remorse & shame that they haue of their sinnes: yet should they be conuictid, that they coule not scape the hand of God. And surely as oft as we see a man wilfully giuen to doo euil, or feele our owne sinnes: it is all one as if God summoned vs to his iudgement, and constreyned vs to think vpon it. And this is not done once a yeare: but we haue infinit examinations euerie day, insomuch that we haue no soner offeded in any thing, but by & by the said remorse, by and by the sayd sting pricketh vs: which is as much as if God should send a pursuant to vs to say, ye must appeare before the Lord, he is your iudge. VVe see a number of such as haue done amisse, which labor too couer their sinnes, and are verie cunning in it. And why is that, but bycause they know that sinne is damnable? Beholde, God warneth vs, and yet who is he that regardeth it? Do not men wilfully harden their hartes agaynst Gods warnings? And may it not well be sayde, that Satan hath bewitched vs? Yes: but there is yet more. For beside such warnings, God sheweth vs by his worde what our faults are, and maketh vs too feele them, and draweth vs too himselfe. And yet for all this, wee ceasse not too welter still in our owne filth, and too growe as it were senselesse. Heereby therefore it appeareth, that this lesson is verie yll put in vre: But yet is it not written in vaine: and (as I haue sayde) it is well worthie to be marked, as in respect of it self. That is to say, forasmuch as men labor to excuse and iustifie themselves in their euill doings, and yet cannot bring it to passe: it standeth euery one of vs in hande

to awake, and to consider that we shall gaine nothing by our colouring of things, for that can serue no further too to eschue the reproch of the worlde. If a man haue spent the night secretly in whoredome, if he haue gone a swearing, if he haue beguiled his neighbor, or if he haue flit the doores to him to practize some treason: truly men cannot condemne him, till his lewdnesse bee knowne abroad: but can hee eschue the presence of God? Furthermore, let vs marke well howe the Apostle telleth vs, that the worde of God is asa two edged sword, and entreteth through the bones and the marce, so as there is nothing hidden from it, but God examineth vs in oure thoughtes, and in our affections, when he appoynteth his worde to be preached vnto vs. Also let vs adde the lesson which S. Paule giueth vs: which is, that sith we haue the Gospell to enlighten vs, we be no more the children of darknesse, but of light. Such as haue not Gods worde, thinke they haue made a fayre hande, if their sinne bee once buried, and come no more too their remembrance. But what? God doth so enlighten vs by his doctrine that we haue daylight in the night, according as it is sayd that the Sunne shall no more shine vpon the Church by day, nor the Moone by night, but the Lorde shall bee the continuall light of it. Truly, the order of nature continueth alwayes in his state: but yet therewithall, let a man lay himself in his bed, or shet himselfe in his chamber, or hide himselfe so close as no man maye knowe what he sayth or what hee doth: and yet the doctrine of the Gospell doth alwayes shine vpon him, hee cannot quenche the knowledge that God hath giuen him. And out of doubt, although the scornfull and heathenish sort labour to doo it: (as wee see howe there bee made beastes in these dayes which seeke nothing but too abolishe all religion: ) yet will God haue the sayde Lampe [of his worde] to burne alwayes before them, that they may perceyue their owne damnation by it. Then seeing that God hath giuen vs the doctrine of his Gospell, the brightnesse whereof we cannot dimme: let vs bethinke our selues and vnderstande, that when theeues, whoremaysters, and other euill dooers seeke couert: they teach vs howe wee ought too walke; seeing that God is with vs, and wee present with him, and that hee sheweth himselfe as it were with open face, eyther as oure father or as our iudge. VVherefore let vs learne to dedicate our whole lyfe vnto him: and whereas we see that suche as would couer their euill dooing shunne the light as the shadowe of death, and are glad when night commeth: let vs vse the light that is giuen vs, too keepe vs from straying out of our way, and from swaruing aside, specially seeing that oure Lorde calleth vs, and reacheth oute his hande to drawe vs too him. Thus yee see howe wee ought too profite our selues by the grace that God giueth vs, in making vs too knowe our sinnes and wretchednesse, by meanes of his Gospell. Furthermore, let vs marke, that like as the wicked doo hate the light of the day, and coule finde in their heart that the Sunne were plucked out of the Skie, to the ende that they might alwayes haue freedom to do euil: so do they much more shunne the light of the Gospell. And heere yee see also the cause why the same doctrine of the Gospell is so yll receyued of the worlde as our Lorde Iesus Christ sayth. It is a woonder how that men shoulde be so stubburne agaynst God, specially seeing he sendeth his owne sonne to be our redeemer, and offereth vs forgienesse of our sinnes, desyring vs with as great gentlenesse and frendlinesse as can bee. Howe can it bee (will manie saye) that men shoulde bee so stubborne, as too forsake the goodnesse of God? Is it not an outrageous churlishnesse?

Heb. 4. c. 12

1. Ibe. 5. a. 5

Esa. 60. d. 19. 20.

Apoc. 21. 5. 23. 22. 2. 3

Iobn. 3. c. 12.



lishnesse? Yes certainly is it. But beholde, the reason why the worlde hateth the Gospell, is bycause that (as our fauour Christ sayeth) whosoever dooth euill hateth the light. Nowe the cace standeth so, that most men giue themselves too all euill: yea and euen they that are conuicted of their wilfulnesse, ceasse not to harden themselves, but woulde sayne shet their eyes to spight God with all their hart. Then seeing it is so, is it any woonder that men be loth to taste of the Gospell, or to byte of it, but rather play the madde bedlems? Ought it to be thought straunge? No: For wee see that Theeues, Murderers, VVhoremongers, and all other euill doers, coulde wel finde in their hartes too haue the Sunne darkened, and that it should no more shine in the worlde. But (as I haue sayde) the brightnesse of the Gospell is yet farre greater. For that serueth not to guide our eies onely, and to shew vs the way outwardely: but it entreth euen intoo our secrete thoughts, and must examin that which is hidden in the verie bottoome of our hartes. So then, yee see why the wicked are loth to come to this doctrine, or to frame themselves by any meanes vnto it. But yet must we on our side deale cleane contrarywise, as I haue sayde already. And therefore as touching the order of nature, when God maketh his day sunne to shine, let vs vnderstande that it is to the ende that euerie man should giue himself to goodnesse, and do his dutie. Marke that for one poynt. Againe, when wee shall haue walked according to our calling and state, euerie man seruing God and his neighbour all the daye long: let vs assure our selues that wee must not abuse the darkenesse of the night too libertie of doing euill. And why? For the Lampe of Gods worde neuer goeth out, as I haue declared already. Therefore, both day and night let vs be the children of light, and let vs awake and bee inlightned, as Saint Paule sayth. I say let vs not fal asleepe by soothing our selues in our sinnes, neyther let vs thinke our selues too bee innocent before God. But rather let euerie one of vs quicken vp himselfe, and not be drowned in our owne conceytes, so as wee shoulde bee past shame of dooing euill: but let vs bee sober, not onely in eating and drinking, but also in all our desires and lustes, and let vs so bridle them, as we may cutte off all the superfluous concupiscences that draw vs vnto euill. Thus ye see in effect what we haue to marke in this sentence. Now herevnto Iob addeth for an ende, *that the wicked are light footed vpon the water, and glyde awaye: and yet for all that, that they go too the graue. Lyke as the earth drieth in (sayth he) and the beate of the Sunne sucketh vp the snowe, and all the moysture that is in it: So doth the graue swallow vp the wicked.* It seemeth that Iob sheweth heere, that God punisheth all the euill deedes that are done in the worlde: and that therein hee agreed with Eliphaz. But his meening is farre otherwise. For his intent is to shewe in effect, that the wicked perishe in suche wise, as a man cannot perceyue Goddes hande apparantly vpon them, to say, beholde, God punisheth such a man bycause he hath liued amisse. But contrariwise, that the wicked soke away like water, and leaue no remembrance of themselves behind them. They go to the graue, yea, and so do good men too. So then we see howe Iob concludeth heere, that God doth not so execute his iustice in punishing the sinnes of men, as it may alwayes be scene. And herewithall let vs call to mind howe it hath beene sayd afore, that Iob blasphemeth not God, to make himself beleue that there no is prouidence, that all things are ruled by fortune, and that God in the meane while sitteth asleepe in heauen. No: but his intent is too shewe, that Gods iudgements are not alwayes visible. It behoueth vs too beare well in minde

this saying, and too set it alwayes before our eyes: for it is a verie profitable doctrine, as I haue shewed heere too fore: but yet hath it need too bee repeated new againe. It is that the good are greatly troden vnder foote. For after long pynning, they die before their time, and yet in their owne opinion they haue liued too long. And why? For their lyfe was nothing else but a continuall consumption. VVe see this with our eyes. But in the meane while what becommeth of the wicked that haue despyzed God, and bene full of outrage, crueltie, and naughtinesse? Assone as their good dayes are past, they die, yea euen as water that soketh away. For a man shall not perceyue that God vttereth any certaine marke of his vengeance vpon them, but their death is gentle and easie. VVhen a man sees this, what can hee say? It is a great stumbling blocke for suche as iudge after their naturall reason, too see that oure Lorde dooth not alwayes punish the wicked, but letteth them go in their common trayne, and afterwarde when they die, there is no more scene in them, than is common and generall in all men. Yet must we not therefore surmize that they be scaped, or that they shall abyde vnpunished: but wee must haue an eye too the iudgement which wee looke for according to the promises of the holy Scripture, assuring our selues, that our Lorde calleth vs thither when hee executeth not his iustice too the full, but onely in part, too giue vs some inckling of it, which may serue too shewe vs, that things are not yet brought to theyr right order: to the ende wee shoulde hope for the comming of our Lorde Iesus Christ, and so muche the more hartely long for him as our Redeemer.

Thus then ye see what is to bee done. VVhen we see Tyrantes beare sway, innocent blood shedde, whoredome, and other loocenesse reigne, wrongs, outrages, and violences committed, poore folke troden downe, and mennes feete set vpon their throates, and all things shuffled together in suche a hotchpotche, as we wote not what to say: let vs confesse, saying: VVell Lorde, if all things were ordered as wee woulde wishe, wee shoulde no more hope for the coming of our Lorde Iesus Christ, nor for the Resurrection that is promised vs, nor for his heauenly kingdome: we shoulde bee already as in a Paradyse. But nowe that wee bee tossed as in a raging sea, and are in the middes of stormes and whirlewyndes: it serueth well too teache vs to long for the rest that is prepared for vs in heauen, and which thou hast promised vs, too the ende wee may haue our sight alwayes fastened vpon the comming of oure Lorde Iesus Christ, thy Sonne, who shall gather vs all too himselfe, according as thou haste committed vs too his charge, protection, and guiding. Furthermore, when wee see the wicked nowadays hyde themselves in dooing euill: let vs assure our selues, that yet for all that, wee cannot hyde our selues from the presence of our God: and that although they shurne the Sunnelight, yet cannot we shun the sight of him that searcheth all hartes. VVhat is to be done then? Forasmuch as we gaine nothing by seeking of lurkingholes, to shun the presence of our god, so as we would not by our good will come in his sight: & whereas the wicked eschue him, and mocke at all the threatnings that are made to them of his iustice: let vs seeke nothing more thā to come before our god. And seeing he is so gracious to vs, as to make vs our own euiges: let vs not tarie to be cōdēned at his hand: but to the end we may be quit, let vs yeld our selues guiltie of our own accord. Ye see thē that the way to put this sentēce in vre, is to lerne to cōdēne our selues whē we come to shew our selues before God, and to come to him vpon trust of his promise, which is to receyue

Iobm. 3.c. 20

Ephē. 5. b. 8.  
1. The. 5. a. 5



receyue al such to mercie as are sory for their sinnes, and seeke nothing else but the grace that is offered vs dayly, in the persone of our Lorde Iesus Christ.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to touche vs to the quicke with such repentance, as wee may perceyue the euill that is in vs, too seeke the remedie thereof by sticking too his rightuousnesse and too conuert vs in such wise to himselfe, that in steade of feeding oure selues in oure owne vices and lewde lustes, wee may seeke too frame our selues wholly too his ho-

ly lawe and commaundements: that we knowing what neede wee haue too bee healed of our spirituall diseases, may seeke the medicine where it is to bee founde, that is to witte, in our Lorde Iesus Christ: that beeyng renued by his holy spirite, wee may holde on our way right foorth too the place that hee calleth vs vntoo, euen till hee haue fully clothed vs with his owne rightuousnesse, after wee haue continued in the waye of saluation, which hee sheweth vs nowe by his worde. That it may please him to graunt this grace, not onely to vs, but also to all people. &c.

*The .xciiij. Sermon, which is the third vpon the .xxiiij. Chapter.*

19. As the earth dryeth vp, and as the heate drinketh vp the snovve vvaters: so the sinner too the graue.
20. The louing man shall forget him, the vvoormes shall take svveetnesse of him: hee shall no more bee remembered, the vvicked shall be broken as a tree.
21. Hee misintreateth the barrein vvoman that beareth no children, and dooth no good too the vvidovv.
22. Hee dravveth the strong vnto him, so as he distrusteth his ovvne life.
23. Men giue him all for assurance and rest, and his eyes vvatch the vvayes of them.
24. V When they be exalted for a litle, they are caught avvay (or die) they be made poore, they be barred vp like too vvers, they bee cut off as the top of eares of corne.
25. V Who is hee that vvill make mee a lyer if hee bee not so, and vvho is hee that vvill disproue my vvordes?



That we may fare the better by this doctrine, wee must call too minde how it hath bene declared heretofore, that the cause why these things are repeated vnto vs, is that we should not be greeued & troubled to much when wee see things diuersly disordred in the world. For if wee would haue a perfect state here, where were our hope? Therefore it behoueth vs to beare paciently the disorders whereby it pleaseth God to exercize vs, and to humble vs: and therewithall seeke the true remedie, such things are so troubled among men, and that such as ought to put to their hande to the amendment of them, forswow their duetie. Then let vs learne to resort vnto God, and to trust in him: and let vs not doubt, but that in the end he will pitie vs, although we bee fayne too suffer many wrongs and reproches for a time. And like as Iob had shewed heretofore the outrages and extortions that were done: so also did hee say that God was not seene to punishe those that had so tormented the poore. And hee addeth a similitude that may bee vnderstande two wayes, by reason that the sentence is verie short and broken off. The similitude is this: *The earth soketh in, and the beate drinketh vp the waters of snovve, to the graue be sinneth:* for so it standeth worde for worde. And men take it as though it were sayde, that the graue swalloweth vp all wicked men, as the drie earth drinketh vp the snovve water, and as the snovve melteth away at the heat of the Sunne. Heereby Iob ment not to say, that God punisheth men apparantly according too their deserts: but that they die as other men, & that there is no suche execution done vpon their persons, whereby men may perceyue Gods iustice, but rather that they go the common trace, and God permitteth them to die of their naturall death. Therefore when we see not God punish the wicked, and those that haue done so many mischeefes and cruelties: he seemeth to be as it were asleepe in heauen, and the weakke and ignorant are offended at it,

as though he had no regard of the world, or as though he were not dispozed to gouerne vs, nor too maiintaine the good, and to suppress those that are so vnruely. But (as I haue shewed alreedy) Iobs intent is to shew vs, that in such caces it behoueth vs to reuerence Gods secrete iudgements, assuring our selues that although we cōceiue not the reason of his workes, yet we must not therefore blaspHEME him, nor be swallowed vp with sorow, but quietly wayte till God shew himselfe in conuenient time. It is not for vs to set him a day, it behoueth vs to tarie his leysure, assuring our selues that he executeth not his iudgements [in all poyntes] in this life, to the intent that wee shoulde learne to reach out our fayth and hope further than this worlde. But the sense will agree verie well also, when this similitude is applied to another ende, as thus. *Like as the earth soketh in, and the beate drinketh vp the snovv water: so the vvicked men sinne euen to their graue.* As if Iob had sayde. They be so nuzzled in dooing euill, that their whole nature is gyuen too it, according also as it is commonly sayde, that when men are throughly nuzzled eyther in good or euil, the custome that they haue taken vp, maketh it to become as it were naturall vnto them. For it beareth such a sway with them, as they follow it without any paine. Iob then ment to declare heere, that such as he speaketh of, sinne not at a start, or by fittes: as it is to bee seene that some man ouershooteth himselfe by reason of some sodein occasion that prouoketh him, and although he haue liued honestly before tymes and without blame, yet is hee caryed at that time as it were with a tempest. Thus wee see then that some men commit some euill or outrage, but they continue not in it. Iob declareth that he speaketh not here of such as haue done amisse at a sodaine pang or brayd, as overcome by some forcible temptation; but of such as are hardned in their naughtinesse, and haue made it as it were a peece of their nature. Therefore like as the nature of the Sunne is to melt snovv and afterward the drie earth sucketh it in: euen so the wicked continue their euill dooing euen too the graue, that is to say,

vnto their death. Sith we see such examples, yea and are warned by this sentence, to thinke vpon the thing that is too too ordinarie in the worlde: let vs learne to resort vnto God, and praye him too giue vs the grace too bowe vnder his hand, and too bee so giuen to serue and honour him, as the same may bee as it were naturall too vs. True it is, that the good shall alwayes haue some stryuing in themselves, for they neuer walke so vprightly, but there is some incomberance and gainstryuing, according as there is a continuall battayle betweene the minde and the fleshe. Neuerthelessse, the vertue that God hath put into vs must so farrefoorth preuayle, as too make vs loue the good with a free hart, and to cleaue throughly therevntoo. Then must wee pray vnto God too strengthen vs therein: and on the other side wee muste beseeche him also, not too suffer the Deuill too get suche possession in vs, as too trayne vs hither and thither, and too harden vs so sore in euill dooing, as it might become as it were oure nature. Furthermore, when we see men so stubburne in wickednesse, let vs not thinke it straunge: for it hath euer beene so, as wee see here by example. Nowe in the ende Job sayth, *that the quiet man will forget suche folke, that the woormes shall take sweetenesse of them, and that they shall no more bee remembered.* Heereby he sheweth well, that the wicked shall not reigne for euer, but must haue an ende. Neuerthelessse, God letteth them alone in peace vntill their death, and their state seemeth to be no worse than other mens, that haue liued in all equitie and vprightnesse, without doing wrong to any of their neighbours. Then if a man compare these pollers and theeues that haue eaten vpon other mens goodes, and delt merueylous cruelly, I say if a man compare them with such as haue liued in simplicitie: he shall finde their states alike, and that things are so shuffled together, as it cannot be sayde, but that they are out of order in this worlde: yea truely if wee looke no further, that is to witte, if wee consider not that God reserueth the punishing of the wicked till the life too come, to the intent wee should not nettle heere bylowe, but alwayes haue an eye too the comming of our Lorde Iesus Christ, who must redresse all things that are nowe out of order. And nowe when we beholde the shortnesse of our life, and see such as were giuen to the spoyling of poore folk, go to their graue, and become wormes meat, as it is sayde heere: let vs vnderstande, that we be verie miserable, if wee labour not for the immortalitie that is promised vs. And heere Job setteth vs downe as it were a liuely picture and Image of mans life and death, to the ende wee might knowe what we bee, if we haue no better hope than can be seene with the eye. To what purpose then is it too haue liued holily, and to haue endeuered to serue God, and to please him, and to haue lyued among our neighbours without deceyuing or hurting of any man? For yet notwithstanding, we must bee gathered into the graue with the wicked, all must bee shuffled together there, and there must we rot. Lo what men are, when they bee considered but in their owne kinde. But what a wretchednesse were it, if we had not a better hope? So then considering the alterations that are in the world, let vs be warned and prouoked to lift vp our heades, and to looke for the heauenly life that is promised vs. And although we be as wretched carions, subiect to rottennesse: yet let vs liue in hope that our Lorde will send vs the partie by whom hee hath once redeemed vs, who wil not suffer the deare and inestimable price that he hath giuen for our saluation, to perish or to be disappointed. Lo wherein we ought to reioyce, and also wherein our glorie consisteth. Job proceedeth to declare how the wic-

ked are fully bent and giuen ouer vnto euill, without any awe or feare of God, yea and without any shame too the worldward. He setteth down but one kinde only: namely, *that they beguile and oppresse the barreine women that haue borne no children, and do no good to the widowes.* But doubtlesse vnder this one kinde, Job ment to comprehend all poore folke, that are not able to reuenge themselves, nor haue any maintenance or ayde at mans hand. His saying then is, that the wicked fall in hande with such kinde of folke, bicause they seeme to be a fit praye readie prepared for them. And he speaketh expressly of barreine women. For if a woman haue children, although she be a widow, yet if hir children do their dutie, she hath some succour, and she hath (as they say) a staffe for hir olde age to leane vnto. But if a woman be husbandlesse, and childlesse too, then is she viterly succourlesse. These therefore are the prayes that wicked men hunt after, bicause they thinke there is no bodie to withstande them, and that they may do what they list, without regarde of God, who nameth himselfe the defender of the widowes. In likewise deale they with fatherlesse children and straungers, as hath bin sayd heretofore. But as now Job contenteth himself with the giuing of one example, as if hee shoulde say, that such men as are not withhild by the feare of God, think themselves to haue libertie to do euill, when they see there is no man that can let them. Therefore when they haue raked other mens goods to them, and none hath withstood them: then bestirre they themselves so much the more, and take leaue to do what they list. VVhy so? For they haue no regard of God. And secondly he addeth, *that they draw the strong after them.* That is to say, when they haue long time exercised the sayde trade of eating vpon, and of mistreating the poore, and such as haue no meanes to defend themselves: they gather a greater boldnesse, & afterward set vpon the rich also, whereby they make themselves so feared and doubted of all men, that men are faine to raunsome themselves out of their handes, as if they were among Outlawes, insomuch that euery man is afraid of his life, yea and is faine to compound with them, and yet speed neuer the better whē they haue done. And why? For after they are once become traytors & vnfaithfull, they become also like wilde beastes. After they haue deuoured and ficed the poore, so as men may see there is no more humanitie in them: yet must men be faine to giue thē some ransome, and be neuer the more in suretie when they haue done. For they lie in wayt for the life of such as haue giuen them, and they thinke that when a man hath presented them with any bribe, they ought too receyue it euer after as a rent. Now then we see in effect howe Jobs meening is, that after the wicked haue mistreated the poore that cannot helpe themselves, nor haue any rescue at mans hande: therevpon they become more hardie, and play the wood beastes, so as they spare no man, but set vpon the riche and strong, and vpon such as are in credite and authoritie, whereby their extortion groweth so extreeme, as there is nothing with thē but robbing with beastly outrage, so as (to be short) there is neither manhood nor shame left in them. And this is tolde vs to the ende that we should not be troubled when we see such examples, (as hath bene sayde afore:) but rather that being forewarned against such stumbling blocks, wee might vnderstande that our Lorde suffereth things to be so intangled, too the ende we shoulde go on to the inheritance wherevnto he calleth vs, and not nettle ourselues heere, as though we had a sure resting place heere, but rather learne too bee as Pilgrymes and wayfarers in this worlde, that forasmuche as there is no settling for vs in this lyfe, (according as Sainct Paule sayth

sayth that the state of the Christians is too bee remooued too and fro) wee may haue skill to profite our selues by these things. For except God doo as it were plucke vs out of this worlde by maine force: we will neuer giue our selues too seeke the heauenly lyfe. And this is the cause why hee suffereth so many alterations and remoouings of things too and fro, so as all things go too confusion, and there is so great disorder, as wee bee amazed at it, and the heares of our heade stande vpright. All this must serue too drawe vs out of the worlde, too the intent we bee not too much wedded too it. Thus then ye see wherevnto wee ought too applie all these things. Againe, whereas they that haue no defence, indure many wrongs: let them bee sure that God leaueth them destitute of worldly helpe, too the ende they shoulde looke the more vntoo him. For wee must not impute it to misfortune, when no man succoreth vs at our need. Then let vs assure our selues, that God hath bereft vs of all mans helpe, to the intent we shoulde be humbled in our selues, looke vp vntoo him, seeke him, and flee onely vntoo him for refuge. Lo howe wee haue to practise this doctrine. And furthermore let vs vnderstand therewithall, that our Lorde mindeth to exercise our charitie, when the wicked sort worke any wrong or outrage too such as haue no succour among men. I say it is too the ende, that euery of vs should endeuer himselfe, to helpe such folke according too his abilitie. For beholde, the thing wherein God tryeth whether we feare him or no, is by trying whether we haue any charitie in vs. If wee see any of our owne freendes or kinsfolke, in necessitie and trouble, verie nature moueth vs to helpe them. But when we see a poore man abused, that hath no man too beare him vp: if wee indeuer not too ayde and succour him in his neede, the same shall vndoubtedly be inrolled before God: for it is a token that wee had not one drop of Christianitie in vs. And why? For (as I haue declared already) our Lorde recommendeth vnto vs suche as are destitute of mans helpe, and suffereth them to be afflicted openly before oure eyes, too the intent that wee shoulde streyne our selues to succour them. And if wee doo it not, wo bee to vs, bicause there will be no excuse for vs. For when any are so oppressed, wee must thinke that the same commeth not by mischance: but rather that God sendeth them too vs. Therefore whensoever God maketh vs witnesses of any wrong that is done too a poore man, if we steppe not before him, and helpe to sheelde him as much as in vs lieth: surely God noteth and marketh our dooing. For hee watcheth in that behalfe, bycause (as I haue sayde) hee myndeth too take a tryall of our louingnesse. But nowe let vs come too the seconde poynt that is declared here by Iob. It is sayde, *that the wicked (of whom hee speaketh) drawe the strong ones after them*, as a rage of water rooteth vp trees, and beareth downe houses. So then, such as haue of long time beene hardened in euill doing, are like great stormes and tempestes that rende vp all things, yea euen the trees and houses. This appeareth to the eye: and would God wee had not so muche experience of it. For suche as are sharpe set, and woulde faine be catching, dare not at the first dashe set vpon the stronger sort, and vpon suche as haue talons, and pawes too reuenge themselves withall: but they beginne with the little ones. But giue them once scope to doo euill: and then haue at the strongest. Howebeit, this happeneth not without the woonderfull ordinance of God. For it is a iust wages to the rich men, and to such as are in authoritie and credite, to bee so vexed by the wicked. VVherfore? For if a man rush out into lewdnesse, so as he striketh one, strippeth ano-

ther, and commit any other outrage: well, they that are at ease, and haue wherewith too maintaine themselves, do but laugh at it. True it is that they mislike such men: but for all their misliking of them, doo they seeke anie meanes to redresse it? No. And why? Bicause the matter seemeth not to touch themselves. O (say they) if he playde so with me, I woulde make him feele that I haue teeth. Lo howe they talke which haue credite and welth, and are so well fenced as they cannot be touched themselves. But in the meane while the poore are extremely misused. VVhen these Roysters that are suffered to do what they list, see they scape vnpunished: they fall too buckling with the greater Cobbes. And who giuerh them leaue? Suppose we that God doth not order euerywhit of it? For if there were any manhood in vs, woulde it not pitie and rue our hartes to see poore folke so troden vnder foote, and make vs resist it too the vttermoste of our power? But wee do nothing at all. VVhen a poore man is outragiously molested, we make none account of repressing the mischeef, but rather let it looce, giuing the wicked more occasion of such misbehaviour. Mult not God therefore touch vs within a while after, and both suffer and appoynt the mischeefe to returne vpon oure owne heades? Lo heere a sentence that is well woorthie to bee noted. For therein as in a myrrour the holy Ghost sheweth vs, that wickednesse increaseth more and more, and groweth to full heigth, when men giue it scope, and indeuer not to redresse it in conuenient time. And this lesson is directed specially to riche men, and to such as are in authoritie. True it is that we see no suche examples heere, as are to bee scene in Courtes of great Princes. For there, if there be three or foure Minions in great credite, they will make the whole realme to quake, infomuch that euen they which haue twentie or thirtie thousande poundes rent, muste bee faine too passe their pawes, and couche before them like Lyamhoundes, and giue them a good peece of their substance too purchase their fauour, and to raunsome themselves withall. VVe see no such examples here. Howebeit, quantitie for quantitie, a man may throughout all places see that whiche is declared heere. And good reason it is that Gods prouidence should extende through all the world, both vpon great and small. So then it is apparant, that suche as haue libertie to pill and poll, and to doo many other annoyances too the little ones, must also in the ende make the great ones as frayde. And as touching those that haue the meane and abilitie too ayde and maintayne poore men: God meeneth to doo them too vnderstand, that if they set not themselves agaynst those that doo them wrong & iniurie, they themselves also must loke to be pinched, that is to say, they themselves shall at length answer it in their owne persons, and other men shall fleece them, and picke oute their eyes as they are woorthie, and so shall God be glorified in sending such punishment vpon them. True it is, that the disorder increaseth dayly more and more. Neuerthelesse the faythfull may therein beholde Gods secrete iudgements, yea euen beyonde the reach of mans reason, bicause God inlightneth them by his worde. And here ye see how we ought to acknowledge, that we our selues are the cause of all the disorder in the worlde. VVe can skill to complaine when things go not after our appetite: wee can crie out alas, and wo is me, yea and wee will bee readie too blame God himselfe, but in the meane while wee consider not, that the fault proceedeth of our selues, and that we our selues ought to beare the blame of such euill. For if euery man would put to his hand to the suppressing of vices & misdealings, and euery man labour to stop the doing of any euill:

euill: Surely God woulde bleſſe ſuch meenings, and we ſhou'd haue delightfull order among vs, and cauſe to reioyce. But what? In ſteade of ſeeking to remedie things amiſſe, all men bring wood too the kindling of the fyre, or rather become fyrebrondes themſelues. Beholde the maner of our dealing. So then ought wee too thinke it ſtraunge, if things bee ſo intermedled, as there is neyther brinke nor brimme, but all is ſhuffled together lyke a hotchpotch? For (as I haue ſayde) when the fire is once kindled, wee neuer leaue throwing of woodde into it. **V**Wherefore let the riche, and ſuche as are in authoritie haue regarde of the poore, and when they ſee any outrages and wrong done, or the poore oppreſſed: let them reach them their hande, and indeuer too ſuccour them. Now if this pertaine to riche men, and to ſuche as are able to helpe the poore: howe much more pertheyneth it too thoſe that haue the ſworde of iuſtice in their hand? If theſe be negligent, they be well worthie that all the euill which they winked at, ſhoule light vpon their owne heades, and that God ſhoule ſet them as vpon a ſcafolde for men to beholde his juſt vengeance in their perſons. And therefore ſo muche the more ought they too marke what is ſayde heere. And thus ye ſee to what end we ought to referre the doſtrine that is conteyned in this verſe. Therewithall we ought to marke well the wordes that Iob ſaith. For it is not without cauſe that he ſaith, that men ſhall be faine to buie out, and to raunſome out themſelues from the handes of the wicked when they haue their ſcope: and that when they ſhall haue giuen them ſuch boldneſſe alreadie, as to eate vp ſome, and too pill and poll other ſome: their crouching to them, & their greazing of them in the hands, ſhall boote them nothing at all. For they be mad dogges, whom nothing can content. Therefore all that euer a man doth to them is but a ſharpening of their appetite, and ſuch bribes do but harden them, and harden them the more. For they take it as a due rent, and when a man hath giuen them one preſent, they would haue him hold on ſtill, and neuer leaue, ſuch is their vnſaciableneſſe. It followeth, *that the poore folke diſtruſt their owne life.* Yea and I ſay, that euen thoſe that were rich & in credit before, muſt be faine to tremble. As how? I ſee (ſhall they ſay) that theſe wicked men haue the worlde at will, and it will not bee long ere they will ſeech me ſuch a broath, as I wote not how I ſhall be able to ſhift it from me: and therefore I muſt be faine to ſawne vpon them afore hande, and they muſt gaine ſomewhat by me, or at leaſtwiſe I muſt not prouoke them too diſpleaſure. See how they that were erewhile out of daunger, are faine to quake, and diſtruſt their owne life for giuing bridle to the wicked, ſo as they wot not where they be, till they haue pacified the wicked, and yet they finde no meanes how to do it. Therefore they muſt be fayne to liue in continuall perplexitie and anguiſh. Herein we haue a fayre looking glaſſe, to ſhew vs what it is, not too remedie euill doings in due time and place, and to ſuffer ſhrewde weedes to growe ſo long till they get the vpper hande. For a man cannot pluck them vp when he would, bycauſe he tooke them not in due ſeaſon. **V**We ſee what an inconuenience inſueth: yea and euen God maketh the hartes of thoſe to faint, that might eaſily haue remedied the miſcheef at the firſt, inſomuch that they fare as if their armes were broken, and they haue neither corage nor ſtoutneſſe in them, but become as weak as water. And why? As I ſaid, it is a juſt puniſhment for the negligence that they vſed in forſlowing their duetic too repreſſe the miſcheefe at the firſt riſing. For when men ſee poore folk harried and miſuſed by crueltye and outrage, and yet redreſſe it not: the miſcheef muſt needes growe ſo ſtrong,

that ſuch as now faine would, and heretofore ſo could haue diſeated it, cannot afterwarde preuaile, bicauſe our Lorde graunteth them not that honour nor that grace. Now then let vs bethinke vs, I ſay, let vs bethinke vs well of it. And further, let vs conſider what a wretchedneſſe it is, when men reſt not themſelues vpon God, nor haue regarde to diſcharge their cares vnto him, whereby they might leane vnto his protection. And why? For the thing that Iob deſcribeth to vs here, (namely that men put not their truſt in God) is an ordinarie matter in the worlde. If we ſee the wicked haue their full ſcope, what do we? **O**, we muſt deuſe how to creepe into fauor with them: and in the meane while we conſider not that it is a feeding of the euill: that is to wit, that we make them much bolder than they would be. It is all one as if there were a mad man, that deſyred nothing but to kill men, & one ſhoule put a ſworde in his hand, and another bring him ſtore of ſtones, and ſome other giue him wherewith too poyſon folkes beſide. As much do they that ſawne vpon wicked men, when they ſee them in credite. One commes and preſents them with a bribe to ſet iuſtice to ſale: and another commes to wind himſelf into their acquaintance by ſome fine deuice: and all this is but an inflaming of them more and more, and a ſharpening of their rage to make it the eagerer. For whereas ſome miſdoubt hild them back before: now they conclude that all which they liſt is lawfull, and that they neede no more to be afraid, bicauſe all the worlde ſtandes in awe of them. **O** (ſay they) ſuche a man is come to my lure at length, and the reſidue ſhall be faine to come vnder mine arme to: I will make them play me an apiſh trick. See howe the wicked become the bolder: when men come to ſawne vpon them after that faſhion: and yet too the worldewarde men deale alwayes after that ſort. For when we haue not a reſpect vntoo God, wee muſt needes bee euermore in feare and perplexitie, and ſay, I had neede too beware of ſuch a man, for I ſee I muſt bee fayne too paſſe through his handes, and howe ſhall I doo then? If I come to him with reaſon and plaine proofes, it is in vaine, for he hath his eares too full of them alreadie. Therefore I muſt go another way to worke, which is, to fill his wooluiſh throte with ſome preſent, I muſt carie him ſomewhat. Or elſe if I ſee him full of vaine glorie, and deſirous to be aduanced how ſoeuer it be, ſo as hee ſtandeth vpon his reputation, and gazeth at his owne Peacockes feathers: I winne the gole, if I can ſkill too couche lowe like a Spaniell: I ſee none other remedie, I muſt go that way too worke. See (I ſay) the ordinarie manner. But what is too be done on the contrarie part? **V**When wee ſee the wicked ſo full of couetouſneſſe and vaine glorie, and ſo like wilde beaſtes in deſtroying all things, let vs ſaye vntoo God, yet dooſt thou Lorde holde the reynes of mennes brydle, thou canſt reſtreine them. For if God worke not ſo ſoone as wee would haue him: let vs vnderſtande, that it is his minde too buffet vs for a time. But yet let vs aſſure oure ſelues, that hee watcheth for oure welfare, and will not ſuffer vs to be vtterly caſt vp too the pleaſure of ſuch as ouerſhoote themſelues after that ſort. For oure Lorde hath vs in hyſ hande, hee is neere at hande with vs, and althoughe wee perceyue it not immediately, yet dooth hee garde vs, mainteyne vs, and is our warrant. So then we may boldly deſpyſe the wicked and all their ſtoutneſſe, for ſomuch that wee knowe that God watcheth for oure welfare, and will preferue vs from their handes, pawes, and throtes. Lo wherunto it behoueth vs to come, when in reſpect of men we know none other ſhift but to yeeld our ſelues too the euill, and to conſent vnto it. It behoueth vs to behold the protection of

God,

God, which as nowe is hidden from vs, in respect of our perceyuing, howbeit that we haue so good and certaine recorde of it in the holy scripture, as we ought not too doubt of it. Howsoeuer the worlde go, let vs keepe our selues from purchasing so by vnlawfull meanes. For in so doing we bewray our owne distrust and vnbeleefe. And besides that, we bee guiltie also of the euill, so farreforth as is in vs, bicause wee feede it. Therefore when a man falles too flattering of the wicked, and helpeth too set them in a further lustinesse, and redeemeth himselfe out of their handes by raunsome: what dooth he? First (as I sayde) hee bewrayeth that he hath no trust in God. For if we could rest vpon Gods promises, surely we would neuer seeke crooked wayes, but wee would alwayes bethinke vs, whether God permitted that thing or no. Hath hee forbidden mee it, would wee say? Then must I not wade any further in it. And so it is certaine that all suche as labour to winne wicked mens fauour, by briberie and such lyke dealings: are verie infidelies, and bewray themselves well ynough to be so, and muste in the ende bee payde home for not honouring God as they ought to doo, and for allying themselves with the wicked, by nourishing them in their naughtinesse. For it is all one as if they had conspired with them too breake and ouerthrowe all order: and surely they haue done as muche as lay in them, to doo it. Therefore (as I haue sayde already) let vs learne to looke vnto God, and too trust in him: and then shall we no more bee subiect too the wretchednesse whereof Iob maketh mention heere, which is, not to knowe what our life is. For such as defende the wicked after that fashio, and rest not vpon Gods prouidence, must alwayes tremble and neuer bee sure of any safetie or rest. Yea and it behoueth vs too marke well howe Iob addeth, that when we be desirous to purchace wicked mens fauour by presentes, or any other vnconuenient meane, they lie so much the more in wayte for vs. Is it not seene that they bee saythlesse folke? And sith there is no feare of God in them, I pray you howe can they bee saythfull vnto men? Naye rather howe is it possible that God shoulde not suffer them too vse treason and all mischeuousnesse, seeing there is no man but hee is warned of them before hande? Then if a man cast himselfe so intoo their nettes willfully, there is no excuse for him. All this is apparant to the eye: men see that the wicked make their conspiracies togither, and yet notwithstanding, that none of them trusteth other. And howe is that possible? For if two wicked men enter intoo league: a man would thinke they bee ioyned togither like two fingers of one hande, so that looke what the one willeth, the same willeth the other. But for all that, is that a prooffe that eche of them trusteth other? No: It is certaine that eyther of them could find in his heart that the other were hanged, so as hee himselfe had no harme by it. At leastwise hee could finde in his heart, that hee were a hundred foote within the grounde: and in the ende all those that fauoured them become their enemies. VVe see hereby that God gouerneth euen in the middes of all disorder. Then if we be abashed at the confuzion and mangling of things: let vs lift vp our eyes aloft, and we shall see that God go-

uerneth all things. For surely hee suffereth not the wicked to trust one another, but inforceth them to stande alwayes in feare. Yea and euen they that vphilde them in their naughtinesse by footing of them, and were full of hypocritie, to the intent too fawne vpon them and please them: I say euen they also shall alwayes quake for feare. Contrariwise, if we can put our trust in God: surely although wee suffer many extortions at wicked menns handes, and our Lorde permit them to vex and trouble vs: yet shall wee bee put too no more than is expedient for vs to indure, and oure God will haue consideration too bring all things to a happie and profitabie ende. This (say I) is the remedie wherevnto wee must bee prouoked too resort, when wee see things oute of order in the worlde. Nowe when Iob hath spoken so, hee addeth, *that they bee lifted vp for a little while, and afterwarde fall downe, they bee cut off as the toppe of an eare of corne, and they beset vp with others.* He sheweth breecfly that which hee had sayde already: whiche is, that if wee looke no further than too the present life, wee shall see an orderlesse masse, so as wee shall not discern one thing from another. For the wicked haue a large scope for a time: yee shall see them vpon the toppe of the wheele (as they say) and by and by they come tumbling down. But good men may also bee well aduanced, and yet in the ende fayle of theyr footing. VVhat for that? wee see that by experience, according as Iob concludeth, saying: *If it bee not so, who will make mee a lyer?* Then considering suche experience, let vs learne too retyre vntoo God.

For if wee looke but vpon the present things, doubtlesse wee shall not onely bee as a wauering Reede, but as a strawe, and as emptie chaffe that is cast and tossed to and fro with the winds, so as there shall bee no steadfastnesse in vs. Therefore wee must haue the discretion too looke vpon the things that are disordered in this worlde, howebeit in such wise, as Gods prouidence bee alwayes printed in our mindes. True it is that wee cannot reach vntoo it by our owne witte: but yet must wee looke towards it with the eye of sayth, so as Gods worde may be as a looking glasse, and the holy scripture serue as a light to looke further than the worlde. And although Gods iudgements bee hidden from vs as now: let vs not therefore cease to say, that the Lorde is rightuous, and to humble our selues vnder him, and alwayes to haue such an eie to his promises, as wee fayle not to call vpon him in the middes of our distresse, assuring our selues that hee will succour vs, and make vs feele his goodnesse, so as we may reioyce in the middes of al the temptations of this worlde.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to blot out the remembrance of them, and too bring vs backe to himselfe in such wise, as wee may no more bee tangled in these earthly things, but cleaue wholly too his rightuousnesse, that while wee liue in this worlde, wee may but passe forward as straungers, till we become too his rest, which shall continue with vs after wee haue passed through the troubles and temptations of thys mortall life. And so let vs all say, Almightye God heauenly father, &c.

### *The .xciiij. Sermon, which is the first vpon the .xxv. Chapter.*

Then Bildad the Suite answered and sayde:

2. Soueraintie and terrour is vvith him that maketh peace in his high places.
3. Is there any number of his armies? and vpon vvhome dooth not his light shine?

Ff. iij.

4. VVhat



4. VVhat rightuoufnesse shall be attributed vnto man, if he be compared vvith God? to him that is nothing? and how may he be cleane that is borne of a vvoman?
5. Beholde he vvill not giue light vnto the Moone: the Starres are not cleane in his sight.
6. And howe much lesse man of vvinde, vvho is but rottennesse, [or] the sonne of man vvhich is but a vvorme?



Orasmuch as we bee so greatly giuen too stande in our owne conceyte, the gronde of which follie is, that wee thinke not vpon God, nor what his Maiestie is: we haue heere a verie good and profitable counsell, that as oft as wee bee tempted too take any glorie too our selues, wee muste cast our eie vpon God, and consider throughly who hee is, what his power and might are, what his rightuoufnesse is, and what all his glorie is: and then will all our brauerie bee soone layde a water. For in steede of beeing puffed vp with pride, and sotted with ouerweening, the onely regarde of God is ynough too quayle vs in such sort, as wee shall bee ashamed in our selues. Yee see then for what cause the holy Ghost dooth nowe in the persone of Bildad giue vs this warning, that God ought of right too haue the cheefe soueraintie, and wee too bee afrayde when we do but thinke vpon him, considering the order that hee hath set in heauen, and in all the worlde: and that wee ought to knowe our selues too bee so farre off from hauing any thing that may bee of vaue before him, as that the Starres whiche shine bright vntoo vs, are darke vntoo him. Seeing the case standeth so, what remaineth for men too doo? For notwithstanding all their brauerie, they bee but woormes and rottennesse. And if they woulde glorifie themselves aboute the Starres, what were it? VVere not their follie ouer great? So then wee see that the end wherevntoo the things tende that are conteyned heere, is that forsomuche as men cannot humble themselves so long as they looke downward: heere God is set before their eyes with his Maiestie, too the ende they shoulde knowe there is no cause for them too set any store by themselves. For whosoeuer exalteth himselfe before God, must needes bee brought lowe. And Bildad too make vs perceyue howe greatly wee ought too feare and reuerence God, alledgeth heere, *that hee maketh peace in his high places*, that is too say, disposeth the order of heauen in suche wise, as men see there is a peasable and well ruled government. This may bee referred too the Angelles, according as wee say in our prayer, Thy will bee done in earth as it is in heauen. VVhich doth vs too witte, that God is yll obeyed here beneath, by reason of the rebelliousnesse which is in men, bicause we be fully fraughted with many wicked lustes, which cannot submit themselves to his rightuoufnesse. And so we desire, that as the Angelles are wholly conformable to Gods will and seeke nothing but to please him in all respects: so it may please him to reforme vs, and to make his reign and dominion peasable heere beneath, by correcting the vnruely affections that are in vs. Therefore a man might referre this sentence to the said parcell of the prayer that is spoken of the Angels. Howbeit there is no doubt, but Bildad looked further: that is to wit, to all the whole governance that we perceyue in the order of heauen. So then although the Sunne be as it were an infinite bodie to our sight, and moue so swiftly as it might seme that he should confound all things: yet could not any man rule a clocke in like compasse, that is to say, he could not make it to kepe his course so iust. No it is not possible. VVe see

Ma 23. a. 12  
Luk. 14 b. 11  
Co 18. c. 14.

the like in the Moone, and in all the Starres. For although the number of them be infinit: yet is there no disorder, but all things are as well disposed as can be. VVherefore not without cause doth Bildad alledge here, *that God maketh peace in his high places*: And it is not onely in his heauenly creatures, that we see his reigning: but also he disposeth the whole order of the worlde in such wise from above, that although things be disordered and moueable here, and that there be many chaunges and troubles: yet notwithstanding God sayleth not too lead them all too such ende as he hath ordeined and appoynted in himself. True it is that if we looke downward, we cannot see this government so peasable as it is set forth here. But if we loke vp to Gods prouidence, it is certain, that euen in the middes of al the turmoyles and alterations of the world, we shal perceyue that god gouerneth al as seemeth good to himselfe. Now we see what is imported in this saying, *that God maketh peace in his high places*: that is to say, hee brideleth his creatures in such wise, that for al the chaungings which men see yet sayleth he not too gouerne still, and all things fall out as he will haue them, according as he guideth them by his ordinance. Seeing the case standeth so, let vs conclude, that it is good reason that all power, soueraintie, and feare, should be yelded vnto him: that is to say, that we shoulde honour, feare, and worship him, as the partie that hath dominion ouer vs, and with al reuerence acknowledge him to be the mayster and souerain Lord of heauen and earth. At the first blush this talk might seeme superfluous. But when we haue well considered what hath bene touched before: we shall wel see it is not without cause that Bildad reporteth heere the government & dominion that god hath ouer all the world. For that saying runneth roundly out of our mouth, and we can talke of God wel ynough. But in the mean while we cōceyue not his Maiestie, we make as it were an ydoll of that. True it is that we will not be acknowne of it, no, we would euen abhorre to do it: but yet do we not yelde God the power that is due to him, and which we ought too conceiue in him. For we talke of his maiestie, and his name runs roundly in our mouth, as in way of contempt, and oftentimes wee talke of him in way of scorne, and mockage. It is too be seene that men are out of measure heathenish, and that wheras al knees ought to bow, and al creatures too tremble when mention is made of the name of God: we be so bolde as to yeeld no reuerence nor lowliness at all. To be short, men acknowledge not the Maiestie of God, neither conceiue they his power to humble and submit themselves vnto him, as they ought too doo. Therefore whē there is any speaking of God, he had need to be qualified vnto vs: that is to say, to be vttered in such wise as we may conceyue him. And that is the cause why the holy Scripture doth so oftentimes adde tytles to him, and is not contented with his single name, but termeth him *the Almighty, the Alwise, the Alrighteous, the only immortal in himselfe, the maker of all things, and the gouernor of all things*. To what purpose is this sayde, but too waken men, which are ouerflugguish, and honour not God as he is worthie? To be short, looke how often the scripture giueth God any names of honor, it is an vpbrayding of vs with our vnthankfulnesse and dulnesse, in that wee yeeld him not his due, but as much as we can) do rob him

Esā. 45. a. 23  
Ro. 14. c. 11.  
Phil. 2. b. 10

of his power and glory, or at leastwise take him not to be as he is, to honor him, & to hūble ourselues before him, and to exalt and magnify him as he deserueth. And therefore when it is said *that God maketh peace in his high places*, and gouerneth the world in suche wise, as men see that all things must stoupe vnto him, and that notwithstanding the rebelliousnesse and stubbornnesse which is in men, yet he ceaseth not to perourme the execution of his ordinaunce: Let vs learne not to sit any longer asleepe, nor to dallie with God as we haue bin wont to do: but to treble before his maiestie. And aboue al things let vs remember the cōclusion that is made heere, namely that hee hath the soueraine dominion and awe ouer vs: that is to say, that wee must not only bee subiect to him, but also tremble with all feare, and so stande in awe of him, as wee bee not so foolehardie (or rather mad) as too striue against him, or to dispute against his doings, or to murmur as though there were any fault to be found in his works. Thus then ye see how all mens mouthes are stopped heere, to the end that being bereft of their foolish presumption, they may learne to tremble at the presence of God, and to know how it is he to whome they must yield all obedience. And that is the cause why Beldad addeth, *Is there any number of his armies? and vpon whom doth not his light shine?* VVhen it is saide that his armies are without number: it is to shew that men are woofe than mad when they match themselues after that sorte against God and bid him battell. True it is, that they will not do it expressly. But yet is it impossible to murmur against God, and to repine at his iudgements, or too bee displeas'd with any thing that hee dothe, but wee must make warre against him. And why? For wherein consisteth the soueraintie and dominion which he hath ouer vs: In our acknowledging, not only of his power: but also of his infinite goodnesse, wisdom, righteousnesse, mercie, and iustice. VVhen wee haue that once: then do we glorify him. VVell then, if men thinke Gods doings vnreasonable, if they blame him of crueltie, if they chafe against him through impacience, or if they be offended at any thing that he doth: out of all doubt they go about to bereeue him of his diuine glory, and that cannot bee done without making of war against him. And so whensoever wee glorify not God in his infinite righteousnesse, goodnesse, power, and wisdom: it is as much as if we made some defiance to him, to rise vp against him. But what is it that mortall man taketh in hand? It is said heere, *that Gods hosts are without number*. Behold, all the Angels of heauen are warned to defend the honoure of him that formed and created them. Likewise al his creatures are fully disposed to auenge his maiestie, which is so assayed by vs that are but woormes and rottennesse. Therefore let vs marke well to what purpose mention is made heere of Gods hosts or armies. It is to the ende we shuld know, that as oft as men presume to murmur against god, and to blaspheme his iustice: they must haue as many deadly enemies as there bee Angels in Heauen, the number of whome we know to be infinite. Also it behoueth them to know, that all creatures are armed to runne vpon them. For to what end hath God created al things, but that his glory shoulde shine forth in them? Eu: if men submit themselues to God willingly, and yield him the honoure that belongeth vnto him: that which is spoken heere of his armies, or hosts, shall not serue too fray them, but rather to glad them. And surely when the scripture telleth vs that God hath the many thousandes of Angels about him, redy too do his commaundementes: what intendeth it else but too make vs vnderstand, that when God hath receiued vs to his fauoure, he is strong

ynough to keepe vs safe, notwithstanding that we be assayed on all sides: Therefore when men vter all the force that they haue, praizing this and that to destroy vs, yea and when the diuell himselfe riseth vp against vs: wee must not be afraid. VVhy so? Bycause God hath his heavenly armies to defend vs, according as it is said that the Angels incamp themselues round about vs: and that hee hath appointed his Angels to guide vs, so as the faithfull perion shall not stumble. VVe see then that the infinite number of Angels serueth to comfort vs, to the end we might be sure that God will succoure vs at our neede, and that he hath wherewith to do it. But like as the faithfull that leane vnto God, and submit themselues to him with all humilitie, are preferred by the multitude of the Angels: euen so, all they that striue against him, all they that are proude, and all they that are sturdy, must be enforced to feare him, and too vnderstand that when they set themselues after that fashion against God, they haue too do with many enemies beside: in somuch that all the power that is in the Angels shall fall vpon them to ouerwhelme them, and all creatures shall serue to mainteine the glory of him by whose power they haue their being. And therefore let vs remember well this sentence where it is saide, *that the armies of God are withoute number*: and therevpon let vs assure ourselues, that it is to no purpose for men to conspire against vs: for when they shall haue assembled all their forces together, yet shall they not bee too strong for vs, but God shall alwayes get the vpper hand of them. VVherefore let vs not deceiue ourselues when we see ourselues well accompanied, and a great number of people gathered about vs. And why? For wee may all be confounded in one moment by the hand and power of God. Again, although he alone be ynough, either to saue vs or to destroy vs: yet moreover hee hath his armies redy furnished after an incomprehensible manner, which shall set vpon vs whensoever hee thinketh good. Therefore let vs stand in feare, and let vs learne (as I said) not to be proude when wee see the world hold on our side, and a great power to maynteine vs. For all that geere shall stand vs in no sted, considering the great power of God that is declared heere. And heereby a man may see, how sore the vnbeleefe of men is blinded. For it is put to our choiçe whither wee will haue the Angels of heauen, to watch about vs, and to gard vs, and too bee seruants of our welfare: or whether wee will haue them against vs, and to be our deadly enemies. Behold, God vseth such goodnesse and grāce towards vs, that hee appointeth his Angels too do vs seruice, as the scripture auoucheth: he will haue vs garded by them, and therewith all he affirmeth them to be powers, as who should say, he stretcheth out his hand ouer vs to the end hee might mainteine vs. Of whome then is it long that we be not guided by the Angels, and that they gard vs not from al harme? It is euen long of ourselues who cannot take the benefyte that is offered vs. VVe needed no more but to receiue it: and what do we? VVe are so farre off from receiuing the good turne that God offereth vs, that in derogation of his maiestie, we fall to prouoking of his Angels to arme themselues too oure ruine and confusion. Needes then must we be bereft of our right mind, and as it were bewitched of the denill, when we had leuer too haue the Angels to be our enemies, than the ministers of our welfare: for they be redy to help vs and to guide vs; so we be members of our Lord Iesus Christ, and yelde obedience vnto him as our head. And so, as oft as there is any speaking of God, let vs learne not too conceiue any dead thing of him, but to thinke in such wise of his glory, as it is set forth to vs heere: And forasmuch as we be

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Psa. 34. b. 8

Psa. 91. b. 11.

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Psa. 34. b. 8.

91. b. 11. 12.

Heb. 1. d. 14.

Sap. 5. c. 17.

Dan. 7. c. 10.

Iohn. 1.

Acts. 17. f.  
27. 28.

very dol Let vs beare in mind that God hath his armies, and an infinite number of Angels redy too execute hys commandements, and that (ouer and besides that) al creatures obey him as good reason is they should. VVhereas it is consequently said *that the light of God shyneth vpon al men*: it is expounded that God doth so shedde foorth his benefytes vpon all, as men may perceiue some sparks of his goodnesse and wisdom throughought all thinges: howbeit that specially it is restreyned vnto men: for that is the point wherin the light of God appereth, according as it is said in the first chapter of saint Iohn, that God not only gaue his creatures their *Being*, at the firste beginning, but also quickened them too maintaine them in their state, euen by the power of his word: and as touching men, together with their life, he gaue them also a light. Ye see then that all creatures haue life in our Lord Iesus Christ, who is the euerlasting word of God: but we haue a more noble and exquisite life than haue eyther the beafts, or the trees, or the frutes of the earth. VVhy so? For we haue vnderstanding and reason. So then, the light of God shyneth vpon men. And seeing we bee so greatly beholden and bound vnto him: are wee not so much the more blameworthy, if we deface that light? Yes surely are we. For we must com backe to that which Saint Paule saith in the Acts, that if we went but groping like blind folke, yet should Gods glory bee perceiued. VVhy? He dwelleth in vs, wee nedde not too seeke farre for him, it is in him that we haue our life, mouing power and being. Thus yee see that the exposition of this sentence hath bin taken to be, that God hath so bound vs vnto him by making vs partakers of his light, as wee bee toto vnthankfull if we go about to deface his glory and yeld him not his due. And wherefore? For a man cannot so much as stirre himselfe, but he feeleth that God dwelleth in him. Of him we hold our life, and it is he whome we may thanke for making vs reasonable creatures rather than beafts. For why are wee of more value than Oxen and Asses, but bycause it hath pleased God too preferre vs before them? So then, the saide brightnesse wherewith God inlightnerh vs, is an occasion to vs too exalt his glory, and to submit ourselues vnder his hand. Thus you see one exposition that mē make of this text, which cōteineth a good doctrine. But whē al is throughly cōsidered, Bildads meaning is not, simply to shew that God hath spred out his light vpon vs, to the end to gyue vs vnderstanding and reason: but to shew that we cannot eschue his presence, but must be faine to walke as it wer before him, and that he seeth all thinges, and hath (as ye would say) his eye vpon vs. Ye see then that Gods spreading out of his light vpon vs, is as much to say, as that we cannot hide ourselues from his presence. And this is according to the matter that he hath talked of al this while. For like as he saith that God hath his Angels as howge hosts redy to do him seruice. so now he addeth, that do what we can, we cannot eschew Gods presence. True it is that wee leape about like Grasshoppers, and hope to play the horses that are broken looce: but yet in the end wee must be faine to yeld vnto God. And why? For his brightnesse doth so shine vpon vs, that we cannot eschue him as if we had to do with a mortall man. Therefore whensoever we be tempted to such oversight as to imagin that we may eschue Gods hand, let vs learne to conclude thus: Yea, and whither shall wee go? For wee know that his power is spred ouer all, bycause his sighte is endless. If wee were gone into the bottome of the earth, yet should not he cease to see vs and to marke our doings. Then let vs be no more so foolish as to lift vp ourselues against God, assuring ourselues that it is to no

purpose for vs to tosse and turmoyle and to make many enterprises and conspiracies: for they shall not auayle vs, but he will still behold vs and marke vs. And this is as common a lesson as any in the holy scripture: but wee beare it ill away, or at leastwise we do ill put it in vre. For prooffe whereof, if wee remembered that God beholderh vs, and that he marketh all that euer we do or say: I pray you would we not walke in another manner of feare and warinesse than we do now? But tush: we feare none but men, we be safe ynough if wee haue no witnesses heere beneath. Thus yee see that the cause why men giue head to all their wicked lusts, is for that Gods spiritē beareth no sway with them, and for that they passe not too conuerue cursed thinges, and to purpose vpon them in theyr harts, prouided alwayes that nobody can accuse them. So are there very few that let Gods shining vpon them, before their eyes. For if they bare that shining in remembrance, surely it would be ynough to suppress all theyr wicked affections, and too ridde them of all the fancies wherwith they be passed vp. And truly if we be ashamed of men: how much more ought he to moue vs that is the iudge of all men? For if men iudge vs, it is not of theyr owne authoritie, nor in their owne name: they do but only perfourme the iudgement of God, to whome alone all iudgement pertaineth. But behold, God seeth vs, and yet for all that, we yeld him no reuerence: wee passe not of the prouoking of his wrath against vs. And howe may that be borne? So then, if we remember well this lesson, that God sheadeth out his light vpon all men: surely it will be a good bridle to make vs walke in all purenesse of conscience, not only for amending the faultes that wee commit outwardly towards men: but also for amending of all the euill and hipocrisie that is hidden within vs. Thus yee see in effect what wee haue too marke in thys streine. And after that Bildad hath said so, hee addeth: *VVhat righteousnesse then shall be attributed to man in comparison of Gods word for word it is, with God. And how can be that is borne of woman cleere himselfe?* This is as an authenticall summoning of vs, to shew vs that we be starke foolles to set store by ourselues, and to beare ourselues in hand that we haue any righteousnesse or vertue, or any thing else in vs that is worthy of praise. The theefe that is abrode in the woods stands not in awe of iustice, nor of any thing else. True it is that he alwayes carieth a fearefulness about him: according as it hath bin seene heerebefore that God ingraueh such a feeling of mens sinnes in their harts, as they must needes be their owne iudges and condēne themselues. But yet for all that, the theeves runne royo stil, so as they passe not to cut as many poore wayfarers throtes as they meeete with, if they can catch them at auantage. Yet notwithstanding, afterward, whē they be laid vp, and see their payment at hande: then all their hardnesse is laid awater, the rage is quite gone that made them so beastly before. Euen so is it with vs. For so long as we know not that we must yeld an account afore God, ne conceiue his infinite power and the soueraintie that hee hath in himselfe: there is suche ouerweening in vs, as we sticke not to magnify ourselues aboue the cloudes. And if a mā speake to vs of righteousnesse, we will easily find it in ourselues, for our vices are vertues to vs. Lo how men are befotted with such a loftinesse as they cannot know themselues, till God summon them before him, and draw them to it as it were by force. For if they knew themselues: there would bee no more self estimation with them. That is the cause why Bildad sayth expressly, can a mortall man iustify himselfe before God? This saying is of great weight: as if he had said, Goto, so long as men are among themselues, they

they may haue good opinion of their owne vertues, and euery of them may saye, I am an honest man: yea and when they shall come too the putting of themselues in balance, they will esteeme much more of themselues thā of other men, saying, This man hath such a fault in hym, and that man hath such a vice. VVe can maruellously well skill to controll other men, and to abate them: but in the meane time we will not be aknowen of our owne infirmities, we couer them as much as in vs lieth. And if there be neuer so little a drop of verrue in vs, or at leastwise if there seeme to be any: (for all is but smoke as we shal say anon) we would haue God to set such store and estimation by vs, that he should vnclouth himselfe to cloth vs. Ye see then what the pride of men is, so long as they looke no further than among themselues. But when we come before God and know what we be, and enter into the examination of our owne life: then for feare of hys maiestie: which suffereth vs not to wrap vp ourselues in hipocrisie and vntruth: we forget all these foolish bragg, wherewith we were abused for a time. And so according to that which is declared here, whensoever we be tempted with pride, and imagin ourselues to haue any vertue in vs woorthy of estimatiō: let vs learne to cite ourselues before God, and let vs not tarrie till he draw vs too it, but let euery man do his duetie towards himselfe. For ye see how our Lord sheweth vs the manner of proceeding which we ought to hold vs to. Then if a man do at any time beare himselfe in hand, that he hath I wote not what to vaunt himselfe of: to correct that follie and state-  
 30 lineesse, let him but only consider with himselfe, what he is: And to know what we be, let vs go vnto God. For a man neuer knoweth himselfe, so long as he looketh but vpon himselfe, or doth but compare himselfe with hys neighbours. But we do then learne to know ourselues, when we lift vp our eyes a high, and make accounte too come before the iudgement seate of him that knoweth al things, and is not like mortall men that content themselues with pety trifles, before whome we cannot make our cockleshells go for payment, as in deede all the things that are of much estimation heere, are nothing woorth  
 40 there. Therefore when we perceiue that all these thinges vanish away before God: then we learne to submit ourselues vnto God, and to bee no more so puffed vp with pride. And for that cause it is saide, *How can man (namely that he is borne of woman) iustify himselfe in respect of God? Howbeit forasmuch as there is nothing harder than too bring men to reason, and to rid them of the saide vayne selfetrust wherewith they are abused: heere Bildad ad-  
 50 deth, that hee will not shine vntoo the Moone, and that the starres are not pure before God: and therefore what is man who is but a worme, or the sonne of man who is but rottenesse?* True it is that this saying may bee expounded diuers wayes: that is to witte, that God will not shine so farre as to the Moone: or else that he will not streine histent so farre, that is to say, that hee will not voutsafe too come neere it: and that the starres are not pure, that is to say, al creatures (in which neuertheless we see great noblenes) must be as it were estraunged from God, and there is a great space betwixt him and them. And this is sayd expreffely, bycause the creatures aboue are excellenter thā the creatures heere beneath. But how soeuer it bee, Gods is so farre off both from the Moone and from the starres, as there is an endlesse distance betwixt them. And how then shall we come neere him? This exposition is fit ynough: and in good sooth, whether a man conster it *Shining or streyning of his tent*, it commeth all to one end. To he short, Bildads meening is, That if our Lord listed to call his creatures before him, he shuld find no bright-

nesse in the Moone, and the starres should be darkned. Neuertheless, they bee the thinges that enlighten the world: and yet notwithstanding they must all needes be vtterly drowned when the maiestie of God commeth in place. Now lette men stand in their owne conceite and boast themselues. VVhere bee the wings to carrie vs so high as we may take the Moone in our teeth (as they say) or as we may stye aboute the starres? VVhen wee thinke too haue any thing in ourselues, as soone as wee come before God, all is swallowed vp and brought too nothing by reason of his incomprehensible glorie.

Nowe then wee see in what case men are when they will glorifie themselues. Needes (say I) must Satan haue bewitched them: for it is all one as if they would stye aboue the starres. And are they able to doo that? If a man would: caste himselfe but foure paces downewarde, it were ynough to breake all his sinewes, yea and his necke too. But as ofte as wee haue any thing too boast of, wee make suche leapes as were ynough too breake the neckes of menne, yea and of Angels too, as ye would saye. Then muste wee not needes be woorse than madde, as I sayde afore? Lo what Bildads meening is.

Furthermore, where as some expounde it concerning the Eclipses of the Moone: that can by no means agree. For the sense is more simple: namelye, that the noblest creatures, whiche seeme too haue euen some godhead, are nothing at all when they bee compared with God. All of them must be abased, and God alone continue in his state: so as it behoueth vs to knowe, that there is no-  
 30 ther righteousnesse, power, nor wisdom, but in him only, and that all the reste is but vanitie. Yea, but for all that, experience sheweth that the Sunne is not darkned, nor the Starres neyther. Yes surely too our sight. Again, it behoueth vs too marke, that the brightnesse whyche they haue, is borrowed of another: they are as it were little sparkes, wherin God sheweth his glorie. And so there is neyther Sunne, Moone, nor Starres that can glorye in aught of their owne.

Besydes thys, if God shoulde sette hymselfe against them: their lyght with the lyght of all the reste, muste needes bee darkened. For if the Sunne take away from vs the light of the Starres: I praye you what wold Gods infinite bryghtnesse doo? Nowe haue wee Bildads meenyng: Euen in the Moone (sayeth hee) there shall bee no bryghtnesse, neyther shall the Starres bee pure in Gods presence. As if hee hadde sayde, True it is, that wee see lyghte sheade thorough the whole worlde, oure eyes receiue it, and wee are glad of it. But yet so farre off is the same from being any thing before  
 50 God: that if we come, euen too the body of the Moone, and too all the Starres of the skie: all the lighte of them (saieth hee) shall bee darkned and vanish away in comparison of Gods glory. And now lette vs come vntoo men. VVhat are they? VVhat are they able too doo? VVhat is their power? VVhereof can they boast? They bee but woormes and rottenesse: and yet will they needes iustify them selues. Now remayneth too put this lesson in vre, and to applye it to our vse.

Heere it is shewed vs, that when wee come before God, wee can bring nothing that is woorthy of prayse. Men then are vttered heere too bee voyde of all goodnesse, and that they haue not so muche as one drop of righteousnesse, whereby too purchase themselues estimation, but must bee fayne too yelde them selues giltye, acknowledging that ther is nothing else in them but wretchednes and miserie. Now if men were wel acquainted with this doctrine, we should not now adays haue so many iarres and braules as wee haue with the Papistes.

For



For they on their side esteeme highly mans own free wil, as though men had some power to dispose themselues to Godward. True it is that they can welynough cōfesse that we be weake, and that wee be not able too do any thing withoute Gods help, and withoute the direction of the grace of his holy spirit. But what? Therewithall, they attribute a certaine preparation to men, and afterward that they be workfellowes with God in furthering his grace, working in common with him as his companions. And when they haue laid that foundation, they fall to attributing of this and that to men, so as there is none other talke among them, but of magnifying men for their vertues and merites. For although they graunt alwayes that wee haue neede of Gods mercie, yet do they blow the bladder full of wind to stuffe it out withall: that is to say, they imbrew it with their diuelish dogtricks, to beare mē in hand that they merit, and that God accepteth them after as they be woorthy of his grace, and hath alwayes respect to their vertues. Lo how men are puffed vp with wind through the diuelish fancies that reigne in poperie. And furthermore (say they) if we do amisse, we haue works of supererogation or ouerplus, wherwith to make amends vnto God for our sinnes. And although we haue offended him, and know that he will not forgiue vs our sinnes, yet can we bring him some recompence and satisfaction, and that is a meane to make him at one with vs. But if the things that are shewed vs heere by Bildad, and which we haue seene heretofore were well knowē: all those disputations would be laid downe. But what? It is an easy matter for the Papists to rudge so at randon of mens righteousnesse, merites, satisfactions, and free will. And why? For they looke not vnto God, but are false asleepe in that vaine imagination which they haue conceiued of the iustifying of men by their owne good deedes. And therefore it behoueth vs to marke well thys

verse. Then for a conclusion let vs note, that if wee can cite our owne consciences before God: it wil humble vs in such sort, as there wil be no more seeking to presume: but we shall acknowledge ourselues to be but woormes and rottenesse, and that there is nothing in vs but filthynesse and stinch. VVhat is to be done then? As oft as men speake to vs of the meane of our saluation, lette vs learne to consider where it is that we ought to repose all our trust: which is, that our God receiuing vs of his owne meere goodnesse, do by his holy spirite purge and clenze vs from all our spots, and wash vs in the blood of oure Lord Iesus Christ, the which he hath shed too clenze vs withall, thereby to make vs so pure and cleane as we may be able to stand before his face.

Now let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him that whereas he hath shewed himselfe vnto vs heeretofore, it may please him too increace our knowledge further and further, and to make vs so too profyete in it day by day, that in drawing towards him we may be touched with such reuerence, as we may desire nothing but to be subiect vnto him, and to do him seruice, and specially that sith it hath pleased him to call vs to his seruice, we may determine to imploy ourselues wholly therein, not presuming vpon our owne vertues, nor vpon any thyng that can be in vs, but acknowledging that he of his owne meere grace hath chozen vs too bee of his Church and people, and that in receiuing that benefyte we may draw of the fountaine whiche hee hath giuen vs, that is too witte of our Lord Iesus Christ, and acknowledge that it belongeth too him too gyue vs the full perfection of the thinges whiche wee still hope for. That it may please him too graunt this grace not only to vs, but also to all people and Nations of the earth, bringing backe all poore ignorant soules. &c.

*The .xcv. Sermon, which is the first vpon the .xxvj. Chapter.*

1. I Ob answered and said.
2. VVhome hast thou succoured? him that hath no povver? Hast thou sauēd the arme that had no strength?
3. Hast thou giuen counsell to him that vvas destitute of vvisedome? Thou sayst as it is.
4. To vvhome tellest thou these vvords, and vvhose spirite is gone out of thee?
5. The dead things are formed vnder the vvaters and in their neere places.
6. The gulfe is naked before him, and destruction hath no couering.
7. He stretcheth out the northern coast vpon the vvast places, and the earthe is founded vpon nothing.



2. Ti. 2. 15.

Declared in the beginning of thys booke, that the propertie whiche is required in a good teacher, was wanting in those that came to comforte Iob: which propertie is, too deuide Gods word rightly, and to applie it to the right vse with suche skilfulnesse, as he that is weake may be strengthened, he that is sorowfull may be comforted, he that is cold may be warmed, and he that is gone altray may be brought home againe. Now verely (as it hath bin said) Iobs frends handled a doctrine, that in generalitie is good and holy: howbeit they failed in misapplying the same to the person of Iob. Then let vs marke well, that it is not ynough for vs too speake of God in common, vlesse euery of vs can referre our sayings to a good vse. This will be the better vnderstoode by laying foorth the text poynt by poynt. Iob demaundeth heere of Bildad, what any man hath

fared the better by al his woords. And first he saith, *whom hast thou succoured? hast thou succoured the feeble? hast thou helped the arme that had no strength?* As if hee should saye, good doctrine ought not to be cast foorth into the ayre but to bring fit instruction to the partie that it is spoken to. As how? VVhen wee see a man that is vtterly ouerthrowen, and so dismayed as he hath neede of comfort: if we should be rough with him, or if we should storme at him, I pray you were it not the next way too cast him into despaire? Contrariwise when we see a man hardned in his sinnes, or a despiser of God, yea suche a one as holdeth scorne of all good warnings, or if wee should speak him faire, and handle him with gentle words, were it not better for vs to hold our peace, than too set Gods word to be a scorning stocke too suche a man? Yes: for it were more neede too strike him hard as if a man shoulde smite with a hammer vpon a stith, seeing the partie is become so sturdy. Iob then sheweth heere, that Bildads talking



talking of Gods providence hath bin to no purpose. As if he shuld say, marke in what plight I am, and seing that thou tellest thy tale to me, it were meete that thou shuldest haue an eye to that which might be for my profyt: and therefore thou oughtest too deale discretely, and not to cast foorth thy words at all auenture. Now wee vnderstand better what Iob meant to say. But by thys streine it behoueth vs too marke, howe available Gods word is, when we can skill to applie it to our profyte. It is sayd here, that it ought ro strengthē such as are weake, and to releue such as are feeble and vtterly cast downe. And this said vse is well noted by the Apostle in the Epistle to the Hebrues, wher he alledgeth the text of Esay that a man oughte to stay the trembling knees, and too strengthen the weake armes: for the Prophete Esay appointeth that office to such as haue the charge to preach Gods word. Go your wayes (saith hee) and hold vp the poore weakelings, and strengthē the quaking knees and the leggs that canot go. And how? VVe know that those whom God hath appointed teachers in his Church, haue nothing but the word whiche is put into their mouth. No surely, but yet that worde hath such a power, as it is able to redresse the feebleness that is in men: In somuch that if we quaked in such wise as we could not stand vpon our feete: yet when our Lord speaketh to vs, he gyueth vs such a lustiness as wee be after a manner made new again: & whereas we could not stirre one toe afore, now we walke abroad: and whereas our armes were erst as good as broken, now we are able to put them too the doing of any thing. Thus ye see how we ought to serue our turne with Gods word. For if we be not strengthened by it when we be weake, nor take it for a remedie of our feebleness: it is certaine that we knowe not the value of Gods worde, but it is vtterly vnprofitable too vs through our owne fault. So then he that hath the charge and office to teach, ought to haue good respect what his hearers are to whome he speaketh. For if hee see them negligēt and cold, it behoueth him to quicken them vp: and if they be out of hart, he must cheere them. According as in very deede we see many so sore shakē, as they distrust themselues, and though a mā speake to them of Gods providence, to the end they might leane vnto it: yet they ceasse not too starkle: in somuche that if they heare but the falling of a leafe, they start and are afraid: so that vnlesse a man strengthen them day by day, hee shall neuer be able to hold them vp from falling downe or from staggering. Therefore he that is ordeyned to be a teacher in Gods Church, ought to haue such consideration and skill, that if his hearers bee faintharted and slow, he must exhort and incourage them, by telling thē that God neuer fayleth those that are his, to the end that they may call vpon him, and when they haue called vpon him, inioy his help, and walk on boldly. Furthermore like as we that must teach others, ought to shoote at the said marke: so also behoueth it euery man to do the like in his owne behalfe, according as the Apostle saith. For he applieth the foresaid text too euery priuate person, saying: My frēds, the prophet Esay telleth vs, that al they whome God hath chozen to preach his word, ought to giue corage & strēgth to such as are weake, & make thē to go a good pace. Now looke to yourselues: whē any of you seeth himself weake, or cold, or plucked backe with distrust & ouerfearefulness, frō the seruing of God & his neighbor: let him streine himselfe, let him gather strēgth, and let him come and seeke corage in the word of God. Flatter not yourselues in your sins. VVhen ye feele your selues weake, do not only say, I am weake, but when ye know what ye be, seeke the remedie of it in Gods word.

Go reade, & giue eare to the promises that are cōteyned there. Mark how God telleth you, that he will mainteyn those that are his, & that if they faint, his spirit is strong ynough to recouer thē: wayt for such succoure at his hād & with your waiting walke on still in the same trust. Now thē we see how we may profyt ourselues by Iobs vpbraiding of Bildad, that al the talke which he had vttered in the aire, had bin but an vnprofitable sōūd. And why? For (saith he) it was not to strēgthē the weake, nor to saue & preferue the arme that was as good as broken. And so let vs mark wel, that we haue greatly profyted in gods word whē we cā be nimble & weldisposed to do good, & haue no brokē armes, nor trēbling knees, but a lusty cheerefulness to apply ourselues to the seruice of God and oure neighbor. Lo how we may become good scholers of the holy Ghost. But so lōg as we be faint & cold, and cannot go one step without stūbling or reeling: let vs mark that we haue smally profyted in the heauēly schole, and that the same cōmeth of our own fault. For it is certaine that gods word hath the nature & propertie so to strēgthē vs, as we shal no more be feeble, except the fault be in ourselues. So thē let such as haue the charge of teaching, tend always to that mark: and let euery of vs haue the discretiō to cōsider on his owne behalfe, that whē we reade the holy scripture we come to a sermō. Now thē if I be weak and haue neede to gather strength: it behoueth me to be heedful, that I may receiue the remedie which gods word giueth me. To be short, according to the diseases that euery mā knoweth in himself, let him learne to do whatsoever God hath ordeined, and let him imbrace his promises for the remedie therof. After that Iob hath said so, he addeth: *To whome hast thou giuen counsell? To such a one as had want of wisdom?* It is expressly said of gods law, that it serueth to instruct the ignorant and little ones: which propertie is extēded to the whole scripture, which is nothing else but an expositiō of the law. The purpose therefore wherevnto our Lord will haue his whole word too serue, is that forasmuch as we be blind and ignorant wretches, we should bee taught faithfully, so as we might not stray, but know what path we ought to take. And that is not for two or three men: for who is hee that can boast that he is skilfull and wise ynough to gouerne himselfe? True it is that men will be foolish ynough to presume so farre vpon their own naturall wit: but God laugheth such ouerweening to scorne, and sheweth plainly how ther is nothing but vanity in all their gay brauerie. For he ouertaketh the wise in their owne wiliness, shewing that they beguile themselues, whē they intend to walke after their owne imaginatiō. Then let vs assure ourselues, that al of vs both great and small, are as poore blind buzzards, and there is nothing in man but ignorance, vntill wee haue profyted in Gods schole. And therewithall lette vs know that God is our guide, and that in his word is all perfection of wisdom, and that the title of teaching the ignorant is not giuen to it in vaine. Lo heere the cause why Iob vpbraided Bildad, that he had not giuen counsell to him that was destitute of wisdom. As if he should saye, he blemished the doctrine for want of knowing howe to applie it wisely as he ought to haue done. VVherfore to the end that such reproch light not vpon vs, let vs learne too vse Gods worde after suche a sorte, as it may serue vs too good instruction, that by receyuing suche doctrine, wee may ceasse too bee any more as wretched beastes that go astray. Also lette hym too whome God hath committed the office of teaching others, consider well, that whatsoever come of it, mē must be governed by the hand and mouth of God. True it is, that vntill suche time as God hath conuincid them of their

Heb. 12. d. 13  
Esay. 35. 4. 3

Psa. 19. 1. 6.  
78.

Heb. 12. d. 12

their ignorance, they glory in themselves: and therefore he istaine to pull downe such pride, according also as Saint Paule speaketh when hee saith that the Gospell ought to serue to pull downe all loftinesse that aduanceth it selfe against our Lord Iesus Christ: and according to his saying in the first Chapter of the first Epistle to the Corinthians, that it behoueth vs to become fooles, if we will become wise in Gods schoole. Truly this seemeth straunge to vs: but it is our Apcee, and it is a lesson wherein we must continue all the time of our life. And so the ministers of Gods word, must tell men that there is nother discretion nor wisdom in them, to the ende they may no more trust in their owne strength and reason, nor be so selfeweening as to say, I know wel ynough howe I oughte to liue. No: but let them esteeme themselves as fooles, that is to say, let them acknowledge that there is nothing in themselves but vanitie. For if there were but one drop of wisdom in vs, God would not trouble vs at all, but let vs alone in our state. But now he intendeth to pull downe our pride, to our owne profite, that we may be humbled and become little and lowly, to exalt him alone and to submit ourselues wholly to that which he shall say. VVe see then that the Ministers of Gods word can neuer edify the people, except they begin at that point of shewing men that they be vtterly destitute of all wisdom. And it behoueth every one of vs to receiue the same admonishment in ourselues, acknowledging ourselues to be vtterly destitute and void of all wisdom, and assuring ourselues that we shall find all wisdom in Gods word. VVherefore let vs not be afraid that we shall not be sufficiently taught in all perfection if we suffer God to declare his will vnto vs, and desire the same at his hand, being redy to receiue whatsoever he shall say vnto vs. Then if we haue the wit to suffer ourselues to be gouerned by Gods mouth, wee haue the perfection of all wisdom, wherein there is no fault to be found. And why? For the holy Ghost lied not in saying, that the proper and very naturall office of good doctrine is, to teach men wisdom and reason that want it. Now in the ende Iob rebuketh Bildad for speaking at roursers. For in saying, *thou hast said as it is*: he meeneth that Bildads words were not ruled and directed to the doing of that which he had to deale withall. And it is a saying well woorthy to be noted. For such as flitter in the aire after that sort in their talke, know not what the right deuiding of Gods worde is, but go about the bush, only turning about the pot, according as wee see many that discourse in generalities, and wote not howe to applie the doctrine profitably as they ought to do. To what purpose wer it if I should stand here a whole halfe day together, and expoūd vnto you the one halfe of a booke, soaring in the ayre and intreating of many things disorderly, without regard of your profite and edifying? Eucry of you would go home to his house, as wise as he came out to Church: and it were but a defacing of gods word, so as it should stand vs in no stead at all. VVhat is too bee done then? Let vs remember well what is saide heere: namely, that we must referre our doings to some certaine end: and that when we take a matter in hand, we must speake to the purpose, as they that are skilfull to set things in their right order, so as there may bee no confusion. As how? According to that which I haue said, if wee mind to comforte such as are sad and sorrowful, and find themselves distressed in their conscience, or haue any great trouble: it behoueth vs to seek meanes to comfort them, by setting Gods mercie before them, and too know their disease that we may applie the fit remedies vnto it. If we mind to abate the pride and rebelliousnesse

that is in men, it behoueth vs to shew them what Gods vengeance is, and too make them feele (spite of their teeth) that it is no sporting matter: for it is able to drown all things with a blast, and is as a lightening to consume all too nothing. If a man will exhorte those too pacience which are tormented, and cannot patiently suffer the afflictions that God sendeth them, or which are in wanhope and despaire: it behoueth him to seeke the reasons that are fit for it. For to what purpose were it to speake much out of order? It is all one as if a man came too a Physitian, and desired a medicin for some disease: and the Physitian shoulde go discourse and debate of his art in generall termes, and so the poore sicke man should yield vp his Ghost in the meane while, whereas he might easily haue bin cured if hee had bin helped out of hande. And to what purpose then hath all his talke serued? If a man come too a Mason too put some building into hys hand, and the Mason fall to discourse of building Castels, and tell him of the rearing of buildings in the aire, disputing how it may be brought to passe, and in the meane while regard not the present work: what a toy were it? If a man should come to a Lawyer to aske counsell vpon some case, and the Lawyer should fall to disputing vpon the Lawes in generall, and not applie the thinges too hys present case: it were to no purpose. So then let vs marke, that when we deale with Gods word, it behoueth vs too set some certaine marke before vs, that we wander not heere and there, but deuide it aright, as they that knowe to what end they speake, that our talke be not rousing & gadding too and fro. For else we may speake many good words, but none of them shall serue to any purpose. That is the thing which Iob meant to shew heere, in rebuking Bildads vnaduisednesse, for not hauing the discretion to applie his good doctrine to the right vse of it. And now he vttereth a saying that weyeth yet more. *To whom* (saith he) *tellest thou thy tale? And whose spirit is it that is come out of thee?* In saying to whome is it that thou tellest this tale: he sheweth vs that we ought to haue a regard of the persons to whome we direct our doctrine, as I haue declared already. I am not heere for my selfe alone: surely al of vs ought to profyte in common. And when I go vp into the pulpit, it is not only too teach other men, and too withdraw my selfe away from the rest. For I my selfe must be a scholer, and the word that proceedeth out of my mouth, must serue me as well as you, or else it is ill with me. But in the meane while if I contente my selfe with estimation, and haue no respect of you to make the doctrine that I bring, too serue youre capacite: what a fondnesse were it? So then it behoueth vs too haue the skill to applie the doctrine to such as God putteth vs in trust with. For when hee putteth vs in office too bee his messengers: he bindeth vs to his people, and so linketh vs to his Church, as it behoueth vs to haue our eyes alway fastned vpon the same. VVherefore if wee should cast forth our words into the aire, and shut our eyes, without hauing consideratiō of those to whome we speake: it were too fore an abusing of Gods word. Then let vs mark well, that such as haue the charge of teaching, must consider what doctrine may be good and profitable whē they speake to the whole congregation, that they may deale it forth faithfully and with good discretion, so as it may be to the common profite of all. If we haue not this consideration, we shall make such a minglemangle and such a hotchpotch of Gods word, as there shall be nother tast nor fauoure in it any more. And why? For the cheefe poynt is to know, what it is that he demaundeth whiche commeth to be taught. I meane not that he should demaund according to his fleshy lust: but that hee should demand

demaund the thing that is fit for him, and may do hym good. Now let vs come to lay foorth that which Iob setteth downe heere. *VVhose spirit is it that commeth out of thee?* True it is that this sentence hath bin expounded, as though it had bin saide, *Of what spirit speakest thou? Is it of God, or of men?* And that interpretation is not to be vtterly misliked. For surely when any man taketh vpon him to beare abroade the doctrine of saluation: it behoueth him too take good heede that hee vaunt not himselfe of his naturall wit, assuring himselfe that that is not a matter for men to purchase estimation by: but that he ought to be governed by the spirit of God, and too haue the vertue whereof Saint Paule speaketh, too the end he may know that it is God which hath sent hym. That thing therefore is very requisite. But if a mā marke well the proceffe of the text: Iob folowing that which he had touched afore, intēdeth rather to shew, that Bildads words were not wel disposed, bycause they did not quicken his soule, which is the principall poynt that we haue to marke in Gods word. I said afore, that Gods worde serueth to teache the ignoraunt and too strengthen the weake: and that is bycause it incourageth suche as are faint, cold, and slothfull, wakeneth such as are asleepe in their sinnes, spurneth suche foreward as lag behind, and raizeth such as are falne downe: and yet ther is one thing more, namely that it quickeneth such as are dead. And this is it that Iob meant to shew whē he said, *Of whome is the spirit that is gone out of thee?* that is to say, in the power of thy words. Therefore let vs marke, that the worde of God is then well handled, when it giueth vs courage to go forward, and strēgheneth our feeblenes, making vs nimble whereas our legges were broken, and making vs stout and lusty, whereas we were destitute of all valiantnesse afore: but yet must it also giue vs lyfe when we be as good as dead. And this is verified specially of the Gospell. For behold how our lord Iesus Christ speaketh in the fifth of Saint Iohn. *The time is come (saith hee) that the voice of the sunne of man shall be heard, not only of the liuing, but also of the dead. And who be those dead?* Surely no man can be exempted. For whereat beginneth God to make his doctrine auaylable in vs: *Euē at the drawing of vs out of the spirituall death wherein we were all hild. For till such time as God enlightneth vs by his word, we be blind, till he open oure eares we be deafe: till he giue vs faith, wee haue nother soule nor hart. True it is that we may well seeme to haue some outward shew of life: the vnbeleeuers do eate and drinke as well as the faithfull: againe, they can go about their businesse, yea and oftentimes there seeme too be great vertues in them. But all that is nothing, bycause that in asmuch as they be straungers from God, all that is in them is but deathe and vtter confusion, God then must be faine to draw vs out of death vnto himselfe, as the point whereat hee must begin too make his worde auaylable in vs. And in good sooth, let vs see what strēgh there is in men till God haue strengthened them by hys word. They trust in themselues, that is to say, they leane vnto a reede, that shall make them breake their necke. Yea and it is all one as if a man would gore himselfe vpon a pike. For in asmuch as it hath a sharp point, and is armed with yron, if a man leane vpon it, ye see it pricketh him through. And such is the trust that we haue in oure owne strength, that it must needs be our deathe. Therefore let vs marke well that there is not one drop of life in vs, till God draw vs out of death, yea euen by the power of his word. And therein wee see how wretched the state of the vnbeleeuers is. True it is that they be so sorded in their outrages, as they perceiue not their owne*

harmes. But yet will the holy scripture always shew itselfe true, in auouching vs to be dead & vtterly forlorne, and that there is nothing but cursednesse in vs, so long as we be straungers from God: And yet for all that, we see how thanklesse the world is. How many are there to be found, that will suffer themselues to be rayzed and quickened: God offereth vs this benefyte when hee willeth his word to be preached and published to all men. Thus ye see then that life is offered vs, and we forsake it: that is to say, the great multitude shrinketh away from it, and thrusteth away the benefyte which they might inioy by it. See ye not a shamefull thanklesse? Must not men needs be out of their right wits? Yet notwithstanding we see there are fewe which submit themselues to the Gospell, and giue eare to it. VVe see they raile againste it, and mocke at it, and slaunder it, and lift vp themselues against God with such rage, as there is lesse to be gotten at their hands than of wild beasts. Then sith we see the number of them to be so small which receiue the doctrine of saluation, and that the greatest parte withdrawe themselues from it, (some as I said) making none account of it, some mocking at it, and some outrageously setting themselues against it, so as they shew full well that there is nothing in them but wickednesse against God: therby it is seene how mightily Satan hath bewitched them. But howsoeuer the world go, we ought to marke well thys sentence, where it is said, that the spirit ought too passe out of vs: that is to say, that whereas we were dead afore: alsoone as wee heare the worde of God, the same must giue vs such a liuelinesse, as our spirite may shew itselfe, which had not onely bin in a sfound, but also vtterly quenched before. True it is that the word of God cannot do this thing in that it is vttered by the mouth of a mortall man: for it must first be quickened itselfe, that it may quicken vs. How is that? VVhen I speake, it is not in me to touch folks harts, nor to make the doctrine that I preach, to enter so into euery man, as they may be moued to come vnto God. How then? Our Lord had neede to make his word auailable by the working of his holy spirit, and too quicken it before it enter into vs, that it may take roote there, and be vnto vs incorruptible feede of life. Ye see then that God must be faine to worke by his secret power, ere his doctrine can auaille that is preached to vs by men. That is true: But whereof commeth this fault? Euen of ourselues. For God must be faine too boare our eares, or else we will neuer heare him: and hee must be faine to soften our harts, and to make them fleshy: for of themselues they be as hard as flint, and full of rebellion. Yet notwithstanding the word of God ought to containe in it the said power and propertie of mortifying our soules. And let vs not marnell at it. For to what end hath God ordeined his word and appointed it to be preached: his intente is to bring vs too himselfe, and too come neere vnto vs, and not only so, but also too dwell with vs. For hee is the welspring of life, and there is nothing in vs but death.

Seeing then that hee maketh vs partakers of hymselfe and of his graces, by his worde, and seeing that hee myndeth too dwell in vs, yea and too liue in vs, too the ende that wee may lyue in hym: doo ye not see the sayd rising agayne too life whereof I speake afore? And therefore let vs vnderstād at a word, that as lōg as we be strāgers frō god, how goodly shewes so euer we make, we be toto wretched, ther is nothing but cursednes in vs & our wretched soules are dead, although there appeere some liuelines in thē to our imaginatiō. VVhat is to be done thē? Euē to be quickened by Gods gathering of vs to himself, which thing he doth by the mean of his word.

Seeing

Seing that this treasure is such and so inestimable: let vs set muche store by it, and let vs value it as it deserueth, and let not vs by our vnthankfulnesse stay God from making vs to feele the power and workfulnesse whiche he offereth vnto vs. Thus then ye see in effect what wee haue to marke in that saying of Iobs. Now hee addeth consequently, That hee may say many things of Gods prouidence: but it behoueth him to consider to what end he referreth them. For if his words wauer so in the aire, it were better for him to hold his peace. So then it beho-  
ueth men to bethinke them well, to what end they dis-  
pute of Gods word, that the parties may bee edified by  
their doctrine. Iob therefore sheweth heere, that Bildad  
came not to the pith of the matter, but only wandered  
aloofe in words. VVherefore? He ought (saith Iob) too  
haue come to the point, as shall be declared heereafter.  
But in the meane while he sheweth, that he is not igno-  
rant of the same vertue whereof Bildad speaketh when  
he saith, that God gouerneth al things, and that the great  
power and maiestie which are in him ought to be terri-  
ble to vs, and that we ought to come and submit oure-  
selues to him with all reuerence to do him seruice. True  
it is that this doctrine is of it selfe very profytable, and  
we may not despise it when it is preached in general: but  
yet notwithstanding it is needefull to looke well to the  
handling of it when it is to be applyed particularly, assu-  
ring ourselues that it is to no purpose to tell a long tale  
of things that belong not to the matter which is in had,  
but men ought too come too the very pointe as they  
say.

Thus then the thing wherein Iob found fault with Bil-  
dad, was that in his disputing of Gods prouidence, he  
had no respect whereto his words might serue. And that  
is the cause why Iob saith now, I am not ignoraunt that  
god hath created the world, that he gouerneth al things,  
that he holdeth all things in his hand, and that his maie-  
stie ought to be honoured. All these things I know. But  
for the better vnderstanding of the matter, Let vs marke  
that there are some persons to whome it behoueth vs to  
shew Gods mightie power, too bring them to a feare of  
his maiestie, that they may stand in such awe of him as  
they ought to do. VVhy so? For wee see many sauadge  
folke, which haue much ado to conceiue that there is a  
God in heauen that gouerneth all things: they be little  
better than brute beatts. Verely if a man speake to them  
of God, they make a trifle of it, and say, yea marrie there  
is a God. But yet they neuer wist what his glory is, no-  
ther had they euer any feeling of the wonderfull power  
that is in him. Also it behoueth vs to shew them that  
Gods seruice is spirituall, and that we must come too it  
soundly and roundly, and be cleane purged from all hy-  
pocritie. As for to know what Gods will is, tush, they ne-  
uer enquired after it, for they haue bin letted too much  
by worldly things. Ye see then that most men are hea-  
thenish, and so snarled in the delights of the present life:  
as they thinke not at al vpon God. Such manner of men  
had neede to haue the former matters told the at length,  
to make them feele what Gods maiestie is. No doubt  
but all of vs haue neede of it, euery one according to his  
measure. But I say, that these matters must be laid forth  
at length, to such as haue neede to be called to the kno-  
wing of God, that they may be forced to tremble vnder  
the maiestie of him whome they had scoffed at afore.  
This is one point which we haue to marke. Also ther are  
other men that had neede to be brought to this conside-  
ration, I meane euen of those that haue a right feare of  
God. Euen they (say I) must be taught and put in mind  
what gods maiestie is, to the end they may always quake

vnder it, and be meekened as becommeth them. But yet  
is not that all that they haue to do: they must not gene-  
rally rest heere. And why? For when they haue learned  
that: they haue but laid their foundation: they must af-  
terward build vpon it: yea and that in suche wise, as the  
building may be skilfully applyed to the ground worke,  
that is made already vnder the earth. Then if a man  
speake to such as haue the feare of God in them, and a-  
bace and humble themselues vnder Gods mighty hand:  
he must not rest vpon those general matters, but parti-  
cularly consider what is for each mans behoofe, that hee  
may build well vpon the foundation that is laid already.  
This is it that Iob meant to declare heere. Now lette vs  
com to the words which he vseth. He saith, *that the dead  
things are formed vnder the waters, and in the places nere  
about.* As if he had said, Goro, thou hast talked to me of  
Gods mightinesse, and told me that his armies are with-  
out number, and that all creatures are in his hand. All  
this I confesse: yea I looke yet further. For I looke euen  
into the bottomlesse deepes, euen into the nauill of the  
earth: I see how God bringeth soorth things that were  
not before, and quickeneth the things that were dead.  
VVhence commeth the life of all creatures? It is as a  
thing that is hidden in the deepest gulfes. If it bee de-  
maunded by what meanes we be serued in our state: or  
out of what place God hath sought the life that he gy-  
ueth vnto men: it is as much as if he would go fetche it  
out of the bottomlesse deepes. How commeth it to passe  
that the earth bringeth soorth frutes? How commeth it  
to passe that the corne which beareth such a blade, doth  
afterward yeld the graine? Now these are secrets of God  
which are hidden. From these things Iob commeth vp a-  
loft and saith: I know well that God hath spred out the  
heauen, yea euen in a wast place where there was no  
setling. This is as much as if some body would hang the  
aire with Tapistrie: and that were impossibile with men:  
but therein God meante too shewe his wonderfull  
power.

True it is that Iob doth set downe *the north coast* pre-  
cisely, & yet he speake of the whole heaue. And that is  
bycause the skie turneth about vpon the pole that is  
there. For like as in the wheelles of a chariot, there is an  
extree that runneth through the midds of them, and the  
wheelles turne round about the extree by reason of the  
holes that are in the naues of them: euen so is it in the  
skies. It is manifestly seene: that is to saye, they that are  
well acquainted with the course of the firmament, doo  
see that the skie turneth so about: For on the North side  
there is a Starre apparant to our eye, which is as it were  
the extree that runneth through the naue of the wheele  
about the which the skies are seene to turne. There is a-  
nother pole hidden vnder vs, whiche wee cannot per-  
ceiue, and that is called the Antartik. And why? Bycause  
the skie turneth about that also, as though one extree  
were put through both the wheelles, as hath bin said a-  
fore. VVhen I speake of this course of the Heauen, I  
meene not the dayly course of the sunne that we see: for  
the sunne hath a peculiar mouing by it selfe: but thys  
is an vniuersall mouing for the whole cope of Heauen.  
And the said two starres are as it were fastned too those  
places, so as they do not remone nor stirre. Thus yee see  
why Iob sayth, That God hath spred out the Heauen  
vpon the Northside. And why speaketh he so of it? By-  
cause it is suche a miracle, as ought to amaze vs. True  
it is that men haue some experience of it, whiche cau-  
seth them to speake of it. But yet doth this so weldis-  
posed order shew, that there is suche a wisdom in God,  
as we must of force confesse that the same sunne: *ounteth  
all rea-*



all reason of man, and that wee ought to do nothing else but honour our Gods greatnesse, which is so vttered in the creation of the world. And that is the cause why he sayeth, *that he hath founded the earth vpon nothing*. For wherevpon doeth the earth rest vpon the ayre. Like as we see the ayre about vs, so is it likewise on the other side of the earth, so as the earth doeth as it were hang in the midds of it. True it is that the philosophers make much disputing why the earth continueth so, seeing it is in the very bottom of the world, and they say it is a maruell that it sinketh not, considering that nothing vpholdeth it. Neuerthelesse they are able to yeeld none other reason than is seene in the order of nature, which is so woonderfull a thing, as men are forced to be abashed at it, and to mount about themselues too glorifie God, acknowledging that there is an infinite wisdom in him. So then we see wherevnto Iobs words tend: namely too shewe that hee was not so beastly, as too denye Gods maiestie, but that he acknowledged his glorie. Howbeit his meening is to say, that the whole cace standeth not in treating of it generally: but in

applying of it too ryght vse, according as wee will speake more fully of it too morrowe, if God giue vs leaue.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may come with all humilitie to seeke help in his mere mercie, and not wander to and fro, but be so cast downe in ourselues, as wee may seeke altogether to bee releued by the grace of our Lord Iesus Christ, & dayly profit in him more and more, till we bee fully restored by him: assuring our selues that as he hath already begonne the good that is in vs, so will he also continue the same, and correct all the faults and imperfections of our flesh, euen till he haue brought vs to the perfection wherevnto he calleth vs after he hath rid vs cleane from all the letts which hinder vs and drawe vs backe from comming vnto him: That it may please him to graunt this grace, not only to vs but also to all people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darknesse, &c.

*The .xcvi. Sermon, which is the second vpon the .xxvi. Chapter.*

8. He bindeth the waters vpon the Cloud, and the Cloud sinketh not vnder them.
9. He holdeth backe the face of his throne, and spreadeth a Cloud vpon it.
10. He hath set bounds about the waters, vntill that lyght and darknesse be consumed.
11. He maketh the pillars of heauen to shake, and maketh it afraid at his threatening.
12. He clyueth the Sea by his powver, and appeaseth the pryde of it by his vnderstanding.
13. He hath garnished the heauens by his spirit, and vvith his hand hath he formed the slipperie serpent.
14. These are [but] the ourlets of his vvayes: and hovv little heare vve of them? and vvho is he that can vnderstand the terriblesse of his powver?



Yesterday I began too shewe after what fort wee ought to profit ourselues by that which is conteyned in the woorks of God: which is to consider them reuerently and too yeeld him the honour that he deserueth. For if wee think neuer so much vpon the miracles that God doeth, and yet in the meane whyle honour him not: what shall wee bee the better for it? Then let vs lerne, that as oft as Gods woorks are set afore vs, it is to the end that we should knowe his maiestie, and yeeld him his woorthie prayse. Iob hath told vs that the earth is founded and settled vntoo this day by a woonderfull meanes. VVe go vpon it dayly, and yet there are verie fewe of vs that thinke vpon that which hath ben spoken, that we myght fare the better by it. Again when it is sayd vnto vs, that God byndeth the waters in the Clouds, and yet the Clouds sink not: behold, it is a miracle that wee see dayly with our eyes, and yet no man thinketh vpon it but verie slenderly, so as it slippeth away from him, and the sayd power of God is not honored at our hands. For this cause, Iob mynding to protest, that he was none of the number of them, that passed brutishly through the world without knowing their maker, sayeth: *I knowe that God byndeth vp the waters in the Clouds*. But forasmuch as this is a woonted thing to vs, we make no greate reckoning of it, howbeit that in the meane whyle God ceaseth not too shewe vs a maruelouse power in so dooing. Is it not a miracle that the waters should hang after that sort in the ayre,

and abyde fast there? VVe see that the waters doo flowe, yea and that the ayre is so fyne and thin, as it giueth place continually to them, and the waters are of their owne nature heauier than the ayre. And therfore the waters ought of reason to fall downe. Neuerthelesse we see they are hild there as it were in Tubbes, according as it is sayd in the Psalmes. For the Prophet meening to expresse the miracle which is misknowne of men, vseth that similitude. Now then we see what this verse importeth where it is sayd, *that God byndeth vp the waters in the cloudes, yea euen without sinking of the cloudes*. This is to shewe vs, that as oft as the cloudes gather in the ayre, and wee see the waters inclozed in them, and yet the earth is not drowned by them: that commeth to passe bycause God stretcheth out his hand. And therby let vs knowe, that he sheweth himself too vs, and would make vs to perceyue what power he hath, namely an infinite power, and meeneth to wake vs, bycause that when the wether is sayre and cleere, we regard it not, nother perceyue his glorie that sheweth it self after that maner. And therfore he myndeth too teache vs after another new fashyon, by shetting vp the waters in that wyse, and by lodging them in the ayre, so as they hang there, and are hild as it were in a bottle, tub, or barreil. By the sight hereof God vpbraideth vs with our vnthankfulnesse and calleth vs home to him, shewing vs that in all caces he hath a woonderfull power. But wee see, and see not. If any man aske how the thing that Iob speaketh of is possible. VVe bee conuincid by verie reason, and it is a thing that appeereth euidently, that God is aboute the

*Psa. 133. b. 7.  
& 78. b. 13.*



order of nature: and yet for all that, there is none of vs all that is touched at it, nother do we acknowledge him but by compulsion. Heerein therfore it is to be seene, that men (as much as in them is) do darken Gods glorie, and thrust it vnder foote. And so much the more ought we to be warned to marke the thing that is told vs heere, when we see the alterations that are in heauen and earth. God could well make the ayre alwayes close, or alwayes fayre, that there should neuer bee clowde. But it is his will too haue chaunges. For if things continued at one stay, we would fall asleepe, and wee would imagin that fortune governed. But now in such varietie, we bee constrained whither we will or no, to think that Gods had woorketh, and that he is not ydle in heauen, and that he hath not onely created the world once, & afterward let it alone there, but also that he disposeth all things, and guideth his creatures after such a sort, as he will haue vs to knowe that he is neere at hand to vs. Lo then wherupon we ought to muse when we see the skye troubled, and clowds thickened in the ayre, and rayne and alteracions of seasons: namely that by that meane our Lord sheweth himself to vs, and draweth vs vnto him bycause we consider it not ynough of ourselues. Thus ye see what we haue to marke in this streyne. And it is sayd, *that he withholdeth the face [or sight] of his throne, and putteth a clowd before it when it pleaseth him.* The Hebrew word that Iob vseth, signifieth sometimes to *set vp*, and somtymes also to *ioyne or close together*, as whē a man maketh Barres of yron for a building, to ioyne the timberwork and the stones together, shetting them one within another, that they may hold fast with the mortar. It is sayd then that God maketh such a barre at the foresyde of his Throne. for heauen is termed his seate. Not that he is inclosed in it (for wee knowe that he filleth all things, and that his beeing is so infinite, that it is spred through the earth as well as through heauen: ) but to teache vs to looke vppward whē we intend to thinke vpon God. For such is our infirmitie and rudenesse, that in stead of exalting God, we dayly abace him. So then, as oft as there is any speaking of him, it behoueth vs to lift vp our mynds to woorship him with al reuerence, and we must not thinke vpon earthly things to surmyse aught of him after our owne deuycce and fantasie. Lo why Gods throne is in heauen, according as the scripture sayeth. It is not (say I) for that he is shet vp there: but to shewe vs the hygnessse of his maiestie, too the end wee should not surmyze of him after our owne fashyon, and after our owne rude, grosse, and beetleheaded wit, as men terme it. To be short, it behoueth vs to mount about all creatures, if wee intend to thinke vpon God ryghtly. But now let vs come to the sentence where it is sayd, that God hath made a barre in his Throne.

And truly if wee marke well the order that is in heauen, it is a thing that ought to rauish our wittes. All the Philosophers haue ben very inquisitiue and curiouse in serching what the heauen should be, and of what nature it is. But all is but coniectures, so as the best conclusion that wee can make, is too acknowledge that God hath made there such a principall peece of woork, as it behoueth vs all to woonder at it, confessing our selues vnable too comprehend so hygh, so profound, and so secret a thing. And so it is not without cause, that Iob intending to magnifie the maiestie of God, speaketh heere of the sayd Barre which hee hath made in the foreside of his Throne. Afterward he addeth now again, *that God spreadeth out a clowde vpon it when he listeth.* VVhen we see the sayd alteration, it is not to the end wee should knowe, that God hath stablished an order in things, and that whē

he had once created the world, he ment to bee ydle euer after: but that he dayly guydeth and gouerneth all things that he hath once created, holding his hand continually bothe vpon heauen and earth and vpon al things else, and shewing himself to be our father, and making vs to feele it. So then let vs not bee so blynd in looking vppon the skyes, as not to perceyue the liuely image of Gods maiestie, and of the wonderfull power that he sheweth there. For it were better for vs that our eyes were picked out, than to haue the fruition and sight of these goodly woorks of God, except we procede to turne them to our behoof, by mounting vp to the authour of them. The brute beasts shall beare no blame for their hauing of the lyght: and that is bycause they haue no reason to knowe the woorkmayster. But on our part, it is certaine, that there shall neede none other thing to condemne vs before God, and to take all excuse from vs, but that besides our eyes, he hath also giuen vs some reason and vnderstanding, too comprehend the woonderfull things that he sheweth vs bothe aboue and beneath. Ye see then wherof we haue neede to be warned. And for the same purpose is it, that the holie Ghost setteth before vs this varietie which is in heauen, wherof we will speake yet more hereafter. To be short, the cheef point of our life is, that being partakers of all the things which God hath created to our vse, we should lerne to magnifie him that hath giuen vs such grace, and not possesse his creatures without dooing him homage for them. Lo in effect what is shewed vs heere. Iob addeth immediatly, *that he hath set boundes to the waters, euen vntil hyght and darknesse come too an end.* Behold yet another woork of God well woorthie to bee remembered, namely, that the waters bylowe are bounded, and that God holdeth them fast, so as they cannot passe their bounds: and that the same indureth and shall continually indure vnto the worldes end. He had spoken afore of the waters aloue, that is, of the waters that God draweth vp in the clouds, and are hild in the ayre till he make them poure downe in rayne: and now it is certaine that if God did not bound the sea and the other waters, all the earth should be couered with them. If a man aske the Philosophers and such as serche the whole order of nature: they will confesse that if the Elements had their full scope through out according vnto their nature, the earth should bee hidden vnder the water: and in good sooth, experience shewes it to be so. For why is the earth in the middle of the world, but bycause it is firme and substantiall by reason of his weyght? For the waters are lyghter, and therewithall they shedde, so as they are not so firme. Consequently the ayre is aboue the waters: and the fyre is also aboue the ayre. VVee see then that the Elements are distinguished according too their properties. Seing that the ayre inuironeth the whole earth (as wee see:) the waters also ought too goe round betweene them bothe, that is to say, betweene the earth and the ayre. For that is their propre place and situation. And like as the fyre ouerspreadeth all: so also would the waters not leaue one foote of dry ground: the very mountaynes, yea euen the hyghest of them should be couered vnder thē. But now we see lowe & lowe places abyde drie, and yet the Sea mounteth about thē. And so a man may perceiue the reason that I shewed before. For whē we consider what a thing the sea is, specially whē it riseth aloft: it is a wonder that the earth is not ouerwhelmed by it. VVee see heere a notable miracle: yea, if men did not shet their eyes through their owne vnthankfulnessse. The very heathen men (as reason driueth them therunto) acknowledge, that whereas it pleased God to haue some place voyd, the same was too plant mankind in it

in it : and that he had a respect vnto men when he ordeyned a part of the earth to abyde drye : the very infidelles speake this. And why? For the truche is so strong, as they are inforced too confesse it. But in the meane whyle, who is he that glorifieth God? How doo wee acknowledge the good that he hath doone vs? wee be dumb for any praysing of him: and (which woofe is) wee defyle the earth which he hath giuen vs too dwell vpon. He hath made the waters to withdrawe themselves, and he hath as it were fettered them vp in cheynes : and although he giue vs roome heere to dwell vpon : yet (as I sayd) we defyle the earth with our filthinesse and finnes. Verely, all the acknowledgement that God receyuet at our hands, is that no man openeth his mouth to glorifie him. And so it is not without cause that these things are told vs, considering how our witts are so duil as wee think not vpon them. Specially wee must marke that which shall bee sayd new againe according also as it is spoken of cheefly by the Prophet Ieremie : which is, that the Sea is so violent a thing, as there seemeth to bee no meanes to hold it in : and yet for all that, it is barred within listes. The sea seemeth to threaten to drowne the earth, and it seemeth that the earth should bee swallowed vp at the rushing forth of euery waue.

Considering then that wee see so greate a violence in the sea, which is so terrible a thing as it maketh the heares to stand vp vpon our head: mult wee not needes behold there the mightie and inuincible hand of God, and confesse that his power which is spoken of heere, is more than manifest? So much the more then ought we to be touched to the quicke with it. But what? when God maketh the Sea to remoue after that sorte : we haue not the wit too knowe Gods infinite goodnesse towards vs, and his like power, to yeeld him thanks for it, and to confesse our selues beholding to him diuerse wayes for our lyfe : not only for creating vs and putting vs intoo the world, and for nurrisshing vs heere : but specially for that the earth is not drowned vnder the waters, and that there is some drye ground left for vs to dwell vpon. Behold (I say for what purpose heere is speciall mention made of the sea, and of Gods withholding of it, so as the waters are after a sorte shet vp in it, which thing no cheynes nor cordes could bring to passe. All the wyld beasts of the world myght easlyer be tamed than the Sea: and yet God ruleth it, yea and ouerruleth it after a wonderfull and incomprehensible maner. And it behoueth vs too marke the saying that Iob addeth heere : which is, that the same shall continue till *lyght and darknesse come to an end, and bee medled toogether*. This is to do vs to vnderstand, that God doeth not this miracle for one day or for a short tyme, but alwayes, so as the same hath and shall continue for euer. For although the often surges rush forward and backward. Yet notwithstanding, God doeth alwayes restreine the Sea from winning any further than it pleaseth him too threaten men withall, to the end they should lerne too humble themselves and too walke in greater warinesse. Thus yee see how Iob ment too augment the commendacion of the power that is declared heere too bee in God, when it is sayd, That the waters are bounded and bordered till the world come to an end, and till lyght and darknesse be mingled together: that is to say, till the order of nature ceasse: for that is it that is imported in this maner of speeche. If any manne alledge that not onely the Sea, but also the ryuers do some tymes get the vpper hande and so passe their boundes, as they teare vp all things before them, so that bothe howses and vineyards are ouerwhelmed, and

exceeding greate and excefsiue breaches are made by violence of the Sea: The answer therevnto is, that yet notwithstanding, God ceaseth not too perferue the worlde in generall, and his suffring of the Sea too passe his bounds in that wyse, is to make vs to thinke vpon his power which is shewed vs here. For if we were well aduysed, (yea or if there were but a little reason in vs,) it is certain that we would daylye honor God for our lyfe, in that he preferueth vs euen in the graue. How are wee here vpon earth. Surely euen as in a graue. For beholde, the sea and the waters are ouer vs. And of whome is it long that they swallowe vs not vp, but of God who holdeth his hand betwixt them and vs? But wee bee so farre off from marking this, that wee become like swyne, filling our bellyes and pampering our selues with Gods benefites, and not thinking one whit vpon the things which he sheweth vs to the eye : that is to witte, that we cannot lyue one minute of an houre, but by miracle : For it is he that brydleth the sea in such wyse.

God therefore to stirre vs vp too knowe his power, doeth well suffer the sea too passe his bounds. At the reporte hereof, wee thinke (or ought too thinke, (if wee bee not too blickish) what letteth that the lyke happeneth not too the whole world, but bycause God maynteyneth the order of nature which hee hath set for our safetye? So then all would become one guife and lake were it not that Gods hand ruleth it from aboute. Lo how wee ought too profit our selues by the souereintie which God hath ouer the sea and the waters: too the end wee may knowe what fatherly care hee hath of our lyfe : and feeling how muche we are bound vntoo him indeuer too serue and honor him, and too walke in his obedience with all warinesse. Furthermore if any manne reply, that these are common things and needlesse to be preached of as nowe, bycause euen yong children doo knowe them: it is so much the woofe. For if wee neede not too haue gone to schoole, nor to haue learned anye deepe cunninge for the knowing of a thing that is so common and ordinary with all men, and yet thewe in effect, that wee beare it not at all in remembrance : are wee not so much the more vnexcusable.

Thus then wee see, that the cause why our Lord telleth vs such things as euery man seeth and beholdeth, is bycause it is as much too say, as that wee doo wickedly abuse the sight that hee hath giuen vs, forasmuch as wee profyte not by the beholding of his creatures, too magnifie him in the power that he sheweth there. Therefore although it bee no greate matter (too our seeming) too knowe that the sea and the waters are so restreyned, that the earth perisheth not : yet notwithstanding it is greate wisdome too conceyue well thereby that God therein declareth him selfe too bee our father and protector, giuing vs such experience of his goodnesse and power, as it becommeth vs not too be asleepe at it. When wee haue these things well printed in our myndes, wee haue profyted well, not onely for a day or twoo, but also for all the tyme of our lyfe. For as the Scripture sayeth, it is perfect wisdome too marke well Gods woorks, and too refer them too their ryght end.

Now it followeth immediatly, *that the pillers of beauen shake, and that he maketh them afraid at his voice*. After that Iob hath spoken of the order that is dayly seene in the world, he addeth immediatly, that me see such mouings in the thunders and tēpests, and that God maketh the heauē and ayre so to shake, as it seemeth that all should sinke :

which thing is done after an other diuers maner, to make vs perceyue his mighty power and strength, at leastwise if we had wit and reason to consider it. Surely heuen is not vpheld with any pillers, but it is a similitude that Iob vseth heere, bycause, greate palaces and houg buildings which cannot stay vp themselues, are borne vp vpon pillers: like is if a man should builde a greate temple, it had neede to haue pillers to beare vp so greate a weyght. Euen so is it with the heauens, which seeme to be as a building that requireth to haue pillers, and yet it hath none: 10 but the power of God suffiseth this building wherevnto men cannot attayn. And in good sooth what power haue men to build, but by following that, which God hath shewed them: and yet is the same but a small spark of the infinite power and wisdom that are in him. Men then cannot make a hall of an hundreth foote in length and bredth, without pillers: but beholde the heauen is of infinite space in comparyson, and yet we see it is borne vp by the only power of God. Therefore where as Iob speaketh of pillers: his meaning is, that if it please God too 20 send any tempest or thunder, the ayre roreth with it, and it is after a sort as if the foundations and pillers of heauen were shaken, to the end we might knowe, that God is hygh aboue all, and dwelleth there too gouerne all things. Not that he is shet vp there (as I sayd) but to the intent that therby wee might take warning to lift vp our harts and mynds, and to think vpon him to honour him with all reuerence and humilitie, and not imagin any fleshly and earthly thing of him. VVe see then that Iobs meaning is, that like as God on the one side, sheweth 30 vs his power by holding the Sea as it were in Cheynes, and by limiting it within bounds which it cannot ouerpasse, so on the other part, when it pleaseth God to make the thunder to rattle, and to moue any tempest in the ayre, then it seemeth that all should go to wrecke, and that nothing should be able to stand any longer. Thus ye see another particular wherin God maketh vs to perceyue his mightie power. And truly the heathen men had good skill to confesse the same, not through any fineness of wit, but only by common experience, saying that 40 when men heare the thunder and tempests, they must (maugre their harts) bee fayne to feele some inckling of the Godhead. Lo how the heathen men haue spoken. Yea and euen the despizers of God, filthie and beastly folk, which seeke nothing but to mocke al religion, blearing out the tounge at God and at all that can be sayd concerning his gouernement in the order of nature: euen they (I say) are abasshed at the hearing of the thunderclappes, as experience sheweth vs. VVhy so: Bycause our Lord giueth a token of his excellent power. And that is 50 the reason why Iob, (besides his discourse of the cotinual order of nature,) addeth now further the tempests, thunders and lyghtenings, to shewe that although men despize God wilfully, and be so hardharted as they wil not perceyue what God sheweth them: yet when God maketh the pillers of heauen to quake, flooting forth such thunderclappes as it seemeth that all shall go to wrecke: men are then inforced to conceyue some feeling of the Godhead, and that there is some soueraine power aboue, which ouerruleth all. For things passe not at aduenture, 60 and therefore there must needs bee some will and wisdom that gouerneth them. Lo to what purpose this sentence is alledged to vs. And therby we be warned, first how brutish our nature is. Is it not a pitie, nay rayther an ougly thing, that whereas wee bee reasonable creatures, yea and seeme to haue such wisdom as wee should bee able to comprehend all things, and thervnto God giueth vs so greate signes of his maiestie bothe aboue and be-

neath, manifesting himself vnto vs, and being alwayes at hand with vs, yea and vttering himself after so familiar a maner vnto vs, as wee can with no more, yet notwithstanding, we ouerpasse it, so as the thing entereth not into vs, no not although we be warned of it neuer so much? See yee not a greate and outrageouse frowardnesse? So then let vs vnderstand, that wee be so vntoward of nature, as all our seeking is to deface Gods glorie, and when the same is manifested vnto vs, we shet our eyes against it, and wil not perceyue it. VVherfore let vs assure our selues, that as oft as God lighteneth or thundereth from heauen, it is a playne vpbrayding of vs, as if he should say: ye cursed creatures, I haue planted you in the world, I haue giuen you the earth to dwell vpon, and I haue furnished you with all good things there: and yet notwithstanding whereas I haue ben liberall towards you to shewe my self a louing and mercifull father: you knowe mee not, you haue quenched all that beneficialnesse through a certain spitefulnesse and wilfulltubbornnesse of your owne, and all your seeking is to darken the lyght that is before your eyes. Seing the case standeth so, I must bee fayne too come too you after a terrible maner, and too summon you to make you to feele (spyte of your teethe) that yee cannot eschew the incomprehensible maiestie that is in mee. Thus ye see that the thing which we haue to marke when thunders rise in the ayre, and when there is any other tempest: is that it is as much as if God should cast vs in the teethe with our frowardnesse and vnthankfulnesse, in that wee take no profit by the common and continuall order that is seene in heauen and earth, as in veye deede wee cannot open our eyes, but God sheweth himself to vs in all things. And heere ye see also to what intent these things are reherfed vnto vs, and that whereas the scripture hath spoken to vs of the generall order which is in the world, and which is seene ordinarily of all men: it setteth downe also the extraordinary, according as heere is mention made of the thunders. And by and by after it is sayd, *that he clyueth the Sea by his myghtie power, and appeaseth the pryde of it by his vnderstanding*. Heere Iob repeteth that which he had sayd afore. True it is that it is another spyce of Gods power, when he sayeth that he clyueth the sea. For when the waues heaue vp themselues, it seemeth that the sea should rush vpon vs and swallowe vp all. But when a man is in the middes of it, hee seeth a dreadfuller sight. For the waues seeme to be as mountaines, and the space berwixt them to be as a gulf, and yet there is no bottom to bee seene. That is it that Iob ment in saying, *that God clyueth the sea, and afterward appeareth the pryde of it*. And that suddayne change serueth too shewe Gods myghtie power the better. For if a man be in the midds of the Sea, in a greate tempest, and see so houg and hygh mountaynes of water: he thinketh not that the sea may bee calmed, not onely within the space of twoo or three houres, but also not within a whole yeare after. It seemeth an impossibilitie, that so greate and contrarie a change, should insue so shortly. And yet for all that, a man shall see that after the Sea hath ben so turmoyled, it becōmeth calme and quiet within a while. Seing then that things do change so suddainly, cannot men see the wonderfull power of God? This is it that Iob met to vtter here. And therevpon we may gather, that his intent was to expresse more cleerly and to aduaūce more highly the thing that he had sayd afore. For generally he had sayd, that God had bounded the Sea: and now he sayeth that he clyueth it by his mightie power. Thervpon he sayeth further, *that God hath garnished the heauen by his spirit, and shapēd the serpētie Serpent*. VVhen he speaketh heere 80 of the

of the Serpent, he meeneth not any of the Serpents that are on earth: for to what purpose should he haue matched them with the heauen? But he speaketh of the number of Starres which are commonly called the Serpent, bycause those Starres stand in a writhen rowe, after the maner of a Serpent that wrytheth his tayle. By reason of that wrything, that figure or shape hath ben termed by the name of a Snake: and that is, to the end that men might the better discern Gods woorkes asunder, one from another. True it is, that folk haue intermedled fables, yea euen wicked fables. For the diuell hath alwayes had this knacke with him, too turne men aside from the creation of the world, where they haue a singular auouchment of Gods maiestie. Neuerthelſſe the verye first vsing of the terme *Serpent* or *Snake*, was but only to teache men to looke the better vpon the order of the Starres. Again when as Iob sayeth heere, that God garnished the heauens by his spirit, vnder one kind he comprehendeth the whole. And what are those Ornaments? what are those beautifyings? They are (sayeth he) the Starres which giue fashyon too the heauen: for without them it were a waste thing, and our sight should be confounded. But forasmuch as we haue the Sunne by day, and the Starres by night: therby we know the better, that God thought it not ynough too haue made the welkin only in respect that it was necessarie for vs to haue ayre wherby to breathe, and also brightnesse to giue vs light from aboute: but also ment morcouer to adde ornaments therunto. Therefore his setting of the Starres in the skye, and his decking of it with such beautie, is to the end that we should be the more prouoked to magnifie him in his goodnesse, wisdome, and mightie power, and finally that wee should glorifie him by all meanes.

So wee see now, that Iobs setting of Gods woorkes before vs, was to witnesse, that he on his part had not liued in the world as the heathenish and skornfull sort do, which yeeld God no reuerence ne acknowledge his power and might to honour the same: but that he had printed it euery whit in his hart and mynd. Herewithall also we be warned, not to shet our eyes when God sheweth himself after that fashyon vnto vs, least the same vnthankfulnesse be cast in our teethe, namely that we be woorse than brute beastes for our inioying of Gods inestimable benefits without yielding him any honour or seruice for them. And now for a conclusion Iob sayeth, *that the outleetes of his wayes are there: and yet what peece of them doo wee conceyue? Or who is he that can comprehend his dreadfull power?* Lo heere a conclusion that is woorthie to be well marked, according to the greate weyght thereof. For it is to no purpose for vs to behold Gods woorkes, except we conclude determinatly, that they passe all our vnderstanding and reache, and that they be so greate and hygh things, as we must of necessitie be dazeled at them. For when a man applyeth his whole studye too knowe God bothe in heauen and earth, and would fayne glorifie him in all his woorkes: if he thinke it possible to know all, surely he dishonoreth God. Can we do God a greater dishonour, than to go about to incloze his myghtie power within the capacitie of our wit? It is more than if a man would take vpon him too shet vp bothe sea and land in his owne fist, or to hold them betweene a cupple of his fingers: surely it is a greater madnesse. For the

heauen, and the earth, are not so greate things as the Iustice, power wisdome, and goodnesse of God: they bee but little marks of them. So then although men bee neuer so diligent in searching Gods woorkes: yet if they think themselues so sharpwitted as to atteyne to them, or so selfwise as to say, I knowe as much as is to be knowne, and I see now perfectly how good and wise God is: behold there is shamefull wrong offered him. VVherfore let vs marke well, that the chief point which wee ought to beare in mynd in considering Gods woorkes, is to be-think vs of our owne weaknesse, and to knowe that our owne wit is to feeble to mount so hygh, so as wee must bee fayne too confesse with Dauid, woonderfull are thy woorkes o Lord, and who can reckon them vp vnto thee? True it is that Dauid reckoneth them well, instructing others to thinke well vpon it. Howbee it, after he hath sayd what he can: he addeth in the end, Lord who is it that can attein to them? Euen so is it sayd now in this streyne. Behold the Owtleets (sayeth Iob): these (sayeth he) are but the suburbs. For if we will enter intoo the hart of Gods woorkes, wee shall neuer atteyne too it. VVe bee to slowe and to lumpish to mount vp so hygh. VVe bee not so lythe as to retch out ourselues so farre and wyde: nother haue wee such a liuely nuffe in vs, but that all our wits must bee fayne to be ouerwhelmed. So then, when we haue applyed all our indeuer throughly to knowe Gods woorkes how excellent they bee: if wee atteyne not to the perfection of that knowledge, let vs remember our selues, that wee haue found but only the Owtleets, and that it is impossible for vs to come to the depth of them. For our capacitie wil not serue vs therto. VVe bee to grosse and weake, and there is but a small peece of that in vs which is in him: insomuch that if the Angels of heauen came and preached vnto vs, yet could they shewe vs but a small part of Gods woorkes. And what shall mortall creatures then do heere bylowe? Sith it is so: let vs lerne too magnifie God in such wyse, as nothing may lette vs too yeeld him his due prayse. For although wee should all the tyme of our lyfe, imploy our whole witte too the glorifying and magnifying of him: yet were it impossible too discharge ourselues of the hundredth part of the dutie that we owe vnto him.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, that with hartie repentance and desire of forgiuenesse, wee may beseeche him to amend our misdooings, and to ridde vs more and more of our vyces, too the end that whyle wee liue in this world, wee may inioy the greate good that he doeth vs, in applying the same to ryght vse, namely to the seruing and honoring of him in such wyse, as wee may not haue our eyes shet when he sheweth his maiestie after so euident a fashyon. And forasmuch as wee bee as it were dazeled in our owne vnderstanding: let vs beseeche him too inlyghten vs by his holie spirit, and too waken vs from the drouzinesse wherein wee bee, that wee may not seeke any thing else, than too spend our selues in his seruice, and to incorage others thereto by our example, so as he may bee exalted and magnified of all men with one common consent, as he deserueth. And for performance thereof, let vs pray him to rayse vp true and faithfull ministers of his woord &c.

*The. xcviij. Sermon, which is the first vpon the. xxviij. Chapter.*

I Ob tooke vp his parable againe, and sayd.

1. God liueth, vvhich hath takē away my ryght, the almightie vvhich hath set my soule in bitternes.
3. So long as my breath shall continue, and the spirit of God is in my nozethrills.
4. My lippes shall speake no vvhickednesse, and my tounge shall vtter no deceytc.



Here we haue still the same matter that hath ben treated of heretofore. For Iob vpholdeth, that he was not afflicted for the faults which he had committed, but that there was some secret reason, and that if he list to debate and pleade the matter, he could iustifie his case, not against God, but against such as would beare him downe that hee was a wicked man, and conclude that the afflictions which he indured, were bycause of the greatnesse of his sinnes. Iob then vpholdeth, that the cause which moued God to punish him, was not that he was wickedder than other men: but for some secret and vnkowne reason to men, and therefore that it behoueth them to mount hygher, than to the ordinarie iustice of God that is shewed in his lawe. Now we see what the groundwoork of this chapter is. And therefore it is sayd, *that Iob tooke vphis parable new againe.* And to the intent that the thing which he sayeth may be of the more authoritie, he beginneth with a protestation that importeth an othe. *God (sayeth he) liueth, vvhich hath taken away my ryght, euen the Almighty hath set my soule in anguish:* and yet for all that, I will neuer swarue. And whereas I haue maynteyned my self too bee ryghtuouse: that was not through any pryde, nor for any hypocrisie, nor of any sturdinesse, nor for that I knew not that God myght afflict mee after that sort: but bycause I am not such a one as you make mee to be, nother will I euer graunt that Gods punishing of mee is for my desertes, at leastwyse if I be compared with other men. For you pretend a false and wicked thing: which is, that God handleth men in this world and in this present lyfe according to their woorthinesse and deseruings. But it is not so: for God doeth oftentymes deferre the punishments which he intendeth to lay vpon men, so as they be not perceiued till after their death. And on the contrarie part, diuers tymes he pretendeth signes of greate rigour against those whom he loueth, & which haue serued him faythfully. Therefore we must not make too much haste of Gods iudgements, nor think them to be executed at the first brunt: for then should God be vniust. VVe see things disordered at this present: and what a thing were it if we looked and hoped not for a redresse hereafter in tyme too come? God were worse than blind. For we haue skil ynough to say, that things go not as they ought to do. Then doeth it folowe that eyther God knoweth not what he doeth, or else that we must hope that he will one day iudge the world. And where as we hang in suspence, and our minds are hild in doubt, by reason that things are so confuzed: therein it is Gods will to exercise vs, and to shewe vs that as now is the time of our warre fare. Therefore like as in a battell a man knowes not who hath wōne or lost so lōg as blowes are given on bothe sides, and men are yet afrayd, but it is the victorie that sheweth who getteth the vpper hand, euen so must all things needs bee confuzed in such hurlyburlye of the world, insomuch that to mannes iudgement it canot be perceiued nor hoped that God will set things in their ryght state againe. No verely: and yet must wee wayt that he will do it neuerthelessse, howbeit nother to day nor tomorowe. Now doeth Iob hold an opinion here which seemeth straunge: which is, *that God hath taken and*

*plucked his ryght from him.* For he seemeth heere to pleade with God in defence of his owne rightuoufnesse: and secondly to accuse God of crueltie and outrage. Thus see yow two things which might bee verye straunge, if Iobs intent were not knowne. But let vs marke, that when he sayeth *that God hath bereft him of his ryght,* he meeneth not that God vseth a tyrannicall maner of dealing with him, nother meeneth he that himself is so rightuouse that God had not cause to punish him yet more rigorously: but rather he hath an eye too the ordinarie rightuoufnesse that is written of in the lawe, and too the purpose of such as had condemned him. For (as I haue sayd) Iobs freendes went no further than thus: namely, God punisheth such as haue doone amisse, and is the father and Saniour of good mē: Therefore it foloweth that Iob is a wicked man, and a despizer of God, and that all his life is out of order. And why? For men see he is punished with extremitie. If ye marke all the aduersities that happen commonly in this world, they bee not so greates as this is: and therefore it must needes be concluded, that God hath found this man to bee an outrageous sinner aboute all the rest. Lo what conclusion Iobs freendes made. But they delt yet worse: for they rested vpon the curses that are in Gods lawe, imagining that all of them must be accomplished in this present life, and that there is no more reward for the good and for the seruers of God after death, and that it is not to be thought that the wicked shall be punished any where else than here. This is an ouerthwart expounding of Gods lawe. For although our Lord threaten that he will punish offenders: he meeneth not to restreine himself to any certaine time. True it is that this is ordinarily seene in this present lyfe, howbeit not continually: wee must not make a generall rule of it without exception: for that were a bringing of God to much vnder coram. So then we see, that Iob had the better end of the staffe against his freendes: and therefore let vs beare in mynd how it hath ben told afore, that it standeth vs in hand to haue greate discretion in iudging of the afflictions that God sendeth, as well vpon ourselues as vpon our neyghbours. For if we should confter Gods loue towards vs, according too his present handling of vs: it were ynough to make vs despaire at euery blowe. True it is, that if he punish vs, wee be alwayes well worthie of it: but howsoever the world go, if we should imagine that God hateth vs bycause he hadleth vs roughly: alas, what a thing were it: VVe could not call vpō him, we could not haue any cōfort to assuage our sorow: & so ye see we should be vtterly vndone. VVherfore it behoueth vs to be so wise as to know that Gods afflicting of men is not alwayes for their sinnes, but bycause he is minded to exercise their paciēce, to tame their fleshy lustes, to bring the wholly vnder his awe, & to teach the, that in this present life they must no more but journey through this world, as if he told the that their rest & heritage is not here. And if we deale otherwise, it will be ynough to cast as many of vs in despaire as do suffer aduersitie. like as it was not lōg of Iobs freendes that they vtterly ouerwhelmed him not by standing vpon this point, that God punished him for some greates sinnes. For Iob at the hearing of such words, might haue bē caught with such a feare, as he should not haue knowne what to do else, thā to haue takē himself for a dāned & cursed mā. And so ye see how we also should do.



Were there no more but this pryde in condemning of innocents, what a thing were it? So then let vs remember well how it is sayd in the Psalme, that blisfed is that man which iudgeth discreetly of him that is in aduersitie: so that if we see Gods chastizements, we may profit our selues by them, not looking only vpon such as suffer hardnesse, but also vpon our selues. Moreover let vs not alwayes measure mennes sinnes by their afflictions: for oftentymes the good are handled roughlyer than the bad. Therefore it behoueth vs to examin mennes liues 10 thoroughly before we fall to concluding too say, Such a man is punished of God for some greate sin that is in him. But we do know who be wicked? do we see that God punisheth them? Let vs stand in awe, knowing that God setteth them before vs as a looking glasse and as a lyuely image to shewe vs what shall befall vs, and what we haue to feare, if we returne not vnto him. But if a man haue liued well, and wee perceyue not why he is punished: let vs hold ourselues short, and tary Gods 20 leysure till he shewe vs his iudgement, and let vs not be ouerhastie in the meane while. For whosocuer holdeth not himself still, it is certayn that he mayperuert Gods iudgements at euery turne by misjudging them, and consequently he shall vsurp the authoritie that belongeth to God alone. And so let vs come again to that which Iob sayeth now: which is, *God hath bereft mee of my iudgement.* VVhat is the meening of these wordes? As I haue sayd afore, Iob meeneth not that God vseth a tyrannicall fashion in dooing so. Marke that for one point. And again, he meeneth not that he hath so good right on his side, as 30 that he shall be able to get the vpper hand, and to cleere himself not to haue doone amisse, when the matter shall come to debating. But he declareth only, that the affliction which he endureth, is as a thicke and dark clowd, which bereeueth him of the knowledge of the vprightnesse that was in him: and therefore that his aduerlities are not the punishments wherewith God manaceth the transgressors of his lawe. And for the well vnderstanding hereof it behoueth vs too call to remembrance howe it hath ben declared alreadye, that the threatenings which 40 are conteyned in the lawe, (as that God will punish men bothe in their persones, and in their goods, and in their household, and in their cattell,) are not cotinual: that is to say, although God punish with diseases, with warres, with death, with famin, with drought and with other such like things: and although he punish the offenders, and despyzers of his woord: yet doeth it not happen so alwayes after one rate. VVhy? For oftentymes afflictions are common bothe to good and bad. And why then doeth God threaten after that sort? It is to shewe that he 50 hath a iudgement to come. As now he giueth but some signes and tokens of it, for if he should performe all his iudgements perfectly heere beneath, what would become of it? There would be no more hope. To what purpose should the coming of our Lord Iesus Christ serue? Or what would become of the confession of our sayth, where we say, I beleue the Resurrection of the flesh, and the life euerlasting? Now we knowe that our present lyfe is transitorie and corruptible: and not only that, but also that it is subiect to manye miseries. Then 60 haue we not the felicitie that God promifeth vs: but that is hidden from vs. And therefore it behoueth that the wicked also be punished but in part as now, and that God giue them respite, and reserue the damnation which they haue deserued, vnto the last day wherein Iesus Christ shall iudge the world fully. And then shall this saying of Esay bee fulfilled, that all knees shall bow before the maiestie of God. The same thing is doone now, how-

beeit but partly. Then is it sufficient that as now he giueth vs but some inckling that he is iudge of the world. But let vs returne too Iobs wordes. How doeth God bereue men of their right? It is by punishing them in such wyse, as they may seeme to be vterly reiected, and by bending himself against them as his mortall enemies. Forthen (too outward appeerance) it cannot bee sayd but that men are wicked and accursed. And why? For wee must hold this for a maximee and generall rule, that God is good. And so it must needes bee sayd, that such as are his enemies, are euill. Now then, if wee see a man afflicted with such extremitie, as it may seeme that God is vterly inflamed against him, and his wrath is precysely bent against him: according to our naturall reason wee can conceyue none other, but that such a one is the enemy of God. Iob therefore meeneth that his ryght was bereft him, bycause God had set his soule in anguish as he himself addeth: *The almyghtie (sayeth he) hath set my soule in anguish.* For so long as wee perceyue not the cause why God hath punished him so, so long his ryght is as it were buryed, insomuch that he may seeme to the world to bee a wicked and detestable persone. But let vs marke well, that he speaketh heere after the common opinion, and meeneth not that God hath not ryghtfull reason so too doo, specially in his owne secret purpose, but that it behoueth vs too mount vp hygher, and too styte above all the thicke and dark clouds that darken the lyght, or else wee shall neuer knowe Iobs ryghtuoufnesse. So wee see there is a double ryghtuoufnesse in God: the one which is manifest vnto vs bycause it is conteyned in the lawe, and also hath some agreement with the reason that God hath giuen vs: and the other which passeth all our vnderstanding. Therefore we comprehend not this but by fayth, and wee must rather honour it as a thing hidden from vs, wayting for the coming of the latter day, wherein wee shall see the things face to face, which are now dark and hidden from vs. The ordinarie rightuoufnesse of God which is conteyned in his lawe is his voutfasing to succour vs at our neede, and his shewing that he hath a care of our welfare when we feare him and serue him. For if wee walk in his obedience, accounting him for our father: then doeth he also shewe, that he auoweth vs to bee his. All the benefits that the saythfull receyue at Gods hand in this world for walking in his feare, are as it were ratifyings of the sayd ordinarie rightuoufnesse that is conteyned in the lawe. True it is that wee can neuer deserue that God should pitie vs. For whatsoever wee doo, yea euen when wee bee governed by his holie spirit, it is certain that our woorks are still 60 foyled, and that God may of good ryght reiect them. As for of our selues, wee are not able to thinke one good thought: But although God gouerne vs, and although he woork in vs: yet is there alwayes some faultinesse in vs, and we mingle our owne infirmitie in such sort with the grace of his holie spirit, as al that euer proceedeth from vs is defiled. Then can wee not deserue aught at Gods hand.

Howbeeit forasmuch as hauing once called vs, he spareth vs, and forgiveth vs the vices that are mingled with the good desire that wee haue too serue him: he doeth still reward the saythfull that haue indeuered to followe him and his will, I say he rewardeth them in this world, and sheweth that he did not shet his eyes at the good zele that they had to submit theselues to him, but alloweth it & liketh wel of it. Ye see the how God manifesteth his ordinarie rightuoufnes by fauoring those that are his & haue fully submitted theselves vnto him, at least wise

Psa. 41. d. 1.

Leui. 26. b.

14.

Deut. 28. b.

15.

Esai. 45. d.

23.

so farreforth as the weaknesse of their flesh will beare. For when I say fully, I meene not perfectly in all points, but vnfeynedly, according also as the holie scripture speaketh. But contrarywise when God punisheth whoremongers, theeuers, and drunkards: euen that also is his ordinarie rightuousnesse. If wee see a wicked man that shall haue fleeced his neyghbours, and playd the cruell beaste in eating vp and deuouring other mennes goods, and God bloweth vpon his substance, so as nothing remaineth to him: the same is a true shewe of Gods Iustice, 10 and an assured warrant that euill gotten goods waste away: and it maketh vs too acknowledge that God is a iudge. Again when murthers be punished likewise, we consider how it is written, that the cruell man shall not liue out half his dayes. and so is it also with other misdooers. VVe see how skorners skoffe at God, and repine at him, and aduance them selues against him with excessiue rage: and God ouerthroweth them. Sith then that wee see the wicked so punished already in this world: ought we not to thinke that it is God which sheweth himself to be the iudge in so dooing? Ought not the heare to stand vp vpon our head when wee perceyue him too stretch out his arme so mightly to execute his Iustice? Thus ye see Gods ordinarie Iustice, that is to wit, the Iustice which we perceyue [to be executed] according as it is conteyned in his lawe. But herewithall wee see also that good men are afflicted, that God impouerisheth such as haue indeuered too walk soundly, and that the man which is not giuen to any wickednesse, doeth neuertheless linger in peyne all his life long, so as he hath much 30 a do to go vpon his leggs. And how comes that to passe? what is the cause of it? VVe cannot tell, nother are we able to determine. And why? For God reserueth the reason to himself. This therefore is no point of his ordinarie Iustice, nother must it be measured all after one rate.

Again, we see the wicked in prosperitie, and that not only for a day or twoo (as hath ben sayde afore): but for all the the time of their life. Yea and euen when they die, it is as it were with laughter, and they go away as it were in a slepe. For they bee taken out of the world in the turning of a hand, without any long pynning or suffering of much peyne. And what meeneth that? Truly we must not blame God with vnrightuousnesse, wee must not sharpen our toung against him. But it behoueth vs to knowe that he hath a hygher kind of Iustice or rightuousnesse than our wit can reache vnto, and wee can neuer atteyne vnto it, but the reason must still bee hidden from vs. Neuertheless we must not ceasse too honour his secret iudgements, and to submit our selues vnto 50 him, in wayting till he discloze the thing vnto vs, which he reserueth as yet to him self in his owne secret determination. Lo how God hydeth mennes right from them. So then according to that which wee haue sayd, if a man be punished after that sort, what will bee sayd, but that he is a wicked person? And yet for all that, he is not so. True it is that all men are sinners, and God might iustly destroy vs and damne vs when he listeth: but he will not doo it. For he reknowledgeth his owne for rightuouse, and layeth not their finnes to their charge. 60 True it is also that to bee acquit, it behoueth them too condemne themselves before God: and yet will he acquit them howsoeuer the world go. Notwithstanding, he chastizeth them in the meane while. Too what purpose? Is it to destroy and vndoo them? No: but he hydeth their right, that is to say, he sheweth not openly that he accounteth them as his children, nor that he hath forgiven their offences: and yet hath he doone it, notwithstanding that

our wit be not able to comprehend it. Furthermore let vs mark also, that Iob hath a further eye to the vntoward misweening and false opinion that men conceiue in being ouerhaultie when they tarrie not patiently till God shewe them wherfore he afflicteth those that are his. For if we were so discreete and modest as not to giue sentence of condénacion vpon such as are afflicted, we shuld not find Gods proceedings straunge, nother should we say that God withholdeth the right. But as soone as wee see a poore man greatly afflicted: by and by euery one of vs rush at him and condemne him. Such perplexities therefore are a cause that a mannes right is buried. For to our seeming God ought at the first dash to maynteyne the case of such a one as is rightmynded before him. Neuertheless he doeth it not, but maketh countenance otherwyse. So he reserueth the iudgement to him selfe in suffering men to iudge amisse of vs, and to speake amisse of vs, and as it were to abhorre vs, and in letting vs alone in that plight as good as ouerwhelmed. And 20 marke the cause why it is sayd that he will make the ryghtuousnesse of his seruants too shyne fourth as the breake of the day. The giuing of this promis is not as much to say as it shall alwayes bee performed to eyght: for it behoueth vs oftentimes to abyde shame and reproche. Yea and Sainct Paule himself sheweth it, I say euen he that had liued in angelicall perfectnesse, sheweth that he was subiect therevnto, and not only that he was cast vp too many slauderouse reproches, touching his owne pryuate life: but also that he was misreported as touching his office: infomuch that wheras he had handled the doctrine faytfully and purely, yet notwithstanding men were so vnthankfull, as they ceased not to report euill of him. VVell (sayeth he) I appeale to the day of our Lord which is to come. He sheweth that oftentimes in this world there shal be the troubles that are mentioned heere, so as a man shall not bee able too discern betweene whyte and blacke, but the best seruers of God shall bee slaudered and wronged. And why is that? Bycause that when men see them afflicted, they alwayes 40 conster it in euill part, according to mannes inclinacion which is giuen to misdeeming. Then let vs mark well, that God doeth then berecue men of iudgement, when he appeereth not at the first brunt, eyther to defend vs or to shewe that he holdeth vs for rightuouse: and when he taketh not our case in hand, but suffereth vs too bee condemned by men: and finally when he increaseth our afflictions more and more, and therevpon men harden themselves against vs, that is too say, becommen so peruerse, as to iudge all things contrarie to the ground of them, and to garher so much the more boldenesse too them saying: O, I may well say it, for may not men see still how he is haulted? Thus ye see the good men are ourfore oppressed, and God shrinketh aside, and maketh no countenance of accounting them for rightuous, but rather seemeth to warre against them, and to intend to condemne the aboute all others. Now then we see that Iob blasphemed not God in saying that he had bereft him of his right. And we see after what sort it behoueth vs to make our profit of this excellent doctrine. Then let vs vnderstand, that God may oftentimes berecue vs of our right, and yet wee shall not haue wherof to accuse him, or to complayne of him, nother shall we amend our case by pleading against him. For he hath his secret rightuousnesse which it behoueth vs to honour, till he make vs to know it. His mind is to exercise vs at yet in lowliness: and when he woorketh after so straunge a fashyon towards vs, as we cannot vnderstand it: he doeth it too keepe vs in awe, and too make vs too glorifie him in saying,

*Psal. 55. d. 24.*

*Psal. 37. d. 6.*

*1. Cor. 4. d. 12.*

saying, True it is Lorde that I am here as a poore blinde soule in the darke, and I see not a whit in this behalf: but yet art thou rightuouse. Although thy iudgements bee a bottölesse pit in this cace, so as I cannot enter into them: yea and although I be as good as buried in death, yet will I confesse thee to be righteous ô Lorde. VVhen we go so to worke, thê haue we profited by the afflictions that God sendeth vs, whereof the reasons are not apparant vnto vs. Furthermore let vs practise that which Job sayeth here: which is, that if God bereeue vs of our iudgement, wee muste not therefore forebeare to holde him alwayes for our God, and to humble our selues vnder his maieltie, according as it is sayde, *the Lord liueth who hath bereft mee of my iudgement, euen the Almighty who hath set my soule in anguish*. Here Job playeth not the restie horse. For although he haue dubble anguish: yet knoweth he well that God hath all dominion and superioritie ouer him. For he would not say *God liueth*, except it were to honour him, as if he should say, Lord I am thy filie creature, and thou hast ail power ouer mee. I sayde he was in double affliction, which thing we ought to marke well. For wee haue seene how he was persecuted both in his goods and in his persone, so that he indured as much as was possible for a mortall wight to indure. And yet had he another affliction, which is, that he was tormented by such as came to moue him to despayre. For it passed all other miseries, to haue it sayd to him, God hateth thee, thou see'st well ynough that thou haste no more accessè to him, it is in vayne for thee to looke for any ease at his hande: for he is against thee, and he giueth thee a sure token of it in afflicting thee after this manner. VVhat shouldst thou do but condemne thy whole life afore passed? if thou wilt haue any mercie at Gods hande, thou muste change altogether, and acknowledge that hitherto thou haste bene starke naught, a mocker of God, and a man full of hypocrisie and lewdnesse. Thus then ye see the two afflictions that Job indured, and yet notwithstanding honored God still. For he sweareth by his name: howbeit not as men do now adayes which blaspheme God in swearing. For doubtlesse what else are the othes that are sworne now adayes for the most parte, but reproches vnto God in despizing his name? Like as if a man sweare at aduerture, he sheweth well that he regardeth not the name of God, which ought to be holy in our sight, that when soeuer we heare any speaking of it, wee ought to caste downe our heads, and acknowledge the infinite glory that is in him. But contrarywise the name of God runneth roundly in our mouthes in way of mockage. And therefore looke how many light othes a man maketh, so many are the reproches and iniuries wherewith he disgraceth the name of God. Againe there are also forswearings, which are yet more heynous: in so much that after a man hath inured himself to sweare foolishly, he goeth forward with it to falsifie the truth & to turne it into a lie, and the name of God shall run in such wise with it, as it shall be a pleasure for mē to thinke vpō it. But Job in his swearing had an eye to the principall poynt: which is, that when wee sweare by the name of God, we must acknowledge him to be our iudge, yeelding him his due authoritie, by setting our selues before his throne to be cōdemned by him if we haue done amisse. VVe see then how Job acknowledgeth his afflictions to come of Gods hande, and dealeth not stubbornly. He kicketh not agaynst his mayster like a restie Iade, but humbleth himselfe and sayeth, God liueth how soeuer the world goeth. True it is that I see my selfe to bee a forlorne man, and I indure so much, as it is impossible for mee to be so patient as I ought to be. Yet will I not be so desperate as to play the mad bedlem, and

to say, I know not what God is, I would he would let me alone, and that he had no more power ouer me: but contrarywise I know him to be my iudge, and to haue all authoritie: I will not imbrace the mightie power which he hath ouer me, but I will holde me alwayes vnder his hād, acknowledging my afflictions to be of his sending. And therefore not without cause haue I sayd, that we haue here an excellent doctrine. For we be taught, first to acquaynt our selues with chastizement and correctiō at Gods hād. VVherefore when we happen to be tempted to despayre, and feele such a fearfulnesse in our selues as wee thinke our selues to be already in hell: let vs acknowledge our owne frayltie, & leane vnto this, namely that God hideth our iudgemēt, and bereeueth vs in such wise of our right, as we seeme to our selues to be forlorne, and paste ail recouerie. VVell then, God hideth away our right. And what is to be done? wee must cast downe our heads, and tarie till God lift vs vp by the chin, and redresse our state, and set vs vp againe, and maynteyne our cace: so that if wee bee oppressed and turmoyled by men, if folke bleare out their runges at vs and make a iellingstocke of vs: yet must not we loze our courage. And why? For we see the example that is set downe to vs here. Behold then how the faithfull ought to come to this practise to profite themselves by it. And although they cannot conceyue the reason of the things that God doth to them: yet neuertheless they must alwayes become so lowly, as to say: Lord deale thou with vs as it shall please thee, and therewithall giue vs power to prayse thee alwayes in thy workes, and to say, the Lord liueth although that we be confounded. Thus yee see what we haue to marke in this streyne: and now it will bee easie for vs to knowe the things that are contained in it. And sith we haue comprized the whole summe, wee neede no more but to ioyne and cloze the sentences that follow, vnto it. For Job sayeth, *that so long as he liueth there shall not passe any deceyte nor wicked woord out of his mouth*. Hereby he sheweth, that he speaketh as in the presence of God. And that is a thing well woorthie to be noted. I haue tolde you oftentimes in expounding this booke, how there is an ouercommon vice among mē which marreth them: which is, that they be so wedded to the world, as they neuer come in the presence of God to examine themselves there. As how? If menne blame vs fallily: we rest so much vpon them, as wee enter not into our selues to examine our selues before God. But what is to be done? The cleane contrarie: if we will answer men well, let vs first accuse our selues, and let vs be fully resolved vpon it in our cōscience before God, without hauing an eye to one man or other. For the cause why we be hypocrites in all our doings, and take so much payne to couer & colour our faults, is for that we would fayne keepe still the good reputation and credite that we haue among men. But contrarywise Job sheweth, that he setteth himselfe as it were in the presence of God, and that although he speake before men: yet is he not forepossessed with so foolish ambition, as to pretende to be vterly blamelesse. No: but he iudgeth himselfe before God, and according as he findeth in his cōscience, so layeth he forth the matter openly. So then let vs marke, that it is as euill a thing as can be deuized, to rest so vpon men, and not to begin at this poynt, that is to say, when we iudge not our selues as in the presence of God, ne haue our eyes shet to the worldward, in respect of any opinion that men can conceyue of vs, or of any other thing that can belayde vpon vs. Therefore without hauing respect of any such thing, it behoueth vs to consider our selues in such cace as wee are in before God: and then shall we be rightly meekened, & not speake faynedly nor disguise things, knowing

well that we can gayne nothing by so doing. Marke that for one poynt. And further let vs marke well this maner of speach which Iob vseth. *So long (sayeth he) as there shall bee any winde or breath in mee, and so long as the spirite of God is in my nozetbrilles.* For he speaketh not of his life as though he hilde it without the grace of God. True it is, that we may say, it is a thing common ynough, and no man will denie but we be beholden to God for our breth and for all the liuelinesse that wee haue: but yet for all that, howe many are there that acknowledge it in good earnest? menne liue here after so brutish a fashion, as it might be sayde that they take themselues to be susteyned of themselues and of their owne power. To be shorte, there are very fewe that know rightly, what S. Paule meaneth by saying, that we haue our life, mouing, and being in God: there are very fewe I say, which know that. And therefore let vs marke well how Iob sheweth vs here, that he was not caried away as many men are, who are so dazeled with their passions, as they haue no more skill at all, nother know what they say. True it is that vndiscrete woordes escaped him, (as wee haue seene, and shall see hereafter:) but yet neuerthelesse, he alwayes hilde himselfe vpon the good fundation, and although the buylding were not sureable to the same, yet I say he hild himselfe in the feare and awe of God. And further lette vs marke well this circumstance, that Iob speaketh not at his owne leysure and ease. Yee see he is in such afflictions, as God seemeth to be fully determined to destroy him vtterly: & yet he honoreth him still for his life, acknowledging him to be the partie of whom he hath his lyfe. 30 And I pray you, what excuse shall wee haue if we be not fully resolued thereof, sith that God giueth vs releace too make vs mindefull of his grace, or if wee do not acknowledge and confesse that our life and all that euer dependeth therevpon, procedde of his grace and power? Shall wee not be the more vnexcusable? As oft then as wee thinke vpon our life, let vs remember that it behoueth vs to make the same confessiō that Iob maketh here: namely that there is nother blaste nor breath in me of mine owne power, but it is God that hath giuen me euerywhit of it. True it is that when Iob speaketh here of Gods spirite, we must not imagine as the phantastical sort do, who thinke that the very substance of Gods spirite is in them: for there is not a more abhominabler heresie than that is. And it behoueth vs alwayes to marke fuche maner of speeches in the holy Scripture, to the ende we fall not into such heresie as to say, that Gods spirite is in vs as touching his very substance. For what a thing were that? It should insue that Gods spirite were subiect to ignorance, to change, and to mutabilitie, yea and that he were de-

filed and stayned with our sinnes and vices. And yet neuerthelesse (as I haue sayde) it is a poynt that hath sore troubled the Christen church: like as the vnhappy Heretike that was punished here, had a conceyt to say that mens foules were parttakers of the substance of the Godhead. But that is a thing so horrible and against nature, as a man must needes be vtterly growne out of kinde, ere he can come to it. So then let vs marke, that the speaking of Gods spirite here, importeth not that the substance of him is in vs: but it is ment of his breathing, that is to say, of that which he inspyreth into vs by his power according as wee see howe the Sunne abideth in the skie, and yet the brightnesse of his beames doth in such wise come to vs, as wee inioy his light and heate. But is that as much to say therefore, that we holde the Sunne here beneath? And in good sothe, when as we see, that the Sunne by his power which he sheadeth downe hither, cheereth the earth in such wise, as it beareth frute and yeeldeth sustenance to the nurrishment of men: what shall the incōprehensible power do which is in God himselfe and in his spirit? Cannot the same spredde out it selfe euen vnto vs, and yet notwithstanding, wee not haue any of his substance? So then let vs marke well, that the very substance of Gods spirite is not in vs: but his power is shedde forth in such wise, as we liue by it, and are confirmed by meanes thereof, knowing that it behoueth vs to holde our life of God, according as it is he onely of whom wee holde all things, by the grace of his holy Spirite. VVherefore lette vs consider, that if we ought to acknowledge Gods grace in the things that concerne this present life: much more ought wee to seeke in him the things that belong to the endlesse lyfe, as the thing wherevnto he calleth vs, shewing vs that wee muste alwayes labour thitherwarde, till he haue deliuered vs from all the bandes and lettes of this present life.

Now lette vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to bring vs so too his lure, that when wee knowe our sinnes, wee may alwayes giue him glorie and prayse, not doubting but that if he scourge vs, the same is for our welfare and soulehealth. And yet notwithstanding lette vs learne to submitte our selues so farre vnto him, as wee may suffer our selues to be brought to nothing in our selues, that we may be strengthened by his hand, yea and that so strongly and mightely, as we may be able to withstande all temptations through the power and meane of our Lorde Iesus Christe, so that both in life and death he may alwayes finde vs obedient children, according as he sheweth himselfe a mercifull father towards vs. That it may please him to giue this grace not only to vs, but &c.

### *The xcviij. Sermon, which is the second vpon the. xxviij. Chapter.*

5. God forbid that I should iustifie you: I vwill neuer giue ouer mine innocencie till I die.
6. I vwill keepe my rightuousnesse, and not forsake it: and my heart shall not vpbrayd me vvith my dayes.
7. Curfed be he that gayne sayeth mee, and vvicked be he that ryzeth vp against mee.
8. For vvhat is the hope of the hypocrite, vvhen he hath heaped vp, and that God plucketh away his soule?



After that Iob hath declared his minde concerning that which hee had sayde, and shewed that he had not blasphemed God, but onely ment that the afflictions which befell him came not by reason of his sinnes, but for some extraordinarie

purpose of God which was hidden from menne: he protesteth that he will stande stedfastly in the same minde. And it behoueth vs to marke well this dealing: which is, not to settle our selues determinately vpon any thing, whereof wee bee not well assured aforehand. For that is the poynt wherein the wilfull sort do differ from the good and allowable constant sorte. If an vndiscrete person and  
such

such a one as weyeth not things by good reason and aduifement, conceyue a toy in his head: he can neuer bee remoued from it. But yet shall not such a one be named constant therefore: nother deserueth he to be commended. For there is not a worfe poynt, than to maynteyne things without knowing what they bee. It is commonly sayd, that a fooles bolt is soone shotte. But as for him that not onely is haitie in iudging, but also wilfull in maynteyning: he muste needes bee an vnrecoucrable foole. I therefore let vs marke well Iobs proceeding here. For first of all he declared his intent, and shewed himselfe not to be imbrewed with any false opinion, nor to haue any error in all that he sayde, but that he had spoken the pure truth. After the declaring of that, nowe he addeth this protestation, that he will neuer be remoued from his purpose which he knoweth to be rightfull and iuste. So then, whensoever we come to the iudging of any thing, let vs looke neerely to it and sift it throughly. And if we haue not skill ynough to do it, (as it behoueth vs alwayes to acknowledge our owne rawnesse and infirmitie:) lette vs pray God too giue vs the spirite of skilfulnesse and discretion. But when a thing is well knowne to vs, so as we be fully resolued of it: lette vs not wauer any more. For it is a great shame that wilfull persones should sticke so faste to their sonde imaginations, as they cannot bee drawne from them: and that wee should be so soone remoued from the truth when wee know it. There neede none other witness nor iudges too condemne our rashnesse and vnconstancie: than the very wilfull sorte that haue bene so wedded to their owne witte. And why? For if they, after they haue once allowed a thing, doo sticke stoutly to it, and cannot by any meanes be wonne from it: I pray you what is to be done by those to whom God hath giuen the knowledge of his truth? Ought they not at leastwise to imbrace it, and too sticke stedfastly to it, yea and to stande fully resolued vpon it, howe much soeuer men labour to drawe them from it? Lo here the two poyntes that wee haue to marke in this streyne. The one is that wee should not bee haitie too maynteyne the thing that wee haue no skill of, and whereof wee be not well assured: but that wee should first looke through it, and bee discrete to iudge well and rightly. Is it so? that is to say, do we know the matter perfectly? Are wee sure of the truth? Then lette vs take courage to sticke to it, what soeuer come of it, and let vs not be shaken from it. And this declareth to vs the true nature of fayth. For wee beleue not vpon a fickle opinion: at leastwise if we be well grounded in Gods truth. As for such as say, I beleue: and in the meane whyle haue no certaintie of Gods truth, but onely some imagination: it is certaine that they be as it were bewitched by Satan, at leastwise if they be wedded to it, as men say.

Beholde the Turkes, they be sufficiently hardened in their errors: but ought that fastnesse or rather that steellinesse of theirs too bee counted a fayth? No. And why? For there is no certaintie in it. Then behoueth it vs too vnderstande of whom wee holde our doctrine, that is to witte, that wee holde it of God: and wee must be fully perswaded, that it is he which hath called vs to his schole. VVell then, haue wee the sayde certaintie? VVee muste immediatly matche it with a purpose too perseuer in it, that wee bee not as many are, whiche bowe with euery blaste, and forgette what they haue learned afore, as soone as they heare any newe thing I wote not what: whereby they shewe that they neuer did so much as once taste of Gods truth. VVhat is too bee done then? As I haue sayde, the thing that wee knowe to be good muste neuer escape vs, nother muste wee by any meanes bee

turned from it: but wee muste so print it in our hearts, as wee may stande in it to the ende. Thus yee see alreadie what wee haue to remember in this texte. And furthermore whereas Iob sayeth heere, *God forbidde that euer I should iustifie you*: lette vs marke also, that it is no small fault before God, too make countenance of consenting too suche as maynteyne an euill cace and go against the truth. For although a man do it not with his heart, but bee otherwyse minded in himselfe: yet is God blasphemed therein, for wee knowe howe great store he setteth by his truth. So then, if there be any that maynteyne an euill cace, or set themselves against the truth too deface it, or go aboute any wicked practyze: if wee doo but onely make countenance too cleaue vnto them, or to their partakers: it is certayne that wee bee guiltie of the same wickednesse before God. And so muche the better ought wee too minde this lesson, for as muche as now adayes wee see that molte menne make no bones to agree with the wicked, or at leastwyle to beare them good countenance, although they millike of their euill doings. And although they would fayne that they were amended: yet notwithstanding, for auoyding of displeasure, and to shifte off such batteiles as are seene, they make a countenance to bow and yeelde vnto them. As oft as they see the wicked afloate and haue their full scope: they bee fayne too vale their bonnettes too them. And although they vpholde not their euill with full mouthe: yet are they so farre off from speaking against it, as a man would thinke they were adherents and consenters to it. VVee see this so ordinarie in the worlde nowe adayes, as it is very rufull. There is no man that steppes vp to maynteyne good quareiles: but rather it is a common excuse too say, I wil not meddle ouerhastely, I see I shall but bring my selfe in the briers, euery man will bee in my toppe, I will not make it mine owne cace. No? And are wee not woorthie to bee shaken of at Godshand if wee bee loth too maynteyne his truth? But is it not a wilfull renouncing of God, and a separating of our selues from him of sette purpose, when wee giue any token that wee iustifie the wicked, and like of their euill cace? And what thinke wee to doo, or where to become? So then, it is not without cause that Iob speaketh heere with suche vehemencie as to say, *God forbidde*, and that he abhorreth the iustifying of vnrighteousnesse as a thing that is exceeding haynous. And why? For it is as muche as too ouerturne the whole order that God hath sette. And heere yee see also why the Prophete Esay pronounceth so terrible a curse agaynst suche as call good euill, and euill good: for hee sayeth it is a turning of the light into darkenesse. That then is another poynt which wee haue too marke in this streyne. God forbidde (sayeth Iob) that euer I should iustifie you. And he confirmeth his matter yet better by adding anon after, *that cursed mought his aduersarie bee*. True it is, that betweene those two verses there is a third: neuertheless it will be good too matche these two sentencs together. *Cursed* (sayeth he) *mought myne aduersarie bee, and wisdged vs be that ryseth vp agaynst mee*.

Esay. 5. c. 20

Firste he sheweth himselfe to bee full sure of his hold: for he spiteth ali such as shall intend to strue against him, and desieth them as if he were at warre with them. True it is that a harebraynde person will peradventure vse the like stoutnesse, and aduaunce himselfe agaynst the whole worlde without shrinking awbit. But I haue tolde you afore, that Iob buylded not without laying of a sure and steadie foundation, but was fully resolued in Gods truth. So then, whereas hee nowe desieth all suche as would fight agaynst him: hee sheweth that



in such cases there is no playing on both hands, nor no being of neuters to rowe betweene two streames: but we must be eyther on the one side or on the other, without fleeting too and fro, and marche on in true soundnesse, saying *is this Gods case?* Then must all of vs bee aduocates in it and maynteyne it. Haue we conceyued any wicked quarell? Is there any token that the matter is against the truth? Let vs labour to thrust it downe, and let it not be suffered. For if we dissemble, we cannot denie but we be traytours to God. So then wee see the zeale that ought to be in vs, not onely to confesse the truth when we know it, and to shew that we holde it for good: but also to withstand all errours, and all false and wicked opinions. For it becometh vs to be inflamed with such a stoutnesse, as is shewed vs heere in the person of Iob. Then let vs marke well, that when the doctrine of saluation and the things that belong to Gods seruice and religion do come in question: we muste not onely admitte that which we know to be good and true, yea euen with a teachable and obediēt munde: but also we muste shunne all false opinions that are contrarie to the truth and not lyable vnto it. I say wee muste resist them fierily, and declare that al such as gainesay vs, and agree not with vs are wicked and cursed, that is to say, to be hilde at our hand as enemies of rightuousnesse and truthe, because they refuse to ioyne with vs in the obeying of our God, and are become rebelles, and reiect the truthe. Seing then that they separate themselues in that wise from God, and so breake the true band of all vniū: it behoueth vs to haue open warre with them, & in no wise to agree with them. For as for them that are desirous to please the wicked, and would fayne holde in with them, and therefore (as the Prouerbe sayeth) do holde with the hare, and hurte with the hound: they shewe themselues to beare two faces in one hood, and to play two partes in the enterlude without chaunging of their apparell. But God can abide no such counterfaying. And therefore let vs remember well what is sayde here: namely that the matter standeth not onely in saying, I am contented that suche a thing shall passe, and I will not striue against the truth: but if we wil shewe our selues to like well of Gods truth, wee muste maynteyne it out of hand, and all such as set themselues against vs, must be our enemies, & we must detest them, assuring our selues that there is no more agreement betweene truth and vntruth, than betweene fire and water. Marke then what wee haue yet to note. Iob addeth further, *That his heart shall not vpbryde him with his dayes, or that he will not step aside, or that he will not go backe.* Astouching the Hebrew woorde, it may be taken to offer reproche: and it may also be taken to *wexe yong againe:* and therevpon it cometh to be taken to *recoyle, or to retorne backe.* And this signification agreeth very well, when he sayeth, *My heart shall not retye backe,* as though it waxed yong againe. And how? *Of my dayes:* that is to say, of all the time of my lyfe that I haue passed. To bee short, Iob ment to betoken, that he would neuer swarue: but like as he had continued vnto that day to serue God, yea euen in all soundnesse: so he would not thenceforth steppe aside nor runne backe and become another man, but would be alwayes founde the same that he had bene knowne to be. And this is according to that which I haue declared already: namely that for asmuch as God hath bene so gracious to vs, as to enlighten vs in suche wise as we discern betweene good and euill, and know what we ought to followe: it behoueth vs to take heede that wee be not fleeting, nor like wauering reedes, but that wee hold our owne stedfastly. So then, let vs looke well to our selues, and when soeuer God shall haue set vs in a good

way, let vs not turne sayle backe againe, but let vs go forward still. Yea and looke howe much the more that any man hath gone forward, let him know that God hath bound him to be so much the more stedfast, and that it is the more to his shame and the heynoufer vnthankfulness in him, if he turne his backe and forsake his good way. Verely as soone as God sheweth vs his will, it behoueth vs to bee taken in loue with it, and to indeuer to profite more and more, and neuer to step aside. Therefore euen at the first day, wee ought to be inflamed to follow Gods truth, as soone as it is shewed vs. But when God hath bene so gracious to a man, as to leade him forth, not for a moneth onely, but for a yeare, three, or ten, so as he hath liued a long while in the knowledge of God and of his owne saluation: if he afterwarde become a rebel and a renegate, and holde not out to the last steppe: is it not a farre greater fault, than if a man that hath not yet taken a good and sufficient deepe roote, shoulde turne away and ouerthoote himselfe through some lightnesse? For if a man haue talted what is good, and anon after do turne away from it: verely he shall not be excused before God: but yet wil men haue pitie vpon him for that he is so turned away before he haue receyued full instruction. But when a man hath folowed the right way a long time, and hath seemed to be of the constanter sort, and yet is withdrawne frō it: what excuse can there bee for him? Thus ye see what Iob ment to expresse in this streyne, by shewing, that seing God had giuen him the grace to walke aright, and he had of long time knowne what is good: his heart should not now turne backe againe. Then let euery of vs learne by his example, to consider well the free fauour that God sheweth vs when he vouchsafeth to draw vs to the pure sayth of his Gospell. For it behoueth vs to thinke, that he hath bound vs more vnto him in so doing, than if all the solemnest couenants in the worlde were passed betwixt vs. Wherefore let vs settle our selues to hold out to the ende when we haue begonne well, and let vs follow the way that God hath set vs in, assuring our selues that it is he that hath reached out his hand vnto vs. And further lette euery of vs reckon well the time, how long it is ago since we knew Gods truth. How? It is a yeere, thre, ten, or twentie since God disclozcd himselfe vnto mee: and how haue I profited since that time? Although I haue not gone so farre forward as were requisite: yet for asmuch as my God hath taken me into his house, and not suffered me to runne quite away, but hath granted me the grace to holde out hitherto: what a thing were it if I should nowe renounce him and giue him ouer? were not that an ouerdamnable vnthankfulness? Lo howe euery man ought to call himselfe to account, that he may confirme himselfe in the stedfastnesse that Iob sheweth vs here in his owne persone. And that is the poynt which wee haue to marke. To be short, wee see in this streyne, that it is not lawfull for Christians in any wise to dissemble, by making countenance that they beleue a thing which notwithstanding they condemne in reason, and whereof they are assured that it is euill. Nother must we vse startingholes. For what colour so euer wee pretend, wee shall alwayes be condemned in our hypocrite. And why? For God loueth truth, and setteth so great store by it, that he wil haue vs to sticke to it, what soeuer come of it. For euen in cōmon matters, although a thing seeme to import no preiudice, harme nor wrong: yet if a man say that he beleeueth it to be so, and in the meane while findeth it cleane contrarie in his heart: he is not to be excused. But when soeuer the doctrine of our saluation, and of the seruing & honoring of God (which are the lightest things that can bee) do come in question:

wee muste not take leaue nor libertie to swaue in that behalfe. For euen in worldly matters it behoueth vs to acknowledge our selues faultie, if we make countenance of consenting vnto that which we mislike. But if we vse such shiftes when Gods truth is impugned by facing it with false & wicked things: besides that we betray God, wee do also indeuer (as much as in vs lieth,) to robbe him of the thing which he hath so knit vnto himselfe, as it can not be separated from him, except he renounce himself: that is to say, of his truth. And so let vs marke well what is shewed vs here by the example of Iob: namely, that when our Lord hath bene so gracious to vs, as to giue vs fayth in our hearts: it behoueth vs to haue our mouth open to make confesion of that which wee beleuee and are sure of, and to preach the same in due time and place. And if wee see that men set themselues agaynst the doctrine which wee know to bee true: let vs resist them to the vttermost of our power, and maynteyne Gods quarrell, except we intende to be false to him. And although this doctrine deserue to bee set out more at length: yet notwithstanding, that which I haue comprized alreadie in small roume, is sufficient. Now let euery man bethinke him how he may fare the better by it: for all the whole matter consisteth in the practizing of it. Let vs come now to that which Iob addeth. *What is the hope of the hypocrite (sayeth he) seeing that for all his beaping vp [of goodes] God plucketh away his Soule?* Here Iob protesteth, that he is not of opinion, that God punisheth not mens sinnes in this worlde, or that he is asleepe and openeth not his eyes, but letteth things slippe in such wise here bylowe, as all things vniuersally are turmoyled. All things (sayeth he) must come to account in the end, howbeit that men perceyue not Gods iudgements by eyesight at the first dashe. This is in effect the matter that Iob declareth here. It behoueth vs alwayes too beare in minde, what wee haue scene afore: which is, that the parties which stroue against Iob, vphilde that men are handled here according to their deserts, and that God doth euermore shew himself good, louing, and mercifull towards suche as seeke him and loue him: and contrarywise that he foorthwith vtrereth his rigour and vengeance against all such as despyze him, specially which bende themselues against him, and stray out of the good way. But wee see the contrarie: namely that the good are afflicted, and seeme to haue God their enemy, bicause he dealeth exceeding roughly with them, when in the meane while wee see the wicked liue in their delightes and pleasures, triumphing as though God hilde them nicely in his lap. *What meeneth that?* It is to the ende that by that meane wee should perceyue, that God doth not execute his iustice fully here, but reserueth as well the reward of good men, as the punishment of wicked men, vnto the last day, and out of this life. Iob therefore as now declareth, that although he sayde afore, that God punisheth not the wicked, but afflicteth the godly & seemeth to vse excessiue crueltie against such as haue not deserued it, and contrarywise to flatter the vngodly: yet notwithstanding he intendeth not to robbe God of his office, that he shoulde not alwayes be iudge of the worlde, and watche too gouerne the state of the earth. And how is that? There muste no certaine day be set to him, nother must he be summoned to do his duetie by an houre. But it behoueth vs to tarie his leyzure patiently, and he will make vs too see examples of his iustice one way or other. This is the summe that Iob ment to declare here. And although wee haue scene this doctrine heretofore: yet must it not irke vs to haue it oftentimes repeated, considering that it is one of the chiefe poynts that we ought to sticke vnto: namely that euen in the middes

of the troubles of this world, wee ought neuerthelesse to assure our selues, that God suffereth not things to runne to hauocke, nor holdeth with the wicked: although he spare them and forbear to punish them for a time, yet are they in neuer the better taking for that, but are alwayes vnhappie, and there is a secrete vengeance prepared for them, so as it were farre better for them, that God should punish them at the firste pushe, than so deferre their punishment which appeareth not presently. *Wherefore let vs learne (which is a thing as needefull as may bee) to be thoroughly perswaded, that although the godly be afflicted, yet cease they not to be happie, in asmuch as they haue recourse to God, and bow downe their neckes too the bearing of the yoke that is layde vpon them, and are sure that though God trie their obediētnesse, yet he ceaseth not to loue them.* *When we be once perswaded of this: wee haue profited greatly for the whole time of our lyfe.* And in good sothe, let vs looke vpon the infirmitie that is in vs. For as soone as we haue any temptacion, we be abashed and dismayd, as there is no comforting of vs. If wee see the wicked prosper, and that God beareth with them more than wee would he should: there is nothing with vs but grating of our teeth, and it seemeth to vs that there is no more hope for vs, but that wee be vtterly decayed in calling vpon God and in seruing him. *Againe if our state be not such as our fleshe would wishe it: our courage quayleth, yea and we fall to fretting and chafing against God: and finally we be so combered, as wee cannot assure our selues, that it is for our behoofe to resorte vnto God in the middes of all our miseries, nor assuage our sorowes in that we know that he will alwayes be our fauour and father.* *Wherefore lette vs fight against our infirmitie, that we may be fully resoluēd thereof.* Also on the contrarie, when we see the prosperitie of the wicked, let vs not faynt for it, but let vs alwayes plucke vp a good heart, assuring our selues, that God doth but fat them, as an Oxe or a Hog. For when a man intendeth to kill an oxe, he will fat him: and he will bestowe more cost vpon him when he prepareth him to be drawne to the slaughterhouse, than when he purposeth to labour him in the plough. The like will he do with a hogge. Our Lord then handlieth wicked men in this worlde as Oxen or Swine: he fattereth and pampereth them till they burst againe. But it is to their destruction: and for asmuch as they abuse his goodnesse and paciēce, they do but heape vp the store of wrath whereof S. Paule speaketh by desiring all the benefites which they receyue at Gods hand, during the time that he is so bountifull to them. Then seeing that this doctrine is so profitable vnto vs, and that on the other side it is very harde to bee comprehended: lette vs not thinke straunge of the often repeting of it. For wee haue neede to record this lesson oft, bicause we vnderstand it not at the first sight. Yea and wee haue profited very well, if of all our life long we haue but begonne well to conceyue it: and we forget it againe by and by, though it be dayly reherfed vnto vs. But now lette vs come to Iobs woordes. *What is the hope of the Hypocrite when he shall haue heaped vp, and God shall take away his Soule?* By these woordes Iob signifieth, that wee must not inclose mans happinesse within his present lyfe. How then may we say that men are happie or vnhappie? we must not haue our eyes fastened vpon this world (for that is a very narrow boundes:) but we must go to death: for that is the poynt where our Lord sheweth vs, that it is to no purpose for vs to haue liued here in ease, to haue hoorded vp much goods, to haue bene in honour and credit, to haue crammed our selues with quietnesse, and (to be shorte) to haue had all our wishes here. God (I say) sheweth in death that, al this

Rom. 2. a. 5.

Psalms 90.4.5.

geere was but as a flightfull and vanishing shadow. And therefore if we will iudge rightly of mens states, whether they be happie or vnhappy: lette vs not looke onely to their liuing here, or how they be dealt withal for a twentieth, thirtie, or fiftie yeeres: but lette vs consider that when men passe hence, God calleth them to him, according as it is sayd in the ninetith Psalme, that God causeth them to make but one turne as though they ranne in a ring, and then come home to me yee sonnes of menne sayeth he. Marke what we haue to conceyue in the first place, to the end we be not ouertaken with a false opinion, as all they bee which thinke no further than vpon this present lyfe. For they are rauished incontinently as soone as they see one that is riche, and they say, he hath so much goods, he hath so much of fayre lands, there is nothing but triumphing with him, he is well housed, he hath monie in his purse: againe, such a one is of great credite, well freended, greatly alyed, and another is counted very wise, so as euery man stoupeeth to him. Lo how our eyes shall be dazeled, or rather feeled vp, so as we shall discerne no more, when wee thinke no further but vpon this worlde. And therefore let vs beare in minde what is sayd here, namely that God sheweth by death, that it is to no purpose to haue liued at ease in this world, and that the state of men is not to be esteemed thereby: for that were too fonde a iudgement. And Job sayeth expressly, that although a wicked man haue heaped vp neuer so much, that is too say, put the case that in this life a man had all that euer were possible to be wished: yet must we not thinke him to be in the better case therefore. And why? For what shall become of him (sayeth Job) when God shall plucke away his soule? The woorde *plucke* sheweth that the death of the wicked is alwayes forcible. Yea truly: although they be as good as rotten in this worlde, so as God suffer them to liue till very age consume them, and they do but droupe half a score yeeres before they die, and although they die exceeding old and full of yeeres: yet are they plucked away. What is the reason? Firste bicause they cannot yeeld themselues to Gods will: and secodly bicause they neuer knew to what ende they were put into this world, that is to wit, to the ende that they should be called away againe vnto God: and much lesse are they sure of the heauenly life and euerlasting heritage that is prepared for vs. Thus do all wicked men want three things: whiche are, that they haue not the skil to obey God, and to suffer themselues to be gouerned by him: they know not the end of their creation, that is to wit, that they were put into this world vpon condition that they should but onely passe through it: and finally they wote not what the heauenly life is, nor that it is the place where wee must haue our rest. And for as much as the wicked haue not comprehended these three things: it is no maruell though they be plucked out of the worlde, and that God is sayne to hale them hence by force, so as they go not to him with a willing minde. Contrarywise, the faythfull being contented to haue liued in his knowledge, departe out of the world willingly, to receyue full fruition of the things that are promised here, and which we hope for. The wicked therefore are plucked away. And yet if we wcy the matter well, it is a thing against nature to be plucked away so. And although the sayde sturdinesse that I spake of, be in all vnbeleeuers: yet notwithstanding, God hath diuerse times inforced the very Paynims to vtter such woordes, as declare vs to bee vnexcusable, if wee shunne death in that wise, and be to much wedded to this present life: And like as a iudge will inforce an offender to confesse what he will haue him, by holding him vpon the racke: Euen so (as I sayd afore) God hath as it were by force wrested

a confesion out of the Paynims, to shewe that all suche as die not willingly and with a quiet heart, are as monsters that turne nature quite vpside downe. There is a Heathenman that neuer heard one woorde of good doctrine, who when he was tolde of the death of his sonne, answered, I know that I begate him mortall. Lo here a confesion made by a Heathen man, which is ynough to condemne the whole worlde. It is asmuch as if he had sayde, sith that God hath set vs here: it behoueth vs to wayte after what sorte it pleaseth him to dispoze of vs: so as if he list to take vs hence, we ought to acknowledge that our lyfe must bee subiect to his will. Another Heathen man sayeth, Beholde, I am in this worlde, as if I were sette too be a watchman in a castle, or as if it were sayd to a souldier, come hither, go thither: so hath God set vs here in this worlde with condition to call vs hence when he listeth. The Heathen men that haue spoken after that sorte, are too sufficient witnesses to condemne all such as will replie to set any colour vpon their lewde affections in that case, and to excuse them. And furthermore (as I haue sayde already) lette vs marke that those Heathenmen spake not so, but by constraynt of God: which thing was done, to the ende that wee should haue our condemnation written and pronounced by them, if wee agree not too his will. But now what is to be done? If wee will dispoze our selues to die willingly, and go to rest our selues in God: lette vs learne to knowe the vices that hinder vs, and the remedies to redresse them. Then firste of all lette vs learne to submit our selues vnto God, and let vs not bee so frowarde and madde, as to wishe to exempt our selues from the subiection of him that created and shaped vs.

Beholde, the firste thing wherevnto it behoueth the faithfull sort to apply the selues, is to acknowledge to what end wee be created and shaped. Beholde, God hath all foueraine dominion ouer vs: therefore it behoueth vs to submit our selues vnto him, and to dedicate our selues so wholly too his seruice, as wee may bee alwayes his, bothe in life and death. When a man can so submit himselfe to God with all reuerence and lowlinesse, and so renounce himself as to say, it is meete that thy Creator should haue the vpper hande of thee, and bee thy mayster: that is a good beginning. Truly this lesson might hold vs tacked three dayes, yea and three moneths too. But it is ynough for vs if wee knowe the effect of that which I haue touched, that euery man may thinke vpon it at leysure. Yee see then that the firste lesson which it standeth vs in hande too muze vpon if wee minde to liue and die quietly, and not to bee plucked out of the worlde by force and violence: is to submit our selues to Gods good will. And the seconde is, that wee knowe to what ende and intent wee bee put into this worlde: for without that, are wee not as brute beastes? An Oxe knoweth not wherefore God created him, nother do all other beastes also. But man cannot bee excused. For he hath wit and reason, and God calleth him further than the worlde, to the intent he should knowe that this lyfe is but a wayfaring. The brute beastes knowe not what death is till menne haue brought them to it, and cut their throtes, or till they die of some mischaunce. Then doo not they discerne betweene lyfe and death: but men haue the vnderstanding thereof: yea and our Lorde doth dayly set mirrours of our frayltie before our eyes. Nowe if wee thinke not vpon them, I pray you are wee not tootoo brutch? Nay, which woorse is, the brute beastes muste condemne vs. For although an Oxe know not wherefore he is created: yet doth he still followe some order of nature. Why holdeth he downe his hornes and boweth his necke to beare

the yoke, but bycause our Lorde hath giuen him his les-  
 son without will and without vnderstanding, so as the  
 poore beast hath an inclination too do that which is his  
 ductie? And is it not a shamefull thing, that men in the  
 meane while are more stubborne than Oxen, Horses, or  
 Asses? So then lette vs learne wherefore God hath set  
 vs in this worlde, and to what purpose we liue here: that  
 is to wit, to the ende wee should knowe that wee bee set  
 here but as in a iourney, and that wee be lodged and sus-  
 teyned here on earth at Gods colte, and that therefore  
 wee must hang wholly vpon his grace, feeling him to be  
 our Satiour and father, according as he sheweth him-  
 selfe towards vs by his doings, when wee bee giuen to  
 serue him. Thus then yee see the second poynt that wee  
 haue to beare in minde, if wee purpose to die willingly,  
 and not to bee plucked hence by violent force of Gods  
 hande. There is a third, which is the chiefest of all: and  
 that is the heavenly life. For death is alwayes terrible to  
 vs of it selfe: and we cannot but be afrayde when a man  
 doth but speake to vs of it, and wee be stryken with some  
 astonishment if wee do but thinke of it. And therefore  
 Sainct Paule sayeth, that we desire not death, and that it  
 is impossible for a man to bee brought to desire to die:  
 we shunne it as much as is possible. And why? For God  
 hath imprinted a feeling in vs, that death is a curse and as  
 it were a disseating of nature, and a chaunging of Gods  
 order from that which it was before man sinned. So  
 then, wee cannot but shunne death, euen bycause it is  
 contrarie to our fleshe, and the terror thereof disinayeth  
 vs by reason of the knowledge that God hath giuen vs.  
 And therefore Sainct Paule in the forealledged chapter  
 sayeth, that wee desire death, not in respect of it selfe, but  
 bycause we know that as yet we are but as it were in tra-  
 sitorie dwelling places. VVhat is our bodie? It is so cor-  
 ruptible a thing, that the leaues of a tree are not so soone  
 rotten as wee bee. But wee knowe that there is a house  
 prepared for vs, and that when we be restored to the hea-  
 uenly glorie, wee shall be lodged, not as in a little shedde  
 vnder leaues that are soone rotten, but in an euerlasting  
 house that is full of glorie. Seing then that wee knowe  
 that God calleth vs to so happie a life, and giueth vs as-  
 surance of it in our Lorde Iesus Christe: wee neede not  
 to shunne death, sith that thereby wee enter into the full  
 possession of our saluation.

To be shorte, wee come not to death as the vnbeleuers  
 do. The vnbeleuers say, I knowe not whither I go. If  
 they haue any opiniõ of the immortalitie of their soules:  
 eyther they mulde needes be dismayed at it, when they

know that God shall be their iudge: or else they shall be  
 fotted in such wise, as they shall thinke there is no better  
 lyfe than this. But for our part, it behoueth vs to knowe,  
 that God hath created vs after his owne image and like-  
 nesse, to the intent to gather vs vp to himselfe, and that  
 we should be sure that he will do it, if wee referre our  
 selues wholly vnto him, following the example that our  
 Lorde Iesus Christe sheweth vs. Father (sayeth he) vnto  
 thee do I commend my spirite. Then lette vs learne to  
 say freely vnto God, Lorde I yeelde my soule into thy  
 handes. Thus yee see howe wee shall be safe when wee  
 know that God is the keeper of our Soules. Thus yee see  
 how we shall go gladly and with a good will vnto death,  
 bicause our Soules are in Gods keeping, til he knit them  
 to their bodies againe in his coming at the last day.  
 VVhen wee be at this poynt, then to confirme the sayde  
 prayer withall, thou mayst adde, Thou hast redeemed me  
 o Lord God of truth. Lo howe Dauid speaketh: and Ie-  
 sus Christ hath vsed the same, to shewe that it is a request  
 which ought to bee common to all members of the  
 Church. So then, to the ende that we doubt not of Gods  
 receyuing of our soules into his keeping, when we betake  
 them to him vnfeynedly: let vs know that he is the God  
 of truth, in so much that he will not suffer vs to perishe  
 what foeuer befall vs, so we haue the heart and minde to  
 put our selues into his handes.

Nowe let vs fall downe before the face of our good  
 God with acknowledgement of our finnes, praying him  
 to haue pitie vpon vs wretched creatures: and bicause  
 wee be so loth to folowe that, which he sheweth vs, that  
 it may please him to stablish vs in such a zeale by his holy  
 Spirite, as wee may neuer swarue, nor be turned from the  
 right way wherein he shall haue once set vs. And for as-  
 much as so long as we liue in this worlde, we be inclined,  
 yea and giuen vp to many vices and imperfections: let  
 vs pray him to graunt vs the grace to resist them in suche  
 wise, as he may bee glorified by our confessing of his  
 name, whither it bee in lyfe or death: and that in the  
 meane whyle wee may bee knitte to him by fayth and  
 hope, so as wee may perseute therein to the ende, and  
 vntill he haue gathered vs into the euerlasting heritage  
 which is purchafed for vs by our Lorde Iesus Christe.  
 That it may please him to graunt this grace not onely  
 to vs, but also to all people and Nations of the Earth,  
 bringing backe all poore ignorant soules from the mis-  
 erable bondage of error and darkenesse, to the right way  
 of saluation, for the doying whereof, it may please him  
 to rayse &c.

*The xcix. Sermon, which is the third vpon the xxvij. Chapter.*

8. VVhat is the hope of the hypocrite vwhen he shall haue heaped vp, and God shall haue plucked avay his Soule?
9. VVill God heare his crye vwhen trouble commeth vpon him?
10. VVill he set his delight on the Almighty? vwill he call vpon God at all times?
11. I vvill teach you vvhat is in the hand of God, and I vvill not conceale from you vvhat is vvith the Almighty.
12. Behold, ye haue seene all thesethings, and vvhy do ye vanishe avay in vvanitie?



**W**E sawe yesterday, that if wee will  
 iudge of the state of men, we must  
 not rest vpon this present life, but we  
 must go further: for if we looke no  
 further than to the life of man: we  
 shall see that it is but as a shadowe,  
 and alldough it were graunted that

he had all his own hearts desire, so as God would giue him  
 whatfoeuer he wold wish: what were al that but a smoke  
 that passeth away out of had? Therefore it behoueth vs to  
 come to the hope that Iob speaketh of here, that wee may  
 haue skill to discern whether a mäs life be happie or vn-  
 happie. And he bringeth vs purposely vnto death declaring  
 that sith the vnbeleuers or despisers of God are plucked

out of this world by violence : it behoueth vs to cōclude, that they be all vnhappy, and that the pleasures, riches, honour, and such other like things which they haue, are but deceytfull vanitie, and we must not busie our heades about them. Therefore when a man liueth after such a fort in this world, as he knoweth himself to be in Gods hand, so as he reisteth and repofeth himself vpon his goodnesse, and therewithall is readie to remoue hence as oft and whensoever God shall call him, assuring himself that his euerlasting abiding place is not here but in heauen : then is he in the case that he may be deemed a happie man. But as for him that regardeth not God, ne trusteth in his goodnesse, ne knoweth himselfe to be in his keeping, but woulde fayne dwell euer in this worlde, and cannot bee gotten hence but by force and constraint : although such a man haue all that he can wish for a time : yet is he but a wretched creature. And for the better cōfirmation of this matter, Iob addeth as now, *That God will not heare the wicked when they pray, no not euen in the middes of their distresses.* This deserueth to be well marked. Iob sheweth wherein the chiefe weale that wee can haue or wishe to haue consisteth, namely in hauing recourse vnto God, and that he be mercifull to vs to succour vs at our neede. Let vs put the case that a mā had al things else that could be imagined, and yet wanted this : surely all the rest were nothing woorth, but shoulde bee turned into his bane. VVhat if a man laugh, what if he liue in ioy and pleasure, what if he haue goodes ynough and to much, what if all men honour him, and (to be short) what if he seeme to be a Petigod here bylowe as in a Paradise? yet if he haue not this priuiledge of resorting vnto God, with full beleeffe that his resorting to him shall not be in vayne, but that his requestes shall be graunted : all that euer he can haue besides, shall bee but a curse to him, and an increace of his decay. Then lette vs marke well, that it is not for nought that Iob bringeth vs here to the principall poynt of our whole life, as in respect of the weale that wee can wish : which is that God shoulde be at hand with vs, and that we should resort vnto him : that he should heare vs, and that wee should obteyne our requestes and be ayded at his hande according to our neede, and as he knoweth to be conuenient for our welfare. And this is not done here onely : but if we looke vpon the whole doctrine of the holy Scripture, we shall see that men are alwayes vnhappy if God looke not vpon them, and bee readie to heare them. True it is that wee conceyue not so much : by reason of our great dulnesse : but surely if wee had but one sparke of good vnderstanding, there is none of vs but he should perceyue, that this doctrine is totoo true. So then let vs open our eyes, and learne to inioy this happinesse, and know wherevpon the same is chiefly grounded, so as we may vnderstand, that if we haue not God so favorable vnto vs, as wee may resort vnto him with assured trust and certaintie that he will be readie to help vs at our neede : we be totoo wretched. And furthermore if we be in so good case, as that we can haue recourse vnto God : there is nother affliction nor miserie, that can hinder vs from being happie. For beholde, the remedie that ought to suffice for all our miseries, is that God promiseth to strengthen vs vp when we be as good as beaten downe, to deliuer vs in time cōuenient yea and to turne all our miseries to our welfare and saluation, so as they shall become as many furtherances to helpe vs forewarde to the euerlasting lyfe, and he will make vs perceyue that he sent vs nor any thing, which was not conuenient and behoouefull for vs: Such promises serue to asswage our sorowes : and moreover, every one of vs may glorie in them, according also as S.Paule speaketh in the fifth to

the Romanes. For vnder the peace that he maketh mention of there, is comprehended that which Iob speaketh here. VVe ca haue no peace with God except we be sure of his loue, so as the gate be open for vs to haue access vnto him. VVhen we haue that once (sayeth S. Paule:) we be sure and fully persuaded that wee be the children of God, so as wee may glory of the euerlasting heritage which he hath promised vs. This in effect is al that Iob ment here by saying, will God heare the prayers of a wicked man? yea though he call vpon him in his trouble? But here it may be demaunded, howe it happeneth that God refuseth a man that calleth vpon him, seing he hath promised that he will alwayes be inclined to succour vs, yea and that he will not tarie till he be intreated, but will preuent our sute : or at leastwise we be sure that as soone as we open our mouth, God will be readie to succour vs, as he sayeth by his Prophet Esay. Howbeit in the other sentence that I touched afore, it is sayd, I will heare them before they crie: But here we see a threate which is cleane contrarie, which is that although the wicked haue their recourse vnto God, & desire him to haue pitie vpon the: yet will he not heare them. The solution is very easie, if we wey wel what is sayd in the Psalme: namely that God is neere vnto all such as call vpon him in truth. There the Prophet sheweth, that many seeke God, howbeit faynedly. By reason whereof we be conuincd, that there is none other meane to rid vs of our miseries, but only that God should take vs to his mercie and be pitiful to vs. The very vnbeleeuers do cal vpō God without regard of him, notwithstanding that they haue mocked at the religion, and at all things that are spoken to vs in the Scripture concerning Gods prouidēce, and the mercie and grace which we must looke for at his hand. Therefore if they be pinched with aduersitie, they crie out, alas my God. And what is it that driueth them therevnto? Euen their mother wit. So the hypocrites and despyzers of God may well haue some forme of praying. Not only to pray from the teeth outward while their minde is otherwise occupied : but oftentimes (as men may perceyue) euen with some hartie affection (for they be forced to it:) but yet is it not in truth. For they haue not the knowledge to say, my God calleth me and allureth me to him, and I shal not be disappointed in cōming to him. Seing it is his pleasure to reckon me in the number of his children: I will go to him, not vpon a foolish rashnesse and presumption, but with obedience to the voyce of my God, trusting to his promise. The hypocrites cannot speake that language : and therefore they haue no truth in them. For it stādeth them in hand to haue sayth, and sayth dependeth vpon Gods promises, which the vngodly neuer tasted of. Againe, we ought to haue a feeling of our miseries, so that whē a mā approacheth vnto God, he must be abashed in himself, he must be sorie for his sinnes, he must hate himselfe, and he must acknowledge himselfe to be exceeding wretched. But the wicked and hypocrites haue none of all this. Although then that they haue their mouths open to call vpō God : yet dou they but vnhalow his holy name, bicause there is no right meening in them. And therefore they fulfill that which the Prophet Esay sayeth in his nine and twentieth chapter : which is, that they preace vnto God with their mouth and their tung, but their hart is alwayes a great way off. So then let vs marke well, that when our Lorde sayeth and auoucheth, that he will heare all such as call vpon him : he meeneth that their prayer must proceede of fayth, and men must haue bethought them well of his promises aforehand, thereby to take boldnesse to come vnto him : and yet that therewithall they must acknowledge themselves to be as they bee, that is to witte, forlorne,

Esay. 65. d. 24.

Psalm. 145. d. 18.

Esay. 29. d. 13.



forlorne, damned, and destitute of all goodnesse: and this must we be throughly perswaded of, to the end that wee may resort too the fountaine of his goodnesse and grace. Now can wee not thinke it straunge though God put backe the hypocrites and wicked me whē they come vnto him. For they come not with a willing minde, nor with a pure affection, but they would faine shun God if it were possible. Howbeit for asmuche as they cannot shift themselves from him: they come too him by compulsion. But what a comming is that: Therefore whē we pray vnto God, let vs learne to offer him freeharted sacrifices, and let vs come to him with a willing mind: assuring ourselues that without him we be destitute of all that we haue neede of, and of all that pertaineth to oure welfare. Furthermore, let vs not doubt of his fauoure and mercie towards vs, seeing he hath promised vs them: but let vs always beleue that he is euer redy to receyue vs, and will not be deafe to our desires when we come to craue them at his hand. Lo how we shal be herd at gods hand. And Iob setteth downe purposely, *When trouble commeth vpon the hypocrite*: by cause that then we knowe and feele how auaylable our prayers are, and what frute they yeld vs. True it is that God sheweth his goodnesse towards vs euery minute of an houre: and although we perceiue it not by and by, yet doth he preferue vs from the miseries that hang ouer our head, & putteth his hād betwixt vs and them. So then, we cannot but be acquainted with gods grace in the time of prosperity, and know that wee bee maintained by the same: but yet haue we not so certaine and euident experience of his fauoure and help, in prosperitie, as in aduersitie. For whēsoever miserie pincheth vs, and death threatneth vs, we haue the wit to discernē that we were forlorne and foredone, if God shuld not step before vs to reskue vs. And in good sooth how should we be troubled, if we had not that consideration: Ye see then an euident demonstration, that God hathe had pitie vpon vs. And so, affliction is the thing wherein God sheweth himselfe cheefly to be our sauiour. And heere ye see why it is said in the Psalme, Thou shalt call vpon me in the day of thy trouble, and I will heare thee and thou shalt glorify me. But is it therefore to be said that we must not seeke vnto God, but when we be in necessitie and at the last cast: No: for we should be too retchlesse if we shuld tarrie til such constreint came. Then behoueth it vs to call vpon God at all times, as shall be shewed anone. But yet doth our Lord prouoke vs by scourging vs, and in so doing hee correcteth oure slouthfulnesse, and quickeneth vs vp to com vnto him. It is expressly said, that that is the time wherein wee must call vpon him, and that that is the very due and conueniente season, according as it is said in the two and thirtieth Psalme, that the righteous shall seeke God in due time: that is to say, when their aduersitie presseth them. Not that we haue not occasion to do so continually: but by cause wee haue more occasion then, than at any other time. And heereby we be warned, that whensoever wee be pinched to the vttermost, so as we can abide no more: we must not faint, but rather take courage to come vnto God, knowing that he allureth vs, not only by worde of mouth, but also by his doings: and that hee not onely reacheth vs his hande and willet vs too take it: but also doth as it were draw vs by force, by reason of the greatesluggishnesse that is in vs. Lo what we haue to marke in this streine.

Now heerewithall let vs vnderstand, what is the frute of our faith. It is, that in all our aduersities wee be righte happie, and that all the curses which God sendeth vpon me for their sinnes are turned to our welfare by meanes

of faith, when we pray vnto God, and haue our recourse vnto him. And why: For in the middes of our troubles hee sheweth himselfe our Sauioure, and maketh vs too feele that hee is neere at hand with vs. After that Iob hath said so: he addeth, *that the vngodly will not delight in the Almighty, nor seeke alwayes vnto him*. VVhē he saith that the wicked man will not seeke alwayes vnto God: it is a confirmation of that which hath bin touched already: that is to wit, that wee must not only pray when we can none otherwise do. but also that we must do it ordinarily, as in very deed we cannot passe one minute of an houre without Gods help. And surely the fauoure that we looke for at his hand, consisteth not only in deliuering from death when we be as good as at the pits brim: but also in preserving vs and in turning away euill from vs. For we see that in this life we be continually beseeged with a hundred deaths, and the miseries whereto we be subiect, are without number. God therefore must be faine to gard vs, and to be our wail and bulwarke, according also as he saith by his Prophet Esay, that hee is our fortresse and shield, and so is he also named oftentimes in the Psalms. Ye see then how wee ought to call vpon God, not only when hee toucheth vs, and smiteth as it were with hard strokes vpon vs: but euen when we be at our ease and rest, and perceiue no daunger toward: euen then (say I) behoueth it vs neuertheless too consider, to how many miseries our life is subiect: that being perswaded that wee cannot escape them excepte God preferue vs, we may runne vnto him and say, Alas Lord, keepe vs thou vnder thy protection, and by thy providence make vs able too passe through so many deaths which hem vs in round about. And this must bee done bothe euening and morning. Moreouer we knowe: (without going any further) what temptations affayle vs dayly. And therefore when we pray vnto God, it must not only be that hee should preferue vs from the dangers wherein we are concerning this present life: but the cheefe poynt is, that hee should reach out his hand too deliuer vs from Satans temptations, and not suffer vs to fall into euill, according as there are deadly downefalles whereinto we may tumble euery minute of an houre, if we be not hild vp by his power. So then let vs marke what neede: the faithful haue too bee so defended and shielded by Gods hand. For when Satan cannot ouercome vs on the one side, he vnclinneth vs anew both before and behind, and he assaulteth vs well at one side as on the other, and as well aboue as beneath. He hathe so many fyris and burning darts, that he would wound vs to the death, were it not that God doth defend and preferue vs. So the it is not ynough for vs to pray only once a day, or when the neede it selfe constreyneth vs: but it standeth vs in hand to do it continually, and to make an ordinarie exercise of it. And thus ye see why it is sayde, *that the wicked prayeth not at all times vnto God*. But there is yet one poynt more which wee ought to marke well. For Iobs intent is to do vs to witte, that whereas the wicked man dothe nowe and then make countenance too pray, yet doth hee not continue in that mind, he proceedeth not constantly and after one continuall rate. And heere ye see wherein the prayers of the hypocrites differ from the prayers of Gods children. For an hypocrite, without examining of his owne hart, will wel ynough do the same thing that Gods children do: to outward sighte hee will pray vnto God, yea and hee will acknowledge that hee hathe neede to do so. But if the least temptation in the world light vpon him, hee fretteth with himselfe and meddeth no more with calling vpon God, but grunteth againste hym, and someth vp such rage, as hee

Hh.

sheweth

Esa. 26. 4. 1.

Psa. 18. 2. 3.

28. 7. 8. 31.

4. 4.

Psa. 50. 1. 5.

Psa. 32. b. 6.

knoweth well that hee nother depended vpon God before, nor trusted in him, nor sought him with a right-meaning mind, and that al was but counterfetnesse. Thus ye see how the hypocrisie of the faithlesse is discovered, when our Lord handleth them not after their owne liking, but holdeth them shut vp in some distresse. For the they fret and fume against him. But contrariwise if god scourge the faithfull man that hath prayed to him in his prosperitie and in the time of his rest: he ceaseth not to hold out still, in beseeching him too play the surgion in healing of the wounds that he hath made. To be shorte, Gods children continue in prayer, and haue the sayde perseuerance or holding out, in somuch that although God afflict them, and seeme to turne his backe to the, and to be deafe to their requests: yet neuertheless they hold on still, and neuer giue ouer cleane. Contrariwise, if God graunt not the faithfull their request as soone as they pray vnto him, if he pleasure them not by and by, if hee perforce not their desires without delay: they thinke they haue lost their time. And so we see that the fashion of praying aright, is first, not to tarrie till extremitie compell vs: but rather to be doing a forehande as neede is that we should, praying God to preuent vs with his graciouse goodnes. Take that for one point. Ageine, if we be in trouble and distresse: let vs not cease to pray, as well as if we were in prosperitie. For although God seeme not as then to fauoure vs, but rather to be an aduersarie and an enemie vnto vs, by the estimation of our fleshly vnderstanding: yet behoueth it vs to exercise our faith in calling vpon him: and whereas it may seeme too vs that we haue not auayled awhit by praying, but rather that God is deafe to our requests: yet notwithstanding let vs hold on still, and not leaue off. But when we haue sighed and sobbed to day, if we feele no assuagement by it, let vs retourne to the same remedie again tomorrow. In good faith, ye see that although a sick person perceiue not that his Phisition hath done him good at the first: yet will he not cease to beleue his counsell still. And is it meete that we should put more trust in mortall men, than in our God: So then, let vs wey wel this saying that is set downe heere for praying continually vnto God: and let vs thinke, that it is to no purpose for vs to go too god at starts, to desire him to haue mercy vpon vs: but that we must doo it diligently, and euery man stirre vp and taske himselfe to it both euening and morning, saying: VVhat? wretched creature, sleepest thou heere? Knowest thou not what neede thou hast that thy God shuld ayde thee? And againe, if we be afflicted, and suffer aduersitie: let vs not cease to call vpon God, nother let our hearts faile vs, assuring ourselues that our afflictions shall turne to our welfare and soulehelth. But let vs hold on, all the days of our life, yea & let our holding on be such as we may be importunate, according as our Lord Iesus Christ sheweth vs in the parable, where he exhorteth vs to pray without ceasing, although God shew not by effect at the first, that he heareth vs. But there is yet further, *that the wicked man will not set his delighte in God,* which is a notable saying, and conteyneth a good lesson. For heere Job putteth a difference betwixte the pleasure or ioy that Gods children and the faithfull sorte haue: and the pleasure which the faithlesse take. Hereby we vnderstande, that all skorners of God, all maliciouse persons, and all looce liuers, (although they seeme to be the happiest folke in the whole worlde) are vnhappy, and there is nothing but wretchednesse in them. On the contrarie part, although the children of God be taken to be forlorne, wretched, and as it wer damned creatures: yet are they right happy because they set their de-

Luc. 11 a. 5.  
18. a. 1.

light in God. Thus see we a sentence right worthy to be well marked, and to be called oftentimes too remembrance. There is none of vs but hee desireth to haue ioy: and yet in the meane while we know not what the true ioy is, nor wherein we ought to take it, nor wherevnto we ought to referre it. And that is the cause why the ioy of this worlde is cursed by the mouthe of Gods owne sonne, who saith: wo be to you that laugh. And why? VVill God haue vs to be always sad? Is God greeued and offended that we should make any mirth? To what purpose serue the texts where it is said that God would faine haue men to be merrie, and giueth them wherewith to be merrie? For he not only voutsafeth too giue them nurishment and sustenance: but also giueth them abundance wherewith to be merrie. How commes it to passe then, that our Lord Iesus Christ curseth the laughter of the world? It is because men besotte themselues in their mirth. And what is their ioy? It is a cleane forgetting of themselues, and a turning away from God, according as we see that most men cannot bee merrie, vnlesse they thrust God a good way off, and runne riot, and gyue themselues to such superfluitie, as there remaineth no more wit nor reason in them. For somuch then as men do so passe their bounds, needes must their mirth be cursed. To bring examples heereof is neede as now: would God the thing were not so much knowne and practised as it is. But what? There is not that man of vs all, that findeth not the same vice in himselfe. For if there bee any talking of God, we would fayne that it were quickly at an end. I say [it were il with vs] if our Lord made vs not to feele the sweetenesse that we find in him. For he that hath once tasted of that, can neuer haue his fil of talking of God, but will preferue the minding and musing vpon God, before all the pleasures in the world. But as for those that are giuen to vanities, they stand vpon thornes till they bee gone, when there is any speaking of God. And why? For that is a melancholike matter too them. And truly wee see, that both in feasting and in talking, and in suche other like thinges, it is but a trouble too the whole companie to haue mention made of God. Therefore let vs not thinke it straunge, that God pronounceth this horrible curse against the mirth of the world, seing it is so froward that it runneth quite out of square from the righte way, and keepeth not itselfe within any boundes, nor can be merrie but in all wantonnesse and disorder. So then let vs come backe to that which is said in the Law. Thou shalt be merrie in the presence of thy God. This lesson of being merrie in the presence of God, is of great importance. And it cannot bee done, without acknowledging, that al the good thinges which we haue, do come of him, and that he giueth vs them, too the intent that wee should take him for our father, and yeld him thanks, acknowledging him too bee the fountaine of all goodnesse, and that wee oughte too sticke vntoo him. To be short, they that reioice in the presence of God, sticke not too creatures, nor to any of all these corruptible thinges, but doo knowe that it behoueth them too impute all thinges too Gods fatherly goodnesse, and too receiue the benefytes which he bestoweth vpon them, as a confirmation of hys loue and fauoure. Thus ye see what it is too bee merrie or too reioyce in the presence of God. Contrariwise howe fare the vnbeleeuers? As I haue shewed already, They cannot so muche as laughe or bee merrie, but they muste as it were separate themselues from God, and turne their backe vpon him, yea and quite and cleane forget him. But suche manner of mirth is cursed. And so wee see nowe what Iobs meening is.

Luc. 6. d. 25

Deute. 12. a.

7. b. 18.

Psal. 104.

b. 15.

Deu. 12. a. 7.

c. 18.

For

For he iudgeth of mens happineſſe as he ought to do, he reſteth not vpon the things that are ſeene: for it hath ſo falſe out, that the very heathen men could ſkill to ſay of this imaginatiue happineſſe, that it is like a fayre picture. Looke me vpon an Antike of timber, it is well guilded ouer, and it glittreth maruellouſly: but within it ſhall bee eaten with moles or other wormes: euen ſo is it with all the braue laddes of the world, which laugh at God, to ſport the ſelues withall. For they may well haue both credite, and riches, and pleaſure: and they may be thought to haue the happieſt life of the world: but in the meane while they be worne eaten within, and their wicked conſcience playeth the hangman, and ceaſeth not too torment them, ſo as they wote not where they be. And for ſomuch as they cannot call vpon God, they muſt needes be without hope of mercie, and without certaintie too ſtay vpon, and alway in feare, bycauſe they knowe not how long they ſhall abide in that plight. To bee ſhorter, they muſt needes be as blocks and brute beaſts. But on the contrarie part, ye ſhall ſee the faithfull ones merrie euen in aduerſitie. For when we haue caſt our eye vpon God, and behild his fatherly countenance towards vs: this only ſaying will comfort vs, wherein he aſſureth vs that he will not lay more trouble vpon vs, than we ſhall be able to beare, but will giue vs a good end of all oure aduerſities, and that when wee ſhall haue indured them patiently, wee ſhall feele that they haue profited vs too our ſaluation, bycauſe it was expedient and profitable for vs to be chaſtized at the hand of our father, too the end hee mighte draw vs away from the vanities of this world. Now we ſee that which I glaunched at afore: that is to witte, that although the faythleſſe haue all things that men are wont to wiſh: yet is it but vanitie and lea-  
zing: and contrariwiſe that although the faithfull be oppreſſed with many aduerſities, yet they ceaſe not to bee right happie, bycauſe they call vpon God, and are able to reioyce in him, for ſomuch as they know themſelues to be in his fauoure, and that hee chaſtizeth them after ſuch a ſort, as he turneth all things to their welfare. And heerewithall let vs beare in mind, in what manner men ought to be merrie, as hath bin ſaid afore. True it is that our Lord giueth vs cauſe and occaſion of mirth, in that we haue bread to eate, and wine to drinke, and other be-  
neſyts neceſſarie for this life. For there are diuers ſortes of the liberalyrie that God beſtoweth vpon vs: as when he giueth a man iſſue, when he ſendeth him goodes, and when he maketh him to proſper in ſuch other like things: behold, it is alwayes a matter to be glad of. But after what ſort muſt wee be glad? Euen as in the preſence of our God, as I haue alledged afore. Would we then bee merrie in ſuch wiſe as God ſhould bliſſe our mirth, and like well of it, and that it might be as it were in his ſight? Let vs haue an eye vnto God, and acknowledge ourſelues to be beholding to him for all our goodes, and honoure him for them. Furthermore let vs haue ſuch a longing after him, as we may learne, not too beate oure braynes about theſe preſent things, nor to ſet our hartes vpon them: but to aſſure ourſelues that this world paſſeth away, and that wee ourſelues muſt paſſe away too, yea and that right ſwiftly, and therefore not to tye ourſelues to them, but to go ſtill foreward vnto God as too the very end of our race. Now Iob addeth immediatly, *That he will teach them what is in the hand of God, and what is with the Almighty.* Yea and he addeth, that his freends were very vnwittie, ſith that they had ſeene all thoſe things, and yet neuertheleſſe did ſpeake ſo aukly, according as we haue ſeene before. But Iob hath already put a ſufficient difference betwixt Gods children and the

vnbeleeuers, ſhewing that wee ought not to deeme any manſlife vnhappy for the outward ſhew that appeereth for a day or twayne, or for a little time: but that we muſt enter innermore, and ſearch what is in the harte, yea & we muſt come to the hope that is in them at their death, and looke whether while they may liue heere, they bee ioyned vnto God, and call vpon him and flee to him for refuge, and yeeld themſelues wholly to him, and reioice in his goodneſſe: and whether that at their death they be able to committe themſelues to his keeping, and to be-  
take their ſoules to him, beleeuing that they be ſafe when they be in his hand. For theſe are they that are happy. Contrariwiſe, ſuch as are eſteemed to be honorable, ſuch as are in authoritie, ſuch as liue in delight and pleaſure: ſuch are alwayes vnhappy, bycauſe they ſeparate themſelues from God, who is the wellſpring of all welfare: and when they come to death, they truſt not in him, but are as it were haled away by force, whereas they oughte too put themſelues quietly into his hands. Iob then hath ſufficiently diſtinguiſhed all theſe things already, but yet his intent is to confirme his matter better. And therefore he vſeth this preface, that he will ſhew what is in the hand of God, and what is with the Almighty: and hee continueth ſtill the ſame matter which hee delt with before: which is, that if we intend to iudge rightly, we muſt not reſt heere by low: but we muſt paſſe beyond the world by faith, and looke vpon Gods iudgements after another faſhion. For behold, the thing wherein Iobs counterparties were deceiued, is that they iudged after the preſente ſtate, and would needes reſt vpon theſe inferioure things. Iob therefore ſheweth, that it behoueth vs to go too the hand of God, yea and to marke that his iudgements are ſecret: as if hee ſhould ſay, ſuche as reſt only vpon this world, and caſt no further but how things are diſpoſed preſently: ſhall alwayes haue an vntoward and miſordered iudgement. And why? For our Lord calleth vs to him, and telleth vs that although hee execute his iudgements in part, and diſcloſe them to vs after ſuch a ſort, as we may perceiue ſome incling of them: yet doth he reſerue many things in his owne hand ſtill: like as a prince will not diſcloſe all his minde at once, but will publiſh ſo muche by proclamations, as he knoweth to be expediēt for the gouerning of his people. Alſo a man in his owne priuate houſe will ſay ſo much as ſhall be for the good ordering of his houſhold, and keepe the reſt to himſelfe which is not neceſſarie to be declared. Now if mortall men take ſuch libertie: what ſhal God do? Is it meete that our Lord ſhoulde ſhew vs all his iuſtice and wiſedome heere, and make all his ordinances knowne and apparant to vs, and keepe nothing to himſelfe? VVhither were that to goe? Now then we ſee what Iobs meaning is. Hee rebuketh the froward pride of men. For that they will needes in-  
cloſe Gods mightie power, rightfulneſſe, and wiſedome within the ſtate of this preſent world, ſo as it might bee diſcerned. But on the contrarie part, no no (ſaith Iob) it is the hand of God that we muſt looke vnto, to know what is in him. And how ſhall we know it? By faith, & not by our motherwit: for we ſhall neuer reach ſo high by that. But by faith we may eſpie, that God reſerueth many things, yea & that he reſerueth the in ſuch wiſe as it behoueth vs to be paciēt when we ſee all things troubled and turmoiled, & to tarry til god make vs to behold the things that are cōcealed from vs as yet. Thus we ſee that the doctrine which we haue to gather of this ſtreine, is in effect that we muſt ſo profit ourſelues by all gods works while we be in this world, as we may be able to apply them to our uſe. As for example, when wee ſee God ſhew himſelfe mercifull in one caſe and rigorous in another:

let vs learne to trust in his goodnesse, and to walke in his feare: howbeit with such regard of his apparant woorks, as we may in the meane while assure ourselues, that hee referueth things to himselfe which are not seene yet. As how? As now good men are afflicted: and although they haue their recourse vnto him, yet hee seemeth not minded to help them. It is seene that the plainmeening forte and such as haue liued without doing any man wrong, are troubled with extremitie, and as it were laid open to the spoile, and God maketh no countenance of deliue- 10 ring them: and that c ntrariwise the wicked sort do triumph and harden themselues in their naughtinesse, bearing themselues in hande, that they may misuse God without feare: and God winketh at all these things. Ne- uerthelesse let vs not be greeued and offended when we see things in such disorder, and that God redresseth the not at the first push. And why? For it behoueth vs to call to mind how it is said heere, that God hath many things in his hand, which he referueth to himselfe. Why dorch he so? Though we know not the cause, yet must we hū- 20 ble ourselues. For all our wisdome consisteth in submitting ourselues too the good pleasure of oure God. Howbeit for asmuch as hee intendeth to exercise oure faith by it, and that we should learne pacience by experience: let vs not refuze to submit all our whole vnder- standing therevnto. Agayne, seeing that God sheweth vs his woorks in part: let vs not be so blind as not too see that which is apparant. For wee neede not too make any far search to get some tast of things: if we list too looke vpon them, there is ynough to teach vs. So then, let vs 30

not shut our eyes wilfully, nother let vs plonder away in vanitie as they do of whome Iob speaketh heere. VVñe God wakeneth vs, let vs be sure that his mind is, that we should so know his woorks, as we might yeld him his due honoure, and not rest vpon present things, but fall too concluding that there is a iudgement which it behoueth vs to hope for, and that there all things shall be brought into their right course. And therefore let vs not vanish away in vanitie, that is too say, let vs not bee turned nor drawn away by worldly things: but let vs recouer oure- selues to the hope that God setteth afore vs, which is, that Iesus Christ will come to gather vs to himselfe, and that wee shall then see howe our trusting in him and in God his father is not in vaine.

But now let vs fal downe before the face of our good God with acknowledgement of our sinnes, praying him to humble vs in such wise, as we may haue our recourse vnto him only, and that for asmuch as it pleaseth him to handle vs so gently, and to make vs feele his goodnesse so many ways, to the end we might be moued to come vnto him: he will not suffer vs to gad after our owne de- lights and lusts, but that when he hath once broughte vs into the right way, we may neuer be turned out of it, so as we may alwayes go forward more and more, till wee be come to the heavenly heritage wherevnto he calleth vs. And so let vs say, Almighty God our heavenly father we acknowledge and confesse according too the truth, that wee bee not woorthye too lyfte vp our eyes too Heauen, to present our selues before thee, nor too pre- sume so farre as that our prayers should be. &c.

### *The C. Sermon, which is the fourth vpon the. xxvij. Chapter.*

13. Behold vvhath is the portion of the vvicked vvith God, and the heritage that the extortioners receiue of the Almighty.
14. If his children be multiplied, they shall be put to the svword, and his offspring shall not be sa-  
tified vvith bread.
15. Their remnant shall be buried in destruction, and their vvidovves shall not vveepe.
16. Though they heape vp siluer as dust, and gold as clay.
17. The righteous shal cloth himselfe vvith it, and the innocent shal deuide his siluer.
18. He shall build his house as a moth, and as a vvatchman maketh his lodge.
19. VVhen therich man slepeth, he shal not gather aught: he shal open his eyes and nothing shal  
appeere.



**I**T should seeme at the first blush, that Iob speaketh another language heere than he had done afore, and 50 that he says and vn-says, and agreth with his counterparties: neuerthelesse we haue seene already that his meaning is not so. How the shal we take the things that he speaketh heere? For yce see, that the cause why he hath striued with those that came to comfort him, is that God doth not alwayes punish me in such wise in this world, as that it may bee throughly discerned and seene by eyesight: and now he holdeth the selfesame opinion that the others haue hild. But lette vs 60 marke, that Iob in this place speaketh not after his owne meaning, but putteth the case that it were as the other haue said at leastwise in part. And surely we shall see in the nexte Chapter, how he ouerthroweth these things, and sheweth breefly that Gods iudgementes are hidden from vs (as he had said heeretofore) and that wee cannot comprehend them: for hee will compare gold and siluer with wisdome. For although that gold and siluer like-

wise be a metall full of droffe, and can hardly be discerned of what value it is of before it be fynd: and although it be hard also to find the veines of it, bycause they bee hidden in the earth: yet are the mines both of gold and siluer found out. But as for wisdome, she dwelleth further of from men, they cannot find hir by digging deepe downward, nor climb so high vppward as to come to hir, vnlesse God giue hir: heereby Iob meeneth, that it is a very harde pointe of wisdome, for vs to comprehend Gods iudgementes, and that wee mulde not make a grounded rule of them, as though wee had the perfect and full knowledge of them here in thys worlde.

So then wee see in effecte, that Iob is not contrarye too hym selfe, ne condescendeth too the talke and doctrine of those that haue hitherto resisted hym: but rather declareth, that that which they haue spoken is partly true, howbeit not atogither, bycause Gods iudgements are not executed ordinarily in this present lyfe, although we haue now and then some signes of them, and that is all. Now we see what Iobs intent is: and it remaineth that wee make oure profite of this doctrine.

¶ We have two things to marke in this sentēce. The one is, that the contents hereof, are a declaration of the punishments that God executeth vpon the wicked, that is to witte, when he listeth to punish them in this transitorie life. And for the other, we haue to marke, that when God thinketh it good, he deferreth those punishments, and referueth them in such wise, as they be not seene at all in this present life: and yet that we must not be out of quiet for it, as though God were asleepe and executed not his office. For hee knoweth wherefore he delayeth. The reason is vnknown too vs, but yet it pleaseth him too doo so, and his will is the rule of all equitie and righte.

Thus ye see the two points wherunto it behoueth vs to bring backe all that is cōteined here. Now as touching the first point, let vs marke (as I haue said already) that it is not without cause that God hath threatned to punish the wicked and the transgressors of his lawe, after such a fashion as they shall euen haue *their portion and heritage with him*. Heereby wee vnderstand, that if men scape vnpunished heere bylow, and no man taketh vengeance of their misdeedes, and of the outrages and extortions that they haue committed: God who is aboue will not misse them. Therefore at length they shall come to their account, and that shall be as their portion or heritage. For although they bee not punished at the firste day, yet will God worke in the end. According too that which I haue declared already, I say, we must not make it a generall rule, but yet shall it fall out so oftentimes. Then let vs learne to haue an eye vnto God in all oure life, and let vs not thinke ourselues discharged whē we be escaped the hands of men, nother let vs flatter ourselues therevpon, as though we had made a faire hand: but let vs haue an eye to this heritage which God telleth vs that he hath preparēd for such as haue liued amisse. Like as the sonne and heire of a man shall not possesse his fathers goodes and lands at the first day, but shall bee owner and master of them in time: so on the contrarie part God pnnisheth not the wicked fort incontinently when they haue offended: but yet is their possession kept for them in the end, and shall be reserued certaine-ly for them, as an heritage whereof they cannot be defeated. Marke that for one point. And now it is said, *That if their children be multiplied, they shall go to the sword, and their offspring shall be ouerthrowen, so as it shall be buried in destruction* without any remedy. By these sayings we vnderstand, that God not only punisheth the wicked & the despisers of his maiestie in their owne persons: but also extendeth the same vengeance euen vntoo their children. Truly we will thinke this straunge to our owne vnderstanding. But it hath bin declared already heretofore, that God may punish the children of the wicked, without doing them wrong. And why? For we are all curled in Adam, and bring nothing but damnation with vs out of our moothers womb. Now then if God leaue vs in oure owne state, all of vs both great and small are already appointed to destruction. If God should rend vp the whole world and plunge it into the bottomlesse pit: might he be accused of crueltie? No: For his gentle handling of vs commeth of his owne meere goodnesse, and not of any desert of oures. Then if he withdraw hys grace from the offspring of the wicked, and to punish the fathers, do wrap their children in the like destruction, so that for somuch as the father hath run further & further into wickednes, his childrē must be faine to fill vp the iniquitie of their auncester, and to haue his punishment cast into their bosome, as the scripture saith: let vs not think it straunge, for God knoweth wherefore hee dothe it.

Jer. 32. c. 18.

Truly if we should stand reasoning after our own imagination, wee woulde thinke there were some reason that he should not do so. But it is a diuelish malapertnes too measure Gods works by our owne reason and vnderstanding. And herewithal let vs beare in mind also what hath bin declared: that isto witte, that all mankinde is foredoone and damned in it selfe, and that God may deale rigorously with them without blame. For our saluation commeth not of ourselues, and when God assur-eth vs of it, he doth it not for our desert or woorthynesse, but of his owne meere mercie as I haue shewed afore.

And so wee see that God ought too bee glorified in the rigoure that he executeth vpon the wicked, when he punisheth them in the person of their children. And it serueth to cast the greater terroure vpon all the despisers of God, when they be threatned that they shall be punished euen in their offspring: like as on the contrarie part, when our Lord saith that he will be graciously and pitifull, to shewe mercie in a thousand generations too such as loue him and obey him: he meeneth thereby to assure vs the better of the infinite loue which he beareth vs. For when wee know that God thinks it not ynough to loue vs and to take vs for his children, but voutsaforth also to call our children for our sakes and fauoure: is it not a substantiall prooffe of his singular goodnesse? Haue we not so much the more cause to reioyce in our God, seeing that he not only receiueth vs to himselfe, but also maketh our Children partakers of the same grace? Furthermore for asmuch as men are dull vpon the spurre, and bow not easly when God threatneth them: it causeth him to say, that when he hath punished them in their owne persons, the same rigoure must be faine too extend euen vnto their posteritie, yea and that euen after their deceasse he wil not cesse to shew how sore he hated and abhorred them, by punishing their offspring. Sith it is said so, needes ought the wicked to be terribly afraide, yea though they were harder than stone. How nowe [may they say] How greate will Gods vengeance bee vpon vs, seeing that euen our children shall be wrapped in it, and that the fragments thereof shall sie to our prosperitie euen after our deathe: If oure issue must perish through our fault: how great and terrible shal our owne destruction be?

Exo. 34. c. 7  
Ier. 32. c. 18.

Thus thē ye see why our Lord doth expreffely threaten the wicked, to punish them euen in their children. It is to the ende that wee shoulde bee touched neerer the quicke with feare, seeing that regne are so dull and hardharted of their owne nature. But let vs come now to that which was touched in the beginning: that is too witte that Gods iustice may be seene, howbeit not alwayes. ¶ Wee see then that the children of the wicked do soone melt away: and if they haue goodes, those wanze away too: and when they seeme to haue wherewith too feede, yea and too fat themselues throughly: men are abashed to see how sodainly it wasteth away, and no man can tell how, but that it is seene to be so. So then if wee looke wisely vpon Gods iudgements, we may well see by experience, that it is not for nought that the scripture sayth, that God will punish the wicked in their offspring. Looke vpon a man that shall haue indured great vnquietnesse and paynes all his life long too gather goodes: In deede hee heapeth vp a greate hoorde, and it shall seeme that his riches shall neuer faile in his successours: and yet all is consumed to lesse than nothing. To whosome or to what cause may suche changee bee imputed? Let vs conclude that God putteth too his hande. ¶ Wherefore let vs not bee blinded when oure Lorde

Ih. iij.

worketh



worketh after that fashion: but let vs learne to take warning by examples, that we be not caried away with couetousnesse, ne imagin that mans welfare consisteth in much gathering: but rather let vs make account only of Gods blissing as of the thing that nurrisheth vs, and wil continue to nurrish our children also. If God reach out his hand to feede vs, it is ynough for vs: let vs pray hym to continue it still: and that in such wise as we may perceiue him to be a louing father, and assure ourselues that he will not faile our children after our decease. But forasmuch as the wicked do take so greate paine to enrich themselues: the riches that they heape vp, shall be an occasion to cast their children into deeper destruction than their fathers. And when they thinke themselues to haue done maruellously well in gathering much: they do but twine the halters that shall draw their children to destruction. For had they made them to learne but some simple handicraft that they might haue walked conscionably: the same would haue bin a good heritage to them. But when they leaue them possessions: they become so blind with them, that they giue themselues to all naughtinesse, and so their riches must needes be an occasion to make them abhorred both of God and mā. For God cannot beare their pride. And men also are prouoked against them, bycause that vpon trust of their riches, they take vpon them to do euery man wrong and anoyance. God therefore is forced to bend himselfe against them. Againe, if they bee accustomed too deyntie fare and dronkenesse, they cannot get out of it: and that is a cause to make them giue themselues ouer to all euill in the end. Now looke as the wickednesse increaseth and augmenteth: so also must Gods vengeance growe whoter and riper. Then let vs marke well, that when wee see such chaunges, and that the goodes which are wickedly gotten by the fathers, are scattered and wasted away in the handes of their children, thereby God sheweth vs, that his denouncing of suche threats is not in vayne. Marke that for one point. But yet therewithall lette vs marke also (as I began to say already) that that is not continuall. For diuers times God taketh away the goodes of the godly and of their children, so as they bee quite stripped. And why doth he so? Euē for some reason that is secret to himselfe, and vnknown to vs. Neuerthelessse we know that the same is for their welfare. For by that meane he intendeth to inure them too pacience, or too take away the occasion of falling asleepe heere bylow, or else (to be short) hee mindeth as it were too minister some purgation to them or to let them blud, bycause he seeth well that the abundāce which they possesse, wold be as a noysome superfluitie to them. VVhen a surgion letteth a man blud: it seemeth too bee to his hurt, and in very deede it is the selfesame way wherby a theefe murdereth a man: but yet the letting of him blud by the Phisition, is for the curing of his disease and for a good cause. Euen so it happeneth oftentimes, that God be-reueth the righteouse men of the goodes and substance whiche hee hath giuen them: or else that hee impouersisheth their children: and his so doing is not to the ende that wee should take it for any punishment: but cleane contrariwise, it is (as I haue said) a purgation that hee v-

seth towards his children: and thereby also hee draweth them backe frō being intangled in these worldly goods, least the same might be an occasion to bring them and all their offspring too destruction. Ye see that the execution of Gods iudgements whereof wee haue spoken heere tofore is not continuall: and therefore wee cannot make a generall rule of it without exception.

But let vs come backe too that which wee haue spo-

ken of so often already: and which shall bee declared in the next Chapter following: whiche is, that Gods iudgements are not always visible so as we might point them out to say, God dealeth always after this manner. So then, whensoever God punisheth any man, be it in hys owne person, or in his offspring: let vs looke well vppon such examples, that we may profite ourselues by them. And if hee winke at others, and punish them not at the firste: let vs tarrie patiently till the day of the Lorde appeere. For so long as we be in this world, wee bee as it were in the nighte, by reason that thinges are so darke. But at the comming of our Lord Iesus Christ, all bookes and registers shall bee laide open, and nothing shall bee hidden any more: and therefore let vs tarrie patiently for that day. Furthermore if God scourge vs, yea euen in such wise as wee may suppose that hee hateth vs, and persecuteth vs as a mortall enimie: yet let vs not therefore cease to humble ourselues vnder him, and too acknowledge the same to be a meane whereby he woulde draw vs vnto him: but let vs suffer him too handle vs as he thinketh good, determining with ourselues, not too be wedded too much to our owne fanisie. For what a thing were it if euery mans life were in his owne hand, so as he might say, I will haue this thing to be thus, and that thing to be so: VVhere wer our obedience? Ageyne let vs consider what wisdome there is in vs too couet the thing that is good for vs. Nay rather, cleane contrariwise, we be tempted to wish the thing that serueth to our vtter vndoing.

Thus then ye see what cause we haue to bridle ourselues, and to put ourselues wholly to the good pleasure of our good God. Now it followeth, *that when the wicked man shall haue heaped vp gold as dust, (as of treasure, apparrell, household stufte and such other things, and also of Lande: ) the righteouse shall cloth himselfe with it.* This may come too passe many a time and often, and when it happeneth, we must not be blind so as we shuld not discern the hand of God to fare the better by it. It is said that a man may well turmoyle himselfe, hee may rise early and go late to bed, & yet shal be neuer the further forward for it, but rather the more backward, except God blisse him: and contrariwise that he gyueth his faithfull ones whatsoeuer is meete for them, euen while they lye asleepe. Lo heere a threate, Lo heere a promise. VVee see it is not for nought that he said so. For he will make the faithfull to prosper: and sometimes he will adauance them in such wise, as that their goodes shall growe betweene theyr handes. Ageine wee see there are a number whiche neuer leaue gathering all their lyfe long, and yet for all that, God ouerthroweth them vppon the sodaine, in somuche that when they haue taken greate peynes, all slippeth away. VVee see it too bee so: but doo wee see it alwayes? No. Then let vs learne too looke vppon Gods temporall iudgements in suche sorte, as wee constreyne him not to do at all tymes alyke. For there is greate difference betwixte the thynges that concerne thys presente life, and the secrete iudgementes of God.

After the same manner must wee iudge of his promises. For there are promises that belong but too the presente lyfe: and wee see not those promises perfourmed alwayes after one rate, but after as GOD knoweth them too bee expediente for vs. As touching the Spirituall promises, that belong too the welfare of our soules, they bee certayne, and it behoueth vs too conclude, that God will neuer disappointe vs of them. So then let vs put a difference betweene the things that concerne this transitorie life, and the things that cōcerne

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the heavenly life and the euerlasting kingdome of God. As for this presente life, wee may generally well looke that God should guide vs in it, and hope that as long as he mindeth to keepe vs heere, we shall be nurished by his goodnesse, and continue alwayes vnder his shadow and shælding: but wee cannot particularly determine, that hee will giue vs abundance of goodes, that hee will graunt vs helpe, that hee will deliuer vs from oure enemies, or that he will help vs by this meanes or that. VVe cannot precisely point vpon any thing: but it behoueth vs to haue our eyes seeled vp: for God will haue vs too be heere as in a battell. But when all is done, we cannot fall but vpon our feete as they say. For all the troubles of this worlde shall not let God from leading vs too the saluation which he hath promised vs, and wherevnto he calleth vs. The like is to be said of punishmets. The curse of God is euermore vpon the wicked (that is certayne) and although they be rich, although they triumph, although they be in credite and estimation: yet are they not able to call vpon God, and therefore they haue no rest in their consciences, but are continually disquietted, nother can they allwage their grieffe by the knowledge of gods goodnesse, for they haue no drop of such knowledge as was declared yesterday. So then although God execute not his vengeance vpon the wicked, to the open sight of the world: yet cease they not to be cursed in the middes of their prosperitie: and as for the last punishment [at the day of doome,] they cannot misse of it, they must needs come to it though they carrie neuer so long. Yea and when they haue liued a long time, in such wise as God may seeme to haue bin fauorable to them, to be willing to follow their lure in all things: the same is farre woorse for them, than if they had bin chastized in the world. For they must be faine to pay a deare shot for the goodes that they haue crammed vp in this world, for their soting of themselves in all riottousnesse, for abusing of his gentlenesse and pacience, and for mocking at him and at his doctrine and at all religion. So then the last punishment whiche God denounceth againste the wicked, cannot misse them. But yet in this world it may wely enough fall out that they shall not be punished at the first dash, at leastwise that we can perceiue. Now let vs come to that which Iob saith. *The wicked (saith he) shall heape vp money as dust.* For God to shew his vengeance the better, suffereth the wicked to enrich themselves after such a sort, as they seeme to be Seagulfes that swallow vp all the goodes of the world. And certesse if a wicked man should neuer prosper: men should not perceiue the punishmente that is spoken of heere, namely that when he is growne rich, and hath gathered much: yet he cannot afterward enioy it. If a man shoulde aske those that take such paine to heape vp riches, what their intent is, O (say they) I cannot tell what may befall me: for I shall grow olde, and I shall haue neede of succour, many ouerthwaris do befall men, I will haue wherewith too help my selfe at my neede: and besides that, I haue children, and I will not leaue them poore.

Lo what their answer is which take so much paynes to enrich themselves. Yea, but in the meane season, whether it be by reason that they restrayne themselves from them (as diuers of them bee so niggardly, as it grieueth them too doo themselves any good, and they dare not helpe themselves with their owne, when they want) or whither it fall out that God snatcheth their goodes out of their hands, (as now and then it happeneth that after he hath suffered them to haue their full scope, he strippeth them quite and cleane of them in one momente, and it is seene that they and their offspring are become

poore, and no man can tell how:) wee see they cannot enioy the things that they haue heaped together. And so we see that this threatning is executed vpon many: namely, that the wicked shall heape vp gold and siluer and moueables, and yet in the end good men shall come to be clothed with them. True it is that bycause Gods children walke simply and plainly, they may want many things, and it may seeme that pouertie threatneth too attach them within a day or twayne: but yet God prouideth in suche wise for them, as they alwayes keepe on their way still.

VVe see then that the godly shall sometimes be clothed with the spoile of the wicked: but yet for all that, what a thing were it to make a certaine rule of it, and to bind God to it continually? VVherefore it behoueth vs to beare alwayes in mind, that Gods iudgements are not euer appaunt and visible to be seene with mens eyes. VVhen we see a wicked man rich, we stumble at it, saying what meeneth this? And when wee see the wicked and the despisers of God honoured: it seemeth too vs that God gouerneth not the world, and that thinges are guided by Fortune. Behold how faith is vtterly defaced, when we go about to meature Gods iudgements by the thinges that wee can presently see with our eyes. And therefore let vs learne too suspende oure iudgements. Verely if God plucke the wicked mens goodes out of their hands: let vs vnderstand that he fulfilleth the threat whiche wee heare spoken of in this place. And if he do not: let vs marke that he reserueth the execution of his iustice vntill the last day, and that he will not bring things to perfection as now, bycause he will nurrish oure hope still, and not haue vs wedded to this world, nor seeke our felicitie heere bylow as in a Paradise of pleasure, but too lift vp our eyes aloft, and to passe as lightly through this world as through a iourney, knowing ourselues too be wayfarers and wanderers in this world, and that therefore it behoueth vs too trauell continually too the heavenly and euerlasting heritage. As much is ment by that which followeth, which is, *That the wicked man shall build his house as a moth, and that it shall be as watchmans Caban, euen suche a watchmans Caban as watcheth the vineyardes.* VVhen the vnbeleeuers and the despisers of God do build, they beare themselves in hand that they shall dwell in them a thousand yeares after their death. For dothe not the statelineffe that is seene in the buildings that are made by the despisers of God, shew that they imagin an immortalitie in this worlde? They beare themselves in hande, that they shall prolong their life by their palaces. VVhen a man hath builded his house to continue for a thousand yeares, hee beleeueth that his house is tied too him, and that he shall by that meanes be renowned. But God scorneth such ouerweening.

For this cause Iob compareth the houses of wicked men, to the houses of mothes. How so? The moth marreth and wasteth all things, to make himselfe a lodging: he eateth cloth, he eateth furre, he eateth all that he findeth, and to be shorte, wheresoeuer a moth lodgeth, it is alwayes too another bodies cost and hinderance, and yet notwithstanding there is nothing but corruption and vermin in his lodging. VVhen a vinekeeper maketh his Caban too watche the vineyardes, it is but for three moonethes: for as soone as the vintage is done, downe goes the Caban: and although no man set hande too it, yet it falleth downe of itselfe. Euen so it is sayde heere, that the wicked men do make them stately houses, and beare themselves in hande that when they haue builded after that manner, they shall dwell in them for euer. But what? VVhat are they themselves? Euen as

a moath, that is to say, they haue nothing but corruption, and that must they beaine to carrie with them continually. Seeing it is so: surely their houses will not continue long. True it is that they shall make a great shewe for a time: but in the ende God will beate downe their houses, so as they shall not abide in them any long while.

Thus see yee a notable iudgemēt that God executeth vpon those that wil make such estimation of themselves in this world. And for asmuch as we see examples thereof: we ought to marke them well, and thereby learne, not to nestle ourselues in this world, nor too build by guile, wrong, and extortion. Let our building be according to the goodes that God hath giuen vs. And let not such as are well housed, besotte themselues in their owne lusts to nestle themselues heere. For let mē nestle themselues vpon earth as much as they list, and yet shall it not barre God from plucking them away. Then let vs keepe ourselues well from making our nest heere bylow: according as it will be said in the nine and twentieth Chapter, that Iob made his reckening that his state should neuer change. But men beguile themselues in behighting themselues such euerlastingnesse, and God also laugheth their fond presumption to scorne. And therefore if the godly be lodged after their owne mind, yet let them count themselues as straungers in this world, and let them be always redy to part hence whensoever it shall please God. And if they haue not the commodities that were too bee wished: yet let them go forward still, and learne to know that God aduertizeth them by eyesight, that this is not the place where they must abide, but that it behoueth them to passe further. Thus thē ye see what we haue to remember when we perceiue that our Lord will not haue men to set their minds vpon the things heere bylow. Therefore let vs trauell the right way where hee calleth vs: and then shall wee bee blissed, then shall euery of vs dwell in rest al the time that he hath to liue, bycause we shall not be trembled with the vnquietnesse which the wicked and the despisers of God haue. Thus much cōcerning that point. And furthermore, although that both we ourselues, and also our houses be nothing but corruption: yet haue we this promise to comfort vs, that when wee bee restored fully to the heauenly glory, we shall haue no more neede of these material buildings heere bylow, eya and that our body it selfe shall be another manner of thing than it is now. But yet therewithal let vs learn also, not to build with snatching and catching and other lewd dealings. For that is the cause why oure Lord doth so destroy the great palaces that are builded, and throw them quite downe. According also as we see the Prophets threatē, that they shall be the dwelling places of shreke Oules, of wilde beastes, of birds of pray, yea and of nightcrowes and wilde woodwards. Our Lorde then doth it not but to auenge himselfe of the robberies and extortions that are committed for the building of great palaces, according as it is said in the Prophet Abacucke that when such as haue bereft other men of theyr goodes do build, there is as it were a quire betweene the walles, so as one wall shall crie out I am builded vpon blud, and another, I of murther. Therefore let the faythfull aduise themselues well when they build, that it bee not vpon goodes wrongfully gotten, if they minde too haue ioy of their dwelling. And therewithall how soeuer the world goe, let them not rest there, to make their nest of it: but let them bee redy to remoue, whensoever it shall please God. Now furthermore it is said, *That the wicked man shall die, and not be buried honourably, and that he shall open his eyes, and see nothing.* This serueth to con-

Abu. 2 c. 11.

clude the matter that hath bin treated of: for Iob meaneth, that it may well come to passe (and so it doth indeede) that the wicked shall stumble, yea euen after hee hath bin aduanced. For the thing whereat he looketh, is that oure Lorde exalteth the wicked, and afterwarde letteth them fall, yea euen a deadly fall. For as touching their death, they are not buried honorably: and agayne, when they looke about them, they find no succoure, but are disappointed of their longing. Here we haue a fayre looking glasse of Gods iudgements, sobeit that wee play not those which held argument against Iob: (that is to witte) that we go not about to inforce God to sette things in their perfect state. For that shall not be done till the last day. Yet in the meane season, it behoueth vs to be warned, to looke vpon Gods hand, as oft as oure Lord ouerthroweth the wicked and beateth thē downe. VVe must not in this pointe seeke any chaunce as the children of this world do, whiche imagine a wheele of Fortune, whereas men are hoysted vp aloft: and afterward let fall againe. For the changes and returnings which we see in the world, are not things that happē by aduenture, but it behoueth vs to father them vpon the hand of God. As howe? Some times hee punisheth them that haue abused his grace, and sometimes hee beareth with them, so as it is not perceiued that he mindeth too punish them: but yet they shall haue so much the more terrible account to make, as I haue touched alrede. Notwithstanding, if we see the wicked fall, it behoueth vs to know, that God did not aduance them without cause, but that the same was to the end that their fall shoulde be the greuouser, euen to breake their necke. Then after they haue bin hoysed vp aloft, God must make them to fall after that fashiō. Furthermore, it is not for nought that their buriall is spoken of heere. For although it bee neyther heere nor there in respect of our saluation: yet are there two things to be considered. The one is, that the wicked do at their deathe desye God and nature, and thinke too prolong their greatenesse and pompousnesse still in spite of nature when our Lorde conueyeth them into rottennesse. Yea euen then do I say the worldly and fleshly men make much more brauerie than in all theyr life afore. For their sumptuouse buriall is to saue theyr memoriall from perishing, that men might speake of it for euer. So thē we see, that the foolish curiositie which the worldlings and vnbeleuers vse in being buried with great pomp, is to continue their pride in despite of God. But God laugheth such presumption to scorne. For he disappointeth their expectation, (in somuch that whereas they purposed to be buried honorably, diuers times he hath giuen them a cleane contrarie buriall. Marke that for one point.

But yet it is also too bee considered, that buriall was brought in by God. It is no inuention of man withoute good grounde: but it is Gods ordinance, too the ende it should be a witnesse vnto vs, of the resurrection and euerlasting life. VVhen men be buried, they are layde vp in the earth as in a store house, vntill they may bee rayfed vp againe at the last day, and so our buriall is vnto vs as a looking glasse of the resurrection. Therefore when the wicked are disappointed of buriall, it is as much as if our Lorde vttered hys curse vpon them after a visible manner, yea euen as well in deathe as in life, according as it is sayde heere. And yet notwithstanding, lette vs marke, that if the wicked bee buried honorably, wee must not bee troubled at it, nor thinke that God hath forgotten hym selfe, or that hee executeth not hys iudgements in conueniente tyme, for wee see what the scripture saith of the rich man: namely that he was buried. And

And what sayeth it of Lazarus? There is no mention made of his burial: insomuch that it is not knowne whether he were eaten with dogges, or whether he were cast abroad into the feeldes. The Scripture speaketh not of it: it speaketh but of the buriall of the rich man. Contrarywise, if Gods children happen sometimes to lie vnburied: is it to be concluded therefore, that they are accursed? No: like as when the wicked are buried, it is not too bee sayd that they are blessed in their death. But it is to shewe vs, that God executeth not his temporall punishments after one egall rate in this worlde, but reserueth the cheef to himselfe till the latter day. As much is to be sayd when wee see good men burned, and put to open shame, and Gods children perishe wth the wicked, yea as touching the bodie, so as they be caried to the gallowes. For although they be the martyrs of Iesus Christ, and that that flander be more honour too them before God, than all the preferments in the worlde: yet notwithstanding, god giueth them not buriall. And howe commeth that to passe? Howe falleth out the threatenng agaynst the wicked, that is spoken of here? It behoueth vs to come back to that which I haue sayde: (namely) that they be suche iudgements as are hidden and incomprehensible as yet, and that it behoueth vs to tarie till our Lorde bring vs to that day, wherein all things shall bee discouered. In the meane season, let vs knowe that the heauen shall serue for a tumber too suche as are so martyred, I meane to the innocents that are put to reproch by the wicked and the persecuters. And that if they had the honourablest buriall in the worlde, it were nothing in comparison of the benefite and priuiledge, that God giueth them. For can

a man finde a more honourable tumber than the heauen? But our Lorde maketh that to serue for a tumber for his children, when he bereaueth them of comon & ordinarie buryall. And so if it please God too haue vs buried: let vs knowe that the same is as a record of his goodnesse. And if hee bereue the wicked of their buriall: let vs also beholde his vengeance, both in their life and in their death. Yet notwithstanding, let vs learne to refrayne our selues, and to haue our eyes as it were closed vp in respect of his secrete iudgements, vntill wee be come vnto the last day, where he will shew vs the things perfectly, which are now out of order.

Nowe let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs feele them more and more, that we may bee sorie for them in such wise, as we may desire nothing but to bee gouerned by his holy spirite: and therewithall let vs beseeche him humbly, too vouchsafe too vse his infinite mercie towards vs, in releasing the offences whereby wee bee bounde before his iudgement, and that wee may so passe through the worlde, as wee maye not bee wedded too worldly things, but stablised in fayth and hope, vntill oure Lorde haue called vs into his Kingdome, where wee shall fully see the things of which we knowe but a small portion as nowe: and that in the meane while wee maye bee strengthened agaynst all the stumbling blockes of the worlde, and neuer ceasse too giue glorie to our God, notwithstanding that our fleshy reason comprehendeth not the huge depthes that are in his woorkes. That it maye please him too graunt this grace not onely to vs, but also to all people and, &c.

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

*and the first vpon the. xxvij. Chapter.*

19. VVhen the riche man sleepeth he shall not gather ought: he shall open his eyes and nothing shall bee seene.
20. Troubles shall come vpon him as vvater, and a tempest shall carie him avvay by night.
21. The East vvinde shall beare him avvay, and hee shall bee gone, and it shall hurle out his place like a vvhirlevvinde.
22. He shall rushe in vpon him, and not spare him, hee shall flee from his hande.
23. Men shall clappetheir handes together agaynst him, and hisse at him out of their place.

*The. xxvij. Chapter.*

Silver hath his spring, and Golde hath a place to growve in.

2. Iron is taken out of the earth: and Brasse is molten out of the stone.
3. God hath set an ende vnto darkenesse, and vnto all things that tend vnto ende, the bounds of darkenesse, and the shadowve of death.
4. He ouerflovveth the ryuer agaynst the inhabiter, the vvaters are forgotten of the foote, and vvhen they haue risen aboue a man, they sinke againe.
5. Out of one selfesame earth commeth bread, and vnder it there is a change as it vvere fire.
6. There is a place vvhereof the stones are Saphyres, and the moulde is golde.
7. No birde hath knowvne the vvay of it, neither hath the eye of the kite seene it.
8. The Lions vvhelpes haue not vvalked there, neyther hath the Lion passed by it.
9. He lieth his hande vpon the rocke, and turneth vp the mountaynes by the rootes.



According to yesterdayes talke, it is sayde heere, that the rich man shall open his eyes and finde nothing. VVhereby it is ment that the riche men shall bee safe for a time, and thinke that they shall neuer want any thing. But in the ende al shall bee hidden from them, and there shall be no more hope for them: they shall awake and seeke succour, but not finde it. The summe is, that although riche men sleepe

in their wealthe for a time because they thinke they shall neuer want, and haue their eyes blinded with ouerweening: yet notwithstanding God doth afterwarde inforce them too seeke helpe without finding it: and then they perceyue, that their trusting in their riches was in vaine, and so they are confounded. This iudgement of God is dayly seene: and therefore, wee bee warned, that although God giue vs all that wee can wishe, so as wee thinke we shall neuer wante: we must not fall a sleepe in it, knowing that our life is subiect to so many changes,



as you woulde wonder to see it. Therefore let vs watch in calling vpon God, let vs watche that we rest not vpon the things that wee haue in oure owne handes, let vs watche too knowe that wee haue neede to bee succored many wayes: and by that meanes let vs learne too returne vntoo God, and to settle and grounde our selues vpon his onely prouidence and goodnesse. This is the warning which we ought to gather of this sentence. But this is not seene alwayes. Therefore (as I sayde) let vs learne, not to make a generall rule of it: and although the riche men ouerflowe in wealth, and haue a greate trayne aboute them, and cuerie man laboureth too doo them seruice: And finally that they want nothing: let vs not thinke that God hath giuen ouer his office, but that hee reserueth too himselfe the iudgement whiche hee executeth vpon some, too the ende wee should not thinke, but that hee is able too accomplishe it in this worlde if it pleased him. Other men take this sentence somewhat otherwise: that is to witte, they referre this saying (*hee shall open his eyes or looke aboute*) not too the riche men, but to all men. And [so the meaning shoulde bee] that men shall looke aboute them where those folke are become that liued in wealth, and bare so great port in the worlde, and not see them any more, according as it is sayde in the seuen and thirtie Psalme, I sawe hym perking vp as a hie Cedar in Mount Lybanus, and hee touched the clowdes with his heade. But anon after I came backe by hym, and founde his place no more. Ye see then howe God maketh the wicked to vanishe away in suche wise, that the remembrance of them is wyped oute of the worlde: and this sense will agree well too this text.

Furthermore, there are othersome whiche vnderstande not this sentence, neyther of death, nor of buriall as was expounded yesterday: but as though it were sayd, that when the wicked man layeth him downe to rest, hee shall finde none. Yet notwithstanding the easiest interpretation is too say, that the wicked shall not scape, but that God will shewe his iustice vpon them: and (as I haue sayde) this commeth to passe, howbeit not alwayes. So then, we must not euer seeke the execution of Gods iustice in this worlde: for that were an euill principle, and it woulde trouble vs, (as I haue declared afore) if wee sawe not these things with our eyes which we haue imagined vpon. Then let vs vnderstande, that oure Lorde delayeth his iudgements when he thinketh good, and maketh them not manifest too the worlde. Nowe it is consequentlye, *that fearefulnesse shall ouertake the wicked man as a rage of water.* Hee speaketh heere of waters: but hee meeneth, that it is as a sodaine storme, when a tempest or a whirle winde commeth by night. As this iudgement of God is common, so is it also notable: that is to witte, that God sendeth suche fearefulnesse vpon the wicked, as they knowe not where to become: and that the same commeth as a storme, and as a tempest in the night, which a man foresawe not, ne yet tooke heede of.

This is spoken purposely, bycause the wicked doo beare themselues in hande, that God ought to let them alone in rest: and yet notwithstanding, though they be not troubled, they cannot bee thoroughly in quiet; bycause they haue an euill conscience: but yet they be hight themselues woonders. And as it is sayde in the Prophetes (specially in Esay) they make a couenaut with death, so as they thinke themselues to be in such league and attonement with the graue, that although the earth were covered with a floudde, and vterly drowned, yet the mischeefe coulde not come neere

them.

Ye see then howe the wicked are puffed vp with pride, when God pincheth them not, and howe they harden themselues therby. And surely if a man threaten them, and tell them what shall be the ende of theyr attempts: they are so little moued therewith, that they doo but mocke at it. Thus ye see why it is sayde, *That fearefulnesse shall come vpon them as a rage of water:* according also too the saying of Saint Paule too the Thessalonians, that when they shall say peace, and all is safe: then shall they bee sodainly ouerthrowne, and the destruction whiche they thought not of, nor once doubted, shall come vpon them. So then when there is anie talke of suche alteration whiche God sendeth vpon the wicked, (whiche is that hee destroyeth them sodainly, as if he sent a storme or tempest in the night) let vs learne, not too bee so sorted in foolish presumption, as too thinke that God will let vs alone in rest: neyther let vs flatter oure selues, but rather let vs knowe that our Lorde intendeth too keepe vs vnder in lowliness, too the ende wee shoulde haue oure mindes the freer too come vntoo him, and not bee drawne away by the vanities of this worlde, but rather bee prouoked too giue oure selues wholly vntoo him. Ye see then howe it behoueth vs too seeke peace in God, and not in worldely goodes. If wee doo so, let vs not bee afrayde that wee shall bee ouerthrowne with anie sodaine tempest, or that God will sende anie suche fearefulnesse vpon vs, as shall trouble vs: but contrarywise, all suche as presume vpon their earthly prosperitie, muste bee fayne too feele the hande of God: And although not in this worlde, yet in the worlde too come, they muste bee fayne too come too an accounte: and then can they not escape the hande of the heavenly Iudge. Wherefore lette vs walke aduisedly.

Furthermore, though the wicked bee nowe and then without feare, let vs not thinke that God hath forgotten their wickednesse: for wee do not alwayes perceyue his iudgements presently, as I haue sayde. Therefore it behoueth vs too tarie for the discouerie of them, vntill the last daye: assuring oure selues, that God will sometymes trie oure fayth, by holding his hande as it were hidden from vs. And further, it behoueth vs too note, that although the feare whiche God sendeth vpon the wicked, and vpon the despyers of his worde, bee not perceyued heere: yet notwithstanding, they feele a secrete feare continually in theyr heartes, as it is sayde by the Prophete Esay, *That there is no peace for the wicked,* but that they are lyke the waues that beate one agaynste an other. So long as there is any violent winde, wee see the water is so turmoyled, that the waues beate one agaynste another. Euen so the wicked (withoutte trouble at other mens handes) doo torment themselues, and are hangmen too themselues in all their thoughtes and affections. They shall quake at the falling of a leafe when no bodie foloweth them. But this fearefulnesse shall be secrete: for outwardly they set a good countenance vpon the matter, and also they knowe not themselues, but are dulled in themselues, and chafe at God, and admit not the warnings that hee giueth them too moue them too repentance.

Therefore let vs learne too seeke this peace that I haue spoken of, whiche is too haue a good and pure conscience, so as wee leane vntoo God and call vpon him. And then although hee sende vs troubles: yet shall wee not bee so vterly ouerthrowne, but wee shall haue whereof to reioyce in his goodnesse. But it is said finally,



finally, that they shall bee carryed away by the Eastwinde, driven out of theyr place, and ouerwhelmed with miseries, and shall flee away. These similitudes of the Eastwinde, and of VVhirlwindes are added, all too one purpose. For in respect of the Countrey of Iewrie, theyr Easterne winde was boytousest, as all the holy Scripture sheweth. And so it is ment, that when the wicked haue prospered, and are become riche and mightie, they shall neuerthelesse bee caught away or throwne downe, as if there rose a great tempest, and that there came sodainly suche a winde as shoulde beare downe all things, so as they shoulde bee compelled too flee away. And whereas they thought themselues well fenced, yea and trusted also theruntoo: they shall well feele, that all that cannot restreine the execution of Gods iustice vpon them. Although then that they scarre poore men, and bee a terrour too euery man: yet muste they bee faine too runne away themselues. And why? For there shall bee no more power in them too withstande the inconuenience: they shall well knowe that they muste needes bee vtterly ouerthrowne, bycause it is the hande of God that persecuteth and punisheth them. Too be short, it is shewed vs heere, that suche as bee so bolde in troubling others, shall bee so daunted by the hande of God, that they shall forget the stoutenesse that was in them, and the Lionlyke courage, and all their pride, and shall become as cowardely as Curres. And why? For they shall feele Gods hande which they had despyzed afore.

Heereby wee bee warned too foresee Gods iudgements a long while aforehande, that wee may wayte for them patiently. So then although God let vs alone in rest, yet let vs not cease to examin our sinnes, and to acknowledge our selues worthie too bee beaten with his roddes. In so doing let vs cast downe oure heades, and learne to bridle our selues, and not bee so bolde as to doo amisse. Let all our boldnesse be in calling vpon our God, and in despising of sin, the deuill and the world through his power, in that we be vnder the protection of our god. But yet therewithall let vs walke alwayes in lowlinesse and modestie, knowing that such as haue after that sort bene a terrour vntoo others, shall bee contreynd too hide themselues, and shall finde no safetie, according as it is certaine, that the wicked shall be forced to flee. For needes muste that thing bee fulfilled in them whiche is sayde in the Psalme. Lorde, where shall I become, that

*Psa. 139. 4. 7* I maye scape thy handes? If I shoulde flie aboute the clowdes, thy Maiestie is there aboue too stoppe mee. If I get mee ouer the Sea, thy hande will ouertake me. If I go downe intoo the deepes, thou art well able to fetch mee backe againe. So then, the wicked may desire the

*Osee. 10. 8* Mountaynes too fall vpon them, but it shall not boote  
*Luc. 23. d. 30* them: for the hande of God shall take holde of them,  
*Apo. 6. d. 16* wherefoeuer they hyde themselues. VVherfore let vs assure our selues, that they are in a wrong boxe, that seeke peace when they bee persecuted by the hande of God: they may well shunne it, but they cannot escape it. Nowe although this bee not seene in all matters presently: yet dooth not God cease too bee the iudge of the worlde still: that is the poynt wherevntoo wee muste continually haue recourse. And finally, it is sayde for conclusion, *That every man shall clappe bis bandes*, when he seeth the wicked after that fashion, *and every man shall bisse at them in the way of scorne and mockerie, out of bis place.* That is to say, the poore folke that had bene oppressed afore, and durst not shewe themselues abroad in the streetes, bycause of these Robbers that fleeced them, and were readie too eate them vp, shall reioyce

when our Lorde dooth after that maner destroye such as had bene in credite and authoritie, inso much that they shall clap their handes, and mocke at the pride and ouerweening that is in such despisers of God. Here it might be demanded, whether it bee lawfull for the good and faythfull, too bee glad when they see the fall of the wicked.

This were as a superfluous question in this place, bycause it is not tolde vs that it is lawfull so to doo: but onely barely shewed vs, that the worlde is glad of it, according also as it is seene by experience, that when the pillers and pollers that haue molested all men, as well great as small, do die, and are beaten downe by the hand of God: it is a thing that all men reioyce at. And why? For they haue bene the enemies of the worlde. But yet wee muste marke this caueat, that if our reioysing were not fleshy, ne proceeded of a desire to reuengde, it were good and holy, and allowable before God. But if wee bee prouoked too reioyce through aduengement, or through fleshy affection: then is our gladnesse cursed, and too bee condemned. And so when men are moued by theyr passions, whether it be to gladnesse or too sorrowe: surely their ioy, or their sorrowe is commonly sinfull. VVherfore if a man will reioyce at the fall of the wicked, hee muste not doo it vpon any fleshy desire, but onely in allowing Gods iustice, and in agreeing too that whiche hee sheweth: and yet in the meane while he must alwayes be stablished and grounded more and more in his feare and loue, and also haue good gouernment of his owne affections. Thus you see that it may bee lawfull for vs too reioyce in the destruction of the wicked. But let vs take good heede that we bee not stirred therevnto by our fleshy affections, ne intermeddle any thing of our owne. Yet notwithstanding as touching this present text, let vs marke how it is shewed vs here, that the wicked which are full of ambition and vainglorie, and seeke to haue the estimation of the whole worlde, must needes become lothsome, and God will bring them so intoo hatred, that euery man shall reioyce at their destruction. Ye see then that they shall be disappointed of their expectation. Although this happen not at all tymes: yet lette not vs thinke that oure Lorde hath therefore forgotten his duetie, but let vs tarie for the reuelation whiche is promised vs at the laste daye.

And heere ye see why Iob declareth many of the secretes of nature that are seene in the worlde, and therevpon concludeth, that if a man had the vnderstanding of all the things that are hidde, yet notwithstanding, Goddes wisdom, surmounteth and is farre higher. Some take this as though it were sayde: things change in this worlde, and wee see no continuance in the order of nature: for where frutefull feeldes haue bene, that haue borne good corne, there men see fyre: that is too saye, barreynnesse. And where a man woulde haue thought there had bene but grauell or sande, there oftentymes hath bene Golde, and precious stones.

VVe see then manie changes in the worlde, as it is sayde in the hundreth and seuenth Psalme. That is the matter whiche the Prophete treateth of there, shewing that by reason of mennes sinnes, the earth becometh barreine, inso muche that it seemeth that menne haue sowne Salte there: And the places that were well inhabited, become desert, so as menne are contreynd to eschue them for famine, and for the heate and colde, which greue them in suche wise as they wote not where to become: And also that God with his goodness,

nessie ouergoing the naughtinesse of man, maketh the feelds frutefull which were barrein before, and maketh flore of sustenance, where grewe not one graine of corne before. Some then are of opinion, that Iob ment here to make suche a description, as is conteyned in the sayde Psalme. But I haue alreadie shewed you his meening: that is too wit, that there are many things in the worlde whiche are secrete, and wherein there seemeth too bee no reason: and yet notwithstanding men shall finde reason in them at the last, and also fynde the things that are hidden: but as for Goddes wisedome, menne shall neuer attaine too it, nor reache so high. And this comparison holdeth from the smallest to the greatest: as if Iob shoulde say, go to my freendes, it is a verie harde thing to mans vnderstanding, too seeke out the meanes howe to finde out golde and siluer, and precious stones. True it is that men do neuerthelesse bring it to passe: but yet may it well bee called a secrete of nature. Also there are other things wherein men are grauelled, and can doo no more but woonder at them: for that sometyms ryuers run out of some place where none was euer thought to be before: according as there be waters which sometyms rise, and somtimes fall, so as a man may somtimes go through a place on drie foote, and anon after the water shall swel vp to his chinne, and one while the brookes shall drie, and another while increase. Verely there seemeth to bee no great secrete in this: for the brookes increase by the melting of the snowe, and by great raine: but you shall somtimes see springs dried vp, and anon after gush out water so abundantly, as a man cannot say, but that God mindeth to shew his power in such chaunges. These therefore are things which are seene in the world, and serue for this present life, and yet are darke. But it is yet further true, that mans reason may well inquire of them, and studie vpon them, so as hee shall finde some reason. But Gods wisedome is another maner of thing. VVhen we come to his iudgements, let vs not thinke to conteyne them in our brayne, or to compasse them with our wit: but let vs reuerence the things that wee knowe not, confessing that the Maiestie of God is ouer hie for vs, and that it becommeth vs not to go about too abace it in suche wise, as too imagine too determine of it as we thinke good: but let vs content our selues with that which God sheweth vs, assuring our selues that there is an ouerlong distance betwene God and vs, and that he must bee fayne too come vnto vs, or else we shall neuer come vnto him: howbeit in comming too vs, his meening is not that we shall yet knowe the things that he wil shewe vs at the last day. Thus ye see what Iobs meening is. Notwithstanding, it is not necessarie as now to stand vpon all the things that are spoken here. For the intent of the holy holy ghost, is not too shewe vs the cunning of such mynes. It woulde be a verie small profite, if I shoulde bestowe three or foure Sermons too teache you to seeke out the mynes of golde and siluer: For it is not the thing that wee haue too seeke, and euery man would not occupie himselfe in that trade. So then we must not stande vpon euery peece when wee finde mention made of mynes of golde and siluer, or when it is sayde vnto vs, that there is golde or graynes of mettall to be founde in the sande or in some ryuer. But it ought to suffice vs, to see that God hath put such secretes in nature, to the end to be magnified by vs. Thus ye see the effect that wee haue to beare in minde: which is, that if we ought to acknowledge Gods infinite power and wisedome, yea euen in the least things in the worlde. Much more ought wee to doo it in the secretes that are so straunge too vs, as is golde and siluer, and suche like things. For then ought

we to bee more moued, and our mindes ought to be better wakened, that wee may the better perceyue and vnderstande the inestimable power of our God. For our Lorde will not haue vs dullardes like blockes of wood: but hee woulde haue vs too beholde the woorkes of hys hande. And indeede it is good reason that wee shoulde knowe them, and thinke vpon them: yea euen in suche wise, as wee may yeelde him his due glorie, and be moued thereby to knowe what the worker is, so as wee become not like the vnhappy wretches, that walke in the worlde, treading Gods woorkes vnder their feete, and knowing not his Maiestie. Therefore let vs not bee so brutishe, but at leastwise although we bee not so heauie and grosse as not too consider Gods Maiestie and power in common and base things: yet when we come to things that are straunge to vs, let vs be moued in that case, and beginne to consider that there is a God that worketh by wonderful meanes: Or otherwise our vnthankfulnesse will be vnexcusable, if we thinke not vpon it. But therewithall let vs marke, that God will not haue our mindes tied too the things of this worlde: he had leauer that we shoulde come vnto him, and that we shoulde know how too profite our selues by the warning that hee giueth vs. VVe see then that the principall poynt which we haue to marke in this streyne, is that when we meeete with any of Gods highe and excellent woorkes, wee shoulde set oure mindes vpon them, too consider them well, and that in considering them, wee shoulde also glorifie God. It is sayde expresly, *that God hath bounded the darkenesse*. Yee see howe darkenesse hydeth all things. In the day time men may discerne white and blacke asunder: but when night commeth, beholde, all things are defaced, our senses fayle vs, we discerne not a man from a stone, we discerne not a man from a stone, we discerne not a house from a hill. But yet for all this, the darkenesse which be- reueth men after that sort of their sight and discerning, is bounded, and God setteth it a stint in the ende. Hereby Iob meeneth, that although there bee great diuersitie of things in the worlde, yea euen vnto the verie darkenesse that hydeth away the sight of all things: yet notwithstanding men do go through with them: for anon after, God sendeth light, and the darkenesse continueth not for euer. And here we haue a good and very profitable lesson: which is, that mans reason may haue some abilitie to vnderstande and iudge of these lower things, which concerne the present transitorie life: but as concerning the things that are heavenly, and belong too the kingdome of God, and as concerning his iudgements: al those things are hidden from vs. I said that this doctrine will bee verie profitable, yea verely if it bee well vnderstoode as it ought to bee. Truly there are many euen of the smallest and lowest things, whiche wee cannot conceyue, except God giue vs abilitie: according as wee see howe there are many simple idiots (as men terme them) which knowe no more than brute beastes. Such maner of folke are set of God before our eies as looking glasses, to humble vs withall. VVhen we see a starke idiot that hath no wit nor reason, it behoueth vs to looke well vpon him, for he is a mirrour of our nature. VVhence come the reason and vnderstanding that wee haue? Is it not the singular gift of God? Then let all those whiche haue reason and vnderstanding, know that it is God which hath indued them with such grace, and therefore that they bee the more bounde vnto him. Marke that for one poynt. And surely whereas our Lord hath made some more sharpe witted than others, and giuen them more handesomenesse to compasse the things that they vndertake, so as they forecast, and conclude, and bring

bring all their matters to passe wisely, and compasse many things in short time: and other some are so slowe and dull witted, that a man must be faine, as it were to beate it into their heades with beetles, if hee will learne them any thing: such diuersitie among men sheweth euidently, that if we haue any power too iudge and discerne aright, it is the special gift of God, & it must not be fathered vpon nature, so as we shoulde not acknowledge that our Lorde dealeth to euery man according as hee himselfe thinketh good. Lo what we haue to marke. Furthermore, when he sayth that mans wit is by nature able to conceyue the things that are here beneath, and which concerne the present life: the worde *Nature* barreth it not from being Gods gift, but serueth to do vs to vnderstand that the thing is giuen to the vnbeleuers also, & to those whom God hath not forgotten againe by his holy Ghost, who is named the spirite of adoption, bycause he is the marke that God imprinteth vpon his children. So then, although we haue not the holy Ghost, too be regenerated, and to haue the earnest pennie and pledge of the hoped saluation, yet may we well haue vnderstanding. For it is a common thing both to the beleuers and vnbeleuers, too iudge of the things that are here beneath, yea and ofentymes the wicked, and the despisers of God, to be the sharper witted, and skilfuller in their dooings, according also as our Lorde Iesus Christ speaketh of them. Yee see then howe wee muste beare in minde, that wee may well after a sort comprehend the things that are here beneath. Not that wee haue the same abilitie, of any other than of God, as I haue sayde afore: neyther that men haue it all in like measure: for God distributeth it to euery man as hee thinketh good. Yet notwithstanding, God putteth not men intoo this worlde, without giuing them some portion of Reason, so as they may be able to iudge of these inferior things, and moreouer also discerne betweene good and euill. Where shall we finde so beastly men, that will not condemne robberie, murther, and whoredome? For verie nature teacheth vs so to do. Againe, all men haue some lawes and forme of common weale, and they see well that they cannot breake order, and guide well the matters that perteyne to this present life of man. Furthermore, they haue also trades and handicraftes: as, one is a Baker, another a Plowman, another a Shoemaker, and another a Clothyer: and all these trades are the gift of God, and they be common, as well to the vnbeleuers, as to the faythfull whome God hath inlightned by his holy spirite. Howbeit, such giftes serue but for men, bycause mankinde coulde not bee mainteyned in his state, without such helps and meanes. Yee see then in effect, that the thing which we haue too remember, is that although there be a great number of secrets in nature, and that the things be high which belong to this present life: yet hath God giuen men abilitie to attaine vnto them. As for example: to speake of some handicraft: before a man come to be cunning in the occupation, he shall find strange things: yea there are some woorkes that require such cunning, as ye would woonder. Howe is this possible to be done, will men say? Howe coulde men know where Golde lyeth in the earth? Beholde men make Salt of water. Howe commeth that to passe? Surely euenu bycause God hath giuen men the skill. Againe, what is the Golde and the Siluer that are spoken of here? Beholde, the mettall is mingled with earth, it hath not so much as colour, yea and it seemeth to be vtterly vnprofitable. And howe can a man discerne it? Howe can he fine it so as it should serue his turne, and become a precious metall, and a meane of traffike betweene man and

man, according as we see both golde and siluer applyed to that vse? Howe might that be done? Againe, as touching other artes, there is no handicraft so base and common, but that at the first men are to seeke how to worke in it. Specially when we see howe men sowe corne, how can it growe will some say? Howe doo men make wine and such other things? VVhen wee once knowe these things, wee thinke them not straunge at all, but yet is it God that hath giuen vs the skill of them, for otherwise we shoulde be too seeke. The thing then that I meane, is that there is some capacitie in men to comprehend naturall things, notwithstanding that they be darke at the first enterance. And although myn be harde and grosse of vnderstanding: yet do they attaine to the cast of this earthly life, bicause God giueth them the aydes and meanes wherewith too passe through the worlde. But when it commeth too mounting about this transitorie life: then we finde that all of vs come too short. Here yee see wherin all proude folkes misbeaue themselues. For they beare themselues in hande, that bycause they bee sharpe witted and suttile in these lower things: they are able also to iudge of all Gods secretes, of the whole doctrine of the lawe, of the Prophetes, and of the Gospell. But God maketh them double blinde, when they bee so presumptuous. For sayth is a spirituall light. The insight of Gods iudgements groweth not in vs, neither haue we it in respect of kind, but we haue it giuen vs from aboue by Gods good pleasure, ouer and besides the order of nature. Yea, and we see howe God punisheth the pride of such as trust in their owne wisdom, in these base and inferiour things. Beholde these lustie worldlings: if they come once to a finenesse in their suttilities: they can finde in their hartes to mocke both God and the world: yea and they be so polytike, as (too their owne seeming) nothing shall escape them: and therevpon they deuysse wonders, they vndertake enterprises about their abilitie, and God suffereth them too runne a heade after that fashion, and in the meane while so blindeth them at theyr neede, that little children can laugh them to scorne. For oftentymes it commeth too passe, that the craftiest and such as take themselues to be peerlesse in polycie, are destitute of all reason, and put to the foyle, according as the Scripture sayth, that God catcheth the wise in their owne wilinesse, as in a pitfall. VVe see this. And howe is it possible that a man which was so well aduised, should as nowe be so ouertaken, and dazeled in so small a matter? Hath he no wit in him? Verely as though God were not in heauen, too blinde suche as thinke themselues too see cleerely, and trust in their owne skilfuld wisdom. It standeth him in hande too punish suche pride. For inasmuch as they presume vpon themselues: they rob God of his honour, and he must be faine to reuenge himselfe of such trayterousnesse. Againe, forsomuch as men applie their wittes to naughtinesse rather than to goodnesse: it behoueth our Lord also to punish them for misusing the giftes that he hath bestowed vpon them. For it is a singular gift when God giueth vs a good and sharpe vnderstanding: and if we turne the same to craft and naughtinesse, is it not reason that God shoulde punish vs for it? For we desile the thing that he had appoynted, not onely too our owne welfare, but also to the common benefit of our neighbours. Nowe if God punishe suche pride when men trust to much too their owne wit in these base and transitorie things: I pray you must hee not needes gutte their combes, and plunge them into the bottome of hell, to reuenge himselfe of their pride and statelynesse, when they bee so loftie as they woulde faine mount vp intoo heauen, and be priuie to all the heauenly secretes, and knowe

Luk. 16. b. 8.

Iob. 5. b. 13.  
1. Co. 3. d. 19

knowe the things that God hath referued too himselfe, and ought to belong to him alone? So then let vs learne, that although our wit serue vs well ynough too discerne the things that concerne and belong here to this earthly life: yet it is not to be sayd, that we be able to mount vp into heauen, and to enter intoo Gods secrete determinations, and to conuey that thing into our wit and braine, which our Lord hydeth in himself. To be short, let vs assure our selues, that all things which concerne the euerlasting life, are farre aboue our reach, and that our Lorde must be faine to worke in vs (yea euen supernaturally) & not only to inlighten vs after the maner of men, but also to giue vs the new light, which is hidden from vs, bicause it proceedeth of the sayde spirit of adoption, whereof I haue spoken. Furthermore, sith it is so: let vs consider what mans free will is, and howe mad they bee that will mainteyne themselves by it. For if we haue freewill too guide our selues to Godwarde, and to attaine too euerlasting life: it woulde follow of necessitie that first of all, we shoulde haue sayth, rightuoufnesse and holinesse. But we see that the Scripture condemne vs as blinde wretches, and telleth vs that wee must not aduaunce our selues so high, as to thinke to attayne to Gods secretes: but that wee muste confesse our selues to be destitute of wit and reason. Thus then ye see that the first lesson which wee muste learne when wee come too Gods schoole, is to become fooles, as Saint Paule sayth. Truly this seemeth straunge too vs: but yet must wee passe that way: so that if we intende too bee taught at Gods hande, and that he shoulde play the schoolemayster towardes vs, we must become fooles: that is to say, we must acknowledge that there is not so much as one droppe of reason or vnderstanding in vs, but that wee bee more destitute of it than the brute beastes are, and haue lesse skill and discretion in vs than they haue. And therefore let vs learne to humble our selues, to the ende that God may reach vs his hande. Sith the cace standeth so: what must wee do nowe? First let vs vnderstande, that too comprehend Gods secretes, hee muste bee faine too giue vs his holy spirit, and to inlighten our darkenesse: and forsomuch as wee bee so farre too seeke, hee must shewe vs what

is for vs to know, and we must not presume to haue any knowledge, other than he giueth vs. Marke that for one poynt. But wee must also consider further, that when we haue receyued this heavenly light, and gift of vnderstanding that commeth of the holy Ghost: we must also come to the holy scripture, and not take vpon vs too search further of Gods woorkes and iudgements, than is conteyned there. Then let vs content our selues with the knowledge that God sheweth & teacheth vs, and let vs haue the mildenesse to say, well Lorde, whensoever thou tellest vs what thou wilt haue vs to knowe: let vs receyue it quietly. And when thou goest no further, let our minds stay also. The two things therefore which we haue to marke for our owne behoofe in this doctrine, are first not to thrust forth our selues with fond presumption to know more than is permitted vs, but to pray God to gouerne vs in that behalf, and to inlighten vs with his holy spirit: and secondly to hold our selues to his word, and to suffer our selues too be taught by the same, coueting too know nothing but that which is conteyned there: according also as oure Lorde sheweth vs there whatsoeuer is meete and necessarie for our welfare.

And nowe let vs fall downe before the face of oure good God with acknowledgement of our sinnes, praying him too make vs feele them better than we haue done, that in beholding his iudgements, we may always be prouoked to walke the more in his feare: and that when we haue profited in sounde vnderstanding, it may please him to make vs to go forwarde more and more, so as we may not hereafter bee wrapped in the vtter destruction which is prepared for the wicked that are hardened and stubborne agaynst him, but that by correcting our vices, we may prevent his iudgement, and obteyne grace and mercy: and that after he hath afflicted vs in this world, he may giue vs the rest that he hath promised to those which are his: that is to wit, that being deliuered from all the miseries which we haue to indure in this worlde, we may bee gathered vp into his heavenly glory, to be made partakers of all his goodes, and to be reformed to his Image in true perfection. That it may please him to graunt this grace, not onely to vs, but also, &c.

1. Co. 3. d. 18

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### *The. Cij. Sermon, which is the second vpon the. xxviij. Chapter.*

10. He cutteth the riuers in the Rockes, and his eie seeth cuerie precious thing.
11. Hee bindeth the Riuers that they ouerflowe not, and bringeth too light the things that are hidden.
12. But vvh<sup>er</sup>e is vvisdome founde, and vvh<sup>er</sup>e is the place of vnderstanding?
13. Man knowveth not the value of it, neither is it founde in the lande of the liuing.
14. The depth sayeth, it is not in mee: and the sea sayth it is not vvith mee.
15. The fine Golde shall not bee giuen for it, neyther shall Siluer be vveyed for the exchange of it.
16. It shall not bee valued vvith the vvedge of Golde, nor vvith the precious Onix, nor vvith the Saphyre.
17. Golde and Christall shall not marche it, neyther shall it bee exchanged for plate of fyne Golde.
18. There shall no mention bee made of Corall, nor of Gabish: VVisedome is more vvorth than Pearles.
16. The Topas of Aethyop shall not be made equall vvith hir, neyther shall she be pryzed vvith the vvedge of cleane Golde.
20. VVhencethen commeth vvisdome? Or vvh<sup>er</sup>e is the place of vnderstanding?
21. It is hid from the eyes of all that lue, yea and it is hid from the foules of the ayre.
22. Destruction and death say, vve haue heard the renoume of hir vvith our cares.
23. God knowveth the vvay of vvisdome, he can tell vvh<sup>er</sup>e hir place is.
24. He beholdeth the endes of the vvorld, and seeth all that is vnder heauen.

25. It

25. It is he that hath vveyed the vvyndes, and measured the vvaters.  
 26. VVhich hath set a lawe vpon the raine, and appoynted the vway of the roring tempestes.  
 27. Then did hee see it and knowe it, he disposed and ordeyned it.  
 28. And hath sayde vnto man, the feare of the Lorde is vvisedome, and too eschue euill, is vnderstanding.



**I** Have declared already what Iobs intent is here, and what he meneth by the worde *VVisedome*. His intent is to shewe, that men are too farre ouerseene when they wil comprehend all Gods secretes, and be ignorant in nothing. And that we may knowe what the worde *VVisedome* meeneth, hee taketh it for the knowledge of all things, and specially of those which God concealeth from vs, till hee giue vs the full discouerie of the things which hee dealeth to vs nowe by measure, according as hee knoweth to be for our profite. And nowe (as I haue sayde) Iob sheweth heere, that there are manie secrete and darke things in nature, and yet men attayne too them, yea and wee see some reason of them, so farre fourth as oure Lorde graunteth vs. For too that poynnt must we alwayes come backe. Furthermore, let vs marke well, that the same is by measure: and therewithall let vs vnderstande, that our reason and vnderstanding extende no further, than too the things heere bylowe, and which concerne the present life. But if we woulde mounte vp too the kingdome of heauen, and seeke the things that pertyne too the euerlasting life: there wee sayle and are vtterly blinde. And so yee see why it is demanded here, where vvisedome shall bee founde. *It is not to be founde (sayth hee) among men aliue or deade.* True it is that many may take vpon them to be wise, and also bragge that they carie vvisedome in their selues: but yet for all that, God holdeth it in couert: and euen they which are departed, although they bee no more wrapped in this mortall fleshe, nor sotted in this worlde, doo notwithstanding not comprehend the things that are in the secrete purpose of God. So then wee maye well go aboute heere and there, and seeke aboute and beneath: but wee shall neuer come where vvisedome is, by the diligence of man, or if God holdeth it in his owne hande. Agayne, if a man intende to purchase it by riches, hee beguileth himselfe: men maye beare themselves in hands that they can well become riche by their owne trauell: but too become wise, it is not in theyr power. Ye see then that vvisedome is so excellent a treasure, *that a man cannot finde an equall thing too exchange for it.* Let a man heape vp both Golde and Siluer: Let them gather together all precious stones: and all this shall not match it. So then wee see in effect, that Iobs meening heere, is too humble vs, too the ende wee shoulde not thinke oure selues able too comprehend Goddes secretes: but rather shoulde willingly bee ignorant of the things that passe oure capacitie.

And furthermore if wee intende too knowe what is meete for vs, let vs desire God too shewe it vs by his holy spirite: for too that poynnt muste wee come. By the waye also let vs come too the conclusion that is set downe heere: that God hath all vvisedome in himselfe, as hee hath well shewed, if it were but in the creation of the worlde, when hee ordeyned the counterpeysing both of the windes and of the water. Therefore like as onely God hath all vvisedome in himselfe, and is the wellspring thereof: So also hath hee ordeyned men too be wise, by fearing and seruing him. VVee see then in

Iobs conclusion, that the vvisedome of men, is not to bee inquitieue to knowe all things through sonde curiositie: but to keepe themselves within their boundes, and too knowe that it behoueth them too serue God, and too submitte themselves vntoo him. That is the true vvisedome, and there muste men holde themselves as it were brided and at a stay. Thus much concerning the letter of this sentence.

Nowe let vs consider howe wee may profite our selues by it. And first of all let vs marke well, that when hee sayeth, *that vvisedome is not too bee founde among the liuing.* It is alwayes to admonishe men, that they may not trust too their owne reason, nor attribute so sharpe and suttle witte too themselves, as too comprehend the reason of God woorkes. And this admonishment is verie needefull considering the pryde that is in vs. For if wee bee so proude and presumptuous in naturall things: muche more doo wee overshooete oure selues in other things, so as euerie one of vs taketh himselfe too bee so wittie as nothing maye scape him: and wee contende not anie more who shall beare the Bell amongest vs, or who shall bee wyser than his fellowes: but wee fight agaynst God, which is a horrible thing, and yet wee bee so madde, that wee doo it. For prooffe whereof, if men trusted not too muche too their owne witte: wee shoulde not haue so muche adooe too bring the worlde in order: For both greate and small doo mounte vppe intoo suche presumption, as there are verie fewe that yeelde themselves plyable vntoo God, too suffer themselves too bee governed by him. But specially when God intendeth to teache vs, the vnskillfullest, yea I saye the veryest Idiottes of vs all, will carpe agaynst him. And why? Bycause euerie man taketh hymselfe too bee wyse, saying: Tushe I knowe howe too gouerne my selfe. I trowe you take mee for a beast. Beholde, GOD dooeth vs the honour too shewe vs hys will, and yet notwithstanding wee can not abyde that hee shoulde teache vs.

Seeing then that men cannot abyde that God should bee theyr mayster and teacher: muste they not needes bee worse than madde? And whereof commeth this but of the sayde ouerweening, that wee woulde all of vs seeme wise? And therefore I sayde, that thys admonishment is woorthie too bee borne well in minde, and too bee practized of euerie man, considering that wee haue thys vice rooted in vs by nature, so as wee woulde fayne haue God too let vs alone too oure owne fancie, and not too meddle with teaching of vs? And why is that? Bycause wee thinke oure selues too bee of sufficient abilitie of oure selues.

Therefore let vs marke well, that whereas it is sayde heere, *that vvisedome is not too bee founde among men.* Iob (or rather the holy Ghost by Iobs mouth) meeneth here in effect too beate downe all the loftinesse that is in vs, when wee imagine oure selues too haue so good and so sharp vnderstanding, that we can comprehend all things. Here the holy ghost auoucheth, that men beguile themselves in vaunting after that sort: for they want vvisedom. And what vvisedom? The vvisedom to knowe gods secretes.

For



For (as it hath bene sayde) we may well haue some vnderstanding of the things that are heere beneath : And although they bee darke, yet God discovereth them too vs : and that knowledge is called naturall, bycause wee see all men partakers thereof, although it bee not in egall measure. But when the case concerneth the knowing of God and his judgements: There all mans reason must needs be dazeled : and so muche the more, as men thinke too aduance themselues, so muche the more must they bee beaten downe and confounded. Marke that for one poynt. But Iob sayth expressly, *that wisdom is not purchased with Golde nor Siluer, nor precious stones.* And that is to bereaue men of all their vaine presumption: for if a man bee riche, hee thinketh himselfe a huge and meruayous man, and vtterly forgetteth himselfe, bycause hee is esteemed of other men. And so Iob sheweth, that whatsoever excellencie there is in vs, we are not therefore the wyser, neyther muste wee grounde oure selues therevpon. Nowe then, this is no more than needeth: For wee see howe the wretched worlde is beguyled with the riche men, and men of great estate which are in authoritie, when they speake any thing. Saying, what? VVee may not replie agaynst it, for beholde suche a one sayde it. Men are forepossessed with suche an estimation of them, that they discern no further, if it bee a riche man that hath spoken it. And although hee bee a verie beast, yet are men so dazeled at his authoritie, that they are as it were amazed at it.

And nowe adayes what hindreth so many simple folke too come vntoo Gods truth, and too frame themselues thereafter: but bycause they looke vpon the great ones of the worlde, saying, beholde them that gouerne all, beholde the riche men, beholde all the Noble men: none of all them wil receyue this doctrine, and therefore it is a token that it is nothing woorth, and that it is doubtfull, and not for vs too meddle withall. VVee see howe riche men are put intoo the ballance, so as men thinke that wisdom is as it were tyed too them. But (God wote) it is cleane contrarie. For yee shall often see the riche men so blinded wyth vaine presumption, that their ryches bring nothing but follie too rocke men asleepe, and too make men vtterly brutishe. As much is too bee sayde of great estate and dignitie. A man of meane and small degree will knowe himselfe, and gather his wittes too him, when oure Lorde giueth him discretion: and contrarywise, hee that is highly aduanced, forgetteth himselfe, and is blinded. For tyke as hee spreadeth ouer his wings in imagioing himselfe too bee more than hee is: so oure Lorde suffereth all his reason too vanishe awaye, and him too become as an Idoll. VVee see this with our eyes, but wee consider it not: wherefoye let vs weigh well that which is sayde heere: (that is too witte) that wisdom is not purchased wyth Golde or Siluer, least men should trust too muche too the things whiche they may attayne too heere beneath: and let vs assure oure selues, that too vnderstande Gods secretes is a speciall gift of hys, and a treasure that is shette vp from vs, till God of his owne meere goodnesse come too inlighten vs, and giue vs thereof what seemeth good too him. And heere withall, let vs marke well howe in conclusion Iob sayeth heere, *That God hath seene, bad, and disposed wisdom from the creation of the worlde, and afterwarde hath sayde too man, Beholde, howe you shall become wyse, that is too say, by fearing mee.* Heere Iob compareth God wyth vs, bycause it is vnpossible too abate or tame oure pryde otherwise than by force. And the onely meane of

that is by bringing vs too God: for men may well ynoughe shewe vs the infirmitie and rudenesse of oure witte: but yet will wee euer drawe backe, nor neuer come to that poynt, nor ceasse too kepe still some pride in secrete.

Although then wee bee conuincd that oure wit is so weake as is pitie too see it: yet notwithstanding wee will not giue ouer this foolish opinion that wee haue of being wise. But when wee bee brought vntoo God, then are wee driuen too knowe that wee are nothing, and that wee muste not deceyue oure selues by oure owne selfeweening. See howe Iob setteth God before vs heere: and too the ende wee shoulde knowe the wisdom that is in him alone, hee setteth the creation of the worlde before oure eyes. VVell sayeth hee, are men so sharpe witted, as too comprehend all Gods secretes, as howe he disposeth the order of nature, *and howe hee hath as it were weyed the windes and waters, and other things?* True it is as I haue sayde, that the Philosophers haue well conceyued the reason of the things that are seene in this worlde. But if men come too the Creation, it is so woonderfull a thing, as they muste needs bee abashed, and reuerence the infinite wisdom of God, and confesse themselues vnable too comprehend it.

Thus ye see Iobs meening in this sentence. And therevpon hee sheweth vs that wee muste thoroughly beleue, that our wisdom consisteth not in searching, exaemyning, and seeking out of all things: But in knowing that which is profitable for vs according to Gods ordinance. Beholde heere an excellent sentence. For it is all one as if it were sayde, that Gods secretes are knowne to none but himselfe, and that no bodie is of counsell with him, as it is sayde in other textes of the Scripture: and therefore that wee muste not presume, too enter intoo his secrete determination, nor too knowe more of hym than is lawfull for vs, but muste learne onely what pleaseth him to shewe vs in his schoole, and assure our selues that all our wisdom is there. And this is the cause why I sayde that this is an excellent sentence. And why? For there are two vices in men which are harde too correct. The one is ouerboldenesse, and the other foolish vanitie. As touching the Ouerboldenesse, it is in that men are desirous to knowe more than God hath appoynted: and too bee short, that they woulde be wise whether God woulde or no, whereas God onely is the fountayne of wisdom.

Thus then ye see an outrageous vice, and yet notwithstanding it is verie hard too correct it. For wee see that men proceede with a furious outrage too saye, I wyll knowe this or that, what soeuer come of it. Yea, but God permiteth it not, hee setteth a barre in the waye, the gate is shutte agaynst thee, and whiche waye then wilt thou enter? But go too: yet will men bee inquisitiue of that whiche is not lawfull for them, whatsoever come of it. Furthermore, they thinke too attaine therevnto by their owne power. Yea, for they bragge alwayes of their owne reason and witte. So then it standeth vs in hande too fight agaynst this boldenesse and pryde which are in our nature, and to learne that we are able too doo nothing, and that it becommeth vs not too knowe more than our Lorde will haue vs. Marke that for one poynt. The seconde vice is the sayde sonde vanitie: whiche is, that men doo leaue the thing that is for their profite, and wherevpon they ought too rest, and wherevnto they ought too appie their whole studie, making none account at all of it: and in the meane while fall too tormenting themselues wyth vaine things

Esai. 40. 13  
Ro. 11. d. 34.

things that are nothing to their profite. That is all their traueling and discourfing. I would knowe this (say they). And why wouldest thou know it? For it liketh mee. Behold how we be led with fonde desire to know the things that are nother for our profit, nor can edifie vs, eyther in faith or in the feare of God. And the cause why our Lord concealeth many things from vs, is first for that he intendeth to humble vs. For he knoweth our pryde, and that we would be intollerable if we knew all things, feing that notwithstanding our ignorance, yet men see there is no hold of vs, but that we would seeme to be otherwise. Loe how God abaceth vs: and when wee desire to be wiseft, we become so fonde, that euen litle children may mocke at vs. But although our Loride holde vs so in awe: yet cease not we to bragge still, & to beare our selues in hand, yea and to perfwade other men also, that there is no wisdom but in vs. And why? doth God keepe vs ignorant of the thing which is hidden from vs, bycause he enuieth vs. No: but he meeneth to learne vs humbleness there-by. And the principall poynt of our wisdom, is to be modest and sober: yea and to feele our owne infirmitie, that we exalte not our selues. Yee see then that God hideth many things from vs, to the end we should learne to be lowly: which thing we would not be, if nothing were vnknowne to vs. Againe, he discerneth what is good for vs: and that is the thing wherein he intendeth to occupie vs and to hold vs wholly. For wee finde not in the Scripture, that our Lord is minded to feede our curiositie, & to let vs know what we would desire. Our eares are alwayes itching and tickling in our desires: & would fayne know what is this, and what is that. But all these are fond things that can do no good: and God, to redresse this vanitie & foolish longing that is in vs, sheweth vs only those things that are for our behoofe. And so let vs remember wel this sentēce where it is sayd, that God disposeth wisdom, yea and keepeth it to himself: and yet notwithstanding hath sayd vnto men, feare yee mee and you shall be wise. For hereby Iob meeneth, first that menne beguile themselves when they be so desirous, & that they do but breake their neckes when they flie so hie: for it is asmuch as if they would flie without wings. So then let them learne to content themselves with that which it shal please God to open vnto them. Marke that for one poynt. And for the second poynt, lette vs acquaint our selues well with that which God sheweth vs, and wherein he will haue euery one of vs to exercise himself: which is, that we must know such things as may edifie vs in his feare. For he will not haue vs wise to be heauengazers, and to flitter in the ayre: but to know how we ought to liue, & to match our wisdom with the knowledge how to rule our life as becōmeth vs. Now then we see, first that wee must let God alone with his secreete iudgemēt, & not presume to know the things that are about vs: but content our selues to discern the things that God sheweth vs, knowing that many things are reserued to the latter day, at which time wee shall see the things fully and perfectly, and that as now it must suffice vs to know the things in part which our Lord vouchsafeth to distribute vnto vs. This is it that is shewed vs here. Now when I say that we muste not couet to know aught of Gods secreete iudgemēt: my meening is, that we must not desire to passe beyond that which our Lord teacheth vs by his word. For when wee know that God will guyde vs, wee neede not to be afrayde that we shall erre. But if we fal to gazing after our own fancie for the things that God hath hidden frō vs: we enter into a bottomlesse depth, & it is reason that we should be ouerwhelmed. Loe how God punisheth the pride of many mē that cannot be cōtēted with the knowledge of the things that are meete

for thē. And so Iob, to correct the two vices that we speake of, sheweth vs that God hath spoken this vnto men. This saying, *that God hath spoken it vnto men*, is of great weight. For it is all one as if he shoulde say, that God intended to cut men off from al occasion of searching his secretes and determinations, further forth than he sheweth them, and therewithal declareth that the doctrine which he wil haue men to learne in his schoole, is profitable to edifie them in holy life, that they might learne to submit themselves vnto him that created and formed them, and walke in his obedience. Thus ye see the wisdom that God hath ordeyned for vs. To be shorte, Iob in setting the feare of God before vs as our whole wisdom: meeneth that our Lord plucketh vs backe from that which we haue moste minde vnto: that is, from our vayne speculatiō which cā serue vs to no purpose, but to puffe vs vp with foolish vainglory to haue the sayd windie knowledge which will make vs presume ouer far, and yet hath no profit nor instruction in it. Iob then hath set those two things one against another, one on the one side, and an other on the other, saying: will men be wise, they must not make themselves wise after the manner of God. Behold, God hath all perfection of wisdom in him, the neerer wee preace vnto him, the more shall we be confounded: for it is not for vs to make our selues like vnto God in wisdom, but rather to submit our selues vnto him. Lo what our wisdom is. VVe see what happened to our father Adam & our mother Eue: for God was not so niggardly as not to indue them with such wisdom as he knew to be good for them. Yee see then that Adam was formed after the image of God, to haue vnderstanding of all things that pertayned to him, in such wise as he could not wishe any thing more, if he had had a modest and well ruled desire. But what? Satan blowed him in the eare, that he should be like vnto God in knowing all things. Therevpon he ouerhot himself, and playd the horse that is broken loose, [thinking with himselfe,] *ô, then shall I be ignorant of nothing.* VVe see howe he caught him in that poynt: for wherof cōmeth the beastlinesse that we haue at this day? If a man speake to vs of God, needes must wee (spight of our teeth) know that we are wretched beasts, and that all the delight which wee suppose our selues to haue, is but darkeness as the Scripture also sayeth of it. VVhereof cōmeth it that the sense of man comprehendeth nothing of Gods misteries, & that if God call vs on the one side, wee shrinke backe on the other side, or elie are so lazie, as we cannot finde in our hearts to come to him: wherof commeth this? It is the payment of Adams pryde, in that he was not contented to be so farre forth inlightned in the knowledge of things by Gods spirite as was expedient for him to his welfare, but would needes become like vnto God. And when he was so lifted vp, he coulde not but meete with Gods mightie hande to cast him downe into this horrible gulfe of cōfusiō, wherein we are at this day. Ye see then why Iob sayeth expressly, that God sayd it vnto men: as if he shoulde say, go to, aduise your selues well what way you take to become wise. It is not to bee desirous to mount aboute the cloudes, and to search out many things which ought to be vnknowne vnto vs, as to say, why did God delay the creating of the worlde so long? what hath moued him to do this or that? wherfore disposeth he things after this sort? why suffereth he things to passe after this manner? your wisdom consisteth not in those things: for when you shall thinke your selues wise after that maner, you shall but go astray, and ye shall neuer be able to gette out of that maze: you shall but shrinke aside in such wise as you shall be shamed for euer. VVhere then will you finde wisdom? It belongeth too

Gen. 3. 1. 5.

me (sayeth God) to discern and determine what is good for you. Learne to be contented with that which I tell you and teach you: for it is my charge to see what is for your behoof: and that is, to feare and honour me: Therefore hold you there and passe not your bounds. Nowe we see the meaning of Iob, or rather of the holy ghost. And so let vs learne, not to giue heede to this our foolish and tickling lust to know the things which can stande vs in steade, and to enter into Gods secreete determination, of purpose to search out the reason of all his iudgements: that is not the thing wherein we must occupie our selues, and wherevpon wee must set our mindes. VVherevpon then vpon suche things as may serue to true edifying.

2.Tim.3. d.  
16.

And that is it which S. Paule meeneth by saying, that all holy Scripture is profitable. But how is it that God hath sayde vnto men, that it is wisdom to feare him? he sayd it and also shewed it in deede, when he published his lawe and expounded it, first by the Prophetes and lastly by the Gospell. Yee see then how God sheweth vs, that our wisdom is to feare him. But nowe, to make this doctrine the more profitable: let vs note first what the goodness of our God is, in that he maketh vs partakers of the wisdom which he knoweth to be good and expedient for vs, notwithstanding that wee be bereft of it and shet out from it by nature. It hath ben sayd already, that wisdom is not to be found, nother amongst the liuing, nor amongst the dead, and that a man may go into the deepe for it and tarrie there foreuer confounded, without finding it. For there is no wisdom but in God. The dead may say, we haue heard speaking of it, but that is all: we know it not, nother haue wee any familiaritie with it.

But now beholde, our Lord doth vs the honour and grace to offer vs this wisdom, which is a secreete and inestimable treasure. VVee haue no access to it of our selues, and God offereth it vs after such a sorte, as wee neede not to make any long circuites for the finding of it. And why? Let vs but onely suffer our selues too bee taught of our God, and this treasure shall be put into our handes. Then is it a singular benefite of God, when he vouchsafeth to communicate that thing vnto vs which we were so vnacquainted with, and from which we were vtterly depriued and banished. And here yee see why he vpbraydeth men with this vnthankfulness in the eight Chapter of the Prouerbes, where he sayeth, that wisdom crieth out in the Streetes and in the open places, come yee to mee, I am readie to shew my self to you. She knocketh at the gates, shee declareth that hir desire is to dwell among men, and yet no man receyueth hir, men mocke at hir, and make none account of so greate a benefite that is offered them.

Pro.8. a.1.

Ye see then that the blame which God vpbraydeth vs withall, is that we may well know that wisdom is such a precious thing, as nother golde nor siluer may be comparable to it, and therefore that wee must needes say wee be worse than straught, and that the Diuell hath bewitched vs, if wee make none account of the sayd wisdom, seeing that shee offereth hir selfe vnto vs. There needes no great seeking and răsacking for hir, there needes no great paynes taking or farre going: wee neede but to receyue hir when shee is set afore vs, and yet for all that, wee see that noman makes account of hir. VVhy so? The weyght of a pinne (as they say) will occupie our heads, and there is not any one of vs all, but he is so wedded to his owne selfe profite, as wee sette more by the gayne of a penic or a shilling, than wee do by the wisdom of God.

Agayne it is no one thing that letteth vs: but according as euery man is giuen to one vice or other, so is he easily turned aside and drawne away from God. A whore-

hunter will bee so weltred in his filthinesse, that his eares shall bee stopped, yea and he will bee vtterly deafe, so as it is no speaking to him: God may crie out alowde vnto him, but hee will not heare aught at all. The couetous persone doth the like, and the drunkarde as muche.

To be shorte, we see that the lettes are many which turne menne aside from suffering themselves to bee taught by God.

But yet for all this, the vyce that God findeth faulte withall in this texte of Salomons, is ouercommon and ordinarie: that is to wit, that when he sendeth this treasure of wisdom which ought to bee common to all menne, knocking at their gates, and bidding them to the feast: euery man doth rather shrinke away, than drawe neerer. Furthermore, as God in that place accuseth and condemneth men for their beastly carelesnesse and vnthankfulness: so sheweth he all the faythfull, howe greatly they ought to esteeme to be taught of him: according as it is sayde in the fourth of Deuteronomie, beholde, thy wisdom and vnderstanding is to haue thy God come vnto thee, and to stewe thee his will, what is good for thine instruction, and to edifie thee in him. Lo wherevnto our

Deut.4.4.6.

Lord calleth vs, when he intendeth too bring vs to himselfe, by shewing vs that all our true wisdom and vnderstanding, is to hearken vnto him, namely by conceyuing what he sheweth vs in his woorde. As if he should say, yee wretched soules, deceyue not your selues by setting your mindes vpon vayne things as the worldlings and vnbeleeuers do: but hold ye to that which I tell you, assuring your selues that that onely is your true wisdom and vnderstanding, and that you are but fooles, yea and mad men, if yee attempt to steppe out of those boundes. And therewithall he vpbraydeth them newe againe, and in vpbrayding them sheweth, that wee be vtterly without excuse if wee walke not aright, seeing we haue his woorde.

And why? Say not any more (sayeth he in the thirtieth of Deuteronomie) who shall climbe vp into heauen? or who shall go downe into the deepe? or who shall passe ouer the Sea? Beholde, the woorde is in thy heart and in thy mouth. Our Lord then declareth, that we cannot alledge that it is ouerharde for vs too conceyue the things that are about vs. For if wee alledge the dulnesse of our vnderstanding, or the highnesse of the secretes of heauē:

Deut.30. c.  
12.

No no (sayeth God) I haue provided for all that, I haue made way aforehande: for by giuing you my lawe, and by shewing you my will, I haue so taught you wisdom, as the same would very fayne dwell among you: according also as it is sayde in the eyght of the Prouerbes, My delight is to dwell among men. Ye shall not neede therefore to make long journeyes to come vnto mee, ye neede not to stie about the clowdes, yee neede not to go downe into the deepes, nother neede yee to go ouer the Seas.

Pro.8. d.31.

For when my woord is giuen into your mouthes, and put into your hartes: behold, that is all your wisdom, that is the thing that you must rest vpon. Now then, first of all, seeing the case standeth so: if menne dispize this grace of God when it is offered them by communicating his woorde vnto them: they make warre against him as much as in them lieth. Therefore lette vs take good heede to our selues. For wee see heere a saying that ought to wey greatly with vs, when it is sayd, that wisdom delighteth to dwell among vs. God in that place bringeth in his owne wisdom which he sendeth vs, as it were in his owne persone. So then seeing it delighteth God that we should receyue his wisdom: let vs assure our selues, that in refusing, it we make warre against him, as I haue sayd, and that it is all one as if wee would spite him of sette purpose, and driue him quyte and cleane away from vs.

And

And is not that an ouerhynouse thing? Furthermore whereas we desire our own wellfare, and God is readie to shewe vs the way, and calleth vs to him, to the ende wee shoulde finde the fulnesse of all wellfare in him: wee vouchsaue not to come, but turne our backs vpon him. Againe when he teacheth vs: it is to the ende we should knowe him, and be as it were transformed into him. And wee know that his image and glorie are to be preferred before all things. Therefore, when we cannot abyde to be taught, it is as much as if we would turne light into darknesse and deface Gods glorie, that it might not be seene nor knowne any more. And muste not men needes be become terrible monsters and Diuelles incarnate, when they labour so to abolish Gods glorie and to quenche the light, euen the light that was their whole wellfare, soule helth and ioy? But yet is this vice ouer common. So then let vs learne to esteeme this benefite that God doth for vs when he vouchsaue to call vs too his schoole, and openeth vs the doore to the end wee shoulde learne of him: & wheras of nature we were bereft of the sayd wisdom, he cometh to set it before our eyes, and offereth it vs familiarly: yea and tarieth not til we seeke it, but knocketh at our doores, and calleth vpon vs, desiring nothing but to winne vs to himself. Seing then that our Lord vsesh such gentlenesse towards vs, as to allure vs so curteously: lette vs learne to make account of that honour, and let vs not be so vnkind when he would haue vs to come vnto him. And specially let vs remeber what hath bene sayd: namely what our own nature is. For it is not requisite that God shoulde teach vs as the Angelles of heauen. Astouching the Angels of heauen, although they bee of a noble and excellent nature, although they be partakers already of the heavenly glorie, although they holde still the foundnesse which they had in their creation: yet notwithstanding, they be exceedingly bounde vnto God, in that it pleaseth him to make them priue to his will, & needes must they be rapt into astonishment at the grace that he hath giuen them. But the case standeth not with vs as with them. For firste, as in respect of our bodies wee be earthly creatures: and although God haue giue vs immortal soules: yet dwell wee here in houses of myre and clay, as hath bene declared heretofore: there is nothing but corruptio in vs, and we are here with brute beastes, with woormes, and with things so base and heauie, as there seemeth to be an infinite distance betweene vs and Heauen. But there is yet a worse thing: which is, that we be bereft of the vnderstanding that was giuen too our father Adam: and

Iob. 4. d. 19.

therefore we bee as forlorne creatures. Whereas Asses and Oxen keepe still their owne nature: men are so corrupted & marred, that when God calleth them to him, in steade of being in loue with such goodnesse, they be lesse moued with it than the brute beastes. Beholde, God desireth earnestly, that wee should be partakers of his glory, yea and of all the good things that are in him, and that we should enter aforehand into the possession of them when his woorde is preached vnto vs. Now then if we profite not our selues by these things: I pray you what a matter is it? Therefore seing the time will not suffer me to speake any more of it as nowe: let vs aduise our selues, firste to be ignorant where God will haue vs, for he onely knoweth what is meete and conuenient for vs: and therefore let it suffice vs to bee taught in his schoole, and to learne the things, that he sheweth vs. And secondly let vs learne to know his will in such wyse as is conteyned in the holy Scripture. And therewithall let vs not be so thankelesse, as to reiect the benefite that he. mindeth to bestowe vpon vs and offereth vnto vs: but let vs be attentiu, and indouour to put away all our euill affections, and suffer our selues to be so taught of God, as we may be edified by the things that he sheweth vs, and profite in them more and more, & be desirous to be stablished in them all the time of our life.

Nowe lette vs fall downe before the face of our good God with acknowledgment of our sinnes, praying him to make vs feele them better, that wee may returne vnto him with true repentance and acknowledge the miseries wherewith wee bee fraught, that he may vouchsafe to cleanse vs of them, and to bring vs fully backe vnto him, and to reforme our frowarde nature: and that seing wee be helde in the darknesse of ignorance, so as there is nothing but blindnesse in vs, it may please him so to inlighten vs by his holy spirite, as wee may dispise all worldly vanities, and keepe on our way to the heauely life, wherunto he calleth vs. And furthermore that wee may haue the modestie, to keepe vs to his woord, & not to couet to know more than he thinketh good for our edifying. And that whyle wee be here in his schoole, wee may profite more and more, vntill that hauing taken vs fro this earthly pilgrimage, he gather vs into his kingdome, to giue vs full and perfect fruition of the things which wee know now but in portion and measure, according as our capacite doth beare. That it may please him to graunt this grace, not onely to vs but also to all people and Nations of the earth, bringing backe all poore ignorant &c.

### The ciij. Sermon, which is the third vpon the xxviij. Chapter.

This Sermon is yet still vpon the former texte.



Haue told you already that Iobs intent was, to shewe menne that they ought to holde thēselues in such sobrietie, as not too couet to knowe more than God permitteth them: and also that they muste not runne gadding astray, but followe the way which is poynted to them. For this cause Iob setteth a difference betweene God and vs, and sheweth that it is no reason that a mortall man should presume to seeke the things that are in God, and be contented to be ignorant in nothing. Let vs be contented to be subiect vnto him to whome wee cannot attayne furtherforth than it pleaseth him to lift vs vp to himselfe, and specially which is so gracious vnto vs, as to abace himselfe to the ende wee shoulde know him. For it were impossible for our infr-

mitie to mount vp to the highnesse of God: and therefore he muste be fayne to come downe vnto vs. And so let vs not thinke that our wisdom is to know all things: but let vs vnderstande that it behoueth vs to be in faire lower degree vnder the highnesse of God, and to worship that which is hidden from vs, that is to wit, the wonderfull secretes of God.

Yee see then in effect what we haue to marke vpon this text, where it is sayd that God in creating of the worlde, hath well shewed that there is an other wisdom than wee can attayne vnto. For it is not in our power to measure the windes or the waters, or to dispose of the whole order of the world and of nature. Now seing these things surmount our capacite, let vs learne to hūble our selues, and to be contented with the vnderstanding that is giuen vs. And now according to that which hath bene declared already,

Ii.ij.

already,

alreadie, let vs wey well this saying, *that God hath sayd to man*. For it serueth to shew that it is not lawfull for vs to know more than is giuen vs frō aboue. And furthermore let vs marke well the grace that God graunteth vs aboue other creatures. For where as Iob sayeth expressly, that God turned himselfe vnto men to giue them some wisdom by measure: therein he sheweth, that we be not like brute beastes that liue without discretion, but that God hath giuen vs an excellent priuiledge, which is that we should haue vnderstanding and some light of reason, to know what it is to liue, so as we might haue some modestie and honestie in vs. Therefore let vs learne to esteeme this grace of God, & to honour him, for that it hath pleased him to do to vs, in separating vs after that sort frō the brute beasts. And this is well worthie to be noted, bicause we see two extreme vices in men, by reason whereof they can neuer keepe any good measure. Such as would fayne be wise and full of vnderstanding, do giue themselves to many vaine curiosities, they gaze about them, they trudge vp and downe, they are vnfacible, they are desirous to knowe this and that, and they are neuer at any rest, because they labour alwayes for vayne and vnprofitable things. Behold here a very euill extremitie, when menne cannot knowe their owne abilitie, but sitter in the ayre, and plundge themselves into so deepe dungeons, as they can neuer get out agayne. On the contrary parte, what do such as minde not to trouble themselves in vayne after that sort? They become brutish, as we see by experience: specially in the papacie. I pray you, haue we not there a fayre mirrour of this doltishnesse which is in men, that to hold themselves within modestie, they will knowe nothing at all, but shet themselves frō that which ought to be cōmō to all men? To be short, for feare to ouershotte themselves in curiositie, they become as Calues or other brute beastes without any other vnderstanding. And we see that such as vnderstand no woorde of latine (to the intent to play the beastes) speake thus in latin: *Mitte arcans Dei*: the meening whereof is, that they must not inquire of Gods secretes. See how men do retch their boundes continually, and cannot keepe a good meane. Therefore let vs remember how it is coneyned in this streyne, that God sayeth expressly vnto men, *This is the wisdom*. Iob then magnifieth this knowledge which God hath giuen vs in separating vs frō other creatures: according as it is sayd in the first chapter of S. Iohn, that we not onely haue life to eate and drinke, and to exercise our bodie: but also that we haue the light of vnderstanding. And for asmuch as this benefite deserueth to be magnified: let vs take good heede that wee be not deprived and bereft of it thorough our owne vnthankfulnessse. VVhen God openeth our eyes, & we shut them, are we not worthy to be blamed as peruerterers of the order of nature? when God giueth vs discretion to know good from euill, and setteth vs here to beholde his werkes, to the end wee should approach vnto him, and be partakers of his image in respect that wee be reasonable creatures: if we defile all this & will not know any thing: is it not a manifest fighting against God, and an utter renouncing of the benefite which he would bestow vpon vs, yea, and of such a benefite as is most principal & highliest to be esteemed of al others? ye see then in effect two things which we ought to beare in minde. The one is that God hath not set men in this world to bereeue them of al vnderstanding. For he will not haue them like Asses or horses: he hath indued them with reason, and would haue them to vse vnderstanding: and therefore when he sayd, *this is the wisdom*, he spake purposely vnto them? VVhy spake he not also vnto other creatures? Bicause he listeth not to do them the like honour that he hath done to vs,

nor to aduaunce the to so high degree. And therefore (as I sayd) al they which passe not to profite in wisdom while they liue, do well shewe that they go about to withdraw themselves wholly from their creator. Marke that for one poynt. And for the second also, we haue to beare in mind, that our Lord hath set vs boūds which we may not passe, and that such as will be wise and politike, must not stray at iouers, and giue themselves to fond speculations and dotages, but hold the first to this lesson of not coueting any thing which God sheweth them not. Lo what our wisdom is: let that be alwayes our entraunce: and when we intend to shew our selues wise, let vs herkē to this voyce, namely that our Lord holdeth vs within such listes, as he will not haue vs to run out here and there, but to receyue that which he thinketh good to teach vs. And now let vs come to the *fearing of God*. It is our wisdom to feare God. It seemeth here, that Iob restrayneth más wisdom to much, when he incloseth it wholly within the feare of God: for we know that our Lord teacheth vs other things also in his woord. But yet so it is, that our whole wisdom is to harken vnto God when he speaketh, and to beare in minde whatsoever he sayeth, and not to make our selues wilfully deafe: but to haue our eyes & eares open when he sheweth vs his will & speaketh to vs: according as it is sayd in the 4. of Deuteronomie, behold thy wisdom and vnderstanding is to profit in the schole of thy God, seing he vouchsafeth to be thy schoolemaster. Then had it rather bene meete to haue sayd, that the wisdom of mē is, not to be inquisitiue of whatsoever liketh themselves: but to come to Gods woord wherevnto he will haue them to hold themselves, and to submit themselves all wholly without passing of their boundes. In steade hereof Iob sayeth: *that our wisdom is to feare God*. But wee muste briefly marke that besides the modestie whereof mencion hath bene made, he sheweth vs here, that our wisdom is the thing which edifieth vs to walke in the feare of God, and to obey him. Then his meening is not to withdraw vs from fayth and frō that which dependeth therevpon, that is to wit, from knowing the infinite goodnesse of our God, to rest therevpon, so as we should not doubt but he is merciful vnto vs, bicause he pardoneth our sinnes for our Lord Iesus Christ sake, and also hath adopted vs & will loue vs as his children to procure our saluaciō vnto the end: Iob (I say) excludeth not fayth in this place when he speaketh of the feare of God: but he sheweth briefly, that the true wisdom, is not speculatiue, as we see many men trouble and disquiet themselves very much to know this or that, & they wote not why, there is no certaintie. If a man aske them saying, when wil you haue cōprehended the things which are hidden from you? To what purpose are they? what shall they profite you? It is certaine they shall not profit the at all, nother shall they be a whit the better for them. It is not inough to feede themselves with winde and with foolish fancie, nor to be puffed vp as S. Paule speaketh of them, saying, that knowledge puffeth men vp. See what mēs fondnesse is. But cōtrarywise Iob sayth, that if we be wise after the māner that our Lord hath ordeined, we shal be well edified to walke in the feare of God. Here ye see also why it is sayd in the first and 9. chapters of the Prouerbes, that the feare of God is the enterace or beginning of wisdom. True it is that some mē take this beginning to be as an appee. VVhy is the feare of God the beginning of wisdom? Bicause it is the thing that we must begin at: like as men will not at the first dash set a yong childe to the lie and profound sciences, but muste firste teach him his entrances or principles. But they which take Salomons wordes in that sense, do ground themselves vpon that which is sayde in the Canonickall Epistle of S. Iohn,

Ioh. 1. 4. 4.

Deut. 4. 6

1. Cor. 8. 1.

Prou. 1. 4. 7.  
& 9. 10.

where



1. *Iobn. 4. d.* 18. where it is sayd, that true & perfect loue doth driue away feare. But in that place, S. Iohn speaketh of the feare that the Infidels haue when they shunne God trembling at his Maieslie, bicause they know not in what case they be. For who soeuer haue not caught holde of Gods goodnesse to come vnto him and to trust in him, (of whiche number all they be which know not that God intēdeth to be at one with vs in our Lord Iesus Christ, and therewithal that forasmuch as he hath adopted vs, we must not doubt but that he will alwayes shew himselfe louing toward vs, and receyue vs to mercy:) all they (I say) that haue not tasted of this, are afrayde and astonied when men speake to them of God, and are like a wretched offender that could finde in his heart that all Iustice were abolished. Yee see then what the state of all vnbeleeuers is, how they be half besides themselves, and eschewe God asmuch as is possible. But when we be once perfwaded of Gods mercy: we be drawne to him by that gracious goodnesse, to ioyne with him, and wee come vnto him as it were with our heads vpriight. Not that we do at any time omit our reuerence and humilitie: but bicause wee are fully resoluēd, that God liketh well of vs. And so wee are no longer in the doubt and vnquietnesse wherewith the wretched vnbeleeuers are tormented. S. Iohn speaketh of the sayde feare: but when it is sayde in Salomon that the feare of God is the chiefe or beginning of wisdom: it is to shew that it is the chiefe poynt. And to be short, the very meaning of all the things that are taught vs here by Iob, is that if men will be wise, they must learne to walke in the feare of God, and be edified to rule their life accordingly, and not giue themselves to speculations which hold them in a mamering without any certaintie. And surely here you see also why Salomon in an other text sayeth, that the seif same feare of God is the fountayne of life. He would not call it the fountayne of life which draweth men out of destruction (as he addeth there): except it behoued vs to holde vs wholly to it, and that it were our perfect felicitie. So then we see, now what is the meaning of this text: Namely that such as are edified to feare and obey God, are men of right vnderstanding: and that the same is the thing wherupon we must set our mindes, and not vpon wandering speculaciōs: this will be the easier to vnderstand, if we adde one other goodly text of the Prophet Esay in the 33 chapter: There he speaketh of the true reformatiō of the Church, that was before the scattering and destruction thereof. Therefore he sayeth, that the things which were seene to be turned vpside downe as then, shoulde come to their state againe in the time of Ezechias, verely in asmuch as he was a figure of our Lord Iesus Christ: for no doubt but the Prophet Esay treateth there of the perfection which should be at the comming of Iesus Christ. For he sayeth: that stedfastnesse, strength, and saluation shall be the wisdom and vnderstanding of the tyme of Ezechias, and that the feare of God shall be his treasure. Here wee see howe the Prophete declareth, that where God is not knowne, there all things muste go to hauock and viter desolation, like as it is also sayd in another text, where the Prophet complaineth, that all was turned vpside downe, bicause there was no knowledge of God in the lande, and men were giuen ouer to all euill. And is it any wonder when men abuse themselves wilfully after that sorte, if God giue them ouer to a lewde minde. so as they be no more ashamed to caste themselves into so outrageous and haynous things as are euen lothsome to the worlde? Yce see then why the same Prophete Esay sayeth, that the people were caied into destruction bicause they had no knowledge. So on the contrary parte, in the texte which wee haue alledged, he sheweth that

when the Church is set in hir perfect state agayne, and things brought into good order: then shal wisdom and vnderstanding be the stablishment, welfare and strength of them. As if hee should say, that the Church cannot otherwise stande in good case, than if menne be taught purely, to knowe what is for their profite. And here it is to bee seene, what the popish Church is. For they haue pompe ynough, and wee see also that they dare as it were face God with a Diuelish pryde, and strayne no curtesie at all in attributing these braue titles to themselves, that they haue the holy gouernement of Heauen amongst them, and the assurednesse of Gods truth and doctrine, and that they carrie the holy ghost in their sleewe, and holde God locked vp betweene their walles. But yet for all that, what maner of knowledge is it that they haue? Cleane contrarywise wee see that they seeke nothing, but to make the wretched worlde brutishe. And so wee may well conclude, that all the buylding of Gods Church is ouerthrowne by them, and put too horrible confusion. And why? for they want the wisdom which the Prophete Esay auouched to bee the welfare, strength and stablishment of the Church. Thus much concerning the firste poynt. But to fit the sayde texte to that which is conteyned here, it foloweth that the feare of God was the treasure of Ezechias, and of all his people. Esay therefore doth well shewe there, that which Iob meeneth here: that is too witte, that suche as knowe the things that God teacheth by his woorde, will not bee wedded to these small and fonde suttilties, but will bee well grounded in knowledge howe to rule their lyfe, and too walke in the feare of God. For vnder the woorde *Treasure*, hee sheweth that that is the thing wherupon men must wholly settle themselves, as vpon their full and perfect felicitie, and wherein they muste take their full contentation and rest.

Nowe wee see that the thing which is spoken heere, is very true, that is to witte, that men shall then bee wise and skilfull, when they shall haue profited so farre, as to walke in obedience to God and in holinesse of lyfe. And furthermore lette vs come backe to that which hath bene touched already: that is to witte, that therewithall wee muste applie our whole studie, and sette our whole mindes, vpon the things that are conteyned in the holy Scripture, bicause there is nothing there which is not for our profite. And surely it is vnpossible to feare God and to giue our selues to his seruice, vnlesse wee be acquainted with his goodnesse: according as it is sayde in the hundred and thirteenth Psalme. *Lord thou arte good and there is mercie with thee, to the ende that menne should feare thee.* VVee see then that men cannot bee grounded in the feare of God, vntill they haue knowne Gods mercie, and taken holde of it, to the ende to come to him with a free heart and to seeke him. For so long as wee shunne God, we are fierce agaynst him, and consequently rebelles. But men shall neuer conceyue a right taste of his goodnesse, except they bee taught it by the Scripture. And that also is the place where true feare is. For wee muste not thinke that vnder this woorde *Feare*, the Scripture meeneth: onely some bondage that men should yeelde vnto God, as though they were enforced therevnto. But this feare here, importeth that wee muste bee fully minded to suffer our selues to be gouerned by Gods hande, and aboute all things knowe what his goodnesse and mercie is, and yeelde him such reuerence as wee may be truly ioyned vnto him. And vndoubtedly when he speaketh of the honor that belōgeth vnto him, he not onely alledgeth his maieslie, nor onely sayth that he is ma<sup>r</sup>er and Lord: but therewithall also sayeth that he is a father.

*Malach. 1.  
b. 6.*

For he crieth out by his Prophete Malachie, If I be your mayster, where is your feare? And if I be your father, where is your loue? True it is that in that place he putteth a difference betweene loue and feare. But afterward he sheweth that those two woordes come bothe to one ende: that is to wit, that for asmuch as wee ought to acknowledge him both as a father and a mayster: we ought to loue him, howbeit with suche reuerence as in all our lyfe wee desire nothing, ne seeke nothing but too obey him.

*Epb. 1. d. 18.*

*Epb. 3. d. 18.*

So then we see now, that Iob is so farre off here from intending to reiect sayth: that he rather leadeth vs vnto it. For that also is the poynnt whereat wee muste beginne to walke in the feare of our God. And this is the cause why Sainct Paule (when he speaketh of wisdom) prayeth God to open the eyes of the Ephesians, to the ende they may know how to hope for the salua ion that God hath prepared for them in Heauen by the resurrection of our Lord Iesus Christ. And afterward in the third chapter he sayeth, that it behoueth vs to knowe the kindnesse of our Lord Iesus Christ, and the loue that he hath shewed to assure vs of our saluation: in so much that he is our length, bredth, heighth, and depth. As if he should say, wee might well freyne our selues on all sides, but if wee would mount vp neuer so high, wee could not be able to go beyond the cōprehending of the loue which hath ben shewed in the person of our Lord Iesus Christ. Also wee may well seeke all depthes, but yet must we hold this for a certaintie, that when we haue gone to & fro, all that euer it behoueth vs to knowe, is but to conceyue howe God sheweth himself a father & fauour, according as he hath adopted vs in the person of his Sonne, minding to make vs partakers of his goodnesse and mercie, wherein our welfare consisteth. Now then we see, that to feare God it behoueth vs to be sure of his goodnesse. But here Iob hath set downe one particular for the whole, purposely to condemne the fond toys wherevnto men giue themselves, when they haue not the affection & zeale to be edified in the feare of God. Furthermore wee haue to gather vpon this text, that the worde which is giuen vs, and also conteyned in the holy Scripture, is so excellent a treasure, as we can not set store ynough by it. We know that wisdom shall be esteemed, yea euen of the most ignorant and veriest idiots. For our Lord hath giuen vs this insight by nature, that wee know true wisdom to be an amiable thing. And our Lord decketh his worde with that honorable title, and telleth vs that if we profite therein, it is the thing wherein our whole wisdom consisteth. This then ought to inflame vs greatly, to seeke the things that are contayned in the holy Scripture. To be short, that we may profite in the schoole of our God: we must needes haue that, or els wee shewe our selues to reiect the thing which is to be desired of it owne nature, yea and that we would fayne be bereft of it. Wherefore let vs learne to be enflamed with such zeale to profite in the holy Scripture, as wee may preferre the doctrine that is contayned there, before all our owne fanfies, and before all the vanities of the worlde that carie vs away. Furthermore it is not ynough for vs to haue suche a desire to profite in the holy Scripture: but we must learne also to honour it accordingly. We shal see many fantastical persons in these dayes, which dispise Gods word, because (as it seemeth to them) there is nothing, but simple stufte for the common people, and that it would be but a dulling of their wittes if they should set their mindes vpon the holy Scripture. But our Lorde payeth them as they are worthie. For if a mā trie what is in them: he shall find them double blind, and that our Lorde bereueth them of common reason, so

as they become the veriest fooles, doltes and Idiotes in the world. See (I pray you) what is the wages of their pryde, that make no account of Gods woorde. True it is that at the first blissh we shall see great simplicitie there. For our Lorde vsfeth no high stile, but rather tempereth himselfe both too great and small. Yet doth not that imbrace the Maiestie of the holy Scripture at all. Why so? Should Gods goodnesse deface his glorie? Ought it to barre vs from humbling our selues vnto him, and fro yelding him his due honour? No, but cleane contrarie. For what is the cause that our Lord speaketh so grossly in the holy Scripture? It is his infinite goodnesse: who seeing our wittes so dull, stāmereth with vs. Seeing the case standeth so, let vs learne to yeeld reuerence to the holy Scripture, notwithstanding that our Lord vse an ordinary maner of speech, yea euen such a grosse speech as serueth for homely folks that are vnlearned. But there is yet more, for S. Paule telleth vs, that we must so much the better beholde the heavenly power and godly maiestie that is in the holy Scripture, seeing there is no paynting nor filed language after the manner of the worldlings that studie Rethorike, and colour their woordes with a fonde brauery. In the holy Scripture then, we finde grosse language: But behold, the Maiestie of God sheweth it selfe therewithall. There is no fleshly nor earthly thing to set any glosse vpon it: but wee are conuincd that God discovereth his owne arme there, yea and we be constrained to seele it and to speake it. And therefore so litle ought the simplicitie of the holy Scripture to cause vs to despise it, as wee see the proud stinking sorte do, which make no account of it: that it ought rather to make vs perceyue, that God needeth not to borrow any helpe else where, and that his power sheweth it selfe there, as it were to eyefight, to the ende wee shoulde be the more moued to honour him, and to submitte our selues wholly vnto him. Therefore let vs marke well that it is not ynough for vs to haue a good desire to profite in the holy Scripture: but also that we must come to it with all reuerence, and desire nothing but to imbrace all that is contayned there, not hauing our tongues filed to prattle with God, nor bringing any doctrine or disputations against the pure doctrine of the Scripture, but concluding generally, and saying: looke whatsoeuer is sayde to vs here, or whatsoeuer wee reade here, wee know it to be the truth of God. Lorde, seeing thou hast spoken it, it is ynough for vs: It is not for vs to replie, it is me etc for vs to stande to that which thou hast vttered, without any gaynesaying. Yee see then, that the thing which we haue to note in this worde *Wisdom*, is that where as menne are drawn away by their owne vayne imaginations, when they buylde newe wisdomes in the ayre: we must say, that our Lorde hath not without cause intided his worde by the name of wisdom. For his qualifying of it after that sort, is to shewe vs that we must come thither, and submit our selues vnto it, and rest wholly there. And why? For it is the thing wherein lieth our whole perfection. And as touching that which is sayd of the feare of God: lyke as Golde and Siluer are tried in the fornace, or by the tutchstone: so muste wee bee tried, that it may bee knowne whether we haue profited in the holy Scripture, that is to say, whether wee be edified in the feare of God or no. Wee go to a sermon: and they that haue the commoditie do reade Holy Scripture also. Very well, it is a good and holy exercise, and woulde God wee were yet much more giuen vnto it without all comparison than wee be. But yet therewithall it behoueth vs to know whether wee haue bestowed our time well or no. And howe shall wee knowe that? Not by that wee can skill to talke of it, and giue fayre answeres to mennes demaundes,

1. Cor. 2. 4.  
4-5.

maundes, nor that wee bee able to resolue all doubts that shall be alledged, nor that we can giue fitte expositions to the texte, to say, thus must they be vnderstood. True it is that these things are necessary: but that is not all. Howe then shall it be knowne whither wee haue profited eyther by Sermons or by reading of Gods woorde? [wee shall knowe it by this,] namely if our lyfe yeeld recordes of it. If wee feare God, it is a token that wee haue studied well in his schole, and that like as he on his side hath bene a good and faythfull schoolemaister, so wee on our side haue not lost our time. Thus muche haue wee to marke.

And furthermore wee see, that when the holy Scripture intendeth too giue a good and sure marke too

*Psalms. 22. f.* sayeth, let them that feare the Lord prayse him: you that

*24. & 115.* feare the Lord enter into his house. Let them that feare

*b. 11. & 118.* God be gladd and reioyce. Let men that feare God rest

*a. 4. & 60.* boldly vpon him. Yee that feare God blesse the Lorde.

*b. 6.* This (I say) is the true marke whereby to discern Gods

*Ecl. 2. b. 7.* flocke from all the wilde beastes that raunge abroade.

So then if wee come to a Sermon, or haue the Bible in our handes: lette vs learne to knowe, that God meeneth not to puffe vs vp with vayne presumptiō of knowledge, nor to scratch our eares when they itch, nor yet to teach vs nyce pointes: but to edifie vs in his feare, that we may honour and serue him. If wee shoote at this marke: then shall wee not roue in the holy Scripture as wee were wont to do. For whereof commeth this vice, that men cannot finde in their hearts to stoope to take holde of that which is for their profite, but euery mā forgeth I wote not what by himselfe? whereof also procede so many Errours, Heresies, and false opinions so far out of square? It is because we know not wherevnto God would guide vs by his woord: & that also is the cause why we cast the feare of God behind our backes, bearing our selues in hād, that the holy Scripture is giuen vs to a farre other vse. Nowe seing that men do so abuse Gods woorde, and euery man vnhalloiweth it vngratiouly: so muche the more behoueth it vs to marke well this Texte, where the holy ghost giueth vs the manner of examination, whereby too trie who be of good and right vnderstanding. To bring this to passe (as I haue sayde already) wee must know God as he is. For we shall neuer feare him aright, vntill that like as he sheweth himselfe to vs, so wee know him to be our God, our Master, our Saviour, and our Father. And here

*Prou. 1. a. 7* you see also why Salomon (in the text which we alledged  
*& 9. c. 10.* out of the first chapter of his Prouerbes,) sayeth that the knowledge of holy things is the true vnderstanding. After he had spoken of the feare of God, he setteth downe the knowledge of holy things. Seing then that the holy ghost hath knit these two things together in vnseparable bonde: it behoueth vs also to knit them togither. Hereby he meeneth, that the feare of God will neuer be in vs, till we be come to the poynt that we spake of: which is, that we know Gods mercie as it is offered vs in our Lord Iesus Christe: Namely that wee be drawne vnto him by his goodnesse, where through he allureth vs, and that we haue the boldnesse to call vpon him as our father, so as wee returne vnto him euen when wee bee vtterly dismayed. And this is the cause why he sayeth in Ieremie,

*Ierem. 9. f.*  
*25 24.* lette not the wise man truste in his wisdome, nor the strong man in his strength, but lette such as reioyce, reioyce that they knowe mee, mee (sayeth he) that am the Lorde which executeth iudgement, rightuousnesse and mercy. After that Ieremy the Prophet hath abated mens pryde, and shewed them that all the wisdome whiche those thinke themselves to haue that dispise God and

shrinke away from him, is but smoke and leasing: he bringeth them to this poynt, let not the wise man (sayeth he) boast of any thing but that he knoweth God. And how shall we know him? Is it by knowing the rule which he hath giuen vs, and which he hath apointed for men to followe? It is not onely by that: but by knowing him to be our Protectour, assuring ourselues that it is his office to gouerne the worlde, and that he holdeth all things in his hand: and therefore let vs pray him to receyue vs into his protection, and aboute all things to guyde and gouerne vs by his holy spirit, forasmuch as of our selues we should alwayes be confounded: assuring our selues also, that forasmuch as there is nothing but want and wretchednesse in vs, he muste be fayne to watch for our welfare, and to bring vs to that perfectiō wherevnto he willet vs to tend and trauell al the time of our life. Thus ye see whervnto it behoueth vs to apply al our indeuour that we may profite our selues by this doctiue. For the meenes whereby God draweth vs vnto him, are his feare and loue. True it is that many light headed persons cā speake ynough of the grace of our Lord Iesus Christ, and of the rightuousnesse that is giuen vs in him, and can babble well of fayth: but yet they neuer tasted what it is to haue the grace of God, except they were rauished to come vnto him, and that in so doing they haue the sayde feare that is spoken of here. And in good sooth seing that God hath bought vs so derely, is it meete that euery man should be giuen to himselfe and to his owne lustes? is it not reason, seing that he hath purchased vs, that euery one of vs shoulde dedicate himselfe vnto him, and become his true possession and heritage? Seing that he hath gathered vs as it were into his housholde: ought wee not to be obedient vnto him? Yee see then that the thing which wee haue too marke here, is that when our Lord calleth vs, (as he calleth vs now being here assembled to heare his woord, and as he calleth vs by giuing vs his holy Scripture, and by commaunding vs to exercise the same: wee muste come vnto him in such wise, as we acknowledge him to be our father and mayster, and learne to submit our selues to his obedience and seruice, and vnhalloiw not his holy Scripture, by seeking there for trifling things, but keepe on forward continually to the sayde marke of knowing our God to be such as he sheweth himselfe to vs, and as he vttereth himselfe by his worde, which is the measure that he will not haue vs to passe nor to turne aside from, whatsoever come of it. And herewithall let vs marke, that the feare of God ought also to teach vs to shunne euil, according as it is set downe here for a conclusion: namely, that such as desire to submit themselves vnto God, and to rule their life according to his will, must fight against euil, as the thing wherevnto wee are inclined by nature: and as we know that wee are beset with many temptations, and other things that turne vs from our God, so as wee haue greate neede to resist the temptations of our fleshe and all the allurements of this worlde, and so to strengthen our selues, that our wicked affections prouoke vs not to stryue agaynst God, but that all things which stirre vs vp thereto, may rather bee cutte off and hewen downe.

And so lette vs marke briefly, that we cannot go forwarde in the feare of God, but by renouncing our selues. For what haue wee else in our nature but a Sea and bottomlesse pitte? But we muste cast off all that geare, and learne to exercise our selues in the things that God sheweth vs by his woorde, to the end we fall not in the confusion whereof wee haue spoken, but maye walke in the obedience of our God, and profite more and more in his schoole, so as he may allowe vs for his schollers, and wee

yeelde such triall of our seruice, as he on his side may accept vs for his children, and shewe himselfe a father to-wardes vs.

Now let vs fal downe before the face of our good God with the acknowledgement of our sinnes, praying him to forgiue vs our faults past, and to call vs in such wise vnto him, as we may be increased and settled more and more in the grace of his holy spirit, so as we may be rid frō all the vices of our flesh, and therewithall that he forbear vs in our imperfections, vntil he haue taken vs out of this present life, to make vs partakers of his euerlasting glorie. So

let vs all say, Almighty God our heauenly father we acknowledge in our selues, and confesse as truth is, that wee are not worthie to lift vp our eyes vnto heauen to come before thy face, and that we ought not to presume so far that thou wilt heare our prayers if thou haue an eye to that which is in vs. For our consciences accuse vs, and our sinnes beare witnesse agaynst vs, and wee know that thou art a righteous iudge that iustificth not the sinners and vnrighteous, but punisheth the faultes of them that haue transgressed thy commaundements. Euen so Lord, in considering our whole life, &c.

*The. ciiij. Sermon, which is the first vpon the. xxix. Chapter.*

**I**Ob tooke vp his parable againe and sayd.

2. VVould God I were as I vvas in tyme past, vvhē God preferred mee.
3. VVhen his lampe shyned vpon my head, and I vwalked in the darke by his light.
4. As I vvas in the dayes of my youth, vvhē the Prouidence (or companie) of God vvas in my tent:
5. VVhen the Almighty vvas vwith mee, and my seruants round about mee.
6. VVhen I vvas washed my paths in butter, and the rocke povvred mee out Riuers of Oyle.
7. VVhen I vvent out to the gate of the Citie, and made a chayre to be set for mee there.



It seemeth at the first sight, that Iob bewayleth here the time past, and is grieued that God had chaunged his state by afflicting him so sharply, whereas he had made him to prosper before: but his meening is not so. For he setteth himselfe agaynst those that had iudged amisse of his affliction, as if he had bene a man forsaken of God. His intent therefore is to shewe, that those men iudged vntowardly, because they looked no further than to the things that were seene. For (as we shall see in the knitting vp) Iob sheweth that if it were to be deemed so, they shoulde rather haue an eye to the time of his prosperitie. VVherefore lette vs marke, that Iob repineth not here as one that was grieued for the losse of all the goodes that God had giuen him: but rather that he reproveth his aduersaries, shewing them that they take a wrong way to iudge of him, because they thinke a man to be vterly damned, by reason of the chaunge which they see in his state, and remember not at all, that in tymes past he had bene had in great reuerence as an excellent and chozen man among all others. Therefore by the reading of this text, lette vs learne too take example, not too be out of pacience though God afflict vs. For wee ought rather to remember how wee haue herde Iob say, that sith wee haue receyued good at Gods hande, why should wee not be patient to indure the aduersitie also which he sendeth? For wee be vnthankfull to God, if the remembering of his benefites asswage not all our griefes when it pleaseth him to exercise vs and to bring vs lowe. For then it behoueth vs to thinke, how now? hath not our Lorde dealt in such wise with vs heretofore, as it is good reason that wee should receyue whatsoever it pleased him? yea and it ought to confirme vs in Gods goodnesse, so as we should not doubt, but that he loueth vs, seing wee haue founde him so good vnto vs by experience. And haue wee not caufe to bee contented when God sheweth his loue towards vs, although things fall not out as we would wish? Thus then yee see howe and in what sort it behoueth vs to remember our former prosperitie, when God afflicteth vs, it muste not encrease our heauinesse, nor pricke vs forwarde to any grudging: but it must rather bridle vs

if we stormed to much: and if our passions were ouer-heady, the sayd remembrance (say I) ought to asswage the miserie which we feele, in that God hath made vs to tast his goodnesse which is sufficient matter of comfote for vs. Agayne, seing he hath had such care of vs, it is good reason that we should yeeld our selues wholly vnto him, to suffer what soeuer it shall please him. And it is a right necessarie warning for vs, that when aduersitie pincheth vs, and wee be at the last cast, wee ought to call to minde, that God hath not pressed vs so alwayes, but hath had regarde of our feeblenesse, and borne with it, and thereby witnessed his loue towards vs, to the ende that we should trust in him, and not doubt but that when he shall haue tried our pacience in that sorte, he will remedie our aduersities, and bring vs backe agayne to our former state. Behold (I say) how it behoueth vs to practise this doctrine in all our afflictions. But nowe lette vs returne to the principall poynt of Iobs intent. I haue tolde you heretofore, that here Iob meeneth to shewe, that his aduersaries are as it were blinde and iudge foolishly, because they stay vpō the things which are seene with the eye. For, because Iob was in so great extremitie, they imagined that God had forsake him, & that he was to be esteemed for a cursed man, But (as wee haue seene heretofore) wee must not go so to worke: but wee muste haue the wisdome that is spoken of in the Psalme, namely of bridling our selfe that wee haue compassion of suche as are in aduersitie. And furthermore, wee muste beginne at this poynt, that if wee see a man smitten by Gods hande, wee muste consider what his lyfe hath bene. If he haue bene a wicked and disordered person: then our Lorde sheweth vs the thing which he telleth vs so often, namely, that his threatenings are not in vayne, and that it behoueth vs to learne at an other mannes coste (as they say) to walke in feare. It will seeme nowe and then that God looketh not downe here, and that he suffereth things to go to haooke: but when he executeth his iudgements, the same ought to reach vs righteousness (as it is sayd in the Prophete Esay) and wee muste consider that it is no playng with God. For although hee wincke at things for a tyme, he will in the ende call those too account which thought themselves too bee escaped, and of whom the worlde supposed, that they should abyde vnpunished.

Ye see then that we must not settle our iudgement simply vpon affliction, but consider what the life of them hath ben, whom God punisheth, to the end wee may acknowledge their chastizements according too their deserts, for the better profiting of our selues therby. For if wee see a good man punished in such wyse as God may seeme to haue forgotten him, yea and euen to persecute him: what ought we to say to that? It behoueth vs to suspend our iudgements: for it were an ouer greate rashnesse, for vs to iudge of things secret and vnknowne. Therefore let vs knowe, that our Lord intendeth to humble vs, and that we must confesse him to be righteous, although the reason of his doings bee not altogether apparant. And so ought Iobs freendes to haue iudged, which condemned him wrongfully: For inasmuch as they had seene him to be as a mirror of holynesse and al perfectiō during al his whole life: when they saue him so smitten downe as it seemed that God ment to ouerwhelme him vtterly: They ought to haue come to this point, to haue sayd, we knowe not what to say, our wittes are dazeled in this behalf, this man hath liued holily, doutles he was neuer any wicked man, any whoremonger, any drunkard, any periured person, any looce liuer, any cruell person, nor any proude man: there were none of all these things in him, why then doeth God handle him so rigorously? we cannot tell. And therefore God myndeth to humble vs here, to the end that we should knowe, that sometimes his iudgements are as a bottomlesse pit, and that it is not for vs to wade into thé, but rather wee ought to glorifie him, yea euen by shetting our eyes vntill he shew vs why he worketh so. Ye see then what the wisdome is wherof the Psalme maketh mencion when it sayeth, that the man is happie which iudgeth rightly of him which is in aduersity. But heerewithall it behoueth vs also to apply this to our instruction. For (as our Lord sayeth) if God do make the greene wood to be burned after that sort, what shall become of the drie? Then let vs compare ourselues with such as we haue knowne to be good men and to haue God. And wee shall find so grosse faults in ourselues, as we shal be constreyned to say, alas I see well that God beareth with mee and pitieth my weaknesse in handling me so gently: for I am worse thā such a man: I see that if I should be compared with him, I come farre short of walking in such vprightnesse: and yet notwithstanding see how God afflicteth him, and I am still at myne ease and rest. And is this bycause I am worthy of it? No, but my God knoweth me to be so weake, that I could not beare such afflictions: by reason whereof he spareth mee, and therefore I must impute it to his goodnesse. But if I be stricken downe, and be fayne to indure afflictions, I must not therefore cease to call still vpon God, assuring my self that it is for my profit and welfare: and when I do but heare of his threatnings, I must therevpon prepare my self to beare aduersity, to the end that when it shall please him to touche vs with his rodde, we may not think it straunge, bycause wee haue ben prepared for it a good while before hand. Thus we see nowe what Iobs meening is, for he sheweth, that such as iudge by the present state of things, and by the outward appearaunce, shal be conuincid by experience, bycause he had walked after such a sorte, as he was vnblamable, and euery man did rather wonder at him, than cōdemne his life. Then must it not be concluded, that bycause God afflicted him so, therefore he was a reprobate, and that all that euer he had done was but hypocrisie: that were to vntoward dealing. By the way, although Iob speake but to those that come to accuse him falsely: yet is this written for the instruction of all Gods children. So then let vs gather that

which I haue sayd already of this text: namely that we must not iudge at randone of any of the chastizements and rodde wherewith God striketh men. Verely wee must hold this for a generall rule in all afflictions, that they be witnes of Gods Iustice vpon our sinnes. For if we were vtterly pure and innocēt: vndoubtedly God would handle vs after an other fashyon than he doeth. Therefore wheras we see men so miserable, and tormented after so many fashyons: they bee the fruits of their sinnes as well seuerally as in cōmon: but yet notwithstanding we must not measure all men by one meatyard as they say. And why? For there be diuers causes (as I haue declared afore) why God sendeth afflictions vpon the world. Seing then that God hath diuers respects, we must not wrap vp all together, nor make all to passe vnder one collect (as they say:) But we must bee wyse in this behalf, and as it were bridle our owne reason, that wee passe not our measure and compasse. VVherfore (as I sayd) let vs thinke vpon euery mās life: And if that those be afflicted which haue despised God & his word, and led a lawles life, giuing thé selues ouer to all naughtinesse: let vs assure our selues that our Lord instructeth vs in their persōs to the end we should open our eyes to see that our faults shal not escape clere without comming to account before the heauenly iudge. But if we see no cause why our Lord should punish this man or that, but rather, the cleane contrary: Then let vs learne to say, Lord thou art righteous howsoeuer the world goeth: true it is that we bee dazeled in this behalf, and that our sinfull flesh prouoketh and inforceth vs to murmur against thee. Neuerthelesse wee wil not say as they do which demaund why God shuld be so mynded, and could find in them hartes to go to lawe with him: No: but we wil be quiet and pacient, and tarry thy leysure, till thou shew the things that are as yet hidden from vs. Ye see in effect what we haue to remember in this text. But herewithall let vs marke also, that when we come to the iudging of ourselues, we must cal this doctrine to mind, to the intēt we fal not in dispaire although God presse vs and we feele his hand overhard vpon vs: but that we take courage to call vpon him, and leaue not to comfort ourselues in him. Thus ye see how it behoueth vs to practise still this doctrine. Contrariwise, in time of prosperity, let vs not be so sotted in our owne ease & pleasure, as wee see the world is, which abuseth Gods goodnesse in such wise, as they become vtterly blind, except God constrayne thé by force to think vpon their sinnes. Then if God let vs alone in rest, we haue as it were a spirituall drunkennesse, so as our witts be rauished, and we play the restie Iades. Let vs keepe vs from mounting after that sort into pryde and presumption, when God maketh vs to prosper: and rather let vs knowe (as I haue sayde already) that he giueth vs leysure to dispose our selues to the receyuing of the aduersities which he shall send vs, being well assured that he will pity vs, and not handle vs rigorously. Likewyse if we see that God letteth the wicked runne at rouers, and layeth the bridle in their necke, and destroyeth in them not at the first brunt: let vs not thinke they make the better market for that, nother let vs be tempted to enuy their good fortune, as it is sayd in the seuen and thirtith Psalme: but let vs exercise our faith in this cace, tarrying Gods leysure, till he shewe vs his iudgements which are hidden from vs for a tyme, according as it is not for vs to determyne the day nor the houre. Then must the faythfull hold themselves at a stay, as often as our Lord sheweth himself fauorable too the wicked, and to such as haue deserued to be quite and cleane rooted and wyped out of the world. For although he leaue them in prosperity, they are not therefore in his

Psa. 41. 4. 1.

Luk. 23. 6. 31

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Psal. 37. 4. 1.



fauor: but it is to make them the more vnexcusable: and needs must they pay deare for their abusing of Gods patience in that wise, when he calleth them to repentaunce by handling them so gently. Lo in effect what we haue to marke of this doctiine. And now let vs come to the particular words that Iob vseth here. *Why* (sayeth he) *am I not as in tyme past when God kept me?* In saying that God kept him, Iob meeneth that he had as now forsaken him. Not that he was fetled in that opinion, but for that he had an eye to his owne naturall vnderstanding, as all the faithfull do diuers tymes in praying vnto God. For they may well vse this maner of speche to say, Lord thou haste forsaken mee: Lord how long wilt thou forget mee? Lord how long wilt thou turne thy face from mee? Lord how long will it beere thou ease me of my misery? whē the faythfull speak after that sort: it is not for that they think that God hath forsaken them: for it were in vayne and to no purpose to call vpon God, if he had forgotten vs. What should we gayne by resorting vnto God and by desiring him to helpe vs at oure neede, if God would not kepe vs? I pray you were it not lost labour to say vnto him, Lord helpe vs? So thē the faithful in cōplayning that God hath forsaken them, meene not that it is so: But there is in vs a double feeling and cōceiuing. The one is by our naturall wit, the other by faith. But what are the things that our naturall wit doeth rest vpon and looke at? The things that we feele, see and touche. Therefore when God leaueth vs in such extremitie as we know not what shall become of vs, there seemeth to be a thick clowde betwene him and vs, and that we be no more vnder his hād & guiding. But yet notwithstanding see how God promiseth to be nere at hand to vs. When we think he is furthest off frō vs: And when it shall seeme that his eyes are shut: he will haue vs to think thus, hath God spoken it? Let vs hardely hold vs to his promis. Now then we see that there is a double cōceiuing in the faithfull: and it standeth vs in hand to praise this well. It is not ynough to say it, but euery man must put it in vre in himself. VVhē any aduersitie befallēth vs, we cānot but think that god hath turned his back vpon vs. See wher vnto our nature driueth vs. But afterward it behoueth vs to run immediatly to the promises of God who biddeth vs call vpon him in the day of our trouble. In that he willet vs to call vpon him it is a token that we are in his keeping & protectiō. So thē we see that faith must ouerrule our naturall reason, to the end we may bee quiet in the middes of all our miseries, wayting for Gods succour, & walking as he cōmandeth vs. According her vnto Iob sayth here, *Where are the times become when God preferred?* For he meeneth that God hath shewed by effect and by very eyesight, that he had preferred him, as if some mā shuld say, seing that Iob is so persecuted, is it to be sayd that God keepeth him? Is it to be sayd that God mainteineth him? No, but rather that God hath forsakē him as a wretched creature. Iob thē speaketh not here of the thing as it was in verie deede, as though god had at that time forgottē him: but he speketh of that which might seeme to mē, & of that which he perceiueth by his naturall wit, howbeit that he resisted it by the force of faith, resting himself vpon Gods promises, and fighting against the tētion that was put vnto him. Ye see then in what wise it behoueth vs to take this text, and therewithall to apply it to ourselues: and so let vs vnderstand, that if we be in prosperitie, we must not terme it good fortune (according to the maner of mē which alwayes are so malicious, that they rob and bereue God of the honour that belongeth vnto him) but we must vse such lāguage as this, namely that God preferueth vs. What is the cause then that God prospereth vs? what is the cause that we liue &

are stil mainteyned whē we be beseged with a thousand deaths? It is bicause God pitietieth vs & is our Protectour. Lo how it behoueth vs alwayes to resort to Gods prouidēce, that we may yeeld him the prayfe of al the benefites which he bestoweth vpon vs, yea eue in respect of this trāsitory life. And furthermore, whē our Lord chaungeth to outward apperance, and suffereth vs to be assaulted on all sides so as one mā pillet vs, and another defameth vs, & many aduersities light vpon vs: might it not be sayd to mās seeming, that God hath forsakē vs, & will no more come at vs? Yet notwithstanding let vs not cease to receiue the promis which God giueth vs, yea and to hope eue against hope, as which is the lesson that is taught vs in the person of our father Abrahā, as S. Paule speaketh of him. But Iob addeth, *that in that time God had lighted his lampe vpon him, and that he had walked in his light in the middes of darknesse.* Let vs marke how it is diuers times sayd, that God inlighteneth vs when he teacheth vs by his word, and for that cause is it termed a lāpe. But in this text it hath an other sense. For Iob meeneth not simply that God taught him by his lawe, or by any reuelacion of the holy Ghost. But that God had giuē him comfort in al his aduersities, and therewithal also a good and desirable issue of thē. What then is this lampe of God? it was Iobs prosperitie, in that God stode by him, according also as we see that the scripture likeneth the afflictions of this present life vnto darknesse. As for exāple, if we be in warre or be troubled with famine or pestilence: we are as it were in the night: Gods countenance is hiddē frō vs: and we know not on which side to turne vs. So on the contrarie parte, when our Lord hadleth vs louingly, it is asmuch as if the sunne did shine vpon vs, we see that the daylight maketh mē glad, and contrariwise that the night maketh men sad and heauy. Also when it is clowdie and raynie weather, we are after a sort beaten downe and euery one of vs shrinketh. So then let vs marke, that Iob doeth here continue his matter, by saying that the lampe of God shyned vpon him, whē he was in happie state and euery mā laughed vpon him. VVherin is cōfirmed yet better, the doctrine which I haue touched: namely that neede must not father the prosperitie of this world vpon fortune, as we see these worldlings do, which looke not vnto Gods hād nother in weale nor woe. Therefore we must not do so, but rather whensoever we haue any prosperitie, let vs consider that God shyneth vpon vs, and sheweth vs a louing countenance, and would haue vs to knowe him to bee our father, that wee might glorifie him. Behold then how our Lord sheweth vs his countenance in all prosperitie, to the end that by seeing him, we might haue occasion to prayfe his goodnesse, and also be drawn vnto him by his gentle allurement, and that both of thē might giue vs courage to loue him and to yeld our selues to his seruice. Now we see that these maner of speches are not superfluous, when in stead of saying after the maner of the vnbeleuers, I haue had good fortune, I haue liued at myne ease: Iob sayeth that God had shone vpon him with his lampe, and addeth, *that God had giuen him light in the midst of darknesse.* And he sayeth this, bycause it is not possible but that wee must bee in many inconueniences and daungers in this world, I meane euen those which seeme to haue all things as they would wish. Although we perceyue some man to bee as it were exempted from all trouble: Yet notwithstanding so long as he is vpon earth he must needes walke among thornes. VVe shall alwayes bee threatned with many deaths: and though a man haue his Garners and Cellers full: yet is it not to bee sayd but that he may bee made poore in the turning of a hand. So thē let vs marke well, that in the middes of this world, we be alwayes as it were

were in darknesse: that is to say we be besette with many troubles and daungers, insomuch that if our Lord provided not for vs, we could not step one pace forward, no nor so much as stirre one finger, but wee should stumble into many miseries. But God remedieth all things by shewing vs his lampe, and by making it to shine vpon vs. Therefore let vs learne to yeeld him the prayse that he deserueth: which is that we cannot hold out in this transitory lyfe, vnlesse he do alwayes looke vpon vs and guide vs. And let vs pray him, that in guiding of vs he will also make vs feeble by effecte, that he is neere vs, and that he hath vs after such a sort in his protection, as we be exempted from many miseries, bycause he suffereth vs not to fall into them. Now if God deserue to haue this prayse yelded vnto him in respect of all things that concerne the state of this life: I pray you what deserueth he in respect of the instruction which he giueth vs by his word? So long as we liue here bylowe we liue as it were in darknesse as S. Peter sayth, and we be as it were blind wretches: and moreover as in respect of our witts we be so grosse headed, as of necessitie we should fall into confusion at euery steppe, if we were not inlyghened by the lampe of Gods word. VVe see then that in this greate and thick darknesse, we had neede too knowe Gods goodnesse, and to open our eyes to behold it, and to be diligent to marke it, to the end we may honour him for al his benefites, and not deuoure them, but depend wholly vpon his providence. Thus much haue we to marke in this sentence. Now it is consequently sayd, *that Iob in the tyme of his youth had the prouidence of God also in his tent.* The Hebrew word which he vseth here, doeth signifie a latter tyme: but by a similitude it is taken for youth, not for the youth of fiftene yeeres, but for the tyme of mans chief corage and lustinesse, as from the yeres of siue and twenty vnto the yeres of siue and thirty. And why? For then is a man in his chief floure, not for begetting of children as some haue expounded it, (for that were to fond and grosse): but bycause that man is then in his full rypenesse to giue counsell and to do any thing that belongeth to mans life. For in that age we see that men do so dispose themselves as they may be put to the doing of some seruice. So then, like as the latter tyme bryngeth forth his fruts: so also in that age man is fit to yeeld his fruts, that is to say, to bee employed to some seruice. But in this text, a man may well take that woord both in that signification, and sometymes otherwyse also by similitude: which is: I would I were as in my later seazon, that is to say, as in the tyme when men gathered the fruts of mine abundance. Lo what Iob meeneth. VVhen it is spring tyme of the yere, we see how the blade that shal beare corne, shooteth forth, and the vynes beginne to bud. Howbeit as yet there is nothing but hope: VVe see the meadowes spring vp with grene grasse: but in the latter seazon the cattell are fat and well fed, bycause they haue had pasture, and the ryches of the yearth are gathered and laid vp. Thus ye see the tyme of abundance. And so I dout not but Iob ment to say, when I was in my riches, when God had giuen me so greate abundance of goods as they flowed in my house. And afterward he addeth, *that the prouidence or company of God was vpon his tent,* pursewing the matter which he had talked of already. The Hebrew word which Iob vseth, signifieth prouidence or company, and both of them agree very well: therefore men neede not to trouble themselves much, for the sense continueth all one. Therefore [the meening of it is,] when I had the prouidence of God vpon my tent, that is to say, whē God watched ouer me to guide all my affaires: or else when God kept mee company, that is to say when I found him

faurable vnto me, so as he was neere me to hold me as it were in his lap. Here Iob conrynueth his acknowledging of Gods benefites. And let vs marke well, that if a man which was tormented after that sort, was notwithstanding not so farre besides himself, but that he alwayes glorified God: what is to be sayd to vs, if we thinke not vpo God whē he letteth vs alone quietly in the middles of our ease? VVe know that when a man is pinched with aduersity, he is so dismayed as he remembreth nother God nor himself, but is caried away, and his wits be amazed. And now in what state was Iob? Haue we not seene, that there was neuer yet almost any creature, that was tormented after that fashion? And yet neuerthelesse it is seene, that he stil directeth himself vnto God, and glorifieth him by confessing that the benefites which he had receyued in times past, tell not to him by casuall aduerture, nor were purchayfed by his owne trauell and pollicie, nor that he was beholding vnto men for them. How then? It is God (sayeth he,) who hath lighted his lampe vpon me, it is he that hath guided me, it is he that hath be at hand with me. VVhen Iob speaketh so, ought it not to be a record to condemne those men double and treble which are not so dismayed, and yet neuerd. lesse do forget God, and swallow vphis benefites without dooing him any honour at all? Then let vs learne to glorifie God for all things, after the example of Iob, both in prosperity and aduersitie. And in so saying, he addeth what his state was for the tyme that God was with him as his companion and gard, that is to wit, *that his feete were bathed in butter, and that the riuers flowed vnto him with oyle.* By these similitudes Iob signifieth, that God had set him in such prosperitie, as he wanted nothing. And when he sayth that he trode in butter and bathed his steppes in it: it is asmuch to say, as that God made him too walke vpon all pleasant things, according as it is sayd in the fourescore and eleuenth Psalm, that the saythfull shall be borne vp by the hands of Angels, so as their feete shall not stumble nor dash against any thing amisse. After the same manner Iob sayth in this text, behold, God hath delt so with me in tymes past, that I did not as it were treade vpon the ground, nother felt I the hard pauement vnder me, but rather God made me a path as it were of butter and all swete things. To bee short, he meeneth that in steade of being in the common state of men, he did as it were swimme in all pleasures. Not that he sotted him self in them, as they do that are rauished in loue with their owne ease, and ouerjoy and ouershoote themselves in all things, as gluttons, drunkerds, and wanton folke doo: Iob intended no such thing, but he meeneth that God hild him in so great prosperity, as he was not able to expresse but by excessse of wordes. And herein it is to be seene, that he magnified gods benefites as much as he could, like as we also ought to do. And it is a point that we ought to mark well, bycause that when we be enforced to confesse the good that God hath done vs: our acknowledging of it is not to magnifie it so highly, as so greate a benefit ought to be: but rather we diminish it through our owne maliciousnes. Lo how God is abated of his due by vs, as though some man that could not deny a whole debt, should say, O I thought it not to be so much, according as we see, that these euill paymasters are not so shamelesse as to say, I owe you nought, when the thing vs knowne and euident ynough: but they could find in their harte, to make an hundred illorens but siue, if it were possible. Euen so play we with God: we nicke him through our vnkindnesse and vnfaithfulness, diminishing the gifts which we ought to magnifie. Contrariwise Iob sheweth vs here, that whē god hath done vs any good, we must not thinke to discharge ourselves by saying in

2. Pet. 1. b. 2.

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one word, I am very much beholden vnto God, and this cometh to me of his grace, (these are trifling ceremonies:) But we must learne to esteeme Gods benefits according as they be worthy. And in good fayth what are we? I pray you, let vs consider our state, and from whence our Lord hath drawen vs. Let vs consider on the other side, if we haue deserued that hee should stretch out his hand to help vs and bestowe all his creatures vpon vs too doo vs seruice. Let vs marke these things a litle, and surely we shall find the cleane cōtrary: that is to wit, that God ought to shake vs off altogether, and yet notwithstanding he ceaseth not to do vs good. Therefore let vs learne to esteeme this fatherly loue which he beareth vs, and to taste it more earnestly than we haue done hytherto. Lo what we haue to marke in this similitude of butter and oyle, as if he should say, when I compare my self with others, I find my self so greatly bound vnto God, as it is not possible for me to acknowledge it sufficiently. And herevpon he sheweth the honour wherein he was. He had spoken of his riches, saying: *that his feete were bathed in butter, and that the stones yelied him honnie,* that is to say, that euen the hardest things were turned vnto him into pleasure: And nowe he sheweth that he was had in honour and estimation. *The Govern vs (sayeth he) tariel at the gates, there I made a chayre to be set for mee, and euery man y. elded mee honor and reuerence.* VVhen Iob sayeth so, it is not in way of bragging, (for he beareth the shame that God had layde vpon him, with all humilitie) but he reprooueth his aduersaries. As if he should say, you iudge of mee as nowe that I am a damned and cursed man. And why? For ye see me a wretched carkeffe, destitute of all helpe, and euery man scorneth me. But see whither ye iudge rightly or no. For it is not long ago since I was honored of all men, and the wold you haue douked to me too. Therefore your iudge-

mēt is not right and indifferent, bycause you stay vpon visible things, whereas you ought to looke further. Now you see what Iobs meening is. VVherfore according to that which hath bē declared, for asmuch as we cā go no further as now, let vs learne as oftē as our Lord doth vs any good, let vs learne (I say) to acknowledge that the same cometh not of fortune, but of the hand of God. And on the contrary parte, whensoever it pleaseth him to afflict vs, let vs knowe that his intent is too waken vs by that meanes, and that it serueth not to put vs out of hart, but to humble vs. And therefore let vs not cease to resort still vnto him, assuring our selues that when he hath beaten vs with his rodde, he can well cure vs againe, as he that knoweth the remedies that are fittest for our welfare.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him too make vs feele them in such wyse, that being hartely sorry for them, wee may seke nothing but to rid our selues of our fleshy affections, that we may be fully clothed with his holy spirit, to the end wee may yeeld our selues to his obedience. And that we may knowe howe to profit ourselues in such wyse, both by our owne afflictions, and by the afflictions of our neyghbours, as wee may be still instructed more and more in his feare, and glorifie his iudgements, and not be so wrapped in these presente things, but that we may alwayes looke hygher, and that in the middes of our afflictions, wee may not cease to resorte vnto our good God, trusting that he will continue his goodnesse towards vs, euen til he shew vs that thing in effect and experience, which he now warranteth vs by his word. That it may please him to graunt this grace, not only to vs, but also to al people and nations of the earth, bringing backe all poore ignorant soules from the miserable &c.

### *The. cv. Sermon, which is the second vpon the. xxix. Chapter.*

8. VVhen the young men saue me, they hid themselves, the princes rose vp, and stode vpon their feete.
9. The Gouerners left speaking vwhen I spake, and laid their hand vpon their mouth.
10. The princes held their peace, and their tounge cleaued to the roote of their mouthe.
11. The eare that heard me sayd I vvas happie, and the eye that saue vvitnesed vvith me.
12. For I deliuered the poore vwhen he cryed, I helped the fatherlesse that vvas succorlesse.
13. The blessing of him that vvas ready to perish came vpon me, and I comforted the hart of the vvidowve.



The more precious that a thing is, the warelier ought a man to keepe it, & the more wysely to dispose it, and to put it to the better vse: and we see that euery man doeth so in respect of worldly goods: True it is, that some spare nothing, but wait all: and yet euen those do knowe, that it is a vice to be reprobued, when men knowe not how to order a good thing, which they ought to set store by, how be it herewithall, although wee confesse that honestie is a mannes cheef treasure: yet notwithstanding men make no spare of it, but sell it for litle or nought. For prooffe hereof, looke vpon them that be in most reputation, and to whom men make most courtise. are they in estimation for their vertues? No: but cleane contrary, if a man take those that humble themselves before the greate and rich ones, what moueth them to do so: they will not say, because they are worthie of it: For their owne consciēce beareth them witnesse, that the most parte of them are

starke naught. VVe see then, that honestie is quite shaken off, and yet notwithstanding, men can well ynough say, it is the most precious thing that can be: And that is a foule faulte, according also as we see, how sainct James, not only scorneth, but also sharply rebuketh those that honour the wicked after that sort: For it is a defiling of the thing, which God had dedicated to a good vse. VVhat ought men to honour sauing God, and that which proceedeth from him? Therefore when wicked men are had in such reputation: the thing that belongeth vnto God is plucked from him, and giuen too the diuell. True it is that if a wicked man be in auctoritie, men may well honour him, nor in respect of his owne person, but in respect of his office. But when vices are had in estimation, and prayed for vertues: Is it not a mingle mangle to ouerthrowe all order? Therefore we ought to marke well this text, that where as Iob speaketh of the honour that was done vnto him, he sayeth not that it was by reason of his riches or of his credit: but for his vertues, *The young men (sayeth he) hid themselves when they sawe mee.* VVhat moued the young

young men to hyde themselues? for if a man passe his bounds, young men will rather take the more boldnesse to do euill, when they shall haue such a shadowe and prop to beare them vp. Then if men stooode so much in awe of Iob, that they hid themselues from his sight: it is a signe that he had such vertues in him, as men were enforced to honour him for them, and not for his riches. Lo what we haue to marke in the first place. But herewithall let vs marke also, that this word *Hyde*, importeth a shame which those had that feared not God. For yet neuertheless they were hild in awe before men, and were lothe to haue their leudnesse knowne. And specially if a vertuous man that hath some grauitie in him, do come in the way: they that meene to do euill, hyde themselues from his presence. To what purpose serueth such shamefastnesse? For it seemeth to be a superfluous thing. It is certaine that yf a man absteyne from doing euill, only in respecte of some person: therby he sheweth, that he hath not as yet profited: and it is also a slender honouring of God. But yet notwithstanding, there commeth double profit of it. The one is, that like as a child before he knowe what reason is, or haue any discretion, shall neuertheless be inured to good things: Euē so our Lord causeth this shamefastnesse (which of it self is naught) to serue to drawe those forward by little and little, which haue not yet proceeded so farre, as to loue vertue for it owne sake. As for example: loke vpon a man, that is vnconstant, and hath not the feare and loue of God yet rooted in him, but is altogether as it were dazeled, & taketh leaue to do euill, and to ouershooote himself: Yet hath he still a bridle, and is not vtterly past shame. VVe shall see diuers which of themselues will commonly be ouerseene when they are in euill company, and a man shall no sooner intice such to do amisse, but they will bend to and fro: and yet for all that, if they haue any shamefastnesse, as soone as a man whome they reuerence, doeth but cast his eye aside vpon them, they will be so abashed, as they could find in their hearts to bee buried: and if a man tell them their faults: they haue not a word to answer, but wil rather fall a weeping, than reply. Thus ye see it is some token that a man is not altogether past hope of amendment, when he keepeth still this modestie of knowing the shamfulnes of his owne sinne. Neuertheless it is euident, that this shamefastnesse is not a vertue of it self. Howbeit such a mā will come home by little and little, and our Lord causeth that medicine to serue him as a sirop for a preparatiue against some disease, to the end that the pacient may afterward receyue some strong medicine. Lo here a sirop which doeth but alter. And what commeth of it. It healeth not the pacient, but yet it is a good preparatiue, and when a man hath taken half a chaunge after that sort, so as he is redy afore hand for the medicine: the medicine hath the more force. In like cace is it with shamfastnesse. For of it self it is not able to heale our vices nor to clense vs of them, nor to make vs to walke as it becommeth vs: but it prepareth vs, so as we do not vtterly passe our bounds. Thus then ye see one vse and profit, which our Lord picked out of the shamfastnes that is in wauering and lyght mynded folke: which (as I sayd) haue not such foundation as they ought to haue, and in whom the feare of his name is not well rooted. But there is yet one other vse, that is to wit, that all excuses are taken from vs, and that God giueth vs a marke, as if he ingraued it and brended it in our forehead, to say that we canot iustifie our faults. VVhy so? I will go hyde me from the presence of a man. And what is the cause of it? Shame. And whence commeth this shame? God hath printed it in mee, as it were with a searing iron, insomuch that whereas otherwyse I

would suffer the sunne, the heauen, the yearth, and men, to beare witness of my lewdnesse: Yet notwithstanding I am restrinde whē I see that men shall point at me with their fingers, and that I shall be hated and abhorred: For vice is cursed of it selfe. VVe see then that this shamefastnesse whiche me haue, is as a processe, that God maketh against vs aforehande, as if he should charge a Jewrie, and take informations and inditements against vs, to the end we should be cast, and that notwithstanding all the shifts that we could alledge, yet neuertheless our brondmarke should bewraye that all vices are vices, and worthy to be condemned. And so although a man bee otherwyse blockishe, and not touched any whit with the knowledge of his sinnes: yet inasmuch as he hath shamfastnesse, by that meanes he is made vnexcusable. Nowe then wee see what doctrine wee haue to gather of this streyne. The first is, that our Lord warneth vs, that when we haue any shame of euill doing, and shun mens presence, and would be loth to haue our lewdnesse knowne: we must vnderstand, that thereby God aduertiseth vs, that it is not for vs to flatter our selues in our sinnes, nor to hide them, but rather that wee must learne to condemne them. Furthermore, if wee be so abashed before men: let vs assure our selues wee can not escape the presence of God. VVe maye w. l. locke vp our selues in our lurking holes, but wee shall gaine nothing by it: His eye must always see vs, and not only marke the works that are to be seene of the world, but also our secretest and deepest thoughts. Therefore let vs learne, not only to feare men, but specially the heauenly iudge that seeth vs: and also let not the said shamfastnesse gouern vs, for we must not stay there, as I haue sayd already. It were all one as if a childe should abyde alwayes in his Apcee, or else as if a sick man should content himselfe with a preparatiue, and afterward die vpon it for want of taking further phisick. Then must not this shamfastnes raigne alone in vs, but it must leade vs further: that is to wit, that although men perceiue not our defaults, and that we might haue coverings to hyde ourselues withall and to beguile the world: yet neuertheless our owne conscience may watche, and kepe ward, and the iudgement of God may presse vs, and that we may so dispose all our whole life, as wee may not desire only to be had in good reputation of men, but also to be allowed of our God. And for the bringing hereof to passe, we must not only absteyne from open euell doing: but our harts also must be clensed, and we must haue our affectiōs corrected, so as wee may not haue any backenooke to hyde our filthinesse in. Thus ye see what we haue to remember in this streyne. But yet notwithstanding we see in what times wee bee. For now adayes, like as there is not any feare of God, so is there no shame of men: Iniquitie doeth so overflow, that they which bee most shamelesse, are most valiant. At leastwyse, youd ought to haue some modesty: and vndoubtedly it is not without cause, that the Paynims did of their owne naturall wit, knowe that shamfastnesse is the peculiar vertue of young folks. And why? For young folke are not yet so well gouerned as were requisite. They are full of boiings that stirre them vp vnto euell, the fier is in their head, and therewithall their lulls are so violent, as it is very hard to repress the. Herevnto our Lord giueth a remedy: which is, that although young folkes be very heady: yet notwithstanding they are couicted and constrained to know theselues, and they perceiue that they haue not yet such a stayednesse in the as were requisite: and that is the cause why they haue some shamfastnesse in the. But what is seene nowadayes? Ther wāreth no store of young rusties: behold these yōg Cockerells, they are no sōner copen out of the tholl, but

by and-

by and by they must haue a sword by their side, and you shall see them vtterly voyde of all shame. They think they ought to be like brothels of the stewes, and that (whatsoeuer they doo) nother reuerence, nor Iustice nor any things else ought to gouerne them. To bee short, wee see how youth is become altogether diuelishe, and that not only there is no feare of God, but also no honestie at all in them.

Sith wee see this, let vs assure our selues, that there is a flood of iniquitie, and that things are so farre out of order, as they bee past remedie. For it appeareth, that the thing which ought to be imprinted by nature in all men, and specially in yong folke, (that is to say, shamefastnesse and modestie) is quite razed out, & young folkes are vtterly shamelesse and stubborn, and passe not though they be mocked for their vnshamefastnesse. So then let vs learne to walke in greater feare and carefulnesse. For wee shall not bee excused by alledging that euery man doeth as we do: for it is no meanes to acquite vs before God, to say, that other bee no better than ourselues, but rather let the same be an occasion vnto vs to drawe backe, that wee bee not wrapped in the vices that reigne so in all men. And furthermore let vs remember how it hath ben sayd, that we must not walke as men that looke but only vpon the creatures: but let vs set God before our eyes, according also as we cannot scape his presence. True it is that through our inclination to hypocrisie, we seeke many wyndlasses [and startingholes,] but yet must God needes to loue vs euery where. Seing it is so, let vs learne to dedicate ourselues wholly vnto him, and to haue our sight fastened vpon him.

And forasmuch as he enlighteneth vs by his word: let vs thinke also vpon that which the Apostle telleth vs in the Epistle to the Hebrewes. For there he declareth that the word which wee heare, is of the same nature that God himself is: which is to search our thoughts, and to try out all that is in vs, and to deuide asunder the marie from the bones, and the vaynes, and all that is in vs. Seing then that when our Lord sendeth vs his word, he will make such a triall, that all that euer lieth hid in men must come too lyght: let euery of vs walke as in the broad day, and consider that wee bee no more in darknesse, seing our Lord Iesus Christ reigneth among vs by his Gospell. Thus ye see what ye haue to remember in this text. And now Job addeth, *that the Princes rose vp as fore him, yea and that the deafe men and gouerners bld their peace when they heard him speake.* Here we see an order that nature teacheth, were it not that the malapertnes of men peruerteth all things. And if we followe that which our Lord sheweth, I say euery according to the order of nature: It is certayn that if there were a man that had the gift of teaching, and more iudgement and knowledge than other men, he should be harkened vnto, and euery man would hold their peace when he spake. What is the cause then that when a man shall speke good reason, and haue the gift to edifie others: he is not receyued, but despised: and many bal blersthrust themselues foorth and will needes be heard with their tongues running at ryot, by meanes whereof the truth shall bee put backe, and thrust vnder soote? what is the cause thereof? It is for that men cannot abyde that God should guide and gouerne them, but (as I say) they corrupt all the order of nature by their malapertnesse, or rather madnesse. For needes must wee become wood beastes, when we cannot abyde to submit our selues to truth and reason, and to admit them that are ordeyned ouer vs as it were in Gods bede. Therefore let vs marke well this text. For Job meeneth not to magnifie his owne person only:

No vndoubtedly, it is not his meaning. What then? yesterday I shewed you a peculiar reason, which hee had too speake so. But further wee may gather also a generall doctryne that God giueth vs by Iobs mouth: which is, that when there is an vpryght and vertuous man, and therewithall indewed with wisdome: we must giue care too him, and receyue him among vs. For if wee folowe not the rule which is shewed vs heere, wee not only doo wrong vntoo a mortall man; but also God taketh the same wrong to be done as to his owne person. And not without cause: for if a man be able to gouerne vs with good doctryne, thinke wee that he hath it of himselfe? Euery man can well ynough say, that it is the gift of God. Now when God auunceth a man in such wyse by giuing him more largely of his holie spirit, is it to the intent he should purchase himselfe estimation, and not rather for the common profit of all men? He that is so indewed with any greate gifts, is bound so much the more too his neyghbours, and must so bestow that which is giuen him, as all men may be partakers of it. But now if wee vouchesafe not too heare a man, when wee may profit vnder him: is it not a despising of the spirite of God? Is it not a scorning of his maiestie, which he would haue too bee knowne when he sendeth vs a mortall man after that sort in his name?

Furthermore this pryde is matched with vnthankfulnesse. Behold, God rayseth vp men that are able too teache vs: let vs but only heare them, and it shall bee for our welfare. If wee voutsafe not too doo that: is it not a reiecting of the benefit that God offereth vs as much as in vs lieth. So then it is not for nought told vs heere, that if there bee a vertuouse man which hath more skill than our selues, he deserueth to haue care giuen him, and that men should bee heedfull too receyue that which he shall say. For (as I haue declared already,) if men doe it not, wrong is offered vnto God, and we are also vnthankfull, in that we will not be gouerned by him. There is yet more: And that is, that if wee ought too heare men which haue some worldly skill: what ought we to do when they be purposely sent too bring vs Gods word, and are so furnished as they may say, that God sendeth vs the message of saluation by their mouthes? According as he serued his tourne by the Prophetes and Apostles during their lyues, and will haue the same order of gouernement to be at this day in his church, and there too contynue vntoo the worldes ende. Then if we refuse too heare Gods word when it is preached by such as are ordeyned to that office: Is it not a double rebellion? And shall wee not bee somuch the more too blame? So then wee be warned heere, too keepe silence when our Lord sendeth vs his woord, and bothe greate and small too stoupe vntoo it, and to bee dumb, but not deafe. I say we must bee tungyde: for when God speaketh, it standeth vs in hand to herken without replying, and too receyue quietly whatsoeuer is sayd vnto vs, and to conclude with Amen, So bee it.

Again, wee must not bee deaf: but forasmuch as we see that by nature wee be so ill disposed too heare God, and too obey his woord, wee haue too pray him too open our eares, and too correct the dulnesse of hearing that is in vs, and our slouenesse of obeying him, and specially too giue vs the vnderstanding of his will: for else wee bee so brutish, as wee should neuer conceyue the thing that is for our welfare, except wee were inlyghened by his holie spirit. And therefore let vs learne too brydle, not only our tounge, but also all our affections.

For



For the thing that hindereth vs from the hearing of God, and from being taught by his woord, is not only that we be to talkatyue and to full of babbling and prittleprate: but also bycause we bee full of lusts and geynstriings, which do as it were breake off Gods talk. Now then let euery man looke well to himself. For when we come to a Sermon, or otherwyse looke vppon the holic Scripture, no doubt but wee shall well vnderstand some good sayings and profitable sentences heere and there: But what? Byandby it slippeth from vs, and we forget it again. And whyso? For wee bee combered with our owne geynstriings. Therefore it is all one as if there were a greate noyze in vs that brake off Gods word, so as it was not receyued.

Again, wee beate not away the hundredth part of that which is told vs. And why? Bycause wee bee fleshly, and our affections carie vs away. So then, (as I haue sayd) if wee mynd to fare the better by Gods word, wee must not only brydle our toungs which are ouerlaurish: but wee must also brydle our affections, too the ende there may bee a peafable obedience yekled too our God.

Thus ye see what wee haue to marke. Neuerthelesse wee must also haue the sayd sobernesse and modestie of not being too hattie to speake, but rather yeeld our selues teachable. It is sayd that the wyse man shall wax wyzer by hearing. Salomon speaketh not there of the ignorant and idiots: but forsomuch as men take themselues to bee greate clerks and doctors at the first day, and beare theselues in hand that they haue profited ynough assoone as they haue any little taste of the doctrine: (as in good soothe men will swell big ynough, euen like toades, howbeit that all their swolnesse is but wynd) forasmuch then as men haue such ouerweening of themselues: therefore Salomon sayeth that there is not so wyze a man, but he groweth wyzer by hearing. VVhat is to bee doone then? VVe must not be so forward too speake, but wee must also bee as readie too herken, and to heare what is told vs. Lo what wee haue too beare alwayes in mynd vppon this streyne. And verely seing that Iob sayeth expresly, that the gouerners, (euen such as were practyzed in wisdom, and bare authoritie among men,) had giuen eare too him bycause hee excelled: I pray you what shall become of them that cannot chalenge such skill too themselues, nor haue had the like practize, nor borne office whereby too get so much vnderstanding? And yet neuerthelesse wee see there are verye fewe now adayes that can abyde too bee taught, but euery man taketh vpon him to be a teacher.

And see how ill wee practyze the lesson that is giuen vs by Sainct Iames, where he sayeth, that wee must not couet too bee many maysters: for contrarywise there is none of vs all, but he thinkes himselfe able too guyde the whole world: and in the meane whyle there is not any man that can abyde to bee taught or told any thing, no though he bee but a yoong calf. So much, the more then ought wee too marke this circumstance which I haue purposely touched concerning Iob. The holic Ghoſte prayseth the men that were wyse and in authoritie, who notwithstanding yekled themselues peafable, and refused not to be taught. Seeing the holic Ghoſte sheweth vs this: let vs vnderstand, that it is not only to commend the persons, for they are vnknowne too vs at this day: but too giue vs example and instruction what wee haue to do. And this present admonition is not more than needeth, considering the pride that is in vs. For (as I sayd) euery man will bee wyse, and

no man can finde in his heart too stoupe so low, as too confesse that he hath neede to be taught by others. Thus the cause why the holic Ghoſte setteth vs downe such instruction heere: is for that although wee were the excellentest men in the world, yet must wee not imagine any such perfection in ourselues, but that wee haue neede too profit yet further. And herewithall let vs marke well the giftes of God. VVhen wee see a man sent too vs to teach vs: let vs vnderstand that God hath sent vs his treasure too releue our want withall. It standeth vs in hand too receyue the same of God, as who is the fountayne of all wisdom. It is true: neuerthelesse he maketh it to runne downe vntoo vs, as it were by riuers and chanel. For when men receyue giftes at his hand it is to distribute them too vs by their meanes. And although a man haue no greate gift: yet must wee giue him the hearing, if hee speake reason and truth: yea though it were a young childe that told vs our faultes, yet is he a messenger of Gods sending. Now if wee may not refuse a litle childe, no nor a filie Idiot that hath no authoritie nor any excellent gifte, but must receyue correction at their hand: I pray you must wee not needs bee out of our wits if wee reiect the manifest giftes of God which he would haue to bee magnified, by setting them in an open place too bee seene? Or when must it not bee sayd that wee bee sharke madde if wee reiect them?

So then for asmuch as we haue neede to bee continually strengthened by receyuing doctrine and instruction by al meanes that can be offered as long as we liue in this world: let vs accept Gods gifts (as I sayd,) and whosoever wee see them, let vs doo them the honour to submit our selues to them. Thus ye see what we haue to marke in this streyne. Iob declareth byandby after, that he had ben honoured and commended, not only for hauing a sharp and suttle vnderstanding. But also for mainteyning right among men. And that is a sentence further well worthy too bee noted. True it is that when a man meddleth with teachiug his neyghbours, it is not ynough for him to bee an honest man, and to haue a desire too liue well, and to giue good example too all men. But he must also haue a skilfulnesse, and God must haue giuen him wit and reason. Neuerthelesse if a man were asskilfull as could bee wished, and had his toung ready too vtter, so as there were no blemishe in his speach, and yet were of an euill conscience, so as hee were a scorner of God, or a heathenish man in his lyfe: hee deserueth not too bee heard. For his lyfe speaketh him suspected, so as men can hardly take any tast of his doctrine. I meene not that the wickednesse of mennes lyues, ought to diminish the authoritie of Gods word, but I speake of the common infirmitie that is in vs, insomuch that if we see a man that is wicked and froward, and without al vprightnesse, who in his dooings scorneth all vertue: if such a man speake as an Angel, yet would not men vnto safe too heare him. For they would thinke themselues deceyued, bycause they see hee speaketh not from his heart.

So therefore it is a requisite thing for him that dealeth with teaching, too haue the sayd vprightnesse, that men may know he speaketh from his heart, and not fainedly, and that he telleth not a tale in iest, like as a player may play his part in an enterlude, and yet when all is done, it is but a iest. And this is the cause why I sayd that it is not ynough too speake well, but that he which myndeth too teache others, must not only speake with his toung, but also deale so as men may knowe that the same commeth from his heart: and he must so raise and see all

Pro. 1. 8. 5.

Lam. 3. 4. 6.

his doctrine by his dedes, as men may see that the thing which he speaketh is so fetled in his hart, and so printed and ingrauen in him, that he speaketh as it were in the presence of God. Ye see then what we haue to marke in this sentence, when Iob (after he had reported that he had ben cōmended, of the greatest and honorablest fort of mē) addeth, that it was bycause *he had succoured the poore, and afflicted, and that the blessing of him that was readie to perish had ben vpon him, and that he had ben the defender of the fatherles, and the Proteclour of the widoues.* So thē this vprightnes purchaseth him auctoritie, according as it is sayd in the fiftenth Psalm, that we must honour them about all men, which haue the feare of God. And surely (as was declared not long ago) seing that the feare of God is our wisdome, yea eue our true wisdome: we must also cōsider whether a man deserue too be heard or no. Furthermore when a mā walketh vprightely, and giueth good assurace that his speche is not fained, and that he is no dissemler that doth but babble frō the teeth outward, and hath no affection at all in his hart: if a man be such a one, as that his whole life warranteth that he intendeth to teache other men in good earnest, to the intent that God may be serued and honored: let vs assure our selues that we must take such a one for a mirroure or looking glasse: for if we make no reckening of the good life of such as ought to teache vs, we reiect the assurace that God giueth vs of his doctrine. True it is (as I haue said,) that men cannot barre the word of God from continuing in his full state: for it dependeth not vpon the vertuous behauiour of men. But howsoeuer the world go, when God is so gracious vnto vs to teach vs by such men as witness by their liues, that their only seeking is that men should serue God, I say when we haue such a record: it is as it were a sealing of the doctrine, and it is along as if God should relieue our infirmitie by driuing and pricking vs forward, bycause he seeth vs so negligent and slow to come vnto him. Is it not a signe that we be slouthfull beastes, if wee make no accompt of this? So then let vs marke well this sentence as it is couched here by Iob: and therewithall let such as haue the charge to teach others loke well to themselues, that they behaue theselues in such wise, as their life may be a paterne to all mē, and beare witness that they speak not in vaine, but that they speake the word of god which is thoroughly ingrauen in them: and let vs also take warning in their persons, to haue the word of God in estimation, that wee may yeeld our selues too his obedience as well as they. Thus ye see the thing which all ministers and magistrates, and such as haue charge to gouern the people, and generally ail such as haue any degree or vocation of teaching, ought to think vpon: namely that our Lords wil is, that they should shew the way, and that his calling of them to that office, is vpon condition that they should not only speake, but also witness the same earnestly and truely by their life. Yea and this doctrine extendeth to all men in generall: for there is no man but he ought to teache his neyghbours, in tyme and place conuenient when neede requireth. Therefore let vs consider that in condemning other men, wee hyde not our owne faults, ne cause them to be forgotten. He then that would be a good correctour of his neyghbours, must first correct himself. He that will teache other men, must first be his owne schoolemayster: that is to say, he must begin at himself and receyue good doctrine. Also let vs not forget that which wee haue sayd: namely that wee must be ready to receyue instruction at euery mans hand, and yeeld ourselues teachable without refusing so greate a benefit, when our Lord goeth about to teache vs by any manner of person. As touching that which Iob sayeth

here: the effect of it is, that he hath shewed himselfe to be a man that feared God. Such as are led with ambition, would fayne shewe themselues to be men of renoume, and they neuer do any thing, but they looke for some prayse and commendacions for it afore men. Contrariwise Iob declareth here, that he bestowed his doings where was no hope of recompence nor of purchasing any greate fame or renoume to the worldward: and that he indeuered to do good vnto men, euen when they seemed to be dead. Herby he sheweth well, that he was not led by vaine glory, ne sought his hyre here beneth in earth, but that he walked as in the sight of God. For if a man seeke his owne preferment: it is certayne that when he ought to do any man a good turne, he will looke twice vpon it, and see whether the partie bee able too counteruaile it, and to render like for like. And thus ye see that none of the good turnes which are done in the world, are done frely, but rather for wages, and therefore their doings cannot be sayd to be a vertue. For it is not charitie that lea-  
 10 deth them to do good one to another, or to helpe such as haue neede: but euery man hath an eye to his owne profit, and to see whether the good that he doeth vnto others, may retorne home againe to himself. But contrariwise, it is shewed vs here, that in seruing of God, wee must not haue regard of any worldly recompence, nor couet to be commended and praysed, according as wee see how Iob sayeth here, *that the blessing of him that was readie too perish, came vpon him.* Let vs marke wel this saying: for whē a man is at deatnes dore, it seemeth to vs, that what soeuer good we shall haue don vnto him, it is as good as lost, and  
 20 also as to the worldward it is all quite gone. And verely Iob speaketh here of such as were vitterly forsaken, and had no succour: infomuch that no man voutsafed to think vpon them. There is then as it were a buried man, or as it were a wretched coarfe, and I succour him: If in so doing my respect bee to purchase any prayse among men, then is it certeyne that I will seke some man to blafe abroad my goodnesse, and to tel how much he is beholding and bound vnto me. But if I take a poore man, that is as good as half dead, and seemeth that he  
 30 must perish out of hand: it is a token that I seke not the prayse of men. Againe, what is the hyre that I shall looke for. The man is as it were condemned to death and there is no more hope of him. So then, if we mind to procede in such vprightnesse, wee must thrust all ambition vnder foote, and there must no couetousnesse leede vs, but we must looke ryght forth vnto God. That is the thing which Iob ment to betoken in effecte, and the same also is the cause, why he setteth downe here all the particulars that we haue touched, namely of wydowes, of fatherles children, and of such as bee dispised of the whole world. For vndoubtedly these also are the parties which are specially recommended vnto vs of God. As for them that haue the meanes to recompence the good turnes which they shal haue receyued: they recommend themselues. But when a poore man is destitute of all fauor, and hath nother kinfolke nor freendes nor goods nor auctoritie on his side: if wee succour him, it is a signe that wee looke ryghtfoorth vntoo God: And  
 40 if we do not, it is a token that there is no charitie in vs. And truely forasmuch as euery one of vs is so wedded to his owne profit: therefore doeth our Lord exprefly cōmend vnto vs both the widoues, and the fatherles, and those that are in such extremitie and are not able to helpe themselues. God (I say) presenteth them vnto vs, to try our charitie in that behalf. Yce see then a point in Iob which it standeth vs in hand to marke, yea and to marke it in such wyse, as wee must assure our selues that all  
 50 these

these things are spoken for our learning. For (as I haue touched already) Iob vseth no brauerie here, neither maketh he any brags to get himself estimation: but rather in his person the holy ghost sheweth vs what is to be esteemed: namely, not that which appereth outwardly, & hath the fayrest glosse afore men, for that oftentimes shall be but abomination before god. VVhat then? when a mā walketh as hauing none other record but god, so as al his doings are leuelled at that mark, to say, my God hath commaunded it me, it is the thing wherin he will trie me, it is the thing wherunto he tasketh me, when a man walketh by that rule: it is all one as if he should banish all worldly respects to gather himselfe vnto God. And euen so also must we do. Let vs seke none other allowance but of god: and let that iustice and content vs, & let vs not be turned aside, nor drawn away by ambition or vainglorie. VVhē we intend to serue God, let vs not looke for our recompence at mans hande, but let vs serue God with such vnseynednesse and soundnesse, as we may not stay vpon the things that haue fayrest shewe, but vpon the things that are commaunded vs: and let vs fully conclude and be resoluēd, that wee ought to desire no further, but that God be obeyed. Therefore in all these things, let vs folow still the example of Iob, and shew that we feare God. yea and let our shewing of it be, not by I wote not what Ceremonies, wherin there is no substance, but by the things that oure Lorde commaundeth vs, especially in hys

lawe: which are that wee shoulde execute iustice, rightuoufnesse and mercie: that is to say, that wee shoulde yeelde euerie man his right, that wee shoulde abteyne from all euill, from all iniurie, craft, and violence, and iudeuour to serue our neighbours cheefely in hauing pitie and compassion vpon those that are in aduersitie, too the ende to succour them after the abilitie that God hath giuen vs.

Nowe let vs fall downe before the face of our good God with acknowledgement of our faultes, praying him to haue pitie vppon vs, and too make vs so to feele our sinnes, as wee may be humbled in true repentance, and come too seeke him in the persone of our Lorde Iesus Christ: and that when hee shall haue receyued vs too mercie, it may please him so to guide vs wyth his holy spirite, as his glorie maye shine in vs, and wee in the meane while may not couet too bee honoured of men, but holde oure selues contented, that his glorie shineth so in vs, as his name bee exalted: and that it maye please him too make vs too walke in suche soundnesse vnder his obedience, that such as wander and go atray, maye bee brought intoo the way of saluation by meanes of oure example, so as all of vs together may serue him wyth one common accord all the time of our lyfe. And for the performance heereof, it may please him too stirre vppe true and faythfull Ministers of hys woorde, &c.

*The. Cvi. Sermon, which is the thirde vpon the. xxix. Chapter.*

13. The blessing of him that vvas readie to perishe, vvas vpon mee, and I comforted the vvy-dovves heart.
14. I vvas clothed vwith rightuoufnesse, I apparayled my selfe vwith iudgement as vwith a Robe or a Crovne.
15. I vvas the eye of the blinde, and the foote of the Cripple.
16. I vvas the father of the poore, and I fought out diligently the cace that I knevve not.
17. I brake the chavves of the vicked, and plucked the pray out of his teeth.



W E beganne yesterday too shewe howe Iob giueth here a triall of the vertues of a man that feareth God: which is that he dooth good without regard of the world, or without seeking his recompence there, and is not led either with ambition or seite profit, but walketh as in the sight of God. For as for those which make a shew of vertue, and yet notwithstanding walke not vp rightly: they in doing good, haue alwayes an eye whether men be able to recompence them. And where they may be prayesd & comēded, & purchase credite by the meanes of it. But if a man giue himselfe to do good freely, that is to say, without hope of recōpence in this worlde: the same sheweth, that hee is minded too serue God. And therefore Iob declareth, that he regarded not whether those to whom he did good, were able to recompence him or no. For he did rather imploy himselfe vpon the poore, the fatherlesse, the widowes, the lame and the blind. Herein then he sheweth that his whole intent was to serue God. Besides this, he sheweth that he was not led by ambition, ne sought that men should comēd him. Howe so? for hee holdeth him selfe contented, that the blissing of him which should haue perished was vpon him. And this importeth as much as if he should say, that he had a desire to succor those that were already as good as halfe dead. It seemed that if he shewed them any fauor or did the any good, the same should be lost, & it shoulde neuer be spoken of. But this respect hindreth not Iob frō

doing well, bicause he was sure that although men die, God kepeth a reckening of our doings, and they cōtinue in his registers. To be short, we see alwayes that Iob was none of those, that are drawne hither & thither by fleshy affection: but had alwayes his eyes vpon this marke of regarding and folowing the thing that god aloweth. And here ye see how we ought to rule our life: for Iob heere preacheth not his owne prayes, but sheweth vs how we ought to behaue our selues. And as much as there is nothing easier than to aduaūce our selues when the world laugheth vpon vs, and men prayse vs, and we be in reputation and credit: here Iob bringeth vs vnto God, and telleth vs, that as he onely is our iudge, to whom perteyneth the authoritie to gouern vs, & to be our lawmaker: so also we must seeke to please him onely, and to obey him in all that we do and say. Marke this for one poynt. Herewithall let vs marke also, that God (to trie the loue which we beare him) offereth vs such persons as haue no meanes to recompence vs. For behold the true prooffe that we serue god, is that we serue our neighbors when they haue neither pleased nor helped vs afore, or when it shall seme that we haue lost both our labor and our cost, & yet notwithstanding cease not to imploy our selues still. VVhy so? For it is inough for vs that God aloweth our doings. That is the thing which wil make vs not to play the hirelings. Now seeing it is so, let vs be wel aduised, that whensoever we see any pore men in aduersitie or mistreated, (as whē some are in necessitie for want of worldly goods, some are wrested and wronged by other men some stand

in neede of counsell, and other some lacke helpe: ) then doth God meane to trie our charitie, then putteth he vs to the touchstone: and if we shrink aside when the poore crieth, and giue no care to him: thereby we shew that we are neither zealous nor willing to serue God. And let vs assure our selues that this threat (the poore cried, and thou wouldst not heare him, and therefore thou shalt crie and not be heard, neither shall any man pitie thee) shall be executed vpon our heades: for we shall find no mercy neither before God, nor before man, when we haue bin pitilesse to such as God hath sent to vs to bee succoured. And thereafter as our hart shall haue bene hard and vnkinde: so will God shet the eyes of such as see vs in povertie, so as they shall haue no remorse of vs: wee may well complaine and smart, but no man shal regard it. And why? For it is the payment that we deserued, whē we had not compasion of those that were in distresse: specially seeing God sendeth vs such a triall, of purpose to knowe whether we be willing to serue him or no. To be short, we see here, that mercy is one of the principall partes of our life, if it be ruled by gods order. And what importeth this saying? Euen that whē we see any man in aduersitie, and that he hath need of our helpe, we should be sorie in our hart, & suffer with him in our own person, & therby be led to do for him according too the abilitie that God giueth vs. For it is not inough for vs to help such as haue need of our aide, but we must also do it of a hartie loue. The word almes importeth asmuch as mercy. But men think they haue done an almesdeed, whē they neither regard nor esteem the person more than a dog, nor suffer any part of his greef, nor (to be short) haue any compasio<sup>30</sup> on him, prouided only that they giue him somewhat: but (to speak properly) that is no almes at al. Truly it is a witnessse of almes, that is to say of mercy: but yet is it but a false witnessse when a man hath not the said compasio<sup>30</sup> & hartie affection that I spake of. So then let vs marke well, that god will the alow of our life, whē we be hard harted, in pitying such as are in aduersity, & therby are moued to succor thē to the vttermo<sup>30</sup> of our power. Such as deal so, may wel say that they are gouerned by gods spirit, & that their life is allowable. True it is that God comaundeth vs many other things in his law, nother said I that this is all, but that it is one of the principal parts. Yet notwithstanding a man may be as it were a little Angel in the residue, & the world may haue him in admiration: & yet if he be cruel as a wild beaft, & so hardharted as he careth not for the poore, nor for such as be in aduersity: it is certaine that god will abhor all his vertues, which might be had in estimation. So thē, are we desirous that in liuing chastly and soberly, in yelding euery mā his right, & in offering no mā wrong, violence, nor deceit, are we desirous (I say) that our Lord should take al these things in good worth, and that our doings shuld be an acceptable seruice vnto him. Thē let mercy be matched inseparably with them. For like as meates are vnfaery without salt: so also when we be not pitiful to relieue our neighbors, & to reach out our hand to such as seeke our succor: it is certaine that god taketh neither tast nor fauor of all the rest. Thus ye see what we haue to bear away in this text, whē Iob saith, *that the blis sung of him: that was redy to perissh, was vpon him, and that he had bin the father of the widowe, and the defender of the fatherlesse.* And furthermore let vs mark wel, that according as we see the wants & necessities of our neighbors, so is it all one, as if he should say to vs, Behold, I shew you, that I would haue men to comūicate together. For God could wel inough bring to passe, that euery man should be contented with his owne person, & to liue alone by himselfe. But we see that ther is none of vs al which hath not need

of others helpe, I speake euen of the richest & those that haue most ease. Let vs take a man that is helthful & lusty of his body, & haue store of goods and welth, so that he shall seme to haue all things to his own liking: & yet notwithstanding, he hath need of other men. All mē cannot be husbandmen, al mē cannot be Clothiers, al men cannot be Tanners, & so of all other handicrafts. To be short, we see that god bindeth vs one to another by force, and that necessitie is as it were a cheyne to hold vs fast tied and knie together. And besides this, we see that our lord cōtreineth vs yet better, whē he sendeth one man sicknes, & another man pouerty, & one man this, and another that, so as the rich are no more priuiledged than the poore, but we are oftentimes set in such perplexities, as we know not on which side to turn vs. I say that God bringeth thē thither as they neuer thought of, euen them I say, which (to their owne seming) had the world at will. And what is the cause hereof? As I sayd afore, God perceyuing that men would set light one by another, and euery one liue to himselfe (if it were possible) draggeth vs as it were by the heare of the head, and sheweth vs that it is an ouergreat folly to desire to exempt our selues from the state wherein hee hath set all mankind. And therefore let vs marke wel, that when any of our neighbors wanteth, (according as it is said here, *of the lame, of the blind, of such as were redy to perissh, of the widowes, & of the fatherlesse.*) euery of vs ought to cōsider, go to, how ought I to behaue my self in this case? For if god haue giuen vs wherewith, he bindeth vs out of hād to help such as want. And if we haue not that consideration with vs: it is a disappointing of our neighbors, & we rob thē of the thing that god hath ordeined to helpe thē with: & further we must yeld an accout for kepig back of that thing which god had comitted vnto vs to the vse & ende, that such as want it should be succored by it. So then let euery of vs cōsider wel the abilitie that is giuē him: for we shall pay deare for Gods gifts, if they be not bestowed as they ought to be: specially, if we consider not that they be precious in gods sight, & therupon do vse thē purely as he comaundeth. There is not any of gods gifts so smal which is not worthie to be had in estimation: & that is thē done, whē we applie them to their right & lawful vse. Therefore when God indueth a man with any gift: it behoueth him to thinke, this is not for my selfe alone: true it is, that God will haue me to vse it with thanks giuing: but his giuing of it is also to the end, that I should haue wherewith to helpe my neighbors: and therefore I must streyne my self therunto: and if I play the niggard in that behalfe, god eā wel shew that I am but as a steward of their goods, & that they are not mine to dispose as I list, but that the dealing of thē only is committed vnto me. Wherefore let euery man cōsider in what wise god will haue his gifts esteemed, & let euery of vs so drinke of his owne waters (as Salomon saith) that our riuers may flow forth to our neighbors: let vs not play the gluttons by our selues alone: but let vs haue such a spring as may both satisfie our selues, & also releue such as wāt. Let vs drink of the fountain that God hath giuē vs: but yet therewithal let vs so deal, as other men also may feele of it, & let vs not be like wilde beastes. Thus ye see what we haue to remember in this sentence. And furthermore let vs also marke on the other side, that if wee bee not too cruell, the verie necessities themselues ought to moue vs to succor our neighbours. And truely though wee had neither lawe written, nor the Prophetes, nor ought else: Is not nature hir selfe a sufficient good mistresse too bowe vs, and too soften our hartes, when we see men in any necessitie? Beholde, one man is blinde, another lame, and the thirde lacketh the goods of the worlde, and another wanteth defence, and



*Esa. 58. b. 7* and another hath need of counsel: in this case we see our owne flesh (as the Prophete Esay sayeth) wee cannot renounce our owne nature. Therefore when we see men which are made after our owne likenesse in necessitie: if we succor them not, are we not as ill or worse than brute beastes? So then let vs bethinke our selues: for we may perchance alledge this and that, but no ignorance can excuse vs. For although we had not one worde of teaching: yet doth very kind it self shew vs, that we are blameworthy, if we indeuer not to help such as are so in extremity. And the very heathen men beare sufficient witnesse, that the very nature of man teacheth vs in this behalfe as much as is needfull: yea & euery one of vs is sufficiently couinced by experience. For whē we see any man in aduersitie: it is certain that we haue thē an instinct & motion within vs, so as if it be possible, wee must needs run thither. But, what? Euery of vs stoppeth his eyes, wee turne our backe at it, and we plucke our heades out of the collar by some vain & trifling shift or other. Neuerthelesse the said inward motiō of ours shal be as a proces against vs afore God, for that we haue not indeuored to help the necessitie of our neighbors. For (as it hath bene said alreadie) we must not think that mens wanting of ayde after that sort, commeth by casual chaunce. God hath appointed it after that fashion, to the end that our charitie might be tryed, or else that we might be conuincied to haue bene to cruell. Now Iob addeth, *that he had made inquisition of the case that was not knowne vnto him*, bicause he was minded too know the truth out of hande. He speaketh here, not in his owne priuate person, but as one that had authoritie too do iustice, as we haue seene afore. And this is a poynt wel worthie to be noted of such as are in office of iustice. For here he sheweth, that they ought to be watchfull in searching out euery mans right, to the end they suffer not any to be oppressed, nor yet to do any deceit or wrōg. True it is that herevpon we haue also a generall doctrine to gather. But first and formost, it behoueth magistrates and men of authoritie to knowe, that the holy ghost intended here to shew them their lesson, and giue them a sure rule, to the end they might faithfully discharge their dutie, if they listid to bend themselues to it: and contrariwise that they might be left without excuse, if they discharge it not. This is it that is conteyned here. Therefore let vs marke well, that it is not inough for a Iudge too doo no man wrong willingly, & to pronounce sentence according to that which he seeth: but also he must be diligent in boulding out of things. It is not inough for a Iudge to tarie till men haue made the way opē afore him, & pointed him to the matter with their finger: but he must haue a care too spie out things himselfe: and if the matter be darke and doubtfull, he must bend all his wits about it, to the ende to be wel informed of it. Now if such diligence be required in all Iudges. I pray you what shall become of them when they shet their eyes willingly, & let things passe for fauour, or for hatred, or for bribes, so as they be caried away to spoyle one man of his goodes, and to fauor another man, & to incumber the third? VVhat & how horrible damnation shal they haue whē they deale so? Therefore let vs take good heed to this doctrine. For if a man intend to serue god faythfully, & to performe the charge that is comitted vnto him, when he is called to office in the common welth: he must first vnderstande, that hee is not set there as an Idoll. And in good sooth why hath god promised to giue the spirit of discretion to kings, princes, and magistrates, but bicause they haue neede of it, as of a singular gift aboue others? Therefore such as are in that state, haue need to pray vnto God, so to guide thē as they may haue such wilddome and right vnderstanding to trie

and discern things, as they may not in any wise deale vnaduisedly. And are they once so commended vnto God? Then the second point is, for them to be diligent to finde out the truth of things: and when a matter is vnkowne vnto thē, they must not thinke themselues discharged by saying, I knew nothing of it, for that negligence of theirs shall cost them deare before god. Therefore the Iudge that intēdeth to performe his dutie, must be vigilant to know how things go, and get instruction of the truth to the vttermost, so much as is possible for him by any meanes to do. Hereby it is seene, that it is a fond excuse to say, I wilt not of it. Yea, men will go about to enforme thē with lies which sit in Gods seat: and I pray you, if they will bee deceyued willingly, and bee contented too siff the matter no further, but let the mischief slip (as truly oftentimes they shet their eyes): is it not a very fond shift? They occupie Gods roome: and is God an Idol that hath a curteyn before his eies, so as he cannot iudge betwene white & black? But what dishonor do such Iudges to their maister, whē they be wilfully ignorāt, or when they fall so aslepe, & can find in their hartes that men should beguile thē? Beholde, there is a man that hath the worst case in the world, & he goeth about to blere the Iudges sight, as if he should cast a handfull of ashes in his eies, or set some other let in his way: and the Iudge is contented with it, & sayth, I see not awhit: & what a trayterousnesse is that at Gods seat ought to be holy, and men go about to defile it as much as they can. For there is not a more villanous defiling, than lyes, when men suffer thē to peruert iudgement & right after that sort. Peraduētūre they will say, there is a reason. And what reason? A stark lie. Thē if Iudges be double minded, that men may bend thē like Reedes that wauer with euery wind, & that the Iudges like well of it, so as there is no stedfastnesse nor firmnesse in them: I pray you shall they therefore ceasse to be guiltie before God? But we shall see many, which not only are well at ease, when men beguile them, & desire no better than to haue some colour and gloze, but also become thēselues aduocates of vntruthes, & fall to foylting in of lies to ouerthrow the right. Perchance some case shal be so thoroughly clere, that eue little children (if they were set there) could tel how the matter goeth according vnto truth: and yet the Iudges shal cast I wote not what doubt, the case shal bee true and cleare inoughe of it selfe: and one shall come and alledge I wote not what, to intangle all the matter. The Iudges (I say) tary not til some Proctor or Aduocate come to bring in his lies, and lewd allegations to turken the whole case: but they themselues are readie to tush it is thus and thus. The case shal be verie good & vtterly cleare and euident: and yet notwithstanding, they will thrust in their lies to snarle and intangle it vtterly. To be short, there is nothing to be seene but so villayrous shamelesnesse, that the very babes may iudge of it. And wil God do nothing in the meane while? VVill hee suffer men to scorne hys Maiestie after that sort, and too defile his sacred seate which he had dedicated too his owne name? No no. So then wee see that suche as are set in the seate of iustice, shall haue a terrible account to make, and that there is a dreadfull curse prepared for them, vnlesse they bee vigilant in searching oute of things, so as they iudge not at aduenture, ne veritie the Prouerbe whiche sayeth, a foolish Iudge giueth a hastie sentence, but doo they indeuer too learne howe things go, so as they may alwayes protest before God, and also shewe by theyr deedes afore men, that there was no lette in themselues, that they were not fully enfourmed, and that the truth of matters was not knowne vnto them.

Nowe if this negligence be punished so roughly, and that



that such as haue drawne the curteines before them, can not scape the hande of God, what shall become of those which through an euil conscience corrupted with bribes, and forepossessed with parcialitie or hatred, fall to flinging after that sort like wild beastes, and ouerthrowe all as much as in them lieth, inso much as men know not where they are, & when they flie to iustice for refuge, they are there in as good plight as among a sort of theeues. And I pray you when they be come to that point, how shall they appeare before god, although he winck at the for a time? 10 Now then we see, that there is not a harder thing, than to minister iustice, seeing that god requireth such watchfulness in it. And therewithall let vs mark also, that euery man particularly (so much as in him lieth) ought to make inquiry of good & euil, to the end we grieue not our neighbors. For although we be no iudges to pronouce publike sentence: yet notwithstanding we oftentimes do our neighbors wrong by iudging amisse of the, & we may do them harme many wayes for want of true information. Therefore let vs set our minds throughly to try & serch out the 20 truth, that we be not deceiued with lying, and thereby do wrong to any man. Furthermore, when Job hath treated of the wisdom & carefulness which ought to be in men of authoritie: he addeth one other vertue, which is as requisite in the, that is to say, vncorruptnesse of conscience, so as they set theselues against all wrongs & violence, & suffer not any outrage to be done to any mā, without redressing it as much as in them lieth. And that is the cause why Job protesteth, *that he brake the chawes of the wicked, and plucked the pray fro betwene his teeth.* But this cannot be done vn- 30 lesse the Iudges and Magistrates haue such a stoutnesse in the, as they cannot abide any euil without resisting it. And this vertue is also a speciall gift of god. For although a mā be of stout courage: yet notwithstanding whē he seeth mē fall into many incōueniences, by purchasing folks displeasure: it plucketh him backe, & cooleth him. True it is that there are many examples to be found, yea euē among the Paynims, and those which neuer knewe God, that they bowed not for any cause, but mainteyned the right, and gaue their hand and succour, to such as were wrongfully 40 oppressed. A man may well see many examples of this. But God worketh after that maner in that behalfe, to the end to take away all excuse fro the, which pretend his name, when they haue swarued or dissembled and suffred good men to be oppressed and wronged, and the wolues to deuour the shepe. Yet notwithstanding (as I saide afore) this vertue of inuincible stoutnesse or costancie, is the speciall gift of God. And *so* by which are set in the seate of iustice, after they haue desired God to giue them wisdom to iudge rightly, and induered themselues to the vtter- 50 most to discharge their dutie, and to retch their hande to such as are troden vnder foot, ought to set themselues as sheeldes agaynst suche as woulde take away other mens goods by force, and set their feet vpō poore mens throtes: Iudges ought to applie themselues to this. True it is, that when men see wicked folke haue the bridle lie looce in their neck, and no body resisteth them, they wil say what can I do to it? I cannot redresse it: but such excuses are to no purpose before God. I see (will some men say) that no man beareth me companie, al drag behind in that behalfe, 60 if I would do my dutie, they that should ioyne with me will leaue me there: if a lewd fellow or twain do but gren at me, I quake for feare, and I wote not what to do, and so it is not my fault, I woulde faine it were remedied, but I cannot do it alone. These reasons may wel eary some colour before men: but needs must they fal to the ground before God. For (as I haue declared) here the holy ghost giueth a common lesson too all such as haue that charge

committed vnto them: which lesson is, that they must shewe themselues flat enemies to the wicked: and when they see them so like madde beastes, and that their teeth be sharpened to eate vp one, and too byte another: they must barre them of their doings, and step before them, employing against them the credite and authoritie which God hath giuen them. For it is no small saying when it is said here, *I haue broken the Chawes of the wicked, and plucked the pray out of their teeth.* But now let vs mark, that when God ordeyneth magistrates, that is to say, when he calleth mē to the office of iustice, and armeth the with his sword, in so doing he bindeth them to maintein the good & the innocent, and to take vpon them the defence of right, & also to set themselues against al wrongs, misdealings, and violences. Now if a Iudge say, I know not who had right or wrong: who was to blame for it? For first of all God will neuer faile to giue wisdom to such as aske it: and againe, he wil also blisse their labor, which trauel faithfully to seke out the right. But what Iudges are so farre off fro making inquisition for such as are oppressed: that if men do so complaine vnto them, that the ayre shall ring of it, yet notwithstanding in the meanwhile the eares of such as ought to set to their hands to remedie it, are deafe? If a mā haue patiently put vp a wrong, & the Iudge be made priuie to the case, he is not to be excused, he cannot say, he came not to complaine to me: no, but the fault was committed before thine eies, and it was thine office too redresse it, but thou hast made no account of it, and thinkest thou to escape cleere before God? But yee shall see poore folke complaine, and come shew their right, & yet 30 can haue no redresse. And cōtrariwise, where no euil hath bin done, there the sword must be drawne, and the matter must be hadled with vehemēcie as if he were mad. Some man wil say, it is but the zeale of iustice. It is much to the purpose: no it is to vilanous a shamelesnesse wherin there is neither rime nor reason, whē they suffer a poore man to be troubled, & in the meane while deale with al the rigor that may be in a matter of nothing. If a poore man that is wronged do complaine and lay forth his right, tushe it is nothing, come againe a seuennight hence: and then hee shall be delayed so long, that he shall be tired. If a plaine man haue not rents and reuēnes to liue vpon, if he haue not men at his beck, to sollicite his matter, if he be a handicrafts man: hee must sterue for hunger, if hee will recouer right in a matter that is neuer so euident. He hath wronged him, the worlde seeth it, the matter is apparently knowne, and yet in the ende will hee haue right? then must he haue a full purse, he must shet vp his shop, and he must make his account to be idle halfe the yeare. 40 And when he hath folowed his matter a good while: yet shall he be but laughed to scorne. VVe see this disorder at this day: and therefore how can they make their account afore God which are placed in the holy seate of iustice? True it is, that they will cleare theselues before men, but yet shall not this doctrine be disanulled for them. And so (as I sayde) it were a very ofward thing to be inquisitiue, sith we see, that when things are brought to light, there is no zeale to succor those that are so misused & oppressed, yea and it is also sene, that the wicked becom the bol- 50 der, euen by reason of the libertie that is giuen them whē they shall haue cōmitted any euil & scape vnpunished: it is all one as if libertie & priuilege were giuen them to do harm to all men. VVell then, they vse it, and abuse it, and thervpon proceed further and further: and in the meane while the Iudge can stil say, indeed such an euil was committed: yea and there happened a seconde, a thirde, and a fourth, inso much that at length al is out of order, and yet in the meane while, where is the redresse? VVill not God

God haue his seat to be honored? And how can that be, except there bee the sayde vertue of stoutnesse and constancie to repress the euill? Therefore if there bee such libertie, as the wicked sort may play the Lions, Beares, & other wood beasts: let such as be in the authoritie of God remember with themselves, I ought to serue my maister, and how shall I discharge my selfe? If I do my dutie, then shall I haue him on my side, and I shall be vphilde by his hande. Ye see then wherevpon a iudge ought to thinke, and then shall he haue a Lions heart too set himselfe agaynst the woode beastes, and to plucke the pray out of their teeth, and too breake their Chawes. And in good faith let vs marke, that these maner of speeches are not superfluous: for in effect, Iob (or rather the holy Ghost by his mouth) mēt to declare, that such as will execute iustice duly, shall neuer bring it to passe, except they vse the sword which God hath put in their hand to breake the chawes of the wicked: that is to say, except they vse sharpnesse & rigor. For if a iudge be effeminate, and that whē it cometh too the punishing of offenders, he fall too saying, I wote not where I am, I wote not what to say, and so bee destitute of stoutnesse too redresse matters that are out of order: it is certaine that hee shall neuer performe his dutie. Therefore whereas here is mention made of the breaking of wicked mens teeth: let vs vnderstande that our Lorde warneth those to whome hee hath giuen hys sworde, to vse it stoutly agaynst the wicked, which commonly are ouerhardie: and that like as they are brute beastes, so the Iusticers also muste haue a stedfast, and stoute heart to repress all their violence and rage. Thus ye see what we haue too marke in this streyne. Nowe for a conclusion let vs marke this sentence whiche Iob setteth downe: which is, *that hee had clothed himselfe with his rightuousnesse, and that hee had made Iustie* (that is too say vprightnesse) *as his Robe or Crowne*: that is to say that he was decked with vertue, and not with brauerie, as those be whome God hath aduanced to some credite, who beare themselves in hande, that the worlde is not worthie too looke them in the face: they play the Peacocks, and spread their wings abroad. Ye see then the decking of those which at this day are in authoritie and state of Iustice: for there is nothing to be sene but pride, there is nothing but pompe and brauerie, and yet they thinke themselves not to bee mortall men. But contrariwise it is sayde heere, that the man whiche regardeth God, and indeuereth too execute his duetic faythfully, taketh rightuousnesse for his Robe, and vpright dealing for his Cloake or apparell. I pray you if it were but for honestie sake, would a man suffer his coate and cloake too bee plucked from him, and himselfe too bee sent too picke pagles, as the prouerbe sayeth? If it were neyther whote nor colde, would he not keepe his clothes still, to the intent he might honestly keepe company among men? But if a man bee stripped, and chauce to bee in the rayne and winde, so as hee is left readie too starue for colde, or too swelt for heate, and his coate is pluckt in peeces: will it not greue him at the hart? And yet notwithstanding, rightuousnesse and vpright dealing are our verie clothes, and coates wherewith we bee apparayled. And if a man haue behaued himselfe faythfully in dooing his duetic: God mainteyneth him, and he is fenced by protection from aboue, hee shall bee in Gods fauour, although no man made him good countenance among men. Ye see then in what sort wee ought to be clothed and apparellled before God and his Angels: namely by keeping the said rightuousnesse and vpright dealing, so as wee haue not beene spoyled and destitute of it. Then although that diuerse tymes either

by flatterie, or by briberie, or by threatning, or by hatred, or by some other temptations, men labour too get away this clothing and apparell of rightuousnesse, and vpright dealing from vs: let vs take good heede that we bee not spoyled of it, except wee will haue our shame and dishonnestie shewed openly before God and his Angelles. Furthermore, as touching the worlde, and this present life, let vs bee well ware, that wee lay not our selues open to the colde or heate: that is too saye, that God suffer vs not to fall into manie wantes, and therewithall sende vs no succour. And why? For when wee haue beene so cowardely or slouthfull, too suffer our selues to be spoyled of oure clothes: It is good reason that wee shoulde smart for it afterwarde. I had a cloake to couer me, and keepe mee from the raine: and I haue let it go at aduventure. Nowe, am I not woorthie to be wette too the skinne, seeing I hilde scorn to cast my cloake aboute mee. Beholde, God declareth vnto vs, that to the intent wee shoulde bee well clad, hee himselfe hath clothed vs with his owne rightuousnesse. And wee cast away that rightuousnesse as a thing of no value: we make no account of the sayd vpright dealing and equitie which he commendeth so greatly vnto vs: But wee cast it away as it were into the winde. Seeing then, that wee vnclothe our selues after that sort, I pray you, deferue wee not that our Lorde shoulde giue vs vp to all shame, to be mocked and scorned, and therewithall to bee left vtterly destitute of all things, and finally too haue no ayde nor succour, neyther of God nor man? Lo what wee haue too marke in this text. But truly we can neuer discharge our selues throughly of that duetic, I meane not onely the Magistrates whiche haue so highe and harde a charge, but also them which haue no more to gouern but themselves, and theyr householdes: It is vnpossible that they shoulde haue suche perfection, as to bee garnished with rightuousnesse and vpright dealing in all poynts. What haue wee then too doo? VVee muste then resort to oure Lorde Iesus Christ for twoo causes. For first wee finde not in our selues the things that are conteyned heere: we bee slowe vnto goodnesse, and swift vnto euill: there is neyther wisdome, nor discretion in vs: and therefore it behoueth vs too drawe it out of Iesus Christ, to whom the spirite of wisdome and strength is giuen, as it is sayde in the eleuenth Chapter of the Prophete Esay. *Esay. 11. 2.* Then if we be clothed with the rightuousnesse of oure Lorde Iesus Christ, and with the vprightnesse and wisdom which he will giue vs by his holy spirit: then shall wee bee garnished and decked conveniently to appeare before God. But forasmuch as in this present life, there will alwayes bee some imperfection in vs, and somewhat will alwayes bee amisse. our Lorde Iesus Christ must of his meere grace couer all our faultes, so as they may bee pardoned for his sake, and hee supplie our wantes, and therewithall continually increase the giftes of his holie spirite in vs more and more, and guide vs by the power of the same, vntill hee haue cleare ridde vs from all the infirmitie and corruptions of our flesh, and that wee bee come to the marke wherevnto we be going.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our faultes, praying him too make vs so too feele them, that beeing vtterly dismayde in in our selues, we may make our recourse vnto him, trusting that the same shall not be in vaine, bicause he is willing and readie to helpe all them that seeke him. And so let vs all say, Almighty God our heavenly father, wee acknowledge and confesse according too the truth, that we be not worthie to lift vp our eyes to heauen, too present our selues before thee, &c.

*The Cviij. Sermon, which is the fourth vpon the xxix. Chapter.*

- s Some read 18.* I sayd, I shall die in my nest, and I shall multiplie my dayes as the \* fande,  
*as the Psa 19.* My roote is spred out to the vvater, and the deavy shall lie vpon my haruest, and it shall bee  
*vix.* verie great.  
 20. My glorie shall be renewed, and my bovy shall be strengthened in my hande.  
 21. Men heard me vvith longing, and hilde their tongue at my counsell.  
 22. They replied not to my vvordes, and my talke dropped as raine vpon the hearers.  
 23. They vvayted for it as for the deavve, and they opened their mouthe as after a desyred  
 raine.  
 24. If I laughed vvith them they beleued me not, neyther suffered they the light of my coun-  
 tenance to fall.  
 25. VVhen I came in vvay, I had the cheefe roome, I vvvas among them as a king vvith his ar-  
 mie, and as a comforter of them that mourned.



Ob hauing spoken of the authori-  
 tie that hee had purchased by his  
 vertues, and by the giftes of grace  
 that god had put in him, doth now  
 adde that it seemed that his state  
 should neuer haue chaunged. And  
 therin he sheweth that he was not

like those which reigne ouer men whether they will or  
 no, and are alwayes in doubt and vncertaintie: according  
 as we see that suche as attaine too honour and authori-  
 tie wrongfully, may well beare great sway, and make all  
 the worlde too quake vnder them, but as soone as the  
 winde turneth, the least chaunge in the worlde ouer-  
 throweth them. VVhy so? For as they be feared, so are  
 they hated, and such as crouch and creepe to them, wishe  
 with all their harts to see the ouerthrowne, & to be short,  
 they haue no foundation at all. But Iob sheweth that hee  
 had not a fleeting credit, that should continue but for two  
 or three dayes: but that it was so well grounded, as a man  
 might haue sayde, that his state should neuer haue beene  
 chaunged: it was so well vnderpropped on all sides. Lo what  
 his meening was. Yet notwithstanding, God smote him in  
 such wise, as hee became the miserablest creature in the  
 world. Therefore it is no maruell though he were in such  
 anguish as he could no more: for he fel into an aduersitie  
 that he neuer looked for. And that is the cause why he  
 ouershootes himself oftentimes in his talke: and although  
 he haue alwayes an eye vnto God, yet is he excessiue, and  
 that too much. This therefore must not be thought  
 straunge, considering that the miserie which he indured  
 was incomprehensible, and such a one as men had neuer  
 thought on afore. But this must serue for our learning,  
 that we may alwayes stand vpon our gard. If God send vs  
 any prosperitie, let vs not be too sleepe: but let vs consider  
 that this mortall life is subiect to all the chaunges that we  
 can deuise, yea truely notwithstanding all the proppes  
 that we can haue. And although the whole world seeme  
 to fauour vs, & that we haue a hundred thousand shoul-  
 ders to beare vs vp: yet must we neuertheless think, that  
 there is no settlednesse here bilow, but that all things are  
 transitorie, so as all things are chaunged in the turning of  
 a hand, and those that were lifted highest vp, are cast low-  
 est downe. Beholde (I say) the lesson that we haue to ga-  
 ther of this text. And it is a verie needfull doctrine for  
 vs. For there is nothing easier with a man, than to make  
 himselfe beleue, that he shall alwayes continue in hap-  
 pie state, when hee is once in it. VVee see what Dauid  
 himselfe confesseth, VVhen I was in my prosperitie (say-  
 eth hee) I sayde I shall neuer be removed. True it is,  
 that in the tenth Psalme, he putteth it ouer to the dispi-  
 zers of God. For in speaking of their prosperitie, he say-

eth, that they beare themselves in hande, that although  
 the whole world should be turned vpside downe, yet are  
 they so exceedingly well fenced, that they shall continue  
 safe still. Ye see then, that the worldlings and vnbeleuers  
 presume vpon their owne power, and take themselves  
 to be so well armed on all sides, as nothing may hurt the,  
 according also as all the holy Scripture speaketh of that  
 pride of theirs. But Dauid in his own person (in the fore-  
 alledged text of the thirtith Psalme) sayeth that he fell a-  
 sleepe since the time that God had settled him in the  
 kingdome, and made him too prosper, and giuen him  
 the vpper hand of all his enemies: and that therevpon he  
 made his reckning, neuer to remoue from that state. But  
 (sayth he) Lord thou hast well taught me by experience,  
 that the only fauor of thy good will aduanced me after  
 that maner. For as soone as I felt thy hand, beholde I was  
 in such plight, that I was vtterly at my wits end. Dauid the  
 sheweth, that euen the children of god, although they be  
 not puffed vp with pride that is in the vnbeleuers, do set  
 themselves in their good fortune as they terme it, and are  
 notwithstanding not able to stay fro promising themselves  
 more than is needfull. For they imagine that their good  
 days shall last for euer, & that their prosperitie shall neuer  
 fail. Sith we are inclined to such vice, in somuch that euē  
 Dauid was not altogether clere of it, what haue we els to  
 do but to take heed to our selues? And in what sort? Da-  
 uid in marking this vice, doth also shewe the remedie of  
 it, when he sayth, Lorde the surenesse and safetie both of  
 me, and of my kingdome, are grounded vpon thine one-  
 ly goodnesse. If wee acknowledge that all our welfare  
 dependeth vpon Gods good pleasure: we shall conclude,  
 that there is no certaintie nor settlednesse in our selues.  
 So then let vs call vpon God, and wayte at his hande for  
 whatsoever shall please him to sende vs. And although  
 wee hope that hee will continue his goodnesse towardes  
 vs: yet notwithstanding let vs not cease too prepare  
 our selues whensoever it shall please him to meeken vs,  
 and too exercise our pacience by aduersitie: but let vs al-  
 wayes be in a readinesse for it, and not thinke it straunge  
 when it commeth. Furthermore let vs marke well howe  
 Dauid sayth, that he was troubled. And why? For it is al-  
 one, as if he should come vpon a man that is fast asleepe.  
 VVill not we then be in like trouble when the hande of  
 God striketh vs? Let vs dispose our selues to it aforehād,  
 and let vs preuent all the changes that are to be sene with  
 the eye, and which God sheweth vs to the end that euery  
 of vs should kepe good watch. Thus ye see, why I say that  
 the doctrine which is cōteined here, is very necessary for  
 vs: which is, that we must not think to dy in our nest after  
 the maner of the similitude which Iob vseth here: but  
 must be as birds vpon a bough to remoue at gods pleasure  
 that when

when we are enriched, we may be impoueriſhed if he liſt: and when we haue bene in great honor and eſtimation, we may come to ſuch reproch and ſhame, as in maner all the whole world may mock vs, if it be his pleaſure: and that we may take all in good worth, and (as I ſayd) be in a readineſſe before hande, to the ende we be not troubled when our Lord ſhall viſit vs in that maner. And we haue ſpeciall neede to bee warned hereof, becauſe the ſtate of Chriſtians is to be changeable. For S. Paule ſayth that both himſelfe and his fellowes were without reſt. He v-  
 ſereth that word, not that we ought not to be conſtant. For  
 it behoueth vs tooo determine with our ſelues, neuer too  
 ſwarue. But as touching the outward and viſible ſtate tooo  
 the worldward, we muſt be faine to be fleeting, and with-  
 out any reſt. So then, ſeeing that god hath called vs ther-  
 vnto. Let euery one of vs take heed that he make not his  
 reckening without his hoſt, ne beare himſelf in hand that  
 he ſhall continue, alwayes in one ſtate. And why? For he  
 warranteth himſelf that which he cannot performe. Be-  
 hold here two things which we haue to marke. The one  
 is, that what proſperitie ſoeuer we haue, the ſame is no  
 certaine and abiding ſtate. And why? For ſo is the good  
 pleaſure of God: like as if a Prince ſhoulde giue a man  
 the poſſeſſion of ſome Lordſhip, not in feeſimple, but to  
 holde of him as Tenant at will. He hath it but from day  
 too day, and the Prince may reuoke his graunt when it  
 pleaſeth him. In like caee is it with all the things that  
 God giueth vs in this worlde. For the condition of them  
 is not that we ſhould inioy them both in life and death,  
 but onely when it pleaſeth him, according alſo as hee  
 knoweth what is expediēt for vs. Lo here the firſt point.  
 The ſeconde poynt is, that we muſt conſider it to be the  
 good will of our God, to remoue vs from time to time,  
 ſo long as we be in this world. And why? For if he ſhoulde  
 ſuffer vs to ſettle long, ſurely we would as it were gather  
 ruſt, and drawe much ſuperfluous baggage to vs. God  
 therefore remoueth vs, that is tooo ſaye, hee chaungeth  
 our ſtate, hee afflicteth vs, hee maketh vs poore, and after  
 he hath liſted vs vp, hee caſteth vs downe: and all is tooo  
 the ende we ſhoulde not bee ſnarled in the goods of this  
 worlde, nor become ſo foliſh, as not to keepe on our way  
 cōtinually to the heauenly life. Thus ye ſee what we haue  
 to beare away in this text. Furthermore, let euery of vs  
 invre himſelfe tooo conſider the turnings that wee ſee in  
 this world. For our Lorde ſheweth vs them, to the intent  
 wee ſhoulde fare the better by them. And ſpecially if  
 wee ſee any thing that was neuer miſtrufte nor looked  
 for afore: as if ſome man were aduanced to great credit,  
 and nothing went againſt him, but he had both wind and  
 weather at will (as they ſay) ſo as hee ſhall haue gathered  
 great riches, and gotten great friends, & haue alied him-  
 ſelfe well, and gotten infinit ſtayes: if we ſee ſuch a one  
 fall, becauſe God layeth his hand vpon him to beate him  
 downe: let vs beſthink our ſelues, that it behoueth vs then  
 to wake, and that God declareth vnto vs, that there is no-  
 thing certaine in this world, to the ende we ſhoulde come  
 hide our ſelues vnder his wings, and alſo diſpoſe our ſe-  
 lues to aduerſitie, whenſoeuer it ſhal pleaſe him to ſend it.  
 And if we happen to fall: let vs not be tooo much aſtonied  
 and diſmayde, becauſe we haue minded it a long time be-  
 fore hande. Verely ſometimes God maketh alterations,  
 not onely vpon men, but alſo vpon Cities, Countries, and  
 Kingdomes. VVhen any of theſe great Courtiers that  
 were had in ſuch reputation, as men thought them to be  
 aduanced about the Clowdes, are ſeene to come to de-  
 cay: that is a change right great and wonderfull. But if  
 you ſee a Citie, a Shire, yea or a Realm ouerthrowne (as I  
 ſayde afore) where a man would haue thought there had

beene ſo much helpe as it had beene vnpoſſible tooo haue  
 come vnto it: I ſay if we ſee all this ouerthrowne: let vs  
 vnderſtand, that our Lorde ſetteth that looking glaſſe be-  
 fore our eyes, to the end that euery of vs ſhoulde think the  
 better vpon his own frailtie, & not fall aſleepe in any pre-  
 ſumption or vaine truſt. Thus ye ſee howe wee ought to  
 profit our ſelues by this text, & by the experience which  
 our Lord giueth vs of it al our life long. But Iob vſeth the  
 moſt ſimilitudes to expreſſe that which he had ſayd, that is  
 to ſay, *that the dew ſhall lie alwayes vpon his barneſt*, or vpo  
 his brāches: (for the Hebrew word importeth both twain,  
 & all cometh to one end.) And again, *that his dayes ſhall be  
 multiplied as the ſand*. As if he ſhoulde ſay, without nūber.  
 And again, *that his glorie ſhall be renewed, and that his bowe  
 ſhall not be beaten downe*. True it is, that ſome men vnder-  
 ſtand theſe ſayings to concerne the hope of the reſurrec-  
 tion: but men may ſee by the whole proces of the matter,  
 that Iob treateth of the ſtate of this preſent life. Therefore  
 wee muſt not cliime ſo hie, nor ſeeke ſo curious a gloze:  
 but content our ſelues with the naturall ſenſe which I  
 haue ſet downe already: which is, that Iob meneth here to  
 ſay, that his ſtate was well ſetled, ſo as men thought not  
 that euer they ſhoulde haue ſeene it fall into ſo miſerable a  
 plight as it was then. And (as I ſaid) that is a circumſtance  
 to make many men to woonder. For when we ſee ſuch  
 changes: we fall to reaſoning with our ſelues, how happe-  
 neth it that God thundreth vpon ſo hie moūtaines, and  
 ſmiteth ſo great heades? Is it poſſible? we cōſider not that  
 God intendeth to vtter his power in that caee, to the end  
 that men ſhoulde not truſt ſo much to theſelues, but learne  
 to referre theſelues wholly vnto him, & to reſt altogether  
 vpo his goodneſſe, & not to promiſe theſelues any thing  
 after their own imaginatiō. So much the more the behou-  
 ueth it vs to marke wel this circumſtance, that Iobs auā-  
 cement was not only for a day, two, or thre, or for ſom ſhort  
 time: but that he ſeemed to be viterly exempted from all  
 dangers, & to be no more in peril of any miſfortune: and  
 yet notwithstanding, that god ſmote ſo roughly vpo him  
 with his hand, as he was viterly defaced. VVherefore let vs  
 vnderſtand, that god ment to giue vs a notable looking glaſ-  
 here, to the end we ſhoulde alwayes keepe good watch: and  
 whē we haue called vpo god, if it pleaſe him to ſend vs a-  
 ny affliction, we might receiue it paciētly, in aſmuch as we  
 had after that ſort forſene it. And ſurely whatſoeuer ver-  
 tu: there be in vs, the ſame muſt not ſtir vs vp the more,  
 when there hapneth any change: but we muſt vnderſtand  
 that according as our Lorde hath giuen vs of his gracious  
 gifts, & ſpecially after as he ſhall haue gouerned vs by his  
 holy ſpirit, to vſe them well, and as it becommeth vs: the  
 ſame muſt ſerue to ſtabliſh vs in ~~paſſion~~ ſteadines, notwithſtā-  
 ding that we be wealed, yea & viterly beaten downe in  
 our bodies. Then let vs aſſure ourſelues, that God will  
 come to vtter the ſtrength of his ſpirit in ſuſteining vs, to  
 the end we may fight agaynſt ſuch temptations, and that  
 the victorie which we ſhall haue gotten, may be ſo much  
 the more glorious, becauſe his goodneſſe hath beene the  
 more increaſed towards vs. Lo here what wee haue tooo  
 marke. And now Iob goeth on with this matter which he  
 had delt in before: which is the great authoritie that hee  
 had gottē, not through vain reputatiō, but by his wiſdom  
 and grauitie, & becauſe he had ſo gouerned himſelfe, that  
 euerie man reuerenced him. Therefore he ſayth expreſly,  
*that all men bekned to him, yea and that they bekned in ſuch  
 ſort as they wayted for his wordes, and euery man gaped*, as a  
 man that is athirſt, or as we ſee how the earth when it is  
 very dry doth crany, as if ſo be it deſired rain to drink. Iob  
 thē declareth, that he himſelf was ſuch a one: that is to wit  
 that he was *as the rain & the dew*, & that al ſuch as herd hi,



were as it were altered at his wordes, and hung vpon his talke as vpon an vnreucable iudgement. And this is declared vnto vs purposely, to the ende we shoulde knowe first what a man Iob was, whome we see so sore smitten by Gods hand. Therefore let vs not complaine & grudge against God, nor accuse him of crueltie, whē he afflicteth vs. For we see what Iob gayned by it: namely that he abode vanquished and confounded when he went about to striue against the chastisements that God sent him, and yet neuertheless, ye see what holinesse of life, and what perfection was in him. Therefore let vs learne that God is alwayes iust in afflicting vs, and that if we compare our selues with Iob, we shal find our selues to be far short of the perfection that was in him, and yet was hee beaten more sharply than we be. So then we haue none other shift, but to receiue Gods stripes with allowlinesse & patience. Mark that for one poynt. And herewithal we see in Iobs perso, what reuerēce we ought to beare to such as God sendeth to teach vs faithfully. It is sayd that men *bearked to him with longing*: wherein he sheweth that me ought to haue a desire to profit in knowledge, & that seeing nature prouoketh them to desire to eate & drinke for the nourishment of their bodies: they must not dispise the food of their soules, which is the knowledge and learning of goodnesse, wherby they differ from brute beasts. VVhen we know a thing to be good to mainteine vs: we need neither maister nor teacher to teach vs to couer it: neither need we any prouocation to it, or any body to put vs in mind of it. Every man (as I sayd) can skill to couet to eate and drink, every man can desire to be clothed. VVhy so? For we know that those things concerne our life. But now, is not our soule the excellentest part of vs? And how ought that to be interteyned? Not with eating and drinking: But there is a thing agreeable too the nature of it, which is to haue reason & vnderstanding, that our life be not brutish, but that we may shewe our selues to be creatures formed after the Image of God. So then, in this verse it is shewed vs, that if we be not to blockish (or at leastwise if we haue any reason at al in vs) we ought continually to deuise how we may profit, by knowing to what end man is borne in this worlde: namely to be more and more stablished in the knowledge of God, after we haue once receyued it. But we see many so retchlesse, as they passe not to heare any thing: & we see otherfom that can not be satisfied with dispising the doctrine, but they also hate it & vterly absent themselves from it, as much as they can. And do such folk deserue to be counted men? No: for the thing wherein we differ from brute beasts, is that we haue some reason and vnderstanding. Howbeit although God hath put some *scale* of vnderstanding in vs, to discern betwene good & euil: yet notwithstanding there is such grosnes & infirmitie in our wits, as we haue need of furtherances. Yea & though we had al the furtheraice that could be wished: yet is it apparant, that there is stil default in vs. For what is the cause that we reiect al the benefites that god offreth vs, but bicause we be worse than beasts? So then we must nedes cōclude, that if a man knewe the end of his creation, and why he liueth in this worlde: he would always be moued to profit in knowledge, as to set his mind therevpon, & he would neuer refuse the meanes whē they were offered, but would think with himself, behold, god intendeth to teach me, & therefore it behoueth me to yeeld my self willing to lerne, & to giue eare to his doctrine which he setteth afore me, as which is good & available for my saluatiō. Lo what desire ought to be in vs. But now let vs loke vpo our owne retchlesnesse: For God is so gracious vnto vs, as to giue vs his word, and not only sendeth vs some man that hath a good wit & vnderstan-

ding: but also is willing to do the dutie of a maister himselfe. And although he come not downe from heauen in his own visible person: yet haue we his law, his Prophets, & his gospell, which giue vs infallible assurance & record that it is he which speaketh there. Then seeing that God openeth his holy mouth to teach vs, although he vse mortal men as his instruments: I pray you are not we too vntankfull, if we vouchsafe not to profit in his schole? And yet neuertheless, we see howe wee fare in that behalfe. VVherefore it behoueth vs to remember well the lesson that is shewed here, in respect that God vpbraideth vs, according also as Iesus Christ hath done the Iewes and hypocrites, saying, you can skill to discern the seasons, *Mat. 16. a. 3* you can tel when the Sun wil cheere the earth, you know *Lu. 12. g. 55* when the weather will be cleare and fayre, so as you may go about your businessse. And why discern we not that which belongeth to our soules? Bicause we are too much wedded to this present life. There is none of vs but he wisheth for raine whē he knoweth it to be needfull, saying: *O, now it were good for the earth to be watered.* Again, if we haue need of heat, or of faire weather, or of any thing else: we can so good skill to forecast the things that concerne the commodities of this temporal life, as there is no lacke at all in vs in that behalfe. But behold, God sendeth vs his worde, and we know not the due time of his visitation, to enter when the gate is opened vs: he calleth vs on all sides, and we take scorn to come in. Furthermore let vs marke well, that this similitude is not set downe without cause, where Iob sayth, *That his wordes were wished & prayed for, as the raine or dew.* And Moyses also vseth the same in his song: ye heauens (saith he) let my words drop as the dew, or the raine in their season. Now for the vnderstanding hereof, we must not only cōsider the rain in it self, but also marke the vse and profit that it bringeth vs. Rain in some respect may be hurtfull, as vnto the that are wet to the hard skin, when they go abroad in the fields: and to al other men also, when it kepeth them within the doores. But yet for all that, a seasonable raine bringeth vs sustenance by moysting the earth which coulde yeeld no frute without it. Thus ye see why raine is to bee desired. And so let vs vnderstande, that we on our part are much more barren than the earth. For prooffe hereof wee can bring forth nothing but shrewd weedes. True it is that in respect of euil we be too frutefull: but in respect of good, we cannot bring forth so much as one graine of corne, or one braunche of good hearbe, and much lesse can wee bring forth any one good nourishing frute wherwith to feede our selues, or shoot forth one blade of good corne, vntil God haue changed our nature. But hath God put good into vs? He must also be faine to water it, or else it will be either choked with briars, or else grow wilde. Our Lord then must worke in that behalfe. And beholde the means that he intendeth to keepe, is that he sendeth vs his worde as raine, to the ende that being so moystned, we may see what his working and cheerefulness is, and that the good roote which he hath planted in vs, may not perishe, but increase more and more, and bud and bring forth good frute. Furthermore let vs take heede we become not like stones and blockes, when God rayneth so vpon vs. The raine doth the earth good, when it is well tilled, but will it do any good to a rock? No, none at al, the raine is but lost vpon it. Euen so is it with men. If we be well tilled, and minded too yeeld vnder the obedience of our God, when he maketh his worde to raine vpon vs. Certainly it will enter into our eares, and wee shall feele the working of it, so as wee shall bee the more disposed vnto goodnesse, and our good workes shall shewe that we haue not beene watered in vaine, and

Deu. 22. a. 2.



and that Gods mynd was not that his graces should be losse in vs. But yf wee contynue alwayes in oure cursed nature, as many men do which are wilfull and forward: then shall we belike rocks, hee will raine vpon vs, but what for that? VVe shall haue no disposition to receiue the raine, and that will cost vs right deere. Therefore let vs vnderstand, that it is a raine of Gods sending, when he will haue his word preached vnto vs. And that if when it streameth downe vpon vs, we make it to vanish in the aire, and suffer it not to light vpon the ground, we may be sure that such vnthâkfulnesse shall not scape unpunished. Thus ye see to what end it behoueth vs to applie the similitude that Iob vseth heere, when he saith *that his wordes were waited for, and longed for as the rayne and dew.* That is to wit, wee must assure ourselues, that the good doctrine which God sendeth vnto vs for oure welfare, commeth to vs from heauen, and that although we heare it at a mortall mâs hand, yet notwithstanding it is of Gods sending. Ye see then how Gods desire is too water vs. To o what intente? To make vs receiue good seede out of hand, and to bring forth good frute according as it is added heere. For Iob not only saith that his words were longed and waited for: But also that men receiued them immediatly with great and earnest good will, and also that there was no more replying to the contrary. Then if it please God to teach vs, and (for the doing thereof to raise vp meete mō indued with the grace of his holy spirit, vnder whome we may profite. Let vs giue care to them with all reuerence, and yeld too their good doctrine without any constraint. True it is that we ought to examine spirits, and that we must not at all aduenture receiue all doctrines that are set afore vs, vntill we be sure that they are of God. But when we knowe that it is God that speaketh, that is to say, when we are sure that we be taught in his name, and as it were by his mouth: then is there no replying, but wee must doo him the honoure to settle ourselues fully vpon his word, so as we may yeld ourselues obedient vnto it, and it may haue full course and authoritie among vs. True it is that many can finde in their harts to suffer God too speake without kicking against him, so as they know the things to be good which are preached vnto the: but yet do they strue againste him in their life. And that is the thyng wherein our Lord intendeth to try whether we be his or no. Haue we heard Gods word? VVe must not reply against it, but we must glorify God, assuring ourselues that there is nothing better for vs than too obey hym. Haue we once acknowledged that: Let euery of vs (whē we be returned into our houses) shew by oure deedes that we haue borne away the doctrine, and do allow it as good. For he that doth contrarie to that which he confesseth, is double condemnable. And surely as there bee folke that do much worse in secret than if their wickednesse were opened to the world: So also, their replying against God, extendeth not only to the mouth, but also to the life. Therefore when folke liue not as they are taught by the Gospell: their works repley sufficiently against God. VVhen any man troubleth his neighbour, so as he riseth vp openly against him and doth him any violence, it is certaine that suche outrage shall not bee borne withall but shall be punished at Gods hand, howe long soeuer he tarrie. And although our going about to annoy our neighbors, be by suttletie and as it wer by vndermining, so as our slighes be cheefly conueyed and couered, and we cannot be reprobued of men, nother can any man (to our seeming) find fault with vs: yet notwithstanding, the cry mounteth vp to Heauen, and craueth vengeance at Gods hand for the extortion that we haue

so committed in secret. VVherefore let vs marke well, that although we haue yelded such reuerence vnto gods word, as to heare it as good and holy doctrine, and to receiue it as the very foode of our soules, and as the meane too bring vs too the euerlasting life and the saluation which we pretend to desire: yet it behoueth euery one of vs to take good heede to himselfe, that he repie not against it by his life. And now let vs consider a little, if a man may euer find this vertue in the world. Behold Iob speaketh in suche a time as Gods doctrine was yet very darke: for it is not well knowne whither hee liued after the law of Moyse, or before: howbeit it is certaine, that he was auncienter than the Prophets. For when hee is spoken of in the Prophets, he is spoken of as a man that had bin of auncient time. Now seeing it is so, I pray you ought not the world at this day to be more giuen to receiue Gods doctrine, than at that time? For (as I haue said) the doctrine of God was very darke in those days, and God sent it but as it were drop by drop, euē as whē there falleth a small deaw in the night. To be short, men are taught it but slightly in comparison of the abundance of grace whiche God sendeth into the worlde in these days. For in the Gospell we haue infinite treasures of wisdom and knowledge, God sheweth himselfe familiarly vnto vs, he will haue vs to be filled, and throughly filled with all perfection of his doctrine, and he giueth so cleere and certain vnderstanding as can be possible. And yet for all this, where is the reuerence that Iob speaketh of: where is the desire? where is the amiable obedience? Nay contrariwise wee see skornefulnesse as I haue touched already. Again, when the doctrine is preached, how many are there that giue attentive care vnto it? Nay the most part are busied about their owne fancies and earthly cares, where they haue I wote not what matters within them, that shut God out of doores, so that they play the resty iades in kicking against the doctrine. Their coming to Sermons is but for fashion sake, and they retourne home from them as wise as they went thither. So then there are very few folke in whom the reuerence is to be found that is spoken of here. And as for cōforming themselues fully vnto it, that is a very rare vertue. For euery man wil be wise and cunning, and after what sort? In not obeying God, and in not conning to the knowledge of the holy scripture: nay many say they, I thinke thus, and thus it seemeth to me: And men are not ashamed to alledge their weenings before God: and it is the cheefe articles of the saythe of the Papistes at this daye, that in their opinion God ought too set greate store by them for this theyr ouerdiuicish pride, in that they woulde haue all men to holde themselues to al their deuises. And they that blasphemē not so openly with their mouthes, are neuertheless seene by their deedes, that they rebell against God. For wee see howe God dothe nowe adayes set out the whole perfectiō of wisdom in the Gospell, & cometh so familiarly vnto vs, desiring to fill vs to the full. And yet notwithstanding wee finde no tast in his worde, but vtterly despise it, and when it is declared vnto vs, wee go about to resist it, or at leastwise to deface it by our doings. Seeing then that wee are so malicious, shall not they that heare Iob, beare witness against vs? Shall they not vpbraid vs with the obedience whiche they yelded vnto Iob, who in deede was a Prophet of God, but yet had no such record of his calling, as our Lord Iesus Christ hath giuen to those that preach his gospell in these dayes? And therefore let vs marke well this text. For like as it is said that the least in the kingdome of Heauen (that is to say of them that preach the gospell in these days) is more excellent in his ministe-

Ezech. 14.  
4. 14.

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ry, than Iohn Baptist and all the Prophets: so on the contrary, part, when we despise the doctrine that God sendeth, seeing that he commaundeth it to be so honoured: it is certaine that we shall be double gillie. Thus ye see what we haue to marke in this text. And it is said immediately, *that if Iob iested with them, they beleued it not.* VVhereby hee meeneth, that he had such a grauitie in him, as men durst not beleue that hee woulde iest, because that in all his conuersion he shewed himselfe as a Prophete of God, and had gotten so great credite, as the very reuerence whiche men beare vnto him, was a cause that men thought not that he would abace himselfe to become fellow like and companion with others. And afterward he addeth, *they constrained me too let the light of my countenance fall:* that is to say, they compelled me to hide my cheerefull countenance, because that although they were glad to see it, yet durst they not shew like countenance agayne, for feare of offending him by any maner of way. This serueth to confirme the matter more which was spoken of already. For the holy Ghost sheweth vs as it were in a looking glasse, what the reuerence of the whole people was in those dayes, towards a man that was indued with excellent giftes, notwithstanding, the same spirit that rested in him, speaketh at this day vnto vs. Then if men honoured him in such wise as they durst not shew lyke countenance when hee laughed, for feare of displeasing him: it sheweth well the obedience which wee shoulde yeld to Gods worde, and that we ought to esteeme and honour the doctrine, in asmuch as wee knowe it proceedeth from him for oure welfare. And herewithall Iob sheweth also after what sort he behaued himselfe among those that honoured him so and gaue him the cheefe roome as vnto a king: namely *that he had bin a comforter of the afflicted.* Therefore he sheweth that for his part, hee abused not the authoritie that was giuen him by taking vpon him as a Lord, after the manner of false Prophetes (according as it is sayde in Ezechiell) whiche vse suche and extreme sternesse as though they woulde set their feete vpon the necks of those that feare God, by thundring and storming against them, and in the meane while haue not any humanitie in them, nor regarde too reache out their hand to such as are afflicted.

Iob then declareth, that his grauitie was not tyrant-like, that is to say it was not a sturdy stateliness to daunt poore folke, and to make them afraid: but although hee shewed himselfe familiar too them, yet they stood in awe of him, and durst not dailie with him, because they knew he had receiued Gods spirit abundantly. VVherefore let vs vnderstand, that like as he had bin milde and courteouse vnto all men: so also it is a lesson for al those whome God hathe called too the teaching of theyr

neighbours, and generally for all the faithfull, euery man in his owne behalfe. Then if God giue vs any authoritie, or so replenish vs with this holy spirit, as wee bee honoured among other men: It is not for vs too aduaunce ourselues, nor to ouerrule them like Lords (for that were an abusing of Gods gifts, and a wresting of them cleane contrarie to his meening:) but it behoueth vs to knowe, that our Lorde imployeth vs too the comforting of the poore that are afflicted: that is to wite, that such as seeke too serue God with all lowlinesse may bee cheered by heering and seeing vs. For like as Gods worde is hated of the wicked sort, and of the despisers thereof, because it telleth them of their destruction: so also they that are cast downe in themselves and are not aduauced with pride, presumption or stubbornesse, but are alwayes lowly minded, and to bee short all the scho-lers of Iesus Christ, must needs be cheered at his doctrine, according to his saying, come vnto me all ye that laboure and are heauy laden, and I will refresh you. So then let suche as haue the charge to vter Gods word, looke wel that they make the doctrine which they carrie, to be found sweete and amiable to all suche as are oppressed and overwhelmed in themselves through the knowledge of their own wants and miseries. And therewithall, if they deale roughly: let it be towards those that haue neede to be roughly handled and tamed by reason of the hardnesse that is in them.

Now let vs fall downe before the face of oure good God with acknowledging of our sins, praying him that when he hath made vs perceiue them, he will also giue vs such repentance as wee may hartely desire to be healed by the remedies that he sendeth vs: and that for asmuch as his word is the true medicine to purge all oure diseases, he will make the same to worke effectually: and when he hath giuen vs health, hee will feede vs with the sellesame foode, and strengthen vs more and more thereby, so as we may thew by effect, how it is hee that lyueth in vs and therefore that we may not liue any more after the worlde and the flesh, notwithstanding that we dwell heere: but that our liuing may only be to feed our soules with his worde, vntill hee haue called vs into the kingdome of Heauen with his Angell, where we shall neede no more teaching, nor to haue the meanes which are requisite for our infirmitie as now. That it may please him too graunt this grace not only to vs, but also too all people and nations of the earth, bringing backe all poore ignoraunt soules from the miserable bondage of erroure and darknesse, too the right way of saluation, for the doing whereof, it may please him to raise vp true and faithful ministers of his worde, that seke not their owne profite and vaynglorie, but onely the aduaancement of his holie name. &c.

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

1. NOW they mocke me vvvhich are yonger than I, vvvhose fathers I haue refused to set vvwith the doggs of my flocke.
2. For vvwhere to did the strengthe of their handes serue mee, seeing that ag e vvvas perished in them?
3. They being destitute by meanes of deart h and famin, fled into the place that was solitary, dark, desolate and vvvast.
4. They did cut vp vvveedes by the trees, and the Iuniper roote vvvas their meate.
5. They vvverechased from among men, and men shouted after them as after a theefe.
6. They dvvelt in the clefts of riuers, in caues of the earth and in rocks.
7. They rored among the trees, and gathered themselves togither vnder the bushes.
8. The children of foolcs, yea the children vvwithout renoune were brought lo vver thã the earth.

2. But

9. But now am I their song and their matter to talke vpon.

10. They abhorre me and flee farre from me: and forbear not to spit in my face.



WE haue seene the honoure wherein Iob had bin for a time: and his reherſing of it is, to the ende that by comparing it with the reproche wherein he was, hee mighte shewe how he had the more cause too be sad, and that it was an intollerable greete to see himseife scorned with extremitie, euen of those that had feared him and stood in awe of him afore. Now when a man hath bin aduanced to great honoure and high estate, and afterward seeth himselfe despised, it is a naturall thing for him too be greued the more thereat. For he looketh not vpon the thing that is left him, but vpon the excellent state from whence he is false. A poore man that shall haue liued at home in the countrie, and neuer tasted of honoure and pomp, is alwayes at a poynt with himselfe, when men skorne and disdain him, or shew any token of contempt towards his person. The good men also which shall haue liued in simplicitie, will not be so greatly greued at it, but will ouerpasse it. But as for him that hath bin brought vp in pleasure, and hath had abundance of riches, he can abide no shame without deadly wounding to the hart, by cause men hild him in some estimation. And although men come not too spite him to his face: yet if there bee any crooked dealing that tendeth to the shaking of him off, and to his contempt, it greueth him sore. Ye see then how it is a naturall thing for such as haue bin in honoure, to be vnable to beare their owne defacing, and to be the more greued at it. And that is the thing that Iob declareth heere. For like as he had declared the reuerence that me bare vnto him, in somuch that all men gaue eare to him, not in respect of his riches, but by cause God had giuen him wisdom and discretion aboue other men, so as they might rest vpon him, and he was as a mirroure and patterne of all vertue for the to take example at throughout his whole life: So now when he saw himselfe skorned, and euery man pointed at him with their finger, it is a crosse much heauier and bitterer for him to beare, than if he had neuer bin aduanced heerebefore. But heereof we haue a good lesson to gather, which is, that commonly when a man is noozed in pleasure, therby he waxeth ouertender: in somuch that it is not for our profite to be so brought vp in honoure, so as men should neuer displeas vs, nor speake any thing to vs that shoulde not rather tickle our eares than scratch them. VVhy forsoer we know that our Lord commendeth vs aboue all things, if we be patient and acknowledge our faults when we be blamed to our faces. If men yeld vs no honoure, but rather scorne vs: let the same put vs in miad, that we haue not honoured our God to whome at honoure belogeth, and therefore it is good reason that wee should receiue such reward of shame vpon our heads. God then intendeth to trie our lowlinesse in this behalfe, by our meeke receiuing of the iniuries that men do vnto vs withoute stomaking of them. For this delicate bringing vp of vs in pleasure (as I said) causeth vs to be vnpatient, so as we cannot beare any thing: but as soone as a man doth but pointe at vs with his finger, it greueth vs, yea and it is such a corzie to vs, as we wote not which way to turne vs. Then if our Lord inure vs to the suffering of wrongs and reproches: let vs learne that therein he procurerth our welfare and profite, to the intent we should be all whole and sound as they say. And this is the cause why Sainthe

that we may passe through shame and reproch, as well as through honoure. If God list to haue vs in elimination, let vs not therevpon gather, that we shall alwayes continue in that state, nother let vs sette our selues with vaine glory and ambition. But let vs vnderstand that our Lord bindeth vs so much the more vnto him, for the good edifying of our neighbours. VVhen a man is in any preheminance, he ought to consider, that all men looke vpon him, and that our Lord hath set him as a candle on a cubbard, or a table, to giue light. Therefore it standeth him in hand to walke the more carefully, and to beware that he giueth no occasion of stumbling vnto any man. Thus yee see how the honoure which God giueth vs ought to be applyed, not to our owne vaine glory, but to the edifying of our neighbours. And on the other side also, let vs marke how Sainthe Paule saith, that it behoueth vs to be thoroughly acquainted with reproches, & to haue our eares beaten with them. If men slander vs, let vs neuerthelesse take all in good woorth, and yet notwithstanding let vs take good heede, that their scoffing at vs may not be for our faults. Furthermore, if our conscience be cleere before God, so as we be sure that they which raile vpon vs and backbite vs, do it of malice & without cause: let vs put it ouer wholly vnto God, and contente ourselues with his allowance. And therewithall (as I said) let vs be vtterly inured therevnto a long time before had. For it is a lewd thing, when men be so tender and haue their eares so nice, as they are able too beare no misreport.

Thus ye see what we haue to mark in this text. But for asmuche as this doctrine is hard to practise: lette vs also marke the examples that are giuen vs in the scripture. Behold Dauid, for we will take a man renoumed among others. After he had bin king and continued in such prosperity as it was open seene that God guided him with his had, & that he was not auanced by worldly meanes, nor by his owne pollycie, but after such a sorte as God meant to shew a speciall working of his owne power in him: After he had bin so honoured: behoid he was afflicted in the turning of a hand, yea and that by his owne sonne. Stones were throwen at his head. Semei his own subiect persecuted him both in deedes and words, & spited him saying, thou murderer thou receiuedst thy payment. VVherein he vpbraided him as if God had set him the reward due for the cruelties which he had committed against the house of Saule. Neuerthelesse, Dauid who might well haue bin inflamed with anger against Semei, specially considering the circumstances which we haue touched, in that he sawe his owne subiect bend himselfe openly against him being so excellent and renoumed a king: Firſte and formeſt calleth too mynde, that it was God which had exalted him, yea and that hee had done it of his owne meere grace, and that wheras he was now cast downe: the same came not by any casualtie of misfortune, but of Gods will, who woulde haue hym bayted by men. It is God (saith hee) whyche hath appoynted hym too doo so: not that Semeis outrage and pride was allowed of God, but by cause Dauid knewe that the same came not too passe withoute the heauenly prouidence. And therefore hee humbleth himselfe too the furtheraunce heereof: it booted hym greatly that he had bin brought vp as a poore countrey cloyne or a shepherd or a neateherde with his father: For in his youthe hee kepte his fathers lambes, and was not broughte vp so dayntily, as not too knowe what

Mat. 5. b. 11.

1. Pet. 3. c. 14.

2. Cor. 6. b. 7.

2. Cor. 6. b. 8.

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2. Sam. 15.

2. Sam. 16. b. 5.

1. Sa. 16. c. 11.

17. c. 34.

what

what it was to be scorned: that bringing vp therfore did greatly profite him. And heere ye see why I said that if God should not waken vs, but rather suffer vs to be alway flattered by men: if it woulde not bee for oure behoofe. VVherefore let vs vnderstand, that when me vse such missayings and raylings against vs, god doth by that meanes prepare vs, to the ende it should not be straunge to vs, if he lilled now and then to abace vs. Now then when such extremities betide vs, our Lord prepareth vs to pacience. And therevpon let vs marke the example of David, who was a man subiect to passions as we be, and yet notwithstanding submitteth himselfe willingly, whē he perceiued it to be Gods will that hee should bee as it were torne in peeces, yea though it were wrongfully. For that is not the matter that must grieue vs: but rather we must be of good cheere when our consciences aunswere well for vs before God, and when wee knowe that men persecute vs wrongfully. This (saye I) is a thing that ought to vphold vs the better: for we must not be foolish as to say, what now, what cause can men find to scorne me after this sort? True it is that if we be reproched for our sinnes sake, the same oughte to frame vs so much the more vnto pacience. But if our Lord suffer vs to be slandered by them, & to be scorned by thē, when notwithstanding we shal haue liued wel, & not haue giue occasion to the wicked and to backbiters to do vs iniurie: let vs assure ourselues that our Lord hath graunted vs a singular grace, in exempting vs so frō the spitefulnessē of me, as al their ill wil towards vs is without cause. And therfore if he wil haue vs to suffer vniustly, let vs passe thorough it, and not think it strange. Thus ye see the doctin which we haue to gather vpon this text. But now it behoueth vs to marke, that although the graciouse gyftes and benefytes which we shall haue receiued at Goddes hand ought to comfort vs in our afflictions: yet notwithstanding it is not possible, but that if we haue ben in estimation, it will be a great greefe and a dubble hart sore to vs, to see our selues scorned afterward: but yet behoueth it vs to resist such temptations. Our pacience must not be a senselesnesse: but it consisteth in this, that when we feele the things which are declared heere by Iob: yet neuerthelesse we take courage too walke still as before God: and if it please him that wee shall bee wrongfully slandered, we arme ourselues against such battels, that we may not be foyled howsoeuer the world go. For the thing that Satan practiseth by stirring vp maliciouse folke, and by inforcing them to slander and backbite vs, is that wee should conclude that wee haue lost oure time in doing good. VVhat: I haue indeuered too lyue without blame. I haue streined my selfe to do good to every man. There is no man that can say that I haue eyther done him hurt or harme, and yet I see I am persecuted after this maner. VVhat haue I gayned then by walking vprightly? Thus ye see that the craft and pollicie of Satan, is to make vs beleue that we lose oure labour in doing good: and therevpon to carrie vs so away, as we should no more sticke to any or hinder men. And on the other side let vs marke, that mēs vnkindnes ought to prouoe vs so much the more to remit ourselues wholly vnto God, being sure that it is he to whome we must yield our account, and that his allowing of vs ought to suffice vs. Do we then see men vnthankfull towards vs, so as when we haue indeuered too do them good, they turne and spit in oure faces, and burden vs with false slander? Let vs assure ourselues that thereby God calleth vs too him, as if hee should say, I will haue you too walke as it were before my face, and therefore you shall not be recompenced now heere by low, but be you con-

tented to haue obeyed me in al points. VVhereas me da so raile vpon you: it is too the ende you shoulde not stay yourselues, nother vpon them, nor vpon their opinion, nor be led with such fondnesse as to say, you haue well defered that men should praise your vertues. Thus ye see after what sort we ought to fight against this temptation which is spoken of heere. And by the way let vs marke, that our Lord ment to giue vs a singular instruction by these chaunges heere: I meane by the chaunge that happened vnto Iob, and by all the other chaunges which we see in the holy scripture, and which we behold dayly with our eyes and reade in heathen stories. And why? First of all (as was declared yester day) they that are aduanced too honoure and dignity, haue a bridie too reine them backe from warranting themselves to continue always in that state, and to make them knowe, that in the turning of a hand, God not only can shake them, but also vtterly ouerthrowe them from the highnesse wherein he hath set them: So that instead of the honour which he hath giuen them, they shall see themselves assaulted on all sides with wrongs, scornings, and slanders. Ye see then that all such as feare God, ought too bridle themselves when they are in such state and dignity, and make their account that early or late all may chaunge. For God to proue their meekenesse, will giue men liberty to scorne them, and to do them many outrages. Also we see that the very Paynims knew this, and that they haue made many common Prouerbes of it, whiche serue to take away a excuse from vs. True it is that they did ill put them in vre. And why? By cause it is hard for men to hold themselves sober whē they haue the world at wil and that fortune (as they terme it) doth smile vpon them. It is too common a vice among men to besotte themselves in their prosperitie, and wee can well ynough say it, but there be few of vs that take heede of it. Although then that those sayings be ordinarie euery where, and all men confesse them to be true, namely that a man ought not to glory of his prosperitie, nor to sotte himself in it: nor to beleue that it shall tarrie with him for euer: but that he ought to thinke vpon the chāges and alterations that may happen: yet notwithstanding no man applieth his indeuer to do so: and therefore so much the more behoueth it vs to take paine, by cause we see ourselues so soone ouertaken with the delights and gloriousnesse of this world. To the end therfore that no man suffer himselfe to be caried away by his inordinate lusts, it behoueth vs to marke the doctrine so much the better which is ser downe heere. And so let all men that feare God bethinke themselves while they are in honoure, that God is well able to bring them downe, yea and that they must not promise themselves either monethes or dayes, but dispose themselves euery minute to haue their shoulders ready too beare the burthen of reproch, whensoeuer it shall please God too put them too shame before men. Marke that for one point. And surely considering the frowardnesse which we see in the world nowadays, it standeth vs so much the more in hand to take warning heereof. For it is a wonder that a mā which walketh vprightly can be honoured at this day. True it is that the wicked may be heid so short spite of their teeth, as they shall be fayne to leaue vertue: but yet misse they not afterward to fall againe to such outrage, as to slander the good, and to turne light into darknesse. Although thē that God haue ingraued such an insight in the despisers of his maiestie, that they commend al things which they know to proceede of him: yet neuerthelesse they by and by after fall to such a rage, as they shut their eyes, and become brutish wilfully. And why? the intent to spew out their

their blasphemies and railings against God, and against the gifts and grace of the holy spirite. Therefore it is no wonder though such as feare God and walke in soundnesse of life, bee subiect to many slanders and reuylings: specially seeing that Satan thrusteth forward the wicked after that sort, bereauing them of all modestie, yea and inflaming them as it were with a fire rage. VVe see these things too commonly: and therefore it behoueth vs too bee warned, to passe through the wrongs and slanders of this worlde.

By the way, whensoever God listeth too haue vs reuyled after that sort, if it bee by reason of our sinnes as I sayd afore: we haue so much the more cause to hold our tungs, and to beare the reproche quietly which we haue deserued as the iust hire of our faults. And therevpon it behoueth euery man too bethinke himselfe aduisedly: and as soone as any man shall backbite vs, or mock vs, or make vs as it were a tale and laughingstocke, wee must learne to acknowledge, that God putteth vs in mind to make our owne accusation. Euen the heathen men could well skill to say, that our deadly enemies do oftentimes profite vs more than our friends: And why? Our freends beare with vs, and that causeth vs to feede oure owne vices. For although their intent bee not to flatter vs, yet notwithstanding the gentleness which they vse in bearing with vs, is a cause that we thinke not vpo our imperfections to amend them. But our enemies do pricke vpon vs, and seeke all the meanes that can be, to lay open all the faults that are in vs. Therefore when any man findeth fault with vs, and scoffeth at vs, it behoueth vs too thinke thus: goto, I see here that God citeth mee to make mine owne proces, and to accuse my selfe, so as I may be mine owne iudge to condemne my selfe, that by so doing, my shame may be couered and buried. Lo howe wee ought to deale in this behalfe. And if we know that suche as speake euill of vs, haue any reason so to doo, although they do it of malice: yet notwithstanding, let vs not reple to say, this man is led with desire of reuenge. Let vs not looke at any such thing, but let vs pleade guiltie, and pray God to blot out all our offences, to the end we may be quit both before God and the world. Yea and if we know not any reason why the partie shoulde speake euill of vs in that behalfe: yet let vs acknowledge, though I be not faultie in this poynt wherof I am blamed, yet are there many other vices wherof I am guiltie, but my God spareth me, and will not haue them come to the knowledge of men: if it pleased him to stur abroad all my filthinesse: what a stinke would there be? Let vs consider (I say) that by that meanes God intendeth too set secretly before our eyes the sinnes which we woulde haue cast behind our backe, and that is to make vs too hate the euill that is in vs, withoute any flattering of oure selues. Marke that for the second point. And finally, if our consciences be cleere: not that we can in all points and all respects be vterly faultlesse, and like the Angelles: but because that wee see that men haue no cause too persecute vs, but that they do it wrongfully, and our suffering is for that we haue followed Gods word, or for executing our office and duetie faithfully: I say if men do blame vs for it (as in deed they be full of rancour & malice) let vs assure our selues that our Lordes will is, that our receyving of such reward, shall be to the ende we shoulde looke for a better at his hand, as I sayd afore. And if we see no cause at all, but are vterly abashed in our selues: let vs not therefore cease to say, Lorde thou art righteous, whatsoever come of it. Thus ye see to what point it behoueth vs to come.

And heerewithall lette vs indeuer too profite oure-

selues by all the chastizementes which God sendeth vs from day to day: and let vs vnderstand that therby God intendeth to fashion vs to yeeld him the prayse, and too glorifie him, euē when we see good men had in reproch. For like as euerie of vs ought to bee patient, and by his patience to prayse God in all things that he suffereth: so also must wee not blame him, when wee see him suffer good men to be slandered. VVherefore let vs not be too muche greeued when wee see an honest man slandered and reuyled, so as menstungs run riot against him. VVe see what happened vnto Iob. He was (as I haue saide) a patterne of all holinesse: And yet notwithstanding wee see him in such reproch, as he seemeth to be vterly past recouerie. Can we blame God in this behalfe? or can we skorne against him? Nay, rather when wee see such afflictions happen vnto a vertuous man: we ought to humble our selues. And although the reason why God doth so, be not apparant vnto vs: yet notwithstanding let vs assure our selues, he doth it not without cause, and therefore we ought to glorifie him in all his iudgements, although they be incomprehensible to vs. Marke that againe for one other poynt.

But let vs come too those that are so proude, as too disdain, and not onely too disdain, but also villanously to reuile those whome God hath honoured by giuing them excellent vertues. Heere we see in the person of those of whome Iob speaketh that it is a detestable vice. Is there any man that condemneth not this pride, or rather this shamefull beastinesse, that rascalls and naughtipacks should so lift vp themseloes against a man whome they ought too honoure and reuerence for his vertues? Behold, these doggs barke, yea and they bark where they cannot bite. For (as we haue seene already) Iob was none of those that are in credite for their riches or authoritie, or any worldly respect: but for his vertues, bycause men saw as it were these marks of Gods glory in him: and yet ye see heere, that rascalls, and ribawdes, and such as haue no skill either of honoure or honestie, do rushe agaynste him, and raile vpon him with their tongues. See ye not what an intoilerable villanie is this? And may not a man compare them to curre dogges which barke and gnashe their teeth although they cannot bite. So then this vice is not to be borne withall, but we be conuincid by verie truth and reason, that it is to be condemned. VVherefore let vs learne, not to fellow that thing which we mislike and condemne in others. And so when God maketh any changes, so as man falleth downe whereas hee had bene in great estimation afore: Let vs not bee so farre ouerseene, as to crie out against him: but let it come too oure remembrance, that by making suche alterations in this worlde, God intendeth to waken euerie of vs, that wee shoulde not bee presumptuous according too oure owne nature, which is too much inclined therevnto. But I am a poore man, I was neuer in credite or estimation, the worlde hath not heard any talking of me: Nowe if I see a great personage cast downe, it is as if a mountaine fell downe: and what else shoulde I thinke of it, but that our Lorde intendeth too set so much the greater brightness vpon his iudgements, too the intent that I shoulde consider what I am my selfe? I am heere as a fillie woorme, I do but creepe vpon the earthe, and suche a one did as it were soare about the Cloudes: and yet notwithstanding I see that God hath cast him downe before mine eyes.

VVell then: art not thou a starke foole if thou prayse and esteeme thy selfe? Yee see howe the little ones ought too take warning too walke in feare and carefulnesse, and that when oure Lorde dooth so cast downe



the great ones before their eyes, they muste consider on their partes, that he can cast them downe likewise when-foeuer they go about to aduance themselves, how stately soeuer men be, God is able inough to pluck them out of their high nestes. And when they be setled in such degree, as it shall seeme vnto them, that fortune cannot do any thing agaynst them: God will shewe that it is to no purpose for men to fancie a fortune as they do, but that God stretcheth out his hande through all things. Nowe if the Princes and great men of this worlde, ought to be afraide when they see God thunder vpon the mightie ones, and such as are aduanced to hie degree: I pray you what ought the meanest sort too do? And furthermore, let vs be well aduised also, that wee list not vp our selues agaynst other men. And in good sooth is it not a thing agaynst nature, when a man that hath nothing in him worthie of commendation, doth so vaunt himself agaynst others? For men may alwayes say, what art thou? Put the case that this man deserue to be set light by: yet is it not for thee to do it. For if we despise a man bicause hee is not rich, or bicause he is not wise, or bicause hee hath no commendable qualities, or bicause he is not a gentleman: we shall finde that there are no more of these things in vs, than in him. VVhat is too bee done then, but that they which are of lowe degree should behaue themselves lowly? Though we were great: yet behoued it vs to stoupe, according as Saint Paule admonisheth vs, that if we be Gods children, he that is in hie degree must stoupe too make himselfe equall with the little ones, yea, euen with the least. But nowe if I bee destitute both of vertue and knowledge, and nobilitie, and worldly goods, so as I haue nothing to boast of, and yet do rush agaynst a poore man, that is as it were troden vnder foote: do not I deserue to be abhorred of the whole worlde? So then, let vs take warning by this text, to looke well to our selues: and if any man bee brought to contempt, let vs consider that as much or more might befall vnto vs, and therefore let vs holde our tongues. This is the instruction which we haue to take. Nowe had we this lesson well printed in our minde, wee shoulde not see so many backbitings, raylings, and scostings as are in the worlde. For euerie of vs woulde take himselfe by the nose (as they saye.) And truly though a man haue in him some vertue, riches, or authoritie, yet notwithstanding no man shall finde himselfe so perfect, but that God giueth him many causes to hang downe his heade. Therefore if euerie of vs examine thoroughly what is in himselfe: Surely wee shall bee hilde in the boundes of modestie, so as wee shall not despise those that are vnder foote, nor vaunte our selues agaynst those whom our Lord putteth to reproch. Thus ye see what we haue to beare in minde. But nowe let vs come to Iobs woordes: he sayth, *that the yong folke mocked him, yea euen those whose fathers he woulde not haue vouchsafed to haue made his dogkeepers.* It should seme that Iob speaketh here with great scornfulnesse. For he gathereth together al that is possible for him in disdain of those that scorned him: as whē he sayth, their fathers were beggers, I helde scorne of their seruice, they were rascalles, and poore steruelings that scraped vp the earth with their nayles to gather rootes, and they did eate the berries of Iuniper in the woodes: and nowe I see my selfe scorned by thē. It seemeth (I say) at the first blush, that Iob is inflamed with some scornfulnesse & presumption. But like as I haue declared heretofore that hee expressed the temptations which he felt, but yet consented not vnto them: so it behoueth vs to remember in this text, that Iob looketh vpon the thing as it is, & yet in the meane while ceaseth not too fight agaynst the gripes that gnawed his

hart and his marea, to the intent he might patiently beare such reproches. For surely whē we be scorned by such as haue not any comendable thing in thē: that is much more hard and strange to vs. VVee bee despised at honest mens hands, we consider that we must not sooth our selues in this case for to make excuse: for there is some cause why, seeing that such men do find fault with vs. But if they that be wicked & vnruely, & full of al shamefulnesse, do mock vs: surely such an extremitie maketh the reproche seeme the greater, so as we be the more grieued with it. Thus ye see what Iob looked at, in saying that those which were such abiects, had list vp themselves agaynst him. And let vs marke well howe Iob hath declared heretofore, that he was not honored for his riches, for his high estate, or for his noble birth: (those are not the things wheron he grouded himself) but bicause he had walked in so great vprightnesse & perfection, that at the sight of the vertues which God had put into him, men were constrained to yeelde him reuerence, & he had not abused those graces. Nowe thē ye see why he thought it a very hard & grievous case to be despised by those in whome there was nothing worthie of praise. Howbeit forasmuch as we see that Iob was brought so low: let vs vnderstand that if our Lord send the like in these dayes, it behoueth vs to be strengthened by this example. And therefore although the thing be heuy & hard for vs to beare: yet notwithstanding let vs bee so milde as too stoupe as often as it shall please God to afflict vs. Verely there is euē a natural reason which ought to teach vs this. As how? VVe must not think it strange, though verlets and such as haue neither honestie nor good qualitie, nor maners in them, do rush out into rayling. For we see this come to passe dayly: and the thing that is of custome and ordinarie with vs, ought to seeme no noueltie: but wee ought to be thoroughly acquainted with it. But besides this naturall reason, let vs also consider (as I haue touched already) that it is our Lords intent to trie our pacience the better, when he casteth vs after that maner into contempt, not only of those that are in authoritie & estimation, but also of those that are the veriest shakerags, so as we wold thinke our selues to be assaulted rather of brute beastes, than of men. Therefore when our Lord afflicteth vs by any such meanes, it is to meken vs: VVe see it is a general thing, euen vnto all mankind. Howe hapneth it that lice, flees, and flies, and such other vermine make warre both agaynst great and small? For no man can exempt himselfe frō them. And although al men be not combred with filth and stinch, yet notwithstanding our Lord maketh vs subiect to those wormes, as it were to annoy vs, euen though we be kings and princes, so as euerie one of vs must abide it. And wherfore is it so, but only to humble vs the more? So then let vs marke it to be gods will, that when he putteth vs to such extremitie, that persons of hie state vaunt themselves agaynst vs. It is alwayes to the end to take away all vainglorie and presumption from vs. VVherfore in that behalfe let vs be as men that haue put themselves into the hands of God, and say: Lord I see my self vterly vnderfoot, and as it were at the last cast: But vouchsafe thou to slake thy hand, & to draw me out of the reproch wherunto thou hast put me. But herewithall it behoueth vs also to be redie to behaue our selues well in the thing whiche wee see ordinarily: whiche is, that those which crouch and creep & play the liamhounds to a man when he is in authoritie & credit, are redie to leape in his neck, as soone as his state is chaunged, that they see him overthrowne: and they do it with such excessse, as they seeme to take plesure in it. And hereby ye see the maliciousnesse that is hid in them. Therefore like as euerie of vs ought to be armed afore, and to leaue such reproches patiently: so

Ro. 12. d. 16  
Phil. 2. a. 3.

also let euery of vs trie himfelfe, to the ende he may behaue himfelfe wifely in that cace. For fometimes we honour thofe whom God abhorreth, and wee perceiue not that in fo doing there is a peece of hypocrifie in vs: infomuch as if God ouerthrow them, oftentimes we will be the firft that fhall runne vpon them. VVe fee fuch examples in ftories of Souldiours that haue rifen agaynft their own Princes. Loke vpo the great Capitaynes which haue borne fuch fway, as they made all to quake, and yee fhall fee that when a great Prince hath bene ouerthrowne, 10 euen they that had hazarded theyr lyues in his defence, fhall (either to gratifie his fuccellour or his enimie) fal to practifing of treafon, & to committing of fuch cruelties, as his enimies would not haue done. For where the enimie would haue fhewed pitie: they which earft had hazarded their liues for his fafetie, doo paffe intoo all outrage fo much the more cruelly and furiously. VVhen we fee fuch examples, let vs call our wittes about vs, and beware that we be not infected with any fuch vice. Moreouer a man might fay heere, that Iob feemeth to be contrarie to himfelfe, when he fayeth, *that hee would not haue vouchsafed to haue fet their fathers to be keepers of the dogges of his flockes.* For in the laft Chapter hee had fhewed himfelfe too bee of fo great curtefie, as hee was not onely the father of the fatherlefse, and the defender of the wydowes: but alfo the eye of the blinde, and the foote of the lame: that is to fay, that hee had had compafion of all poore folkes, and vfed kindenefse towards them in fuccoring them. Now therefore to fay that he vouchsafed not too matche their fathers with his Dogges, it feemeth cleane contrarie. But let vs marke, that Iob fpeaketh not heere, of his owne difpofition towards them, but of the thing as it was in it felfe: as if hee fhoulde fay, that the worlde counted not the fathers of them woorthie too keepe Dogges. Thus yee fee in effect what Iob ment too fignifie. But yet wee muft beare in minde, that although men haue not any thing in them worthie of eftimation, wee muft not therefore difceyne them, but knowe them to be Gods creatures, and fuch as 30 relemble our felues. Therefore let vs honour them: for whofoeuer is hieft in degree, may perchance alledge this and that, to fort out himfelfe from the reft of men: but yet notwithstanding though he bee a king, he muft haue brotherhood with the pooreft shepherds and neatherds in the worlde, except hee can put off his owne nature. And oute of doubt, as for the cheefe and excellenteft thing that a king hath in him, that is too fay, manhood: hath not the shephearde it as well as hee? O (fayeth the king) I am come of fuch a princely stocke. My freende, are not all men defcended of Adam, and afterwarde of Noe? Surely as touching linages, the worlde feeth 50 howe they go. For the nobleft and moft renowned linages, are not the beft. Infomuche that oftentimes, it

were better to be a shepherdes fonne of the Countrey, borne of honeft father and mother, than to be the fonne of fome great perfonage that is had in eftimation of the worlde. For fo may hee oftentimes bee the fonne of a theefe, or of a brothell, notwithstanding, that they bee aduanced too fo highe degree: and therefore that is not the thing wherein they ought too glorie. Contrarywife, wee muft come backe againe too the poynt that hee fpake of: which is, that the excellenteft thing that a king hath in himfelfe, is that hee is a man: and that haue the neateheardes of the Countrey, as well as the king. Therefore let the great and honourable perfonages of the worlde: boaft themfelues as muche as they lift. They may make great bragges in that behalfe: but yet fhall they bee but men ftill: and the veryeft rafcalles and miferableft men whome they difpyfe, are fo as well as they. VVherefore let vs confider, that God hath made vs all of one felfe fame nature, and fet an vnion among vs in that behalfe, too the ende to binde vs one to another. Thus ye fee what Iob ment in this text. And therefore let vs marke, that in all this reherfall he maketh as it were a lively picture, wherein God fheweth vs the changes and alterations of this worlde, to the ende wee fhoulde not bee wedded too it, but paffe further longing for the heauenly life, where wee fhall haue a continuall ftedfaftneffe. Alfo let vs learne too knowe, that in this prefent life, there is nothing but frayletie, and miferie, and that wee fhall alwayes bee fubieft vntoo them, vntill God haue taken vs hence too make vs partakers of the euerlafting reft, whiche hee hath prepared for vs in heauen.

Nowe let vs fall downe before the face of our good God, with acknowledgement of oure faultes, praying him to make vs feele them in fuche wife, as wee maye learne too condemne them in our felues, according as in deede wee haue all curfedneffe: and therewithall, that if he affliet vs, wee may by that meanes bee inured too be forie for our offences, and to mourne for them, referring oure felues vntoo him, and praying him too deface the 40 faultes that wee haue committed, and to wipe them out of remembrance, not onely before him, but alfo before men, to the intent that our life may not bee a ftumbling-blocke, but an edifying vntoo all men. And that all of vs both great and fmall, may learne to frame our felues too his obedience, that hauing mutuall felowfhip one with another, wee may liue togither in good peace and brotherly loue, and by beholding the changes of this worlde, be led further to the hope of the heauenly life, to the ende we may paffe heere by lowe as through a pilgrimage, wherein hee will not haue vs to reft. That it may please him to graunt this grace, not onely to vs, but alfo to all people and nations of the earth, bringing backe all poore ignorant foules from the miferable, &c.

*The Cix. Sermon, which is the feconde vpon the xxx. Chapter.*

11. Bicaufe the Lorde hath broken my corde and afflicted me, they alfo haue broken their bridle agaynft mee.
12. The yong men rife vpat one fide, they pinched my feete, yea and they did befet my pathes vvith their ftumbling blockes.
13. They marrd my vvay, and indeuered to hurt me, and no man helped me.
14. They came againft me as an ouerfloving riuer, & persecuted me wrongfully by reafon of this calamitie.
15. Feare returned vpon me, they purfued mine excellencie as the vvinde, and my welfare paffed avvay as a clovde.
16. My foule vv as poured out vpon me: the time of aduerfitye caught holde of me.

17. My bones are perced by night, and there is no rest in me.  
 18. My clothing hath chaunged coloure through the greatnesse of my miserie, and the hemme of my garment cleaueth to me.  
 19. He hath cast me to the ground and I am become as dust and ashes.  
 20. VVhen I cry vnto thee thou hearest me not, and though I vvaite, thou regardest it not.  
 21. Thou art become cruell vnto me, and art against me vvith the strength of thy hand.



Ycause Iob had heeretofore declared, that men of more value had stepped vp so malapertly agaynste him: hee addeth, that such things coule not haue bin done vnto him, if God had not broken al his strength in suche wise, as hee was weakened, yea & vtterly made feeble to the worldward, so as euery man might despise him. For that is the thing which he meeneth by this similitude, that God had broken his sinew or cord. His meening then is, that whē we be vphild by the hand of God, we haue as it were a strōg rope too hold by: but if it like God to breake that rope, we slide away, and can no longer abide, but all goeth to wrecke with vs. Thus ye see how Iobs meening is, that the rascalles, and such as beare no countenance at all, had not assailed him so malapertly, ne durst haue set themselves agaynste him, vnlesse God had bereft him of hys strength, and left him nothing to mainteine him in hys state. True it is that some expound this texte, as if Iob should say, that mē made a beast of him, so as one while they let him looce, and another while tied him vp again: but that is too much streined. VVe see then what the naturall sense is: and it is a point well woorthy to be noted. For when men do raile after that sorte agaynste vs, it behoueth vs alwaies to come backe to this similitude, that God hath as it were loozened vs, so as there is no more knitting: but we are in cace as if our body were without sinewes, like as if a fagot or a sheaf of corne or so, ne such like thing were vnbound. The thing that cannot holde together of it selfe, had neede to be gathered vp and hild together otherwise. Now of ourselues we haue not any thing that can keepe vs together. And therefore it behoueth oure Lorde too binde vs vp. Marke that for one poynte.

On the contrary part also, when it pleaseth him to vnbind vs, by and by we fall asunder, and there is nothing that can mainteine vs, in somuche that men shall haue their ful scope ouer vs. I meane euen the veriest rascals. VVe haue seene heeretofore, how it is the office of God to gird kings with their girdles and also to cut their girdles asunder: wherby it was signified vnto vs, that where as kings and princes are in authoritie, it is bycause God hath committed the sword vnto them, and holdeth the fast, and will haue them so reuerenced. But contrariwise when God lieth to cut their girdle asunder, there is no more power, strength and authority in them than in women, but much lesse. And heere wee haue a generall doctrine, which euery man must applie to himselfe: which is, that if we haue any apparant vertue or strength, wee must not imagin it to come of ourselues, but bicause god strengthneth vs.

Therefore lette vs alwaies submit ourselues vnto him, too the ende wee bee not touched with vaine presumption. For when God seeth men imagine that they haue that thing of themselves which he hath giuen thē: he bereueth them of it to make them better aduised too know what his grace is, and how they ought to haue esteemed it at suche time as hee made them too feeble it. VVherefore (as I said) let vs learne, not too furnize any

vertue or strength in our selues: but let vs acknowledge that we be vphild by the hand of God, like as a sheafe of corne is held together by the band. Therewithall let vs know also, that if our Lorde list to vnbind vs, and to vntie our cord, immediaty we shall fall asunder, and not haue any abiding state, further foorth than it pleaseth him to continue his grace towards vs. And if we happen too bee trampled vnder foote, or to bee troubled and incombered, and yet haue no helpe nor meane too reuenge ourselues, let vs call too remembrance, that men shoulde haue no such aduantage of vs, except it were giuen thē from aboue.

For asmuche then as oure Lorde maketh vs despised, euery man can lift vp hym selfe agaynste vs: and it behoueth vs too beare this lesson well in mynde, too humble ourselues withall. For vntill wee haue the skill too knowe that it is God which putteth vs too reproche, and also which gyueth men leaue too persecute vs: wee shall neuer bee tamed as wee ought to bee. Marke that for one point.

But after that Iob hath spoken so, hee addeth other like complayntes: that is to say, *that the yong men* which had as it were couched down before him heretofore, *rose vp at one side*, and tripped vp his heeles to make him fall, or cast stones in his way for him too dash or stumble at. Heereby hee meeneth that hee was mocked on all sides, and had no more the reuerence that hee spake of before. Too bee short, hee meeneth that God had layd hym open too all iniuries. And afterwarde hee addeth, *that his soule vexed him*: VVherefore hee sheweth that hee was wounded through and through. For it might fall out that a man shoulde bee mocked and not passe greatly for it. But Iob sheweth that the reproches and iniuries which men did vnto him, touched him too the hart. And that is the cause why hee saythe, *That his soule had bin persecuted, and his welfare as it were plucked from him*. The Hebrue word which hee vseth dothe properly signify *Royall, Princely, or excellent*: and also *bountifull, liberall, willing, or freehearted*: and the worde *Soule* is not expressed.

Therefore it seemeth that Iob meant too name hys soule, and too terme it *Royall or princely*, as the noblest, freest, liberallest or bountifullest parte, like as kings and princes are termed bountifull or liberall, bycause they be full of liberalitie, and haue wherewith to do it. Howbeit for asmuch as it is the manner of the Hebrue tung diuers times to repete one thig twice: or else to set down two wordes that are neere of signification the one too the other, and tend both to one end: the very meening of this text is, *That Iob saythe that his hightnesse was ouerthrown, and his welfare taken quite from him*. First therefore he setteth downe the word *Excellencie or Hightnesse*, and afterward addeth the word *VVelfare* which hath a further scope. The naturall meening then is, that whereas he had bin in greate dignitie before: nowe all was quite dashed: And whereas hee had bene well garded, so as it myghte seeme that no adueritie coule euer haue touched hym: hys welfare was so appayred and oppressed by men, that hee is become almost vtterly destitute of the comforte of all those whome he had

Iob. 12. c. 18.

Luc. 22. c. 25

he had vsed theretofore. And hereby we are alwayes put in mynd, (as I touched yesterday) to fense our selues against such chaunges, seing we haue the example of Iob. He was excellent among men for a time, and his state had ben as noble as any mānes. And now behold God setteth him as a horrible gasingstock: Euery man had ben ready to serue him, and it seemed that the whole world should haue fauored him. And yet notwithstanding euen they that had erst ben his friends, become as wild beastes, and raged against him to bereue him of his welfare. Forasmuch as we see this, let vs prepare ourselues, if it please God to afflict vs after the same sort. And if he do it, let it not trouble vs out of measure, seing that the same happened vnto Iob. For although God exercised his seruant in such wise for a tyme, as he might seeme to haue vtterly forsaken him: yet notwithstanding we see that he looked alwayes vpon him with pitie, and the issue sheweth that it was not in vaine for him to haue wayghted his leysure, at whose hand he had received so many benefits before: and to haue called vpon him, and to haue fled to him for refuge. Therefore let vs do the like, let vs repose our selues vpon Gods goodnesse: and let vs hold vs alwayes to his promise, and he will make vs feele that the end shall be none other towards vs, than it was towards Iob. Furthermore although I stand not vpon euery word: it behooueth euery of vs to minde the things that are treated of here. For Iob ment to expresse vnto vs, that his state was so miserable, as it was able to make our heares stand vp vpon our head. And why? First and forme (as I haue shewed) he excuseth himself of his impacience and of his tormenting of himself, bycause his afflictions greued him: For the excessiuenesse of them caused him too do so. In the meane while let vs not doubt, but that the holye Ghoste speaketh by his mouth to the intent that if our aduersities seeme greate and vnable to be borne, we may compare the with the things that happened to Iob. And seing that he was scourged much more than we can be, we must not be so nyce (and as it were childishe) when our aduersities pinch vs, as to think that God afflicteth vs to fore. [But let vs say] how now? did there not happē as much vnto Iob. Yea and was not the miserie which he indured much more excessiue and outrageouse than this? Ye see then how we must learne pacience by that which is declared here at length, touching the aduersities that Iob suffered. And herewithall commeth to this purpose the thing which I haue touched: that is to witte, that the miserie which Iob indured, was with in him, and that he was not only mocked, scorned and wronged by men: but also *was cast downe in himself.* For although a mānes enemies mock him, and he perceyue well that they backbyte him on all sides: yet if he be at rest in himself, such a man shall not be so greatly tormented, as he that is vtterly dismayed and can indure no more. And vndoubtedly if a man see such crueltie in men, as they are not satisfied with the miserie that he indureth, but also fall to blowing of the fire, and to greuing of him further when they see him as good as half dead already, so as every mā striketh at him to murder him and to increase the torment wherwith he is already afflicted to the vttermoost: that augmēteth his grief and anguish much more. Thus ye see what Iob ment in this streyne when he sayeth that *terror tooke bold on him, that he had no reſt,* that his pulſes did beate continually, & that he had no releef at all: lyke as a man that is in a contynual agew, or that is so tormented as he hath no leysure to take his breath. Iob then by such cōplaints signifieth, that he is not only mocked as diuers are, which yet for all that forsake not their meate and drinke and myrth, nor as they that are able to defend theselues, so as though

men pactize euill against them, they are not able to bring it to passe: but contrarywise he sheweth that he was so afflicted, as he stode in feare of it. And vnder this woord *Feare* he comprehendeth all the anguishes that we can feele, whē eyther our Lord God, or men, do set themselues against vs. Yea and that word importeth much more than heauinesse or anguish: for heauinesse is a greef for aduersities present: But when we are in feare, it is as if we sawe death threaten vs, and that wee were besieged with many daungers. For then we imagin, how now? Indede I am in miserie already: but that is nothing. For such a misery may happen moreouer: and peradventure also an other on the other side, and yet another to that. Therefore when we foresee such daungers, and it seemeth vnto vs that when we be escaped from one death there cometh a second, and a third, and to be short, we are assailed on all sides: that is a thing that striketh our hart dead: and that is it which Iob meeneth by saying *that feare had caught hold of him within:* And this text ought to be well marked if vs. For the chief benefit with wee haue and which men do also naturally desire, is to be in safetie: and God also when he speaketh of his blessings, doeth about all things promise vs rest, and that when we be in his custody, we shall sleepe at our ease without feare of being waked, so as we shall not feare to sleepe, euen vnder a tree or by a high wayes side: and although wee had nother dore, nor barre, nor lock, nor key to our chamber, yet we shall be safe vnder his protection. Neuerthelesse wee see how Iob sayeth, that he was possessed with feare. It seemeth then that he had no more trust in God and consequently that he was bereft of the souerain benefit that we desire, and which God hath promised to all his children. And verely the faithful shall alwayes haue finally such rest in theselues, as they may be cheerfull in their aduersities: and that is bycause they rest vpon Gods goodnesse, and know wel that he will neuer forget the. Ye see then a rest which cā neuer fayle at the faithful, so long as they trust in God: and that did Iob wel feele in parte. But herewithall let vs marke, that now and the God will cast his seruants in such trouble (I meene for a litle while) as they shall not know where they be. And this ioy of the holy Ghost is as it were ouerwhelmed and choked in the, so as they cā not resort vnto God, nor warrant theselues that he watcheth ouer the, nor be sure to say, no, no: Howsoeuer the world goeth, yet will my God perſerue mee: indede I perceyue not that he is minded to succour mee: but yet will I tarry his leysure patiently. The faythfull then may at tymes be scarce fully out of doubt: and they shall bee tossed with so greate waues and stormes as they shall not know where to become, but shall be caried with such violence, and tossed and turmoyled after such a fashion, as their rest shall be turned into trouble: and what is to be done then? It behoueth vs to vnderstand, that first of all, to be peaceable, yea euen in the middelt of all our aduersities, it standeth vs in hād to flee to our God, & to be out of doubt that his promising too bee alwayes with vs, is not vaine. Therefore let vs mind Gods promises, that we may be armed with them on all sides, so as we may be quiet in the middelt of our aduersities. For there is none other safetie for vs: but the hope of succour at Gods hand. So long as we haue that, we cannot but fall vpon our feete, as the pro- uerb sayeth. But assone as we be turned away from God, and cānot beleue that he will helpe vs, and hath a fatherly care of our welfare, we are vtterly dismayed and so amazed, as we knowe no meanes in the world to quiet our selues. And therefore let vs learne to settle our selues in Gods promises, if we will not be ouerwhelmed with trembling and fearfulness in the middes of our aduersities.

Furthermore if now and then we be so sore oppressed as we knowe not where to become : yet let vs not cease to resort to our God, hoping that he will chase away our darknesse, and not suffer vs to continue alwayes in such distresse, as there should be no remedie nor asswagement of our sorowes. Now sith wee see that the like happened vnto Iob, and also vnto Dauid, who are twoo myrrors of paciēce, fayth and hope : let vs not be too much discomforted, when it seemeth too the infirmitie of our fleshe, that we be vtterly ouerwhelmed with aduersitie, and feazed with such feare, as we be vtterly forlorne. For surely God will worke continually in his faithfull ones, and although his woork appeare not to the eye : yet shall they feele it. And truly although the faithfull be in such anguish and feare, as there seemeth to be no more hope for them in the goodnesse of God: yet shall they not quayle, but be succoured by him, notwithstanding that they be not able to perceiue his succour by their natural reason. Thus ye see how we ought to procede in our heauinesse, and how wee ought too practise this doctrine to profit our selues by it. And when as Iob addeth, *that God had cast him to the ground, and that he was become like dust and ashes* (for he had erst sayd, *that his garments were changed and cleaued as it were to his skin*;) Therby he sheweth that he was vtterly ouerthrowne, and that there was not one sparke of hope of lyfe left in him, inso much that it might haue ben sayd: behold a man vtterly consumed, in whom there reigneth nothing but death. For by these words *earth, dust, and ashes* he not only meeneth that his strength fayled him : but also that he was become as a dead carse, yea euen as good as half rotten. Iob then sheweth right wel, that there was no more token of life in this extreme afflictio which he indured : But rather that he was condemned, yea euen of all men, wherin it is shewed vs, that our trust must not bee tyed too the things that are seene, but that wee must trust in God, yea euen in the midst of death. And that when we seeme to bee past recovery, yet notwithstanding wee must take hold of the lyfe that God hath promised vs, and continually imbrace it. And herewithall let vs marke also, that Gods power is not subiect too any humane or worldly meanes : but that he worketh after such a fashion, as is incomprehensible and secret vntoo vs. Lo here the twoo things which wee haue too marke in this text, which goe ioyntly one with an other. For why haue wee sayd that fayth must not bee inclosed in the things that wee see, but bycause it is grounded vpon the power of God? But this power is infinite and may not be compassed or ruled by worldly meanes, or by ought that can be seene. For God is able to worke after such maner, as is vnknowne to vs. Seing it is so, it behoueth our fayth also too bee enlarged likewise.

And so, for the better vnderstanding of this doctrine, let vs begin at the second point which I haue touched : which is, that Gods power wherby he intendeth to work for our welfare, is not bouēd within these lower things : and therefore that we must not say, that God will do thus or thus bycause the order of nature is so, or bycause wee see some likelihood of it, or bycause there is such a meane or helpe to compass it. For that were to do him greate wrong, inasmuch as the things that are in him are infinite. Therefore we must not inclose Gods mightie power within our imaginatio and vnderstanding. Like as Gods goodnesse is endlesse and a botomlesse pit : so also are his wisdom and righteousnesse, and the same is to be said of his power. Now if we would comprehend this mightinesse and power : I pray you are we able too inclose it in our brayne? It is vnpossible. So then let vs marke well, that

when God intendeth to saue vs, he doeth it not after the common fashion, but worketh by miracle towards vs: inso much that he will rayse vs euen from death. And that is the cause why he chalengeeth the office of sending men to the graue, and of calling them back againe. Also it is sayd in the Psalme: that the issues or ougoings of death are in the hand of our God. VVhen it is sayd of our God, it is to the end that the faythfull should taste the neerenesse of God, and that he should make them feele the thing by experience, which is conteyned heere : namely, that he hath the issues of death [in his hand]. And what are those issues? It is that when death shall haue reigned ouer vs, and we seeme to be vtterly ouerwhelmed, so as there is no more hope of life: our Lord can well quicken vs, yea euen after a wonderfull fashion vnknowne vnto vs, and which men cannot perceiue vntill it be shewed by effect. And this is the cause also why Ezechiell had this vision giuen him, that when God vttered his word, the bones that were drye before, and wherein there was no substance, came together, and the sinewes did knit againe, and breth and liuehnesse came intoo them, and so they became liuing men. Thus ye see how we ought to be grounded vpon the inestimable power of our God: that is to wit, that when it commeth to the trusting in him, we must not fal to reasoning: Hath God any meanes to do it? Are the things lykely? or haue we any thing in vs to further him? No no, but God knoweth how too deale, and therefore let vs wayte at his hand. But now (as I sayd) it behoueth our fayth to be enlarged vpon the mightie power of God: and seing that Gods mightie power is not to be measured nor to be inclosed and made subiect too worldly and naturall meanes: our beleeif also must stretch out both hie and lowe, and become infinite. Verely it will neuer be so perfect as it ought to bee: wee shall but only haue some little pece of it. But yet must we labour forward: and although our beleeif be weake, and that we haue receiued it by measure, yet must we always tend to that marke. VVhat marke? Euen to rest ouer selues on God, and to wayte for helpe at his hand. And how shall wee waite for it? must wee rest vpon these earthly things? No no, but euery one of vs must stirre vplimself and consider: well Lord, thou art Almightye. Therefore thou wilt saue vs by thy mightie power which is vnknowne to vs as yet.

Lo what is shewed vs in this strcine. So then, seing that God hath giuen vs such a proof of his mightie power in the person of Iob: let the same confirme vs so much the more. In the end, after that Iob hath spoken of the wrongs and reproches that were done vnto him, and complained of the feare wherewith he was feazed: he directeth himself vnto God, and sayeth *that although he turned himself vnto God to call vpon him, he was not heard: yea and that when he bidd on and wayted Gods leysure: God pitied him not, ne made any countenance to regard him, but which worse is, turned toward him as a cruel person.* Surely this is the greuouesest temptation that might bee. For if any aduersitie happen vnto vs, wee knowe that Gods setting of vs in this world, is with condicion that wee should be tempted diuers wayes, and martyred with many miseries, too the intent too shew vs that this transitorie lyfe is nothing woorth: and againe if we haue some sorowe, our fraytie beareth it, and if wee bee not stout ynough to comfort ouer selues, we impute it still to the feblenesse of our nature. But when we flee vnto God, and yet feele no ease at his had, but rather that he displeaseth, so as the tyme seemeth to be lost in praying vntoo him: then are we at an vtter extremitie. VVhy so? For it is a soueraine remedie which God giueth vs, when he sayeth



sayeth, come vnto mee when you are at an afterdeale, yea and as good as dead, and you shall perceyue that I haue power to quicken you. I recouer those that are quayed, I rayse vp them that are dead, and I fetch them out of their graues which were suncken in it, yea euen so depe as it might seemeth that they should neuer come out again. God therefore is liberal ynough to promise vs that he wil neuer refuze our prayers: but come we to seke him, he shrinketh away and seemeth to be deaf. This is a tēptation that is able to ouerwhelme vs vterly. Therefore let vs marke well this text, how Iob ment to declare that he was come euen vnto hell, and that he was not chastised after the common fashiō, but that God (to outward appearāce) had so forsakē him, as he might cōclude, I haue hetherto bē deceiued in seruing God, & I haue beguiled myself in hoping that he wold helpe me and be my sauour: and why? For in deede he sayth that his seruants shal be afflicted, howbeit he calleth thē to him, saying, cal vpon me in the day of thy trouble, and I wil heare thee, and thou shalt glorifie me for the same. I hē ought we to hope for life euē in death, through his power. For behold, God openeth vs the gate when he sayth that he is nere al those which cal vpō him in truth. But now (saith Iob) if I seeke thee I find thee not, if I call vpon thee thou answerest me not, I knock and the gate is still kept shut: VVhy sayth he so? For a mā might first demād whether God hath not performed the said promise which he made to al the faithfull, of being nere to al those which call vpon him. For although those texts were not yet writtē: yet did not God cease to haue pitie vpō his continually. Howbeit in causing thē to be written afterward, he had declared what a one he is, and what a one he hath always shewed himself to be. Then if Iob had lost his labour in praying vnto God: these promises should haue ben false, that God wil be nere vnto all those that cal vpō him in truth: and that he will heare all those that call vpon him, and graunt what soeuer is asked him in the name of our Lord Iesus Christ: yea and that he wil be ready to succour vs before we open our mouth. But let vs marke wel, that although Iob did not as then perceue that God wold succour him: yet notwithstanding he knew it in the end, & God also made him to feele it, according as we see euē by that which is come to passe. Let vs marke I say that wee must not iudge of Gods helpe, according to euery momēt of time. For that were to great a restrayning of it: but wee must tary the end, and though we see that our Lord openeth not his eares to our requests, yet shall the end of our afflictions be always happy, if we continue in calling vpon him. So then howsoeuer the world go with vs: let vs not surmize that he wil not heare vs whē we besech him. For why? we see what happened vnto Iob, when he sayth they shal cry and not be heard, it is a threatning that cā light vpon none, but the vnbeleuers. For if wee cry, namely in faith and hope: it is certain that the promise which was spokē of shal be vnfailible. But forasmuch as the crying of the faithlesse is but a howling and roaring without any trust in God: and that although they know that without him they be but forlorne & fordone, yet they set not their minds vpō him: therefore they are not heard. VVherfore syth we see this temptation of crying and not being heard did light vpō Iob. let vs cōclude that if God make not cōtēnāce to heare vs, it is not for that he reiecteth our prayers or passeth not for thē: but he holdeth aloof to make vs cōtinue in praier. For it is not ynough to haue praied once, and to haue said, alas lord wilt thou not pity mee? But we must hold out in it, and if he delay, wee must not cease to passe yet stil further, vntill we know that he hath heard vs. Furthermore let vs mark wel, that although god pretid not to heare our prayers: yet notwithstanding he sheweth that

he heareth thē. And that it is so: behold, Iob who complaineth that he cried & was not heard, had ben vterly ouerwhelmed if our Lord had not heard his request: howbeit that he perceiued it not, and thus yee see how our Lord worketh oftētimes in vs, and yet to our imaginatiō we cā not discernē that he helpeth vs, and why? For if we stand scanning after what maner God helpeth vs, it entreth not into our vnderstāding. VVhy? for we be rude and grosse, neuerthelesse our lord sheweth vs in time, that he ceased not to be nere vs, euē when we thought he had forsaken vs. And although his neerenesse were secret: Yet ceased he not to make his power droppe down into vs cōtinually. So then let vs inure ourselues with these temptations: namely, that whē we pray vnto God in our troubles, and feele no ease but, rather that the mischeef increaseth, & that God whetteth himself against vs, to greue vs the more when we seeke vnto him: we must not therefore be out of hope, but tarry his leysure patiently, and say: Truth Lord, this battayle is right fore: But what for that? Seing that Iob which was a weake man as wee bee, hath passed that way: let vs pray God to strengthen vs by his holy spirit. For the grace which he shewed to Iob at that time, and to Dauid in his time, and to all the rest of the faythfull in their tymes: is not abated at this day. Ye see then that it behoueth vs to fight till we haue fully gotten the vpper hand of this temptation which is greatest of all others: which is, when we call vpō God and are not herd. But there is yet more when Iob sayeth, *thou hast turned thy self agaynist me, and art become as though thou wert cruel.* By this saying hee meeneth not only that he was not deliuered from his miseries and aduersities, nor eased of them: but also that the fire seemed to be the more kindled, that the gulfes seemed to open the wyder, and (to be short) that he appayred his case by calling vpon God, as though he did put God in mynd too punish him the more. You may see now, that it is a greate temptation for a man to pray in his calamitie and not to be herd: and as Iob hath felt that, so may we also oftētimes feele it. But it is a farre greater greef when we looke to neere vpon it (that is to say) when our calling vpon God doeth so litle auayle vs, as it seemeth rather to prouoke him more, and that our so dooing maketh him the feercer against vs. How so? As thus: ye be importunate vpon mee, and I will giue you as much as you are able to beare: my rodde were light before, I did but as it were tick you with my litle finger: but now I will lay on you with mayne stroakes, I will drawe my sword and beate you downe to the ground. It seemeth then erewhyles that we gayne nothing by praying, but only put god in mind to be more rough and sharp with vs, and to vex vs the more, and to make our afflictions the greuouiser, and to excede so farre as to consume vs vterly. Lo what shall seeme vnto the faithfull, as euery one of vs shall find in himself. But what is to be done here vpon? let vs marke well how it is declared here by Iob, that we must not think it strange whē God listeth to try our faith after that sort, nor say that we faynt, and that the miserie shall but increase by it. For although he heare vs not at the first, but pretend to be as yet still more stirred against vs: yet notwithstanding although such things come in our mynd, let vs trust that he will succour vs, and that according as our troubles increase: so also he will succour vs in such sort, as he will not suffer vs to quayle. Then shall we be continually vpheld by his hand, howbeit after an vnknowne maner: and when he shall haue throughly exercised our faith, he will make vs to feele, that he was not alienated from vs when he afflicted vs. Thus ye see how it behoueth vs to practise this sentence, to the end that if wee seeme not

Psa. 10. c. 15

Psal. 145. d. 18.

Iob. 15. c. 16.

Psa. 16. c. 23.

Esa. 65. d. 24.

1. Sam. 8. d.

18. &amp; 2. Sa.

22. d. 42.

Psa. 18. f. 42

Ier. 11. b. 12.

to be heard, we may not faint, nor be dismayed and overcome, but hold out to the uttermost, whatsoeuer temptation God sendeth vs. Yea and though wee see death present before our eyes, inso much that we be as it were drowned in the gulf of hell: yet let vs not doubt, but that like as our good God heard his seruant Iob: so also in the end he will giue a good and happie issue to all our aduersities.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to touche vs in such wise, as we may turne to him with true repentance, and that by being exercised in the manifold wants, miseries, and afflictions that linger vpon

vs in this temporall life, we may be rightly humbled vnder his obediēce, to giue ourselues wholly to his seruice, and to put ourselues intoo his hand, acknowledging that he hath all power and auctoritie ouer vs: and that in the midst of all the distresses wherewith we be combed, it may please him so to assuage all our griefes by the grace of his holy spirit, as wee may still reioyce in him, and alwayes trust in his goodnesse, euē till he haue deliuered vs from all the necessities and miseries of this mortall life, and called vs to his heavenly rest. That it may please him to graunt this grace, not only to vs, but also to al people and nations &c.

*The cx. Sermon, which is the third vpon the .xxx. Chapter.*

21. Thou art become cruel vnto me, and hast caught mee vp vwith the force of thy hand.
22. Thou hast lifted mee vp about the vvynd, and caused me to ryde vpon it, and made my vvit to fayle.
23. I know that thou wilt put mee into the graue, in the house appointed for all that liue.
24. Yet shall none stretch out their hand thither, although many cry in their affliction.
25. Haue not I wept vwith such as had hard dayes, and hath not my soule bē sory for the poore?
26. I haue looked for good, and euill is come vpon mee, I vwayted for lyght and behold here is darkenesse.
27. My bowels boyle, and there is no rest in the tyme of the aduersitie that hath caught holde of mee.
28. I go mourning, and cry out in the congregation.
29. I am as it were a brother to dragons, and a companion to Estriges.
30. My skin is become black vpon mee, and my bones are dryed vp.
31. My harp is turned to vweeping, and myne organs to the voice of lamenting.



Haue declared heretofore how gret a temptation Iob indured, when it seemed that his praying to God did him no good. For that is our last refuge in al our aduersities, and the soueraine remedie that can neuer fayle vs. Then if it seeme that we be disappointed of our hope, & that God do make as though he were deaf, and (to be short) that we profit not at all by our prayers and supplications: It is as it were a hell that gapeth open vpon vs, and we must needs fall into vter dispaire, if God hold vs not back, and shew that his delaying to succour vs, is not without cause. Then if God wrought not with a singular power in this behalf: Surely we should vterly ouerwhelme when we find no relief of our miseries by praying vnto him. Now seing that this happened vnto Iob: let euery of vs dispose himself after his exaple. And if God do now and the suffer vs to linger in payne, (as often times it commeth to passe) and we be not succored at his hand as we would wish: let vs tarry patiently and fight against such temptations, yea and let vs do our indeuour also to obey him. For it is not ynough for vs to pray vnto God: but wee must also brydle our afflictions. So as if aduersitie presse vs, and we be troubled that we can no more: yet neuerthelesse we must abyde still in this stedfastnesse that is spoken of here. And so if we haue ben subiect to the good wil of our good God for a time, let vs continue in the same to the end: and if it seemed to vs that we were ouercharged, yea euen in the middes of our aduersities: let this presente example come to our remembrance, that the end wil shew, that although God hyde himself from his seruants, and make them not to feele his working at the first, yet he neuer forgetteth the, but heareth them at length, when he perceiueth the conueniēt time. But let vs remember the Apostles lesson, that faith must be ioined with paciēce, & that we must be ex-

ercised in many battailes before we come to the triumph: for this life is ordeined to fight in. In the text here followeth that which I haue touched already: namely, *that god shewed himselfe cruel towards Iob.* Now when he speaketh so, it is not to accuse God of vnrighteousnes: but to shew the extremitie of the paine that he felt. The if we be tormented with any excessiue rigor, we may well terme the same a crueltie, but yet it foloweth not that we shuld condempne God for it. Ye see then what Iobs meening was. And for the beter conceiuing hereof, let vs beare in mynd what hath bin declared heretofore: namely, that the faithful which are pressed by the hand of God, do feele so terrible anguish as is not possible to be expressed. It is not without cause that David in bewailing the afflictions that God laid vpon him, vsed these similitudes, namely that he was brought to the bottome of the deepes, that there was not any more light left him, and that his bones were as it were rotten, that the marie of them was dried vp, that all his strength was withered, that his tong cleaued to the roofof his mouth, and that he was condemned to death, so as there was no more remedie. Lette vs marke that his speaking so, is to expresse the vehemencie of the griefe, wherewith the poore faythfull ones are oppressed when they feele the wraethe of GOD. For if our myndes misgiue vs that GOD is againste vs: that passeth all miseries. And the more that wee feare it, so muche the more doth our distresse and tormēt increase: For the vnbeleeuers, the dispisers of God, and al heathenish folke are as it were blockish. Loke vpō a man that is hardned in euill, and he dothe nothing but scoffe at all religion. VVell then, if God scourge him, no doubt but he shall be enforced to crie, alas: But yet for all that, he loketh not to the hand which striketh him: he feeleth the stripes, but hee thinketh not that it is God that striketh: whereas the faithfull by cause, they knowe that all their welfare consisteth in the fauor of God and in his fatherly

*Psal. 99. a.*  
2.3.4.  
*Psal. 22. d.*  
15.16.  
*Psal. 31. c. 11.*  
12.

fatherly goodnesse, do comfort theselues therewith in the midds of their aduersities : but if God seeme to become their enemy, or to haue shaken the of, or to haue withdrawn himselfe from them although they were [otherwise] at their ease, and that all things fell out as they would haue them: yet notwithstanding they conceiue such a hart grief as they knowe not were to become. And this is the cause why king Ezechias sayd, that God was a cruel lion against him, & crushed all his bonds asunder with his teeth. Ment Ezechias to find faulte with God, or to stand in cōtention against him: No, VVhy doth he then liken him so to a lion, and a wild beast that cometh to swallowe vp a pray, and to crasse and breake alasunder: It is (as I sayd afore) to expresse the feare wherewith the poore faithfull ones are tormēted, when they feele Gods wrath, and perceiue their owne sinnes, and see that he sheweth himselfe their iudge. For the must they needes be possessed with such anguish as surmounteth al bodyly harmes. So therefore wheras Iob cōplayneth that God was turned against him with cruelty: he meeneth not that God passeth measure, or that he vsed any tirannie, or that he was vnrighteous: but he expesseth the grief and the excesse of the miserie wherin he was: yet notwithstanding let vs marke well, that when Iob speketh so, he doth it as a man incōbered in his wits, and therefore he is not to be vtterly excused, as I haue declared heretofore. And truly whensoever our affections ouermayster vs, it is vnpossible that we shuld think of God & speake of him so reuerently as we ought to do. VVhy so? For our affections are blind: and if we wil speake of God with such reuerence as he deserueth: it behoueth vs to gather our wits to vs, and to kepe the quiet and peasable. So then seeing that Iob sheweth and declareth here, what his former tētations were: no dout but he speaketh vnadvisedly. And therefore we must not drawe this saying to an exāple, as though it were lawfull for vs to followe them. But let vs cōsider that although a man indeuour to bridle himselfe: yet can he not so ouerrule his infirmitie, but that there is alwayes somewhat in him worthy of blame and to be condemned. And so much the more ought we to be heedfull to brydle our affections, considering that do the best we can, we cānot be so subiect vnto God as were requisite. Thus then there are two things which we haue to note: the one is that when God sheweth himselfe to be against vs, & in steade of receiuing vs to his free goodnesse and loue, seemeth to be our enemy, and our owne sinnes reprove vs: & we see nothing but the signes of his curse vpon vs: It cānot be but we must needes be extremely tormented. Marke that for one point. And it is a necessarie lesson, to the end that euery man may prepare himselfe afore hand that when we come to the pinch, we may be so armed as we fall not into vtter dispare, but that in the middest of the gulfs we may tast some parte of Gods cōfort, to wayte paciētly for the good issue that we see not. And therefore let vs not think it to be a thing to be desired, neuer to haue any anguish at all, nor to be put in any feare. For that is more meeter for the infidels and for the despisers of God, which are become brutish as I haue declared afore. The swine and the oxee feele their miserie no further than their outward sense leadeth them: and euen so fare lewd persones that are doted in their vnderstanding, and would fiane forgette God, and thrust the remembrance of his name vnderfoote. But contrarywise, let vs be sure it is expedient for vs to be wakened from such drowinesse, and to feele Gods wrath, to the end we may walke in the greater warenesse, and learne therby to hūble our selues. For me shall neuer know and acknowledge their owne weakenesse sufficiently, till they haue cited themselves before God. It is sayd that the man is happie

which trieth and examineth himselfe. And why? For behold, this retchlesnesse of ours whē our wits be as it were dulled with it, is the hygh way to destruction. And seeing it is good and expediēt for our welfare, to be carefull: let vs vnderstand that it is not without cause that our Lord maketh vs to feele his wrathe, to the intent we should be think vs the better of our sinnes. Marke that for one point. And for the second, let vs marke, that wee can neuer bee brought so well to the obedience of our God and to the ruling of our affections, but there wil be ouergreat gainstruings still, according as we see that although Iob were a mirror of pacience yet notwithstanding he was not so well stayed as to ouermayster himselfe when he spake of God. For he proceeded not with such a reuerence as he ought to haue done, but ranne hedlong into this temptatiō. wherof he was not ouercome, but resisted it although with much ado. Seeing then that the passions which are in vs are so farre out of square: let vs learne to hold them as it were in prison: and when we haue well fought to tame ourselues, let vs still consider that there is much imperfection in vs, and that God should alwayes find wherfore to condemne vs, if he bare not with vs of his infinite goodnesse. Lo what we haue to note. And now to expresse the greate feare, grief, and miserie that Iob was touched with all, he addeth, *that God had lifted him vp vpon the wynd, and made him to ryde as it were in the ayre, & caused all his strēgth and substance to faile him.* VVhen a man is so caught vp, and carried away as it were in a whirle wind, it is a dreadful thing. For if a man were beate downe and died there: it would not be so terrible, as when God hoyseth him vp into the ayre as it were with a suddaine tempest. VVe see then that Iobs intent is to confirme the matter which he hath declared: that is to wit, that God exerciseth and tryeth his seruants after straunge fashions. And therefore let vs not conceiue Gods wrathe only according to the examples that we haue seene with our eyes, and felt by our owne experience: but let vs vnderstand, that God can try vs by such meanes as are vnknowne to vs, yea eue in such wise as we shall be worse thā forlorne. And whē we know this, let vs also pray God to strengthen vs at our neede: & although that to the outward apparaunce we see nothing on all sides but the graue, and it seemeth that we should be swallowed vp, not only of bodyly death, but also of hel: Yet notwithstanding let vs not cease to cōtinue in the feare of our God, and to rest alwayes vpon the trust of his goodnesse, determining fully to call vpon him, and to flee vnto him alone for refuge, yea though all our senses withstode it, and that it seemed to vs that we were barred from all accesse vnto him. Thus ye see what we haue to minde in these verses. And so let vs not thinke it to be a needlesse tale, when mencion is made of the winds and of the stormes, and of gods making of him to ryde in the ayre: For it serueth to shew that our Lord hath straunge wayes to chastice vs, when it pleaseth him, and that we ought not to be taken vnwares by them for want of hauing thought of them before hand. And furthermore, if we feele not so greate and outrageouse afflictions in vs: let vs assure our selues it is bycause God beareth with vs. So then what ought we to do when we suffer aduersitie? If we be greued and tormēted more th in reason: (for so it may seeme vnto vs,) let vs take example of Iob. How now? Thou art not yet come to the extremitie that this good seruant of Gods was at. And what is the cause thereof, but for that thy God hath respect of thy feblenesse: but he will not handle thee so roughly though he could well do it and hath iust cause so too do. Thou seest then how he vseth gentlenesse still towards thee: what rigour soeuer thou feeleast, thou art not yet so martired as that thou canst say,

that he is come vpo thee as a cruel liō that hath torne thee in peeces. Thou canst alledge no such thing: and therefore thou mayst wel seeke to thy good God, & returne vnto him: & seing he sheweth himself so kindharted and pitiful towards thee, he wil still be thy father & preseruer. Ye see thē how this cōpāisō ought to serue our turne, & that it behoueth vs to maister our affectiōs when we feele to much hart burning and repining in our selues, & that we be tēpted to stomaking & rebeking against God. It behoueth vs I say to think vpon the things that are set dōwne here. And Iob aledgeth again vnto God, that he is a poore fraile man and nere vnto death, and that therefore it is a maruell why God shuld persecute him so roughly. *I know* (sayth he) *that thou wilt send me to the graue too the house that belongeth vnto all that liue.* Seing that the state of all men is such as thou hast set thē here to make them passe away as it were in a moment: why shouldst thou try thy self and vter thy force vpon them and against them? Lo what Iobs meening is: we haue herd the like sentences hertofore, and it is not without cause that they be repeated here. For vndoubtedly God wil haue vs to pray vnto him and setteth the infirmities of our frayle state before him, to moue him to take vs to mercy, and to ease vs: as when it is sayd in the Psalme, that the Lord knoweth how we be but dust, and that whē we haue passēd through this world, we must be faine to come to rottēnesse. And seing we knowe that God spareth vs and pitieth our miseries, ought not that promis to moue vs to pray vnto him after that sort. And again in another text it is said, that god forgiveth mēs sinnes bycause he seeth they are but a shadow that passeth and vanisheth away. Therefore when we pray God to deliuer vs from our miseries, let vs learne how we ought to alledge that we ourselues are nothing, and that although we haue life, yet we die in the turning of a hād: infomuch that euē in our cheef floure & flourishing time, we be likened vnto grasse which is greene to day and cut downe to morowe, so as it withereth and drieth without moysture or substance. The alledging of these things vnto God wil make him pitiful towards vs to deliuer vs from our miseries. Not that he hath neede to be put in mind: for he knoweth our infirmities better thā we ourselues, and therefore needeth not to be aduertised of it. But like as our praying to him is for our ownselues: so likewise al the requests and reasons which we alledge in our prayers, are to our own vse & profit. I hē if a mā alledge vnto God, that he is a poore fraile creature: he beholdeth himself in himself, & teacheth himself lowlinesse. If we think not vpon our state, we shal alwayes be puffed vp with pride, or else we shal not be disposed as we ought to be to obtaine mercie. But if our Lord bring vs once to that point that we be ouerthrowen in our selues: then shall we be the better disposed to seke his ayde, yea and that with greater earnestnesse and desire.

And furthermore our Lord also receiueth and accepeth the seruice which he demaundeth aboue all thing, that is too wit, the seruice of a broken and lowly hart, as it is sayd in the Psalme. Ye see then that the alledging of our frayltie vnto God, and that we be but dust and rottēnesse, yea and that we be nought and worse than nought, must bee to induce him to take vs too mercy: but let vs marke also, that there must be no repining mingled with it, nor any such complaints as we may haue any grudging or hartburning: as surely Iob had not so good stay of himself here, as he ought to haue had. For to what purpose sayth he, I knowe I must go to the graue, euē to the howse of all liuing creatures? no doubt but he sheweth heere excessse of the passion, wherewith he was tempted: not that he was ouercome of it, but yet he felt such rebelling

in himself, as he yelded not so peaceably to Gods wil, as he ought to haue done: as if he should say: Thou tryest mee here, thou persecutest me, and who am I? must thou needes shew thyself so sharpe and rigorouse against a poore creature that is nothing? Then behoueth it vs to beware of such impacience as this. And herein wee see what the corruption of our nature is. For euen the best things in vs are alwayes mingled with some faultinesse, except God preserue vs by miracle. I sayd heretofore that it is a good and holye thing, that men which are smitten by Gods hand, shuld for the obteyning of mercy alledge their owne feblenesse, and shewe that their life is nothing, and that they haue not any strength in them, and that death threatneth them euery minute of an houre. This I say is a good and holye thing: and it serueth too humble vs, to the end wee may offer vnto God the sacrifice that pleaseth him so well. But yet notwithstanding we turne this thing to euill, according as wee see in this present example. If a man say vnto God, Lord who am I? Thou knowest I am but a shadowe that passeth and vanisheth away, and all my strength is but a smoke: if a man (I say) speake so, and therewithall frette and repyne bycause he thinketh it straunge that God should chastize him: No doubt but the same is a wicked and cursed passion, and yet (as I haue told you) this complaint is good and profitable. And so it is in dede: but men can not withhold themselues from mingling some excessse alwayes with it, and from peruerting the thing that is good. And so there is such an vngratioufnesse in our nature, as we corrupt the good, and turne it into euill. So much the more then behoueth it vs too stand alwayes vppon our gard, and to mistrust our selues, seing we be so wauering that we cannot followe right foorth the things that God cōmaundeth vs. Yet notwithstanding we must not therefore discomfort our selues: for our Lord will take vs in good worth, so we cōdēne the excessse in our selues. Truly we must not vse here any flatteries, nor make our selues beleue that vice is not vice. But we must condēne it, & whē we haue so don, no doubt but our lord receiueth vs. Here withal it behoueth vs to retorne to Iobs intēt. I go to my graue (saith he) & *I know that none shall stretch his hād thither, or that God shall not stretch his hād thither.* But the naturall sense is this: whē neuer so many men haue bewayled me, yet shall none of them stretch his hand thither to succour me: when death hath once caught me, there is no more remedie: all mans helpe booteth not. VVee see then that Iobs intent is to say, seing that death tarieth for vs and is allotted to vs: and when we be dead we are cleane dispatched and no man can succour vs: at least wile giue vs some truce whyle wee bee here. VVhy vtterest thou so greate rigour against vs? Thus ye see in effect what Iob ment too say. And I haue tolde you already, in what wise it may be lawfull for vs too vse this complaint: that is too witte, without murmuring or disputing. And by the way let vs marke, that to the intent wee list not vp our selues against God, ne stryue against the roddes wherwith he scourgeth vs in this extremitie: it behoueth vs to come to one other consideration: which is, that although we go forward vnto death, and haue alwayes one foote in the graue: yet we knowe that God hath stretched out his hand to deliuer vs thēce. For to what end came Iesus Christ into the world? Yea why went he downe into hell, that is to say, why suffered he the anguishes that were due to all wretched sinners, but to deliuer vs from them? So then if men cannot now conceyue good hope to be cōforted in death: it is al one as if they would denie that our Lord Iesus Christ hath suffered it in his person. For wheras the Sonne of God

God

Psa. 103. c. 14.

Psa. 78. d. 39.

Psa. 51. d. 19.



god abaced himself so farre, as to be subiect to our curse, and to feele Gods hand against him: that was to the end to deliuer vs from death, and to assure vs that the victorie which he hath purchased, is for vs. Seing then that he hath power ouer death: let his resurrection always come before our eyes, and let vs assure our selues that God hath stretched out his strong and victorious hand, to deliuer vs from the bondage of Sathan. And therein let vs consider, that although we haue many aduersities to suffer in this mortall life, and that it please God to exercise vs: we must not think it straunge nor enter into the waylings and complaints which are made here, to say yea, what am I? when I haue passed through this world, I must go to the graue, and no man can rescue mee. But we shal be rescued wel ynough, if we haue Iesus Christ for our redeemer, who is ordeyned too be our pledge and warrant, & hath abolished the paynes of death, brokē the bāds of Sathan, and burst open the brasen gates, to set vs free. Seing we know this, let vs be pacient in the middes of al the aduersities of this world, assuring ourselues, that although we haue battels here bylowe, we haue a rest prepared for vs about in heauen: and if we fight manfully here, let vs assure our selues that we cannot but triumphe in heauen. Thus ye see what we haue to beare in mind, for the fencing and arming of ourselues against the temptations wherwith Iob was assaulted, and which he had somuch a do to withstand. Furthermore let vs marke well the thing that he addeth: which is, *haue not I wept with him that was in aduersitie, and had hard and sharpe dayes or tymes: was not my soule sorrowful with the poore or afflicted? Now then I haue looked for good, and euill is happened vnto mee: I haue hoped for light, and behold here is darkenesse.* Hereby Iob declareth, that he seeth not the reason why God dealeth so roughly with him, for asmuch as in his prosperitie he had not ben cruell but pitifull towards the poore and such as were in heauinesse, and that he had not ben drunken in his pleasures, but had alwayes considered what the miseries of mans life are, so as he wept with them that did wepe, and kept company with such as were tormented with aduersitie. Thus ye see what Iob alledgeth to shewe that: there is no reason why he should be so afflicted. And surely when God beateth vs with his roddes: commonly it is bycause he seeth that we canot beare our owne ease, and that our flesh groweth ouerlusty, or else we be cruell towards our neyghbours. Lo heere the twoo causes why God doeth ordinarily afflict vs. And we see also, that in the scripture he threatneth those that do so passe their bounds in their prosperitie: wo be to you (sayeth it) that laugh, for you shal wepe. And why? for men cannot forbear from ouerreaching themselues, when they be in rest, and things fall out as they would haue them: for the they forget themselues, and think they are exempted from all aduersities, and are as it were drunken folkes: like as a drunken man hath no stay of himself, but rusheth with his hornes as a wild beast: euen so fare the most parte of men when God handleth them gently: that is to say, they abuse his goodnesse, and sling out at ouers, and giue the brydle too their lustes. For hath a man meate and drinke, euen his fill: therevpon in feweth whoredome and shamefull wantōnesse, yea and blasphemies, outrages, and violences: and moieouer fond ielts & playes, and such other things, and (to be short) a man cannot hold himself in good modestie so long as he is at his ease. Ye see then that the cause why God afflicteth men, is for that he seeth it is for their behoof to be so corrected. Furthermore there is yet one other inconuenience. For they that haue the world at will, passe not for poore men that are in aduersitie, but despise them and set their

feete in their neckes. VVee see that in this respect it was sayd in reproche of Sodom and Gomor: behold there was aboundaunce of breade, and therewithall pleasure & crueltie, so as they voutfaded not to succour such as were in neede. For somuch then as they that are at their ease, wil not intermedle themselues with the troubles and incumberances of their neyghbours, but hold themselues as it were in an earthly paradyse, and exempt themselues from the feeling of all their grees and aduersities: God must be faine to handle them roughly when their turne commes about: and for somuch as they haue had no pitie nor compasison of the miseries that they haue seene in their brethen: God must be faine to make them feeble by force anon after, that they be but men. They would discharge themselues of all worldly miseries: and God she-weth them perforce, that they must of necessitie knowe themselues to be such as they are. Ye see then that the doctrine which we haue to mark, is that Gods ordinarie afflicting of men, is eyther bycause they haue ben cruell in the time of their prosperitie, or bycause they haue made themselues drunken in their lawlesse pleasure. But herewithall let vs marke also, that God might iustly kepe vs occupied with aduersities, though the foresayd causes were not, and that he hath secret determinacions wherof we perceiue not the reason, like as it happened vnto Iob. And that is the cause why Iob complaineth. For it seemeth to him that God ought not too haue afflicted him after that maner, seing he had behaued himself so aduisedly: but rather he thinketh that God should haue spared him, seing he had be so fellowlike and freedly a mā, and be sad and sorie with such as were in aduersitie. But what for that? Heerby we see that we haue two things to beare away. The one is, that if our Lord make vs to prosper, so as we haue peace and rest, and all that is necessarie for vs, & we be exempted from all greef for a time: we must not be to delicate, nor to tender in shrinking away, frō shewing pitie and compasio towards such as are in aduersitie: but we must be touched with the grees of our neyghbours, to mourne with the and to releue the to our power, & at leastwise to pray vnto God for the, whē we cā help the by none other meanes. Thus the ye see the first doctrine that we haue to marke. And furthermore, let vs not fall a slepe in our pleasures, so as wee should not continually knowe that here is not any thing certain, nor be readie to suffer whensoever it shal please God. The first thing I say which we haue to beare in mind, is that we must not forget our selues whē God spareth vs. For what is the cause that prosperitie cōinueth not stil with vs? It is for that we abuse it, as I haue said already. And secondly, if God sed vs afflictions, let vs bethinke our selues wel, & examine whether we haue not bene sleepe in the time of our prosperitie. For hereby we be put in mind to know our faultes, & to condemn the before God, saying: Lord thou hast good cause to punish vs, & whie? For since the time that thou didst prosper vs by thy fauor, we haue forgotten thee, & layde the brydle in our neckes, and taken to much libertie. And therefore it is good reason that thou shouldest punish vs, and that we should feele the fruite of our sinne and vnrulynesse. Lo howe wee ought to call to mynde our former faultes, when God visiteth vs by any affliction: And specially howe wee ought to consider well, whether wee haue not bene vnmercifull towards such as deserued our succour. For if we haue made no account of others: it is good reason that oure Lorde shoulde handle vs roughly again, that we shuld lern to acknowledge our faults bi our Lords sharpnesse and rigor towards vs. Mark that for one point. But yet further, although we haue indured to help our neighbors, & haue had cōpasison of their miseries, &



Re. 12. c. 15. mourned with thē that mourne, as S. Paule exhorteth vs to do: yet notwithstanding let vs not cease alwayes to dispose our selues to the suffering of the corrections which it shal please God to send vs, yea euen though we knowe nor the cause why he doeth it. If we haue ben watchfull in the time of prosperitie, and not abused our ease: yet will not God misse to handle vs roughly now and then. If we aske why he doeth it: the reason wil not be manifest at the first: But he doeth it to humble vs: and so let vs alwayes acknowledge him to be rightuouse. And that is the cause why I sayd, that we ought to beare in mynd these two reasons distinctly: First, that we reméber the threatenings which are written in the holy scripture against such as are vnmerciful to their neyghbours, and play the beasts in their prosperitie: And secondly, that we consider, that although men behaue themselves myldly, soberly, and frendly: yet notwithstanding God ceaseth not to afflict them after an extraordinarie maner, as we see hath happened vnto Iob. VVhat is to be done thē? In steade of that he sayeth here, *I haue wayed for light, and behold here is darknesse: I haue hoped for good, and behold here is euill:* let vs looke for good according as God promisetith it. For (as S. Paule sayeth) the feare of God hath promyses, not only of the euerlasting life, but also of the present and transitorie life. So then let vs alwayes looke for welfare at Gods hād: but yet let vs not looke for it in such wise as we shuld not be readie to receiue aduersitie, whensoever it shal please him to send it vs. For whereas God promisetith vs to hādle vs gētly, & to vse fatherly & louing kindnes towards vs: it is but condicionally, so farre forth as is expediēt for our saluation. And why? For his temporall benefits are such, as it behoueth him to deale them forth and to distribute thē by measure. And what is the reason? It is the same that I haue ailleged already: namely, that it is an impossibilitie (or at leastwise a very hard matter) that men should not either abuse and corrupt Gods gifts, or bestow thē cleane contrarie to his meening. So then we may well hope that when God hath done vs good, he wil continue the same, yea and also incease it still: but wee must not also looke that we should not therewithall dispose ourselues wholly to receiue aduersitie, whensoever it shall please him too send it. VVhy so? we must not make rekening that wee haue an euerlasting state in our life without any chaūge. Let vs consider that as our life is frayle, so also it behoueth vs to be subiect to many chaunges, and that if wee haue prosperitie to day, God may disapoint vs of it to morow: and though we see not the reason why: yet he knoweth it, and let vs be contented with it. Ye see then after what sort the faythfull ought to looke for the temporall benefits of this world: that is, that when they inioy them, they must beleue fully that God will continue his dealing towards them as he hath done thitherto. Howbeit in looking for prosperitie, it behoueth them to prepare themselves to receiue aduersitie, in such sort as they may not be taken vnwares, nor think it strange if he bereue them of his benefits when he had handled them as gently as may bee for a time: I say they must not thinke it any nouelty if God turne his hand the contrarie way and smite them. Thus ye see that our looking for prosperitie

must be with continuall disposing of our selues to suffer aduersitie: yea and to suffer it patiently, too the end wee miscarrie not when it commeth vpo vs. And furthermore let vs in conclusion marke well what is sayd here concerning Iob. He complaineth *that he was a companion of dragons, and a brother of Estridges:* that is to say, as a wyld mā, so as he was no more of the number and company of other men, but God had so farre forsaken him, that he was become as a wild beast. And who is he that speaketh it? A man that liued in such holynesse and perfection, as he might rather haue ben compared with an Angell, than with a mortall creature, and yet for all that, we see how he was hādled. Here by we be warned to put our selues wholly into the hands of God, and not to cease to trust in him though he scourge vs roughly, & seeme minded to ouerwhelme vs vterly: But to put that thing in vre which we haue seene here before: namely, that though he should kill vs, yet we would hope still for his mercy, and fight against the battailes of death, and grounding ourselues vpo his promyses, hold our owne still and continue stedfast in the middest of all our aduersities. Lo what wee haue to marke. And furthermore if God scourge vs for our sinnes: we must be the lesse plunged in sorow by reason of those afflictions, and take them so much the more meekely and with a quiet mind, considering how we haue neede to be hādled so sharply, in respect of the diseases that are roted in vs. In the meane whyle, forasmuch as we cannot be mery but with offending of God: wee haue a threatening added here, *that he wil baūge our harp into mourning, and our organs into voice of lamenting.* VVe see how the world abusheth Gods benefits in these dayes. For if euery man looke into himself, wee shall see that if our Lord giue vs rest, by and by we starte out of our hinges (as the Prouerb saith: ) And againe, if we come to the common state, alas we see that the world is as farre out of order as may be: and (to be short,) it seemeth that men haue conspired to greue God, and the more that he sheweth himself louing and kind towards vs, it seemeth that wee become so much the bolder to prouoke him. Sith it is so, we may wel be affrayd that he wil turne both our harpes and our organes to weping wayling & sorow. For we are wel worthie of it. And good reason it is, that he should cast vs into heauinesse and anguistie, seing that we haue abused his benefits so shamefully. Yet notwithstanding if it please God to make vs feele his hand by afflictions, whither we know the cause of it: or no: let vs not therfore cease to flee vnto him, in hope that he wil receiue vs to mercy: yea verely if we condēne our faults, and that our condēning of thē be in such wise, as we assure and warrāt ourselues that he wil cōtinue his goodnes towards vs, & make vs alwayes to fele his grace, euen if he haue filled vs with it to the ful.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him too make vs so to feele them, as it may be to bring vs to trewe repentance, and that yet notwithstanding we may not cease to tast continually of his goodnesse towards vs, to put our trust therein, and to flee thervnto for our refuge in the name of our Lord Iesus Christ. And so let vs al say Almightie, &c.

*The .cxj. Sermon, which is the first vpon the .xxxj. Chapter.*

I Haue made a covenent vwith myne eyes: And haue I looked vpon a mayd?

2. And vwhat is the portion of God from aboue, and the inheritance of the almightie of heaue?
3. Is there not a cutting off for the vnrightuouse, and confuzion for such as conspire (or practise) vickednesse?
4. Doeth not he behold my vwayes, doeth not he count all my Steppes?



Ye haue seene already heretofore howe Iob protested, that he was no such man as his friends, would haue made him beleue: for they were of opiniō that he was a reprobate afore God. Therefore he declared that he had liued holyly and vprightly: now

he returneth againe to the same matter, and not without cause. For it was a grieuous temptation that men shoulde take him to be an hypocrite, notwithstanding that he had walked in vprightnesse of heart and playne meening before God. And furthermore he had had no regard of his owne reputatiō, nor what men thought of him: for God knew him. True it is that he ought not to haue thought it straunge that he should be afflicted of Gods hande, although he had liued as wee see here: but yet was it good that he knewe the ende and cause why God visited him so. But we shall see this more fully in the winding vp of the Chapter. Nowe let vs looke to that which is contained here: which is, that Iob intendeth to declare, that he hath serued God faithfully, and that his induring of so grieuous and excessiue miseries, is not for any offence that he had comitted, but for some other secreete reason knowne vnto God, which men can neyther know nor discern. First he giueth record of his soundnesse when he sayeth, *that he made a couenaunt with his eyes not to caste any vnbast lookē vpon any mayde liuing.* And it is a signe of great and as it were Angelicall perfection in man, if he be able to protest that he hath not bene prouoked vnto euil. For it may well be that a man shall haue some sodayne & fleeting temptation, and yet notwithstanding not consent therevnto, but rather shake it off and hate it. And truly it were a great vertue, if a man could haue all his witts so sound and vnattaynted of any corruption, as he could neuer be inticed. But Iob passeth beyond this. And for the better vnderstanding hereof, let vs marke that there are three degrees of faultinesse ere sinne haue his full shape: I meane, euen although the sinne come not to actuall doing. VVhen S. James speaketh of sinne, he vseth the similitude of childebearing. For he sayeth, that lust conceyueth, and afterward bringeth forth sinne, & that the sinne is accomplished when it commeth into the actuall deede by executing of the thing. But I say there are three degrees of faultinesse in a sinne although it come not to the outward deede. The firste is a fleeting imagination or thought which a man conceyueth by the beholding of any thing: for therevpon some one toy or other will come in his head. Or else although he see nothing, yet notwithstanding his minde is so tickle vnto euil, as it carrieth him here and there, and maketh many fancies to runne in his head. And out of doubt the same is a faultinesse, but yet is not that imputed vnto vs for sinne. The second degree is, that vpon the conceyuing of such a fancie we be somewhat tickled, and feele that our wil swayeth that way, and although there be no consent or agreeyng vnto it: yet notwithstanding there is some inward pricking to prouoke vs vnto it. Nowe that is a wicked sinne and as it were already conceyued: afterwarde followeth consent when wee settle our will vpon it, so as there is no let in vs for the performance of the euill, but the wante of occasiō and oportunitie: there yee see the third degree, and then is the sinne fully shapen in vs, although there be no outward deede at all. And this is well woorthy to be noted: For although it may seeme a harde matter, yet notwithstanding there is nother man nor woman but he findeth the thing that I speake of, and hath experience of it from day to day. As for example, when we be afflicted it will come in our imagination to thinke, doth God minde vs?

There is noman that can holde himselfe from such conceytes. For our nature is so corrupted and inclined vnto euill, as it is vnpossible that wee shoulde not haue such conceytes. And surely it is already a fault, when such a thing doth but come in their minde, notwithstanding that wee chace it away and thinke thus with our selues: how nowe? I like not of this: it is a blasphemie to thinke that God pitieth not such as call vpon him, or that he will not succour such as seeke him: it is all one as if we would denie that he gouerned the world. Therefore when soeuer such things come in our thought, surely it is a faulte, and it behoueth vs to conclude, alas Lord, wretched creatures are we and full of vanitie, sith wee can conceyue so monstrous thoughts. The second poynnt is, that when aduersitie presseth vs, and our grieffe increaceth more and more, wee fall to such murmurings as this: Alas, should I linger after this sorte if God thought vpon me? would he not haue a care to helpe mee? he doth it not, but dissembleth, and therefore it seemeth that he hath quite giuen me vp. VVhen we conceyue such thoughts, and debate with our selues whether God hath a care of vs or no: then it behoueth vs to consider what a one he hath declared himselfe to be towards vs, and to receyue his promises, and to ground our selues vpon them, to say, no, howsoeuer the worlde go, yet will I trust in my God, and flee to him for refuge. Howbeit although we finally attayne to this assurance and vndoubtednesse: yet notwithstanding if we wauer and doubt before we come therevnto, it is a greater faulte than the first, and we are already guiltye of mistrust and vnbelief before God, because we haue receyued so wicked a temptation. Lastly commeth the third degree, when we be vtterly ouerthrowne and know not what to say, but onely after this sort: See my miserie hath gotten the vpper hande, and God hath forflowed to long to reach me his hand: I see I am quite paste hope of recourie. VVhen we be so cast downe as we can nomore call vpon God, nor take tast of his promises to rest vpon them and to comfort our selues with them: that is the third degree of sinne. For like as when a childe is ful shapen in the Mothers wombe, there remaineth no more but that it should be borne, so in this case there wanteth no more but the comming of it into the outward deede. But now let vs come to Iobs woordes, *I haue made a league (sayeth he) or couenaunt with myne eyes.* I haue tolde you that this is a token of great perfection. And why? For if a man can withholde his sight, so as he conceyue not any thing that might drawe him vnto euill by looking aboute him, and shewe that there is true charitie and honesty in him: It must needes be sayd that he is cleere as an Angell from all corruption. And Iobs protesting hereof is not in vayne: wherefore lette vs consider that he liued in this worlde as an Angell of God. True it is that of nature he was not so: and also whereas he sayth that he made a couenaunt: that was done after he had so profited in the feare of God, as hee had thrust his vnruely lustes vnder foote, and so ouermastered his affections, as he was able to bridle them and keepe them vnder to say, I will not lust any euill to couet it or wishe it, I will haue no vayne in me that shall tende to the displeasure of God, but I will bridle my selfe both in myne eyes, and in my mouth, and in mine eares. Thus ye see in what wise Iob made his couenaunt. It was not by hauing such a soundnesse in his nature: for he was a man subiect to affections as we be: and no doubt but he had many temptations in his life. Howbeit he walked in such wise, as he was so inured with the feare of God, as not to admit any wicked lustes. Then was it become an habite (as menne terme it) that is too say, he was so inured vnto it, as he was no more wauering

to starte out on the one side or the other, or to prouoke himself to this or that: To be short, we see here how Job met to declare, that he not only indeuered, to serue God: but also had inforced himself in such wise to it, as he had tamed and subdued all the affections of his flesh: inso-much that it was nomore payne to him to serue God, because he had not the battayles which we haue in vs by reason of our fraytie, yea & by reason of the corruptiō that is in our nature. But let vs marke that this came not of his owne power, neither could he of himself haue purchased such perfectiō: but it behoued god to reforme him in such wise by his holy spirit, as he was after a sorte separated frō the cōmon range of men. For it is not without cause that Dauid maketh this request vnto God: Lord turne away mine eies that they may see no vanitie. If Job had of himself had the things which he protesteth here: no doubt but Dauid might haue obtained such a stedfastnesse as well as he, so as he should not haue cōceyued any vanitie, nor had his eyes misseled & caried away by any meanes. But forasmuch as Dauid cōfesseth that he neither had it nor could obtayne it but by the meere grace of God: it followeth therefore that Job could not thorough his owne free will, make such a couenant as to say, that reason beareth such sway in him as he could ouermaster all his affections: but he meeneth here to yeeld God the prayse of that benefit. Then doth he not vaunt and magnitie himself, as though he had purchaced such a grace by his own trauell: but he acknowledgeth that god had so gouerned him, as his eyesight did not prouoke him any more vnto euill. Furthermore when Job speaketh so, let vs marke that on the other side he doth vs to vnderstand, that if a man behold a wife or a mayde, and thereby be tempted vnto euill: it is sinne already before God, yea although there be no outwarde acte, nor any putting forth of a mans selfe to deslowre or to beguile the woman, nor any will at all to consent in a mans self to wish it. Then although a man haue not that intent with him, but resist the sayd temptation wherwith he is prouoked: yet notwithstanding he fayleth not to offend God. And there is not a poynt better worthy to be marked than this. Verely wee heare the sentence which our Lord Iesus Christ giueth vpon it: namely that wee must not thinke our selues to be cleere & discharged before God, by absteyning frō whoredome in respect of the body: but that if a man do but looke vpo a woman with an vnchast looke, he is already condemned for a whoremonger before God. And moreouer (as I haue sayd already) although our will consent not vnto it, yet muste wee confesse that we haue done amisse before God, so that we must humble our selues. The Papiests can wel ynough say, that if a man consent vnto euill (that is to say, if he lust after it in such wise as he would fayne do it if occasion serued) they graunt that such a consent is a damnable sinne. But if a man haue an euill liking, so he consent not thoroughly to it, the Papiests say it is no sinne at all: and that is a horrible blasphemie. It is sayd thou shalt loue thy Lord thy God with all thy hart, & with all thy strength. VVhat is ment by minde & strength? God hath not limited the loue that we owe vnto him, that it should be only in our harts & mindes: but he sayd that our wit, reason and vnderstanding, & all our strength, (that is to say, al the abilities & powers that are in our nature,) must also be thorowly applied therunto. Now then if a man cōceyue any euill, although he consent not to it nor yeelde his affection fully therunto, I pray you doth he loue God with al his mind? No: if a man haue neuer so litle a peece of himself inclining to corruptiō, although with all the rest he indeuour himself to accomplish the lawe: doth he loue God as he ought to do? No vndoubtedly: for sinne is nothing els

but a transgressing of Gods lawe. Therefore let vs conclude, that all the vayne thoughts which prouoke vs vnto euill, are sinne: and that wee are guiltie of them too Godward: vnlesse he beare with vs of his infinite goodnesse. But he forgiueth them to those that are his. Neuerthelesse it behoueth them to acknowledge it for sinne: and whosoever doth flatter himselfe, doth but prouoke Gods wrath, and couer the mischiefe to his owne damnation. For in the ende his hypocrisie muste be discouered and layd open to be punished with all the rest. They then which imagine that they do not amisse nor offende God when they be tempted to euill, gayne nothing by it, nother do they amende their market: for needes muste that hypocrisie of theirs be grieuously punished. VVherfore (as I sayde afore) although wee consent not to euill, but onely bee as it were tickled with it, and haue some liking of it, howbeit that wee withstand it: It is already a fault and oversight in vs. If wee do but conceyue suche euill liking, it already bewrayeth the corruptnesse of our nature. And surely if euill dwelled not in vs and that wee were not already turned away from the soundnesse and cleerenesse which God had put in the first man: out of all doubt wee should haue our eyesight much more pure and chaste than it is, and all our senses, as our hearing, our speaking and all the reste should bee so pure and cleane, as they shoulde haue no stayne in them. And for proufe hereof, let vs consider well how Moyse sayeth, that when Satan came too beguile Eue, and consequently hir husbande: after that they had giuen eare vnto him, and bene corrupted with desirousnesse to be like vnto God: they looked vpon the Tree of the knowledge of good and euill, and sawe it was to bee liked for the obtayning of knowledge. And howe looked they vpon it? had not Adam and Eue seene it already before? for God had sayd vnto them, eate not of the fruyte that I haue forbidden you. For in what houre soeuer you eate thereof, I tell you plainly you are separated frō me & condemned to death. So then yee see that Adam and Eue had looked vpon the Tree before: and why then doth Moses laye it nowe too their charge as a sinne? because they did beholde it with a liking of it, that is to say, with an vngracious and vntowarde luste, in that they thought it good to eate of. And whereof came that? euen of their heart, which being corrupted, did immediatly marre their eyesight. And like as when a man hath his eyesight marred with ouermuch drinking, there is some inwarde disease and some burning, or some other vncōme going before the losse of his eyes: or ilke as when a man becommeth blinde, there went cōmonly some rewme or some other like thing before, which in processe of time taketh away his sight: eue so is it with all the wicked lookes which are to bee condemned. For if the heart were not already infected and corrupted with some lewde liking: the eye (as I sayde) should be pure and cleane of himselfe, so as we might beholde Gods creatures and not bee tempted too any wickednesse. But forasmuch as wee cannot as now open our eyes, but wee shall conceyue some wicked luste: nor can say, this is fayre or that is good, but immediatly wee offende God: is it not a great vnwardnesse? So then let vs know that the cause thereof is the reygning of sinne in vs, which doubtlesse hath hilde such possession of vs euer since Adams fall, that our nature is so corrupted as we cannot loke vpon any thing that is termed fayre and bewtiful, but that in steade of being prouoked to loue God and to praise him for his goodnesse, and for bestowing of so many benefites vpon vs: we offend him. And so in steade of glorifying God, and of being prouoked to loue him: we cannot commend any thing to be fayre and good,

*Psalm. 119.*  
*Heb. 37.*

*Math. 5. d.*  
28.

*Deut. 6. a. 5.*  
*Math. 21.*  
d. 37.  
*Mark. 12. c.*  
30.  
*Luke. 10. c.*  
27.

*Gen. 3. a. 6.*

*Gen. 2. c. 17.*

good, but therewithall our cōceyte is tickled, yea and stirred vp, either to couetousnesse, or to whoredome, or to voluptuousnesse. To be short, looke whatsoever is fayre or good vnder heauē: the same turneth vs away frō our God, whereas it ought to leade vs vnto him. Is not God the wellspring of all beauty and goodnesse? yes: and surely the sayd wicked lust nother reigneth nor ought to reigne in the childre of God: but I speake of that which is naturally in mā, vntil such time as God haue wrought in him: true it is that the faythfull shall not be so peruered, nor haue their wittes so corrupted, as to draw alwayes vnto euill: but yet shal they alwayes haue some remnant of the sayd infection that they bring out of their mothers wōbe: which is, that they shall alwayes haue some inwarde prickings to moue them vnto euill, notwithstanding that they hate it & beate it downe at the first rising vp. And in good fayth (as I sayd) which of vs cōceyueth not this fancy, that God hath no care of him, so soone as we indure any aduersitie? and behold, it is a blasphemie, yea and a cursed blasphemie if we consent vnto it, and that our minde do rest neuer so litle vpon it, notwithstanding that our will do not fully purpose it. Now then we see that if a man be tempted to euill, although he cōsent not vnto it, but suppress it and fight against it: yet notwithstanding he sayleth not to offend God. And why? for it is a transgressing of his law, as I haue shewed you already. Also it cānot but proceede frō an euill fountayne: for the eye of it self shuld not be corrupted, nother doth sinne begin to come first frō thence. VVhence then? frō the minde and soule of man: for doubtlesse the euill must needes be conceyued first within, before the eye do tende so vnto euill, and be prouoked therevnto. And so ye see the cause why I sayd, that Iob in protesting that he absteyned from all euill and vnchast lookes, sheweth vs that such as are infected therewith, cannot cleere themselves before God, but that there hath bene some faultinesse in them. VVherfore let vs learne to stande vpon our garde, and not to flatter our selues as I haue touched already. I say let vs stād vpon our garde: for how harde a matter is it I pray you to rule our eyes in such wise, as they shall not be tempted with any euill concupiscence or disordered lust? or not be touched with couetousnesse, when wee see the goods of this world? or not be moued to long for those things which God giueth vs not, when wee see the ease, delights and pleasures that are euery where? or not be stayned with lecherousnesse, ambition, couetousnesse or any other tēptation, when we see them on all sides? It is impossible to be done at all, or at leastwise without great difficultie: for it surmounteth all our power: in somuch as it is in manner impossible for vs to opē our eyes, without cōceyuing some offence agaynst God. Seing it is so, let vs learne to keepe good watch: for we cannot rule our selues in such wise as to be vterly faultlesse, & to haue no neede to flee to the forgiuenesse of our sinnes: wherfore let vs cōclude, that it behoueth vs to fight valiantly, considering that we are so corrupted as we cānot by any means vse our senses or apply them to any thing, but there shal be some rēnant of our wicked corruptiō in it, which God misliketh. This then is a thing that ought to prouoke vs vnto heedfulness. And secondly let vs learne also to hūble our selues, seing that the Diuell laboreth to rocke vs a sleepe in hypocrisy, to the end we should not know our faultes, & so make them worse & worse. Therefore let vs enter into our selues, and after we haue examined our imperfections, let vs crie out before God: alas Lord, thou hast giuē me thy grace to go forward in thy seruice, I do my indeuour, I inforce my selfe, I resist all my passiōs, and I fight against my selfe, and yet am I not righteous before thee, but there is

much amisse in me still. Lo how the faythfull after much paines taking and inforcing of themselves about all their strength, ought alwayes to be of this minde to condemne themselves when there shall be any faultinesse mingled with the good which God graūteth them to do, & learne to yeeld themselves guilty before him, and to hūble themselves, to the end they may obaine grace. These then are the points which wee haue to marke in this streyne. But howsoever the world go, although we haue many fancies running in our heads night and day, and therby perceyue that there is a maruellous corruption in our nature: yet must we not be out of hart, but marche on still forward, praying God that as he hath begonne to set vs forth, so he wil continue to make vs more forward, and increase in vs the strength of his holy spirit. And let vs beseech him, that if we haue but one loote already vpon our wicked affections, we may set both vpon the, that we may so treade them downe, as they may neuer rise againe: and that when the Diuell commeth to tempt and prouoke vs vnto euill, he may not bring it to passe, but that our wittes may alwayes ouer reach him: and (to be short) that Gods spirit may so reigne in our hearts, that although there be wicked affections there, yet they may be so bridled and fettered, as they may not lift vp themselves nor tosse vs hither and thither, but that wee may alwayes stand at a stay, and bee fully resolved to say: It is meete that our God shoulde gouerne vs, and that wee should folowe his holy will. Yee see then how that in the middest of our wicked thoughts, it behoueth vs to take corage to walke on still in goodnesse, assuring our selues that our good God will beare with vs, not that we should not confesse them to be sinne, but that he is contented to pardon them. And as touching this present matter, the point wherin we differ from the Papiſts is this. The Papiſts say that wicked lustes are no sinnes, so a man resiste them: but that is a cursed blasphemie. For were it so, God should be fayne to renounce himselfe and to repeale his whole law. And this is not a fleeting opinion conceyued onely by the simple and ignorant people, but it is a grounded determinatiō agreed vpon by the great doctours in their schooles, or rather in their diuelish Synagoges. But contrarywise wee say, they be atogither sinnes, howbeit they are not imputed vnto vs at Gods hand, bicause that of his owne free goodnesse & mercie, he wipeth them out for our Lord Iesus Christs sake, in whom wee beleue. And seing wee haue such a comforte, wee ought to inforce our selues so much the more, as I haue sayd already. Furthermore Iob sheweth well, that he knew he had offended, & bene blame worthy if he had had an vnchast loote. For he addeth, *what is the porcion of God from aboue? what is the heritage of the Almighty of heauen.* Iob sheweth here, that his speaking is not to vaūt himselfe afore mē, and to purchase himselfe reputatiō for his vertue & holinesse, as they do which seeke but the praise of this world: but that he hath his eyes fastned vpon god, & speaketh as in Gods presēce, desiring him to be his witnesse and iudge. And to that poynt also must we come. For as hath bene declared heretofore: so long as we couet to haue our life allowed of mē, we shal be ful of leazing, startingholes, & futtle shifts, inso much that it shal make vs to deface white and turne it into black, & contrarywise to make vertue of vice. Lo in what taking we be when we indeuour to cōmend our selues afore men. And therefore whosoever desireth to walke vprightly, & to haue this soundnesse wherof Iob speaketh: doubtlesse he must be fayne to gather in himselfe, and not be ledde away, to say: who is he that can speake euill of mee? No: such geere muste be cut of, and he muste summon himselfe before God, too say, go to, howe is it with mee?



It is God with whom I haue to deale. Though I had contented all the men in the world, I were neuer the better. It behoueth vs all to haue our mouthes shet: for God is not contented with goodly countenance and fayre disguyfings of outward shewes and other likelyhoodes: he loketh on the heart, he searcheth the thoughts and disco- uereth all that is hidden in darkenesse. Seing it is so, let vs brydle our selues to walke soundly and vprightly. But on the contrarie parte wee are drawne here and there, we are giuen to deuising of shifites and fayre deckings to colour our doings withall, and when we haue no better stuffe, it is ynough for vs to couer our selues with leaues as our father Adam did. VVherefore let vs marke well the lesson that is shewed here to al the faithfull: which is that when we intend to walke as it becommeth vs, we must not behaue our selues as it were before men, nother muste we rest our eyes vpon them: but we must beholde the heauenly iudge, and vnderstande that it is he to whom we must make our answere and yeelde our accompt. Marke that for one poynt. Furthermore (as I haue touched already) Iob acknowledgeth here, that God wil not suffer vnchast looks unpunished. And why? for they are all of them sinnes: And afterwarde he addeth, *that the vnrighteous man shall be cut of*. VVherein hee sheweth, that hee which hath giuen his eyes to vanitie, is condemned for a sinner and a wicked man before God, notwithstanding that he haue not consented fully vnto it. Let vs beare in minde what hath bene sayde concerning Iobs time. For although we know not whither he liued before the lawe, or no; yet notwithstanding he liued afore the Prophets times, as wee haue declared in that mencion is made of him as of a man of auncient time. And so ye see that Iob was in such time, as God had not yet giuen any large vterance of his doctrine: nor suche light as came afterwarde. For the Prophets did greatly inlighten the things that were darke in the law. Iob liued afore their time, and therefore had but as it were some litle sparke in respect of the doctrine that was afterwarde: and yet neuertheless he knewe he coulde not be tempted to any euill lust, but he should be blame worthy before God. And what shall we be then, who haue the sunne of rightuoufnesse shyning vpon vs in the highnoone day? For behold, Iesus Christe with his Gospell bringeth vs so great light, as we haue no excuse. If wee say, I vnderstande it not, it is to high and profounde a matter: what shall wee not doctrine large ynough, seing that Gods will is shewed vs to the full? How then should wee be excused if wee knewe no more than Iob knew? And herein it is to be seene, howe great and honorable Gods vengeance is in the Popedome, seing that those beasts durst denie that a man sinneth when he is so tempted vnto euill, and hadt suche provocation in him, and conceyueth so euill thoughts, sobeit that he consent not thoroughly to it. But Iob who (as I haue declared already) had no doctrine at all in comparison of that wee haue, did neuertheless know this well ynough. And therefore let vs looke more neerely to our selues: and seing that God hath graunted vs such grace and priuiledge, as to make his truth much more knowne vnto vs thā it was at that time: let vs be watchfull, and as soone as wee open our eyes and espie any vanitie or euill affection in vs, let vs thinke with our selues, o there is some euill hidde vnder this, wee haue offended our God, and therefore our eyes are attaynted already, seing that the euill sheweth it self alwaie. If there be sparkes, is it not by reason of fire? Therefore wee must learne to condemne our selues: and vndoubtedly if it were not for Gods mercy, we should be ouerwhelmed for it. For that is the portion of our heritage that is prepared for vs frō aboue. True it is that men

cannot iustifie vs: but we muste be fayne to appeare before God, who will iudge of the matter farre otherwise. And Iob sayth expressly *from aboue, from heauen*. He repeating of this woorde here is no superfluous speache. And why? For he maketh a couert coparison betweene Gods iudgement, and the opinions that we can purchase afore men. Yee see then that men may iustifie vs in all points, and not knowe our filthinesse and pouertie: by reason whereof we shall be taken for litle Angels, and therevpon thinke that there is nothing amisse in vs: but what haue we gayned by it? Nothing at all: for behold how Iob calleth vs vp aboue. Very well: true it is that sinners may perchance cleare themselues and easily be allowed among men. (For there shall be nothing but vertue to outward appearance) but they muste come vp aloft and there will God ouerthrow all the vayne opinions that haue reigned for a time. And therefore let vs learne, that like as we are blameworthy in that wee haue bene tempted to wicked lustes: so also our hyre is prepared from heauen: that is to say, from aboue, except our good God spare vs and vse his fatherly goodnesse towardes vs. Thus ye see what we haue to beare in minde, to the end we may magnifie the goodnesse of our God in that he punisheth vs not with rigour, and also be prouoked to aske him forgiuenesse of our faultes from day to day. Nowe it is sayd immediatly, *is there not a cutting off for the vnrighteous, and a punishment for such as commit crimes? doth not God looke vpon my wayes, and doth he not number all my steppes?* Here Iob expresth plainly the porcion and heritage whereof he spake. And it serueth to wound vs the more to the quicke by the feeling of our sinnes. True it is that he standeth not vpon all the things that are spoken of in the law: nother vseth he so many woordes: but yet doth the holy ghost giue vs here a common lesson by his mouth. For when there is any talke of Gods iudgement, and of the punishment that he sendeth vpon sinners: we are so slow as the same moueth vs not a whit: & therefore our Lord is fayne to waken vs, and to make vs feeble better how terrible his wrath is, and that it is a horrible thing to haue it so agaynst vs. Thus ye see why Iob addeth the declaration that is contayned here, saying: *is there not a cutting off for the vnrighteous: or shall not the wicked man be punished? what is ment by this cutting of? that the wicked deserue to be rooted out, and that God should vterly ouerwhelme them and destroy them, according as the woorde Cutting of importeth more than hyre and heritage.* For (as I haue sayd) men beare themselues in hand, that they shal scape with some light punishment: and like as when an offender is kept in pryson and knoweth not that he hath deserued hanging, he beareth himself in hand that he shall scape with a whipping, or that he shall be banished: euen so (say I) men conceyue not Gods wrath as it is, neither knowe they the punishments which they are woorthy of, bicause they thinke not of the euerlasting death. VVe see then how Iob, after he had spoken of the portion which is prepared frō aboue for the wicked, doth (not without cause) adde, that there is a cutting of and confuzion to destroy them vterly. And hereby wee knowe, that Gods spirite reprobeth vs of rechefnesse. If we were attentiu at the first to know Gods iudgemēt, or at leastwise to vnderstad our owne faultes: we should not haue neede of the doubling of his woordes: it were ynough for vs to haue bene warned in one single woorde. But after that the holy Ghost had spoken of the porcion that God prepareth for all the despisers of his lawe: nowe he addeth, *a cutting of*, bicause we be as it were brutish, and when a man telleth vs a thing simply, we conceyue it not, but are possessed with suche duinesse, as we feele not the

strokes

Gen. 3. b. 7.

Ezech. 14. d. 14. f. 19.



strokes of Gods hand, though he strike vs hard. And how then shall wee be wounded as wee ought to bee, by the thrcatnings that he giueth vs? surely if he do but speake, we will not be touched nor cast downe in our selues, seing that we cannot be sufficiently humbled by the blowes of his hand. And so let vs marke well, that our carelesnesse and dullnesse are reprovcd here. Wherefore let vs wake, seing that God calleth vpon vs so earnestly, and lette vs learne to thinke better vpon our selues. This is it that wee haue to marke in this verse. In conclusion whereas Iob addeth, *doth not God looke vpon my wayes, and keepe a reckening of all my steppes?* Let vs marke well that he applieth the doctrine to himselfe, which he had set downe in generall. For he had sayd, what is the hyre or portion of God from aboue? what is the heritage of God fro heauen? Iob had spoken so of all men: and now he applieth the same doctrine to his own vse, declaring to what purpose he had spoken so: therefore as often as Gods iudgements come to our remembrance, whether men do tell vs of thē, or we our selues reade thē: let vs haue the wisdome to enter into our selues, and to looke euery one vpon his owne person. For Gods iudgemēts must not lie as it were buried and neuer be spoken of: but euery man muste make them auayleable to himselfe, and put them to his owne particular vse. Ye see then how we haue to marke, that after Iob had set downe a generall doctrine, he came by and by to the beholding of his owne person, saying: God sercheth and knoweth my wayes: that is to say, forasmuch as God is iudge of all men, I cannot escape his hande. For doth not God (sayeth he) know all my wayes? and doth he not keepe a reckening of my steppes? Thus much concerning the first poynt. And as touching the second, lette vs marke also the stile that Iob vscth: which is that God marketh his wayes and steppes, and keepeth a reckening of them. For it serueth to expresse, that God beholdeth them not a loofe, nor onely looketh vpon the things that are apparant to the worlde: but also looketh neerely and narrowly too all our workes, and noteth and marketh euerychone of them, and that his sight is not dimme nor vieweth things at randon, but marketh, counteth, and nūbereth all things, so as nothing escapeth him, nother is any thing forgotten with him. Now then (I pray you) haue not we the better cause to consider our wayes and to reckon our owne steppes, when wee see that all is

present before God? what is the cause that mé do scarcely know the hundredth part of their sinnes? yea and some man shall comit one faulte a hundred times in a day, and yet scarce thinke once vpon it: what is the cause hereof? It is for that wee thinke not that God watcheth ouer vs, nor that wee are so before his sight so as nothing may bee hidden from him, nor he forget any of all our workes and thoughtes. Therefore lette vs way well the woordes that are cotayned here: namely that God knoweth our wayes and reckeneth our steppes, that is to say, that the number of them is set downe before him, and that euery article thorough out to the last, muste come to account: yee see what they shall gayne which haue cloked their euill doings with lying and flattering: for all must come to light. What remayneth then? To looke more neerely to our selues than we haue bene wont to do, and to watch continually, to the end we be not taken vnwares by the stales that are layd for vs on all sides. And seing we be in daunger of falling into so many vices wherewith our nature is stuffed: let vs examine them well, that wee may be sorie for them, and pleade guiltie before God: and in mourning for them, lette vs still confesse with Dauid, that it is vnpossible for vs to know all our faults. And therefore let vs pray our good God that when he hath looked vpo the faults and sinnes which wee our selues cannot see: it may please him to blot them out, that by meanes thereof we may not repose the trust of our weifare and saluation in any other thing, than in his receyuing of vs to mercie for our Lord Iesus Christ sake, and also in our hauing of the washing wherewith he hath clenfed vs, that is to say, the blood which he hath shedde for our redemption.

*Psal. 19. b. 13*

Nowe lette vs fall downe before the face of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, that being displeascd with our selues for them, we may learne to hate them and abhorre them more and more, and to followe that which he commaundeth and appoynteth with greater earnestnesse and affection, and therewithall that it may please him so to reforme vs by his holy spirite, as he may reigne quietly in vs, and we be ioyned to him in such perfection, as wee may seeke nothing but to be wholly conformable to his righteousnesse, which thing shall then be accomplished, when he shall haue taken vs out of this corruptible lyfe. That it may please him to graunt this grace, not &c.

### *The .cxij. Sermon, which is the second vpon the .xxxj. Chapter.*

5. If I haue vwalked in leazing, or if my foote haue bene hasty to deceyte.
6. Let God vvey my vvorkes in the ballance of Iustice, and let him tric mine vprightnesse.
7. If my steppes haue turned out of the vvay: or if my heart haue vwalked after mine eyes: or if any spotte haue cleaued to my handes:
8. Then] let me sove and let an other man eate the frute, and let my plantes be rooted vp.



After that Iob hath protested that he had liued chastly, in suche sorte as his eyes were not defiled with one euill looke: now he addeth, that he had liued so vprightly among his neighbours, that his foote stepped not aside to deceyte or malice. We see then that as now he toucheth another kind of soundnesse besides that which he made mention of yesterday. And he will also lay forth the principall poyntes of mans lyfe by particulars: and not without cause. For it is not ynough for a man to haue absteyned from whoredome, except he be also cleere from theft, guyle, and extortion: for God will not haue the things sundred which he hath

set together. He hath giuen his whole lawe to rule our life: and as he hath forbidden whoredome, so hath he also condemned stealing, lying, extortion and suche other things. Therefore if a man intend to serue God, it is not ynough for him to be cleere from one sinne, but he must frame his whole lyfe after the Lawe. For (as I sayd afore) it were otherwise a separating of the things which cannot by any meanes be put asunder, without impeachment of Gods rightuousnesse. Thus yee see why Iob, after he had made protestation of his chaste and cleane lyfe, addeth, *that he had not beguyled any man, and that his foote had not stepped aside at any tyme vnto leasng or malice.* And this is well woorthy to be noted. For one of the principall parties which God requireth in his lawe, is that wee should haue

the

the sayd vprightnesse, that we walke not into by wayes & fittleties, to drawe our neighbours goods vnto vs: and surely it is a very difficulte vertue, so to do, howbeit that euery man is desirous to be counted vpright. For the nature of mā is alwayes so giuen vnto hypocrisie, that there is not so much as one woorde to be heard, wherein there is not somewhat amisse: in somuch that when we buy & sell with our neighbours, wee are alwayes disguysing of things to drawe all to our owne profite. Seing then that we perceyue such a roote of deceitfulnesse in vs, we haue so much the more neede to giue our mindes to this vprightnesse & soundnesse, so as we may protest before God, that our life hath not swarued aside vnto leazing. Also there is another reason: that is to witte, that deceytes are worse than open violence: like as he that killeth a mā by poysoning, is more faultie than he that slayeth a man with his sword. And why? For this trayterousnesse of killing a man vnder the colour of making friendship to him, or of making him good cheere: is a very detestable thing, and the crime is vtterly vnardonable. Euen so when a man beguyleth his neighbour by craftinesse, and creepeth into his bosome by fitteltie, so as a man cannot beware of him: is it not a signe of a more treacherous nature? These two reasons therefore ought to teach vs so to follow vprightnesse and soundnesse, as our neighbours may not by any meanes be beguyled by vs. And that is the first thing which wee haue to marke here. Furthermore let vs vnderstand, that truth is a precious thing before God, in so much that he taketh that name vpon him when he intendeth to expresse what a one he is. Needes then must vntruth & guilefulnesse be so much the more detestable before him, bicause they be full contrary to his nature. Also when it is sayd that wee muste be fashioned like vnto the image of God, S. Paule setteth downe true holinesse: as if he should say, that whereas mā are giuen to hypocrisie, and there is nothing but coueterfetting in them: to the intent they should come neerer vnto God, & be brought to his obedience, he printeth his marke vpon them, that he may know them for his children. And then doth this true holinesse reigne in them. But if men be not governed by Gods spirit, there reigneth nothing but faynednesse and slinesse in their flesh, that is to say, in their corrupt nature. To be short, let vs learne that if a man walke not soundly, nor go not streight in his businesse when he dealeth with his neighbours: although he had al the other vertues that coulde bee named, they were nothing if he wanted this purenesse before God, would we then haue our life well liked of? let vs giue our mindes wholly to this vprightnesse and soundnesse, that we walke not in guilefulnesse and vntruth. Furthermore lette vs marke also how Iob sayeth, *let God wey all in the ballaunce of iustice, and let him trie myne vprightnesse.* This similitude of the ballance is very notable: for it sheweth vs what maner of iustice we shall haue, and what account we haue to yeelde, and how we may be liked of and allowed: that is to witte, by Gods weying of vs in the ballaunce of iustice. And how is that? his lawe and will (as he hath declared them vnto vs) are a ballaunce wherby to know whether our workes be good and receyueable. For like as wares are weyed when men sell them by the pounce: euen so also muste our workes be iudged. And how? By Gods ballaunce. I haue tolde you that this doctrine is very profitable for vs, bycause menne challenge more to themselues than is meete for them, and beare theselues in hand that their workes shall go for good, euen when they gouerne themselues after their owne lust, by reason whereof they woulde not that God should gaynestand any thing that they haue imagined, but they vtterly disanull all his authoritie. It is a

wonder that a man should desire to be master of his owne life, and to be his owne guide, as who should say that God might commaunde him nothing. True it is that menne woulde bee ashamed to speake so: they will not say, it is in me to gouerne my self, I will follow mine own brayne, God shall not meddle with commaunding mee any thing.

Ye see a horrible blasphemie which men will not vtter with their mouth: but what for that? they that followe their owne opinion which they haue conceyued: I pray you do they not auance themselues aboute God? and do they not labour to thrust him downe by bereeuing him of all soueraintie, so as he might not commaunde them any more? if a man do whatsoeuer commeth in his owne head, and whatsoeuer he himselfe deemeth to be good, so as he would that God shoulde allow it and not bring him any more to obedience to say vnto him, this is euill bicause God hath forbidden it, or this is good bicause God hath commaunded it, but followeth his owne liking and imaginatiō: doth not such a man go about as it were to set himselfe in Gods roume? It is therefore a diuelish presumption, and yet notwithstanding it is as common as any thing.

VVherefore lette vs marke well, howe it is sayde in this streyne, that it behoueth vs too come to the ballaunce, and there to receyue iudgement either with vs, or against vs, according as God shall haue tried our workes: namely by the rule of his law, and not by our owne lustes. Men imagine another ballaunce that is very foolish and grosse: that is to witte, to recompence the faultes which they haue committed before God: and that is the meane whereby satisfactions were brought in into the papacie: and this ballaunce haue they allotted to S. Michaell. For they put mennes good workes into the one ballaunce, and their euill workes into the other: and if a mā haue done more good than euill, the Papists are of opinion that he is quite before God. See here an Apes toy which is ouer grosse. For it is written, he that doth these things shall liue in them. God promiseth not lyfe and saluation for accomplishing some one peece of the lawe, but for performing the whole in all respectes. Contrarywise it is sayde: cursed are they that perourne not all the things that are containyd here. And therefore if wee breake but one article of the lawe, wee are guiltie in the whole, as sayeth Sainct James. Thus then (as I haue touched before) it is an ouer doltishe and beastly imagination: to matche good and euill after that sorte one agaynst another, thinking that there may any exchange or recompence be made before God. But as I haue sayd already, this ballaunce is Gods lawe: and thither shall our workes come to be weyed, and looke what is founde conformable to Gods lawe, shall be taken and allowed for good: like as marchandize that are lawfull are put into the ballaunce, and men pay for them according to their weyght. Euen so also it behoueth vs to come to the lawe of God. It is to no purpose (as I haue sayde already) for men to bring their owne weights and measures, and to desire to haue them credited. For in Cities there is a common beame or ballaunce, and euery man shall not haue his owne weights and measures, nother were it reasonable and lawfull so to haue, for then would all go to hauock: And for the preferuation of good pollycie, order, and equitie, there had neede to be one certayne and euen ballaunce for all other to be ruled by. Therefore when men go aboute to make their woorkes good by their owne iudgement and opinion: it is as if they would forge a newe ballaunce: but wee knowe what a falshood that were. Hee that shall haue falsified the common weights shall

Epb. 4. f. 24

Leu 18. a. 5.

Ezech. 20.

b. 11.

Ro. 10. a. 5.

Gal. 3. b. 12.

Dut. 27. d.

16.

Gal. 3. b. 10.

Lam. 2. b. 10.

shall be condemned, and that iustly: then if a man falsifie the rule of good lyfe, which is more precious before God than all the wayghts in the worlde, hath he not committed a greater cryme than if hee had forged some wares? seing that cace standeth so, lette vs learne too rule our selues as the Scripture sheweth: that is to witte, let vs in all our workes consider well what God hath appoynted, and lette vs without replying take that for good which he alloweth in his lawe, and reiect all that for euill which hee forbiddeth there. If wee deale after this sorte, there will be none of these foolishhe deuotions among vs which reigned in the papacie. For whereof commeth it that menne do so lifte vp themselues, and euery one deuise some meanes or other of seruing God, too say, this is good, and I will do such a thing? It is bicause all of them bring false wayghts and false ballaunces. For euery man woulde preferre his owne deuice, but God reiecteth and condemneth euery whit of it. Therefore lette vs haue the meekenesse to rule and gouerne our life by the commandements of God: and then all this desire of hauing sundry meanes to serue God withall, shall bee layd away, and wee shall haue one common certayne and vnfal-  
 20 lible rule. And why? For there is but the onely one ballance of iustice, and there is but one onely lawe of God too gouerne vs: and although there bee a difference of estates, yet are wee all called backe to one generall way.

Exod. 20.

VWhen he sayth, thou shalt not committe adultrie, thou shalt not steale, thou shalt not lie, nor beare false witnessse, he sayeth it aswell to the greate as too the small.

Then seing our Lorde sendeth aswell Kings as handycraftes menne to this generall rule of lyfe, shewing vs a  
 30 broad way to the ende wee shoulde not go amisse: wee bee so much the lesse to be excused if wee couet not too holde vs to it, and also labour not to giue good example to our neyghbours, and ayde one another to frame our selues after suche sorte vnto Godwarde, as wee may all of vs obey him, and be fully subiect to him as it becommeth vs. Nowe if men shunne this ballaunce and measure: yet shall they not gayne by it. For it is sayde immediately, *lette God trie myne vprightnesse.* VWherein Iob  
 40 sheweth, that it belongeth onely vnto God to iudge whether wee bee good or euill. True it is that hee signifieth twoo things: the firste is that God will not iudge mennes liues at auenture, but only by his lawe: And the second is that there is no competent iudge but he alone, and that although men vsurpe that prerogatiue, yet notwithstanding their opinion shall be ouerthrowne, bicause it is but an ouerweening.

VWherefore wee ought to marke well this poynt, that God will iudge our workes by the triall of his lawe: and that serueth, firste too beate downe all the vayne  
 50 trust of hypocrites which bring their pelting trash before God, and will haue him to content himselfe with it. As howe? I haue done this, and I haue done that (say they:) according as wee see howe that when the Papists haue taken muche payne in their deuotions, they thinke that God is in their debte for it: or else that hee woulde neuer quite them, vnlesse they brought suche things with them. No no, lette them go aske their wages of him that did sette them a worke: For God disalloweth it euery whit. He affirmeth that he will iudge mens workes by putting them into the ballaunce, that is to say, by examining them after his lawe. Hee will not deuise a newe iudgement: But hee hath giuen vs his lawe. And that God is bothe the lawegiuer and also the iudge: are things that go ioynly together. Howe do wee thinke that God ought too iudge? According to that whereby  
 60 menne haue bene taught aforehand, that is to witte, by

his lawe. Then is there an agreablenesse betweene the lawe which hee hath giuen vs to keepe, and the iudgement that he muste execture. Thus then, as concerning the firste poynt, yee see the hypocrites shall be confounded in their vayne presumption, in that they thinke their workes shall bee allowed, and yet yeeide no reuerence to Gods lawe, but beare themselues in hand that God shall owe them an ouerplus if their doings be compared together and layde into the ballaunce.

But wee bee warned, that if wee haue indeuered to followe Gods will, and to submitte our selues therevnto: then are our workes acceptable vnto God. The worlde will perchance condemne vs: according as wee see how the Papistes haue no liking of any thing that wee do. And why? Bycause there are not so many gaye pompes and goodly deckings among vs, as there are in their Synagoges. For if a man come into the Churches of the Papistes, hee shall finde them as full of gewgawes as they can be stuffed. And yet in the meane whyle they are but  
 20 Apes, and they make no reckening of our doings. For to their seeming it were a small matter to come thither to pray vnto God, without the gay ceremonies that glister among them. But what for that? It is ynough for vs that God alloweth vs. And howe? lette vs looke vpon his lawe and vpon the things that he requyreth of vs in the Scripture: for the thing which muste stirre vp the saythfull, and giue them courage to serue God according to his will: is that they know howe wee muste not followe any other thing, than that which is agreeable in all respects to the doctrine which wee haue receyued: as nowe in the Gospell. The woorde that I haue spoken (sayth he to the  
 30 Jewes) shall iudge you, and not I.

Iobn. 12. g. 47.  
48.

Furthermore lette vs alwayes consider, that it beho-  
 40 ueth vs too come to account before the greate iudge, and that it will not boote vs to haue bene flattered and prayed of menne. For it is sayde, *that God will trie.* By these woordes he signifieth, that all the trialles that are made as now, haue no certayntie nor any stay to rest in, but that God will ouerthrowe all. VWherefore lette vs learne to walke in such wise, as wee may protest before God, that all our laboring and traueling hath bene towards him, that our desire hath bene to be subiect vnto him, and that  
 50 wee haue euer honored him as our guyde and gouernour: Lo what wee haue too marke in this streyne. And nowe Iob addeth consequently, *if my foote or pace stepped out of the way, or if my heart haue walked after myne eyes, or if any spotte haue cleaued to my bandes.* This is according to the talke which he had concerning his vprightnesse and soundnesse: howbeit hee expresth the thing yet more, which he had sayd afore. And firste of all hee protesteth that his foote stepped not out of the way. Verely we cannot liue so perfectly, but we must make many false steppes, and oftentimes swarue to and fro, though it be but through oversight and fraylie. But here Iob declar-  
 60 eth that he steppeth not out of the way: and he vseth the similitude of way (as the Scripture is wont to do:) and it serueth to drawe vs the better to the obeying of God. VWhen as Gods lawe is called a way: I pray you ought it not to be as a spurre to pricke vs forward to walke as God hath ordeyned? and ought it not also to be a bridie to hold vs in subiection? if we haue occasion to go to any place, do we not desire to keepe the best way: yea and the shortest, easiest and certaynest? And if any man beguyle vs: are wee not very angry with him for it? And if wee stray, doth it not grieue vs? In somuch that euery step warieth vs, and wee thinke we haue a clogge of leade at our heeles, whē we know not whether we be right or whether we go out of our way? Seing then that men are so carefull

to know the right way in their traauyling, that they may come wel to their journeyes end: is it not great pitie that in the way of our life, wee are willing to go astray, and seeme to be desirous of it? for we are not only negligent of inquiring to the intent wee might not starte aside nor steppe out of the way: but also when the way is before our eyes, so as God pointeth it out with his finger, & calleth vs thither, incouraging vs to follow him and warning vs to turne nother to the right hand nor to the left, but to keepe on the hie way as he sheweth it vs: we are not willing to take heede to it. And the cause why the Scripture vseth this similitude of a way, is to shewe vs that if wee misse of our way, our ignorace canot excuse vs. And why? For God hath shewed vs his will: and if we obey him, it is a good and infallible way, we cannot steppe aside nor run astray like wandring vacaboundes. Cōtrarywise, they that cannot conforme themselues to God and to his lawe and his woorde, may well runne and gad, and trudge vp and downe as the Prophet Esay sayth: But that shalbe to tyre their legges, and yet not further their way a whit. Then like as the woorde ballance which Iob hath vsed, ought to holde vs in awe so as wee presume not any thing of our owne head, but indeuour to frame our life to the will of God: so also the woorde may ought to teache vs, not to walke as wee thinke good, but to holde vs wholly to that which God ordeyneth. Thus ye see in effect what wee haue to remember in Iobs protestation: that is to wit, not that he neuer did amisse (for that were impossibill for a man though it were but in respect of frayltie & ignorace as I sayd): but his not turning out of the way, doth vs to wit, that he ran not astray, according as he addeth, saying: *If my heart hath followed myne eyes.* For hereby he meeneth that he was not so euill minded, as to consent to any of the vanities, which men cōceyue in beholding the things that they like of. For (as I sayd yesterday) all our lookes are as many sparkles to kindle the fire of our lust within vs. For our nature is so froward, as we cannot see any thing that is fayre or good, but wee drawe it to an occasion of offending God. For if a thing be fayre: strayghtwayes we be in loue with it. And how? with a wicked lust. And if it be good: our desire is kindled at it. And in what wise? vnto euill. For asmuch then as men are so lightminded in consenting to their wicked lustes, Iob sayeth that his hart folowed not his eyes: howbeit there might seeme to be some contrarietie betweene this maner of speache, and the talke that he had yesterday. VVhy so? I told you that all vnchast lookes that are attaynted with any vice: proceede from the hart, and are a token that the hart is corrupted. And therewith I alledged that which is spoken by Moyse of Adam and Eue: namely that they looked vpon the tree of the knowledge of good and euill, and saw that it was to be liked: and therefore that it could not be, but that there was already some lewde lust within the which perswaded them vnto euill: for the eye of it selfe would not sinne, vnlesse it were prouoked by an euill mind. How then doth Iob say here, that his hart folowed not his eyes? But I sayd therewithal yesterday, that when we open our eies, there come many lewde thoughts to our mind. Howbeit that oftentimes we be not tickled with thē: for God holdeth vs in awe by his holy spirit. Otherwise it is certayne that we should not only be tempted and prouoked to euill, but wee shoulde also fall and be ouercome out of hād. Then may we perchance cōceyue some euill thought at the first sight, and yet not be ledde away with it by any meanes. That was one poynt. Therewithal also I did sette downe three degrees of faultinesse: the first was when we haue but onely a conceyt: the second when the heart is somewhat moued with it: and the third is when the will

is fully resolued and determined vpon it. But now we haue to note, that for asmuch as men are conceyued and borne in sinne, and wholly giuen to corruption: that is the wellspring frō whence we haue our wicked thoughts. For as soone as we open our eyes, some temptation will step before vs, yea though we sticke not to it but vterly shake it of, so as we be not a whit moued with it. Though such a thing waue before mine eyes: yet notwithstanding no part of my hart inclineth therunto, but I do vterly abhorre it.

10 From whence then commeth this cōceyt? Euen of sinne which dwelleth in vs, & wherein we be as good as buried: for if Gods image were the same in vs that it was in our father Adam at the beginning: vndoubtedly al our sense (as was declared yesterday) should be pure & cleane without any infectiō, and all our lookes should tend to God. So soone as we should looke vpon any creature, the glory of God would vter it self in it, and we should be led by it to honor him: and to be wholly inflamed with his loue. There would be no vanitie nor disorder: and much lesse would there be any wicked rebelliousnesse: in somuch that we should not see any thing, but it would further vs to goodnesse. Then let vs marke, that all vnchast lookes and all other temptations which we cōceyue by meane of our eyes, do spring out of the sayd fountayne of originall sinne, that is to say, out of the sayd corruption which wee draw from our father Adam, and from the frowardnesse of our nature in asmuch as wee be alienated from God. Now then we see that these two things may wel stand together: namely that a man should be tempted to euill by the wickednesse of his heart, and yet notwithstanding that the conceite which cometh of the eyesight, should be before the affection of the hart. And howe is that? I haue told you already, that our eyesight is a tempting of vs to follow the wicked lustes of our hart, when the euill is already conceyued within. Ye see then that sinne goeth foremost: and so it must needs be concluded, that if the hart were not infected with corruption, our eyes should be cleane. It is true: but yet for all that, it is true also that we are sometimes tempted without any inward affectiō: like

40 as Iesus Christi himselfe was often tempted, and yet notwithstanding had not any vnclennesse in him: but was tempted after such manner, as a sound nature might be: he had outward sightes, but his will continued stedfast in goodnesse, for there was no corruptnesse at all in his senses. But it is otherwise with vs: for all our senses are corrupted by reason of sinne. Neuerthelesse there may be some corruptiō in our senses, and yet our will shall abide found still, according as was declared yesterday by the distinction that I did set downe then, and which I repeted euen now, If this be to darke, I will teate of it yet againe a litle playnelier: if we be tempted with hautinesse when we lift our eyes to heauen: or if we be tempted with couetousnesse when we looke vpon the goods of this world: so as we desire to haue this or that: saying, I would such a house were mine, I would I were owner of somuch medowe or of so many Vineyardes: or if wee see any other things, and be stricken with any couetousnesse: if our hart incline that way, so as we haue any inward desire, or feele any burning within vs: and that it be not lōg of vs that wee haue not the thing which our liking lusteth for: then doth our hart walke after our eyes: that is to say, our hart hauing cōceiued a misse thought by reaso of the eyesight thorough the corruption of originall sinne, hath folowed it: that is to say, hath yeilded to a motion which was cōtrarie to Gods lawe: and we haue not brided our affections in such wise, but that somewhat hath stirred vs vp vnto euill. But if wee haue the conceyte to say, this is fayre: and yet notwithstanding do stoppe there: or else



or else do say this thing is to be liked, and yet therewithall haue such stay of ourselues, as to say also, It is meete for me to be contented with that which God hath giuen me: I say if our heart abyde settled there, and be not shaken, nor tossed, nor pricked and prouoked, but stand steadfast in our contentation and pouertie: then doo our bodily senses make vs to conceyue some euill thought, and yet notwithstanding, the hart is settled without mouing. To be short, our eies may perchance wander, and be excelsiue in gasings about, which are to bee condemned because they proceed of originall sin. But God imputeth it not vnto vs as I haue sayd. Furthermore, wheras Iob saith here, that his hart walked not after his eyes: we haue to marke thereypon, that oure eyes which were created to looke vpon Gods workes, to the end we might be taught to loue, reuerence and feare him: are become as it were the baudes of Satan, and are as it were inticers, whiche come to beguile vs and worke our destruction. God I say hath created our eyes. To what ende? To the ende that whiles we be in this worlde, we should haue abilitie to discern betweene things, and that the same might lead vs vnto him. Whether we looke vppward or downward, do we not see that our lord calleth vs to himself? Are not all the creatures both in heauen and earth, meanes to allure vs to come vnto God? Then doth he not onely say come vnto mee: but also hee draweth vs thither by his goodnesse, according as we see how he sheweth himselfe liberall towards vs and therein also ministrerth occasion to vs to walke in his feare. Thus ye see to what end our eies were made. For if we had no eies, we shuld not haue such meanes to behold Gods glory in all poyntes as we haue. But we are so froward, that we vse our eyes cleane contrary to the will of God. For (as I haue said) our eies dazel vs, and deceyue vs: and as oft as they open, it is to hale vs away and to make vs run astray, to the end we should become like brute beasts, full of wilde and vnruely lusts. And besides that, they are as two firebrondes to set vs on fire. Whereas they ought to receiue gods glorie to transform vs therunto, they receyue Satans firebronds too kinde all our affections, to the intent our whole desire might be to offend our God, and to aduance our selues against him. Thus ye see a poynt which we ought to marke wel, to the end that euery one of vs might beware. And furthermore forasmuch as wee cannot be vterly discharged of our frailtie and corruption, but that our eies will be wandring and drawe vs away, and there will euer be some sodaine conceytes to allure vs vnto euill: let vs at leastwise bridle our heartes, and let not our affections bee gadding wyth our eyes, to make vs stray from the way aforesayde, but let vs learne to holde our selues vnder the obedience of God in all subiection and feare. In the ende he addeth, *that if he had any spotte cleauing too his handes.* This is yet one other similitude, whereby hee meeneth too declare yet better the vprightnesse of his life. For like as wee handle things with our handes: so also when wee haue to deale wyth men, all things that we deale wyth, doo as it were passe through our handes, and are handled by vs. Iob then meeneth that in his affayres and dealings with men, hee was neuer stayned with anye craftinesse, violence, corruption or such other things. And surely that was a great vprightnesse. Neuerthelesse wee muste alwayes marke, that Iob speaketh nor of himself in way of boasting, but rather the holy Ghost intendeth heere to giue vs a myrrour of perfection, too the ende that when we knowe there is any spotte in vs, we shoulde assure our selues that God calleth and summoneth vs too oure account, and that we cannot escape vnpunished. For by and by there is a curse added: *let me see (sayth Iob) and let an*

*other man eate, and let my plants be plucked vp,* as if he should say, If I haue laboured to inriche my selfe by vnlawfull gaine, let God plucke away all my substance, and let all perishe and go too hauocke. Yee see in effect what is shewed vs heere. Nowe therefore let vs take heede too walke more carefully than we haue done. For men dispatche themselues thereof too lightly. If they haue any meane trade of liuing, and content themselues with it howsoever they fare: Straight wayes they are righteous (so thinke they themselues) and there is nothing amisse in them. But yet for all that, we must bee faine to come to the ballance, as I haue touched before. And bycause the lawe of God moueth vs not, the holy ghost addeth one other helpe: which is, that in the example of Iob, hee sheweth vs howe oure lyfe ought too bee ruled.

Thus ye see howe by the way we haue to marke, that Iob ment not too magnifie himselfe, but to shewe in hys owne example howe we ought to liue. Besides this also, although wee haue indeuered to walke in suche perfection as we haue bryded our affections, as our wandring lusts haue haried vs away, as we haue alwayes preserved euery mans right, and as wee haue not vsed anie craft or malice agaynst any man: yet muste wee alwayes hang downe oure heades before God, as wee haue scene heretofore. And if God scourge vs, although it be not for our sinnes, but for some other purpose, as namely to humble vs, or to trie our pacience: yet must we cast down our heades still, and furthermore acknowledge that wee are alwayes guiltie howsoever the world go, and that God shall alwayes finde some fault in vs, so as he might iustly reiect our whole life. Thus ye see how we ought to practise this sentence. Neuerthelesse (to be short) it behoueth vs to haue our eyes alwayes fastned to our handes: that is to say, too deale so purely in all things that we take in hande, as our doings may not in any wise be stayned: but it is hard for vs to haue such a purenesse: for looke howe many dealings wee haue to doo with, so many peeces of pitch do passe through our handes. And howe is it possible that we shoulde scape without catching some spot? God therefore must bee faine to worke in that case, and to preferue vs euen after a woonderfull fashon. And it ought to prouoke vs greatly too prayer, when wee see there is such an vncorruptnesse required at our handes, and we drawe cleane backwardes, insomuche that wee are so farre off from beeing cleane, as we perceyue not the spottes and blottes that are in vs. Then remayneth there none other shiftes, but to flie to God for refuge, not only to craue forgienesse of the fautes that are past, but also to desire him to guide vs by his holy spirite, and too keepe our handes cleane, so as we may be restrayned fro all craftinesse and malicious dealing in all things that we haue to do with men, whatsoeuer they be. Moreouer let vs marke well the curse that Iob setteth downe here. For although hee applie it but to his owne person: yet notwithstanding he pronounceth generally what payment is prepared for all those, which defile their handes after that sort, with the wickednesse that they haue deuised against their neighbors. Do the couetous men indeuer too inrich themselues at other mens costs? Is a man so giuen too himself as he passeth for nothing in this worlde, but to grow riche? Let vs not thinke that the same shall indure long: but that at length God will execute the thing which he pronounceth here: that is to wit, that such as haue planted shall not eate of the frute. And in very deede wee see that suche as haue heaped moste goodes together: inioy them not, but God berecueth them of them. And oftentimes a man needes not too forbid them the eating



and drinking of the things that they haue gotten. For they themselues are so niggardly, as they dare not cherishe themselues, but pine away, and become their owne tormentours. And afterwarde, looke what they had gathered together in long time with great labour: that doth God plucke and sweepe away: their children make a fayre dispatch of it: and the goodes that were referued still to bee the last, shall oftentimes make a rope for their children to draw them to the gallowes. VVee see these iudgements of God before our eyes: and therefore let vs learne to walke vprightly, and not thinke that those which haue gathered most in this world, are happiest. And why? For Gods curse is alwayes at their tayle, and cannot misse those which haue pilled and polled other men of their goodes. VVherefore let vs bethinke vs to be contented with the little that God shall giue vs, assuring oure selues that if wee walke continually in hys feare, he wil be a good fosterfather to vs, and neuer fayle vs, if we deale like children towards him, & vse true loue

and brotherly vprightnesse towards all our neighbours.

Now let vs fall down before the face of our good god, with acknowledgement of our sinnes, praying him so to open our eyes, as we may walk before him, and as it were in his presence, and that seeing he hath shewed himself so familiarly vnto vs by his worde, we also may behold him as he hath declared himselfe there: and that therewithall we may make such a triall of our whole life, as wee may perceyue the wretchednesse that is in vs, and the miseries wherunto we be subiect, and flie vnto the remedie which he hath set forth vnto vs by his goodnesse, which is too haue recourse vnto his mercie, and to pray him to guide vs in such wise by his holy spirit, that we renouncing all oure wicked affections, may seeke to frame oure selues wholly to his holy wil, and to walke vnder his obeyfance, vntill we be come to the full perfection wherunto it behoueth vs to tende all our life long, and which appeareth already in his Angels. That it may please him to graunt this grace, not onely to vs, but also, &c.

*The cxij. Sermon, which is the thirde vpon the. xxxj. Chapter.*

9. If my heart haue bene deceyued in any vvoman, or if I haue laid vvaight at the doore of my neighbour.
10. Let my vvife grinde vnto another man: and let straungers bovv dovvne vpon hir:
11. For that is a loocensse and an iniquitie to be condemned.
12. It is a fire that deuoureth al to destructiō: yea & which shuld pluck vp the root of my reuene.
13. If I haue refused the iudgement of my seruaut, or of my mayd vvhe they striued agaynst me:
14. VVhat shal I do vvhen god standeth vp? And vvhat shal I ansvere vvhen he doth visit me?
15. Hath not he that hath made him made me [also] in the vvombe? And hath not he fashioned vs in the wombe.



W e haue here twoo protestations of Iobs making, which are worthie to be marked. The one is that he had liued so chastly, as he was clere before God frō seeking to abuse any mans wife. And the other is, that he had not bin proud nor cruel to wards such as were his vnderlings: & therewithal had bin so far off frō vaūting himselfe against his equals, that loke where he had most power, there he shewed himself most gentle and milde. But it behoueth vs to beare in minde, what hath bin said heretofore: that is to wit, that Iobs protesting to haue walked rightly before God & men, without doing any mā wrong: was not in any one kind alone, but in the whole law of god, according as he layeth forth the things that are conteyned therein, which doing of his ought also to be a speciall warning vnto vs. For (as I haue shewed before) it is not ynough for vs to indeuer to discharge our dutie in some one point only, & leaue the rest vndone. For God will not haue the things separated and dismembred, which he hath ioyned together in his lawe. VVherefore let vs beare in mind what hath bin set downe heretofore. Now let vs folow the order which Iob kepeth here, & marke how the residue is added. As touching that which he speaketh of aduoutrie: the mening is, that he offereth himself to suffer the shame of hauing his own wife abaqdoned to whordome, if hee had sought to abuse any mans wife. *Let other men (sayth he) bow downe vpon my wife,* 60 and let hir suffer that reproch, yea and let me indure it as well as she. *If I haue bin led away, or if I haue layde wayte at my neighbors doore,* that is to say, if I haue watched to do him any harme. And afterward he declareth why he abhorred whordome so much. *(For saith he) it is a wickednesse, yea & an iniquitie that belongeth vnto Iudges: that is to say, which is worthie to be condēned. For it is a deuouring fire, and a thing that would pluck vp my welth by the roote.* Thus

ye see howe Iob continued in chastitie, and gaue not himself to the filthinesse of whordome, bicause he knew it was a cursed thing, & such an offence as God could not beare with. Now as touching the punishmēt which he setteth downe here, it is the iust reward of whoremasters and aduouterers: that is to wit, that the like shuld be done vnto them, as they haue done vnto others. And not only in this text is mention made of it: but we haue a notable example of it aboue all others in the person of Dauid. For although he were a holy prophete and a king chosen out among all mankind, hauing record that God had founde him according to his owne hat: yet notwithstanding we see what punishmēt fel vpon him for stepping once aside, and for rauishing another mans wife. For the Prophete Nathan declared Gods curse vnto him, saying: thou hast done this in secrete: but it shal be payde thee openly, and the sunne shall beare witnessse of it. Dauid had wrought so wilily (as he thought) that his sinne should neuer haue bene knowne to the world, but he should haue gone clere away, forasmuch as no man did reproche him with it, or mutter of it. But god reuenged his hypocrisie, & told him that although he had done the wickednesse in secret, yet it should come to opē light, & he should be shamed, and his sinnes be knowne to al mē. And how? It was a hideous thing that his own son should cause a trūper to be blown to assemble the people, and there in the open sight of the worlde, put the kings concubines to all villanie. Beholde here an incest agaynst nature: and yet God declareth that this happened not by casualtie. I is It (sayth he) that haue done it. As if he shuld say, let not mē loke only at the person of Absolon without going any further. True it is, that men ought to abhorre him for breaking the order of nature in that wife, for ouerthrowing al honesty, & for working suche villanie towards his father: neuertheless I also (sayeth the Lorde) haue wrought in this case, and men muste not thinke it to haue happened by casualtie or

2. Sam. 11.  
Act. 13. d. 22

2. Sam. 12. c.  
11. 12.

2. Sam. 16. d.  
22.

or aduerture, but it is I that haue done it, sayth the Lord. Seeing that God spared not such a Prophete, and a man indued with such excellencie, as he had led his whole life in sound vprightnesse, sauing in his fall with the wife of Vrias: If God I say, vsed such a rigour towards Daid whom he had chosen: how shall he spare the whorehunters that make a continuall trade and ordinarie art of abusing other mens wiues, and lie alwayes in way to bring their wicked purposes aboute? Muste they not needes feele that there is a Iudge in heauen, which will not suffer suche a wickednesse vnpunished? God therefore maketh such reprochfulnesse to return vpon themselues: but yet let them vnderstande, that they receyue a iust payment, and such a one as they haue deserued: and let them learne to humble themselues before God. Furthermore, when they heare it threatned, that if they abuse other mens wiues, their owne wiues also shall be rauished & defiled, & God wil raise vp whoremongers to execute his iustice: it ought to abate the réptatiōs of such as haue any feare of god at all. If a man haue any tast of the feare of god, or any reason: surely he wil be hild in awe at the hearing of such a threatning, wherby God warneth him. And therefore let every man make his profit of this text. And seing that god cānot abide any such locenesse. let vs pray him to gouern vs in such wise, as our wicked affections may be tamed, and this wicked lust may not raigne in vs, no nor haue any place in vs, nor accessē vnto vs. Marke that for one point. Furthermore, let vs marke also what is added concerning the crime: to the end we think it not straūge that god should punish so roughly. For in as much as we alwayes would measure our sins by our own meetyarde, and wee bring a false balance as was sayde yesterday: wee woulde (if it were possible) finde faulte with God, and accuse him of ouer great rigour in punishing our faultes. And that is the cause why I sayd, that we must mark wel how Iob addeth. *that it is an ouer great loocenesse, yea and an outrage worthie to be condemned: it is a burning fire to deuour all things euen to destruction.* This doth vs to vnderstand, that we must not iudge of whoredome after the cōmon opinion of men which make but a sport of it: according as we see how the scoffers iest at it, and many dispisers of God, & heathnisch folk make but a game of it. Men shall heare this diuelish blasphemie, it is but a venial sin: It is to be forgiuen, and such other things: and these things haue not begon of late dayes. And that is the cause also why S. Paule hauing spoken expressly of whordome, sayth: My freends, beware ye be not tempted with vain wordes. For by reason of such things the wrath of God cōmeth vpon the vnbeleuers. Sathan had at that time imbrued the world with such mockeries, that whordome was not counted so horrible a thing as it ought too be. S. Paule sayth it shall be to no purpose for men to bable and flatter theselues with such toyes. And why? For gods wrath shall neuerthelesse haue his course: and he hath shewed from time to time, that he cannot beare with whordome. And truly we ought to mark first of all, what it is to defile our bodies, which ought too bee the temples of the holy ghost. And other sinnes sayth S. Paule ar cōmitted in such wise, as the soyle and staine of them abideth not so much in the body of man, as the soyle and stain of whoredome doth. For it seemeth that whores & whoremongers would as it were wither their owne bodies, to beare their shame and dishonestie in them before God. If we considered well that by whoredome men do vnhalow the temple of God, and of his holy spirit, and dismember the bodie of our Lorde Iesus Christ: surely we woulde abhorre that sin more than we do. Againe, when aduoutrie and whoredome are matched together, it is a peruercting of all

right and equitie among men. If a man rob another man of his goods, he shall be punished: a theefe shall be rebuked at all mens hands: he shall bee cried out on, and men will spit in his face: and yet aduoutrie is more than a simple robberie. For therein men rob not other men of their goods and substance only: but also of their honor, honestie, and all: and they rob not onely those that are borne, but also those that are yet vnfashioned in their mothers wombes. Againe, is not marriage a holy league or couenant, as our Lord nameth it in the scripture? If a man falsifie a couenant that is made in any bargayning, and selling, by conueying some secrete title or interest to himselfe, or by suborning some falsie witnesses: it is & ought to be punished. But beholde, the cheefe couenant that can bee in the worlde is broken and falsified: Solemne declaration is made of the fayth that the husband oweth to his wife, and the wife to hir husbāde: they come into the Church as it were in the presence of God: and they call vpon him to be their iudge, if either of them keepe not the promise that he hath made: and yet notwithstanding, al this commeth to nothing. So then if we considered these things aright: surely whordomes & aduoutries should not be suffered as they are, but euery man woulde abhorre them, yea and there would be none, but he would bridle himself, and become his owne iudge, and holde that determination for a law and rule: and if anie were so wicked as they could not be hild in the feare of God, and in religion: yet notwithstanding they should feare the threatning: and (to be short) it is certaine that men would be more zelous to cutte off such euill from amongst vs. Hereby we see that many which make profession of the Gospel, thinke not a whit of that which is told them. And although they do thinke that it is God that speaketh: yet notwithstanding they are not moued with it. And why? For Sathan hath doted them, they are so straught as they haue no reason nor vnderstanding in them. And therefore let vs remember this lesson whiche is conteyned heere. Then wherea. it is sayd, that whoredome is a great loocenesse, and a wickednesse to be condemned: let euery of vs cite himselfe before Gods iudgement, and take heede to keepe our selues vndefiled. And by cause it is aboue the strength of man so to do: and that it behoueth God to worke in vs, for the subduing of all our wicked lusts: let vs pray him too gouerne vs so by his holy spirite, as wee may abhorre that sinne, and haue alwayes before our eyes the vengeance that is spoken of heere. And although god punish not whormongers & aduoutries after that sort which is set down here: yet let vs assure our selues that he hath diu. rse meanes to do so, so as we cannot escape his hande. If a man haue inueigled an other mans wife, and God cause not his owne wife too fall into the like dishonestie (as it may come to passe, that a wicked mā shall haue a vertuous wife, and God shall pitie hir so, as shee shall be preferued, and not giue ouer hirselfe vnto euill, though hir husbāde be wicked: ) yet notwithstanding, let not hir husband therefore thinke he hath made the better market: for God shall well ynough find some other meanes. Let vs vnderstande then, that he hath chasticements inough in his coffers: according as it is sayde in the song of Moyses, that he hath terrible roddes which are vnknowne vnto vs, and which he can bring forth whē soeuer he thinketh good. Therefore let vs preuent his iudgement, and feare him, and stand in awe of him seeing he sheweth vs the fauour to warne vs afore hand. Againe if we bee yet so retchlesse as not to consider the warning that is giuen vs heere: let vs marke well that the holie Ghost doubleth the sayd threatning, in that he saith *that it is a fire which deuoureth all to destruction, and plucketh vs*

Eph. 5. b. 6.

1. Co. 6. d. 19

1. Co. 6. d. 18

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*his wealt by the roote.* Needes must men bee worse than brutish: if this at leastwise do not waken them. For it is not only said, it is a loocenesse, or it is a sin that deserueth to be condemned: but it is a fire that consumeth all things, and goeth euen to the roote: it is an vtter destruction, that suffereth no substance to tarie vnwiped away. Seeing then that we heare that God manaceth vs in suche wise, to the ende we shoulde be afrayd of his wrath: Is it not high time to bethinke our selues nowe or neuer? Furthermore, let vs practise this doctrine after two sortes: that is too witte, let euery of vs profite himselfe by it after the sayde manner, and moreouer also let vs indeuer (as much as in vs lyeth, and euerie man according to his state and calling) to amende the euill amongest the people, and keepe oure selues pure. As touching the fyrst poynt, let euerie of vs looke to himselfe, and keepe good watch ouer all his affectiōs, for feare least he be deceyued. I haue shewed you heretofore, that it is not inough for a man to keepe himselfe from the deede doing: vnlesse he set such a watch ouer his eyes, as he haue not a ny vnchaite looks. For hee that looketh vpon an other mans wife with a wicked desire, is alreadye condemned of whoredome and aduoutrie before God. And what shall become of vs then, if we go to the hart? And what shall become of vs, if we proceed to lying in wayt and to watching to deceyue other mens wiues? So much the more then behoueth it vs to be vigilant in watching ouer our lusts: and forasmuch as they be stubborne, let euery of vs bethinke himselfe, and holde himselfe in awe vnder the fear of god. Also let vs haue an eie to the horrible threatening which God maketh against whordome, and be zealous to correct it, when we see it raigne amongs vs. For if we beare with it, & nourish it by our negligence: we shall be hild for bawdes and ruffians before God. It is not for any man to excuse himself: for he that is purblind or beetleblinde in that behalfe, and suffereth whoredome to bee committed, cannot cleare himselfe, but that hee is a bawde before God (as I haue sayde alreadye) and as much as in vs lyeth, wee do but heape vp the fyrewood of Gods wrath. Seeing that the house of a whoremaster must be consumed, and that there is a fire to deuoure all: If we indeuer not on oure behalfe too quench it, and too stoppe whoredomes from hauing their full scope among vs, that they may not bee commonly suffered: The fyre must needes spread through the whole town, & through the whole Countrey: and wee must needes feele Gods curse vndermining vs till we bee vterly consumed. And forasmuch as here is expresse mention made of Iudges: let all such as haue charge and office of punishing sinne, looke wel to themselves. For they shall be double bawdes, and double ruffians before God, if they suffer whoredome to slip before their eyes, and they themselves couer it, and make no reckening of it, but rather are contented that it shoulde continually haue more scope. Thus yee see what we haue to marke in this text. Furthermore, let vs beware, that we be not onely restrayned by some forced feare, for committing the outwarde act of whordome: But forso much as God is so gracious vnto vs, as to choose vs to be the temples of his holie spirite, and hath drawne vs to himselfe: let vs pray him to graunt vs the grace to serue him in all purenesse, not only of bodie, but also of minde. And forasmuch as we bee grafted into the bodie of oure Iesus Christ, and that he hath knitte vs into himselfe as his members: let vs beware that we do him not the dishonor, to defile our selues with such filthinesse. Ye see then after what sort the faithfull ought to induce themselves to chastitie, not through a forced feare, but by knowing the grace & honor that god hath done vnto the,

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in that it hath pleased him to come vnto them after that sort. Therefore let the desire nothing somuch as to come vnto him by the meanes of our Lorde Iesus Christ. Thus much concerning the protestation that Iob maketh here of whordome. And now let vs come to the secōd protestation which he addeth: which is, that he was so farre off frō taking away of other mens goodes, that he vsed not anie pride or crueltie euen towards those that were his vnderlings. Men seruants & maid seruants in those dayes were not as they be now adayes: mē had them not for wadges, so as they were bouēd to do no more thā couenāt: but they were bondlaues euen to liue and die with them, & men possessed them as their Asses and Oxen. And this is well worthy to be noted: for although by mans law the master had power of life and death ouer his bondlaue: yet notwithstanding we see how Iob delt in that cace: that is to say, he restrayned and brided himself, because he knew that according to Gods law, those that haue such superiority must not abuse it, nor play the tyrants to tread reasonable creatures vnder their feete. Therefore wee ought to marke well what the state and condition of seruantes was in that time. For it will make vs knowe the better how great Iobs gentlenesse and vpright dealing was, in not taking libertie to do that whiche the worlde gaue him leaue to do. For he sawe it was not lawfull for him to do it before God. Nowe let vs marke the woordes that hee vseth heere. *If I (sayeth hee) haue refused the iudgement of my seruauant, or of my mayde when they strided agaynst mee.* For the worde *stryue* whiche he vseth here, signifieth to quarell or debate, and to be at some variance or pleading. Heere Iob meeneth, that although hee might haue stopped the mouthes of his men, & his maydes, & haue loden them with strypes when he had listid, so as none of them shoulde haue durst to quetch agaynst him: yet notwithstanding hee had giuen them leaue to pleade their good cace, so that although hee were neuer so angrie, yet if his seruantes had any reasonable excuse, they might freely debate the matter with him, and shew their right, so as he did not oppresse them by force. VVe see then that there was no pride nor crueltie in him. And he sheweth therewithall, how he was able to master his affectiōs in such wise, as he coulde be gentle in bearing with his inferiours. For (sayeth hee) *hee that made them, made mee also, wee were fashioned all of one.* This maye be taken, that we were fashioned all in one wombe, that is too say, wee come all of Adam, and are all of one nature: Howebeit, muste yet extende further. Iob then considered two things when he bare so gently with his seruantes. The first is, that wee haue one common creator, & are come all of one God: & also that we are of one nature, insomuche as it is too bee concluded, that all men though they be of neuer so base degree, (and dispyssed in the worlde) are neuertheless our brothers. For he that disdeyneth too acknowledge any man for his brother, must make himselfe an Oxe, or a Lion, or a Beare, or some other wilde beast, and disclaime the Image of God which is imprinted in vs all. Lo here the two reasons that Iob alledgeth, and therevpon hee concludeth, *what shall I do when God commeth to visit me? should hee not lift vp himselfe agaynst me? Might I bee able to stande before his face?* If hee shoulde call all my life to account, howe coulde I answer, if I haue beene churlishe too my seruantes? Lo heere a text which importeth a very great and profitable doctrine, if so bee that wee can vse it well. For if we ought to be so gentle towards our inferiours, that when it lieth in our hand to oppresse them, we must of our owne accorde bee a lawe, measure, and rule to our selues: how gentle ought we to bee towards our equals?

equalles? For it seemeth that if any man be subiect vnto  
 me, I may vse such authoritie ouer him: as hee shall not  
 speake, but I may do what I list to him: according as we  
 see how men beare themselves in hand, that they may do  
 much more than they may, and if god giue them an inch  
 of authority, they take an ell; so as ther is no ho, nor mea-  
 sure with them. But surely it behoueth vs to spare those  
 that are our inferiors, & aboue whom god hath aduanced  
 vs. And what then must we do, when we haue to deale  
 with our equals or superiors? A maister shalbe condem-  
 ned before God, if he oppresse his seruant by violence, or  
 if he be so presumptuous and stately, as he cannot abyde  
 that his seruant should defend himselfe in a good quarel.  
 And what shall become of the seruant if he be stubborne  
 against his maister? What shall become of the child that  
 setteth himselfe against his father? or of the subiect that  
 riseth against his Souerain? Surely these things are lesse  
 to bee borne withall. Then see we heere a generall doc-  
 trine comon to all men: which is, first that such as are ad-  
 uanced to any authoritie, must knowe that Gods setting  
 of them in that state, is not to giue them the bridle to vex  
 others, and to trample them vnder their feet: but it beho-  
 ueth them to refraine themselves alwayes in lowlinesse  
 and mildnesse. Marke that for one point. For the autho-  
 rities which is amongst men, ought not to haue such pre-  
 heminence, that he which serueth, and is of low degree,  
 should therefore be despised. True it is that a man should  
 be maister of his owne house, and there is no soueraintie  
 so noble as that. And therefore a man woulde looke too  
 haue himself onely heard and obeyed in his owne house.  
 Neuerthelessse, we see that a maister hath no such power  
 ouer his men and maydes: but that hee ought too heere  
 the patiently whe any wrong is done them. Then if a ma-  
 ought to vse such gentlenesse towards his vnderlings in  
 his own house: what ought such to do which haue autho-  
 rities of iustice? For they haue no such power as masters  
 haue ouer their seruants. They haue an honorable autho-  
 rities & preheminence: but that is not to lord it ouer men,  
 so as others should be in bondage to them. Nay rather let  
 not kings and princes flatter themselves, neither let them  
 beare themselves in hand that the world is made for the,  
 but rather that they are made for the multitude. Hath not  
 God stablished principalities and kingdoms for the com-  
 mon welfare? It was not to aduance two or three only a-  
 boue the rest: no, but it was to the ende there shoulde be  
 some order and state of government among men. And  
 therefore kings and princes ought to beware, that they  
 liue in suche wise ouer their Subiectes, as they misuse  
 them not, nor execute any tyrannie ouer them. For they  
 shall be much lesse excusable, than are the maysters that  
 deale cruelly with their seruants. And much lesse liber-  
 tie haue they which are called to the state of iustice, and  
 set as Gods officers to yeeld euerie man his right. If such  
 forget themselves, or bee caryed away with pryde, God  
 must needs punish them more roughly than the may-  
 sters that haue done any outrage or wrong to their bre-  
 thren that serued them. Furthermore, is it so that suche  
 as haue any authoritie ouer others must not exalt them-  
 selves? What shall they doo then which are of equall  
 state? Howe ought euerie one of vs to liue with his  
 neighbour? If a man exalt himselfe, whereas he ought  
 to acknowledge himselfe equall and fellowe like, so as  
 hee playeth the Bull: I pray you muste not such pryde  
 bee ramed? And when a man that hath nothing in him  
 but headie rashnesse, woulde take vpon him such autho-  
 rities ouer his neighbours, as hee will not vouchsafe too  
 looke vpon them but askew, and beare himself in hand,  
 that all the worlde ought too quake at his looke: shoulde

not God set his harde to suche braueries? So then let  
 vs marke well this streyne. For it serueth not onely too  
 teach mildnesse and gentlenesse vnto maysters, but also  
 and of much more dutie to all men in generall. And ther-  
 fore as we see that god will haue all inferiors to suffer and  
 indure such as haue authoritie ouer them: It behoueth  
 euerie of vs to looke to his owne state and calling, and  
 to learne to frame oure selues vnto such mildnesse, as  
 neither the maister do oppresse the seruant, nor the ser-  
 uant striue agaynst his maister, but euerie man so dis-  
 charge his owne ductie, as God may be serued aboue all.  
 Thus ye see what we haue to marke in this streyne. And  
 for too conuict vs the more, if perchance wee were so  
 farre out of our wittes, that euerie of vs woulde take  
 vpon him more than belongeth vnto him: let vs marke  
 that when we fall to bee so proude, and become so cruel  
 towards those that are vnder vs, wee shall not onely bee  
 condemned by the mouth of God, and his Prophetes,  
 but also the verie heathen men muste bee our iudges at  
 the last day. I sayde euen nowe, that by the lawes of  
 man, a maister in those dayes had power of life and death  
 ouer his seruantes. And what sayde the heathen men  
 thereof? It becommerh vs too vse our seruants as hyre-  
 lings, that is to say, as folke that we haue taken for wa-  
 ges, and not as though they were our vnderlings. These  
 are their owne wordes. If the vnbeleeuers that were at  
 that time had such a regarde of humanitie, as it seemed  
 to them that euerie man ought to bridle himselfe: euen  
 although he had free libertie giuen to do what he list  
 with his seruants: I pray you what excuse is there for vs,  
 which are inlightned by Gods woorde: if wee haue not  
 suche a consideration at the least? So then let vs marke,  
 that if God aduance vs to anie authoritie, it is to trie  
 our modestie. And if hee giue vs men seruantes and  
 mayde seruantes, to bee vnder vs: it is to the ende too  
 inure vs with the humanitie and vpright dealing whiche  
 is spoken of heere: and to the ende wee shoulde shewe,  
 that if God haue shewed vs anie speciall fauour: wee  
 ought to thinke our selues beholden to him for it, and  
 by meanes thereof bee prouoked to vse it soberly. And  
 seeing that hee whiche hath all power ouer vs, doth ne-  
 uerthelessse spare vs: It behoueth vs to followe him wil-  
 lingly as his children, and to resemble him in gentlenesse  
 towards others.

Furthermore, when a man will vnder the colour of  
 his authoritie, vaunte himselfe cruelly agaynst others:  
 let vs assure our selues that that power of his is vterly  
 peruerse. Yea (I saye) it is a signe of an ouer malicious  
 nature, when a man aduanceth himselfe after that sort,  
 by reason of his credite. Contrarywise, it is certaine  
 that suche as are of a milde and louing nature, will al-  
 wayes spare their inferiours. And the more authoritie  
 that God giuerh them: the more are they restreyned,  
 yea euen of their owne accorde. For heere is no spea-  
 king of the constraynt that commeth by other men, like  
 those which play the Lyamboundes, and vse all kinde  
 of flatterie, while they are able to doo nothing, and af-  
 terwardes overpasse their boundes when they bee ad-  
 uanced, shewing themselves to haue no mildnesse in  
 them, but to bee of a slavillie nature whiche is counted  
 a villeynous and detestable thing. And this ought to in-  
 duce vs the more too the mildnesse whiche the holie  
 Ghost commaundeth vs in this streyne. But the cheefe  
 thing is, the well bearing away of the two reasons that  
 we haue touched heerebefore: that is to witte, that wee  
 haue one maker of whom all of vs do come, and that we  
 are all of one like nature.

Thus ye see what we haue to consider to beat downe



all pride and crueltie in vs when wee bee tempted therevnto.

Then if a man haue a householde, and God hath giuen him menseruants and maydservants, and he is tempted to vse vnmeasurable rigour agaynst them: let him seeke the remedie that is shewed vs here. As howe? If I handle my seruants cruelly, so as I plucke the bread out of their mouthes, and they dare not eat one morsell, for feare least I shoulde grudge at it: or if I holde them too hard to their labour, and (to be short) if I shew my selfe vnmerciful and churlishe towards them: agaynst whom doo I set my selfe? True it is that they bee mine: but therewithall, hath not God created and fashioned them? Haue not both they, and wee, one common mayster in heauen? And that is the reason which Saint Paule alledgeth, when he exhorteth maysters to beare with seruants. My freendes (sayth hee) although ye haue superioritie ouer them, yet haue you also a mayster in heauen. And suche as are exalted: ceasse not therefore to be subiectes. For God is aboue them. Therefore let them beare in minde, that they must render account to him that gaue them their seruants. Must they not needes bee restrayned when they haue this consideration with them? For haue wee it of oure selues? By what right come we to the superioritie which euerie of vs hath in his owne behalfe? Is it not a pawne that God hath put intoo our handes to keepe? Then ought wee not to be well aduised, that we may vse it according to his will? The heathen men themselves when they (intended to frame kings and princes too conformitie) had skill ynough too say: true it is that kings make themselves feared and redoubted, but yet can they not escape the hande of the heauenly Iudge: there is a God aboue them. If this be verified of princes which are in highest superioritie: what shall become of those whiche are in meane authoritie? As of maysters and mistresses? And furthermore, as (I sayde) let vs consider that wee haue all of vs but one maker. And if we can consider that we are all discended of one God: we must needes conclude that whiche is true: namely, that wee cannot oppresse our neighbours, but God must bee offended. Therefore let no man exalt himselfe in vanitie: for (as Salomon sayeth) hee that mocketh the blinde or the poore, dispyseth his maker.

*Pro. 14. d. 31*  
*17. a. 5.*

Nowe there is a poore man, and I despise him, or I put him to some shame: true it is that the wrong is first offered to a mortall man, but yet dooth God steppe in betwixt vs, and taketh the iniurie as done to himselfe. Thus ye see what Iob, (or rather the holy Ghost) ment to be token in this story, i.e. when he sayeth that he which created the mayster, created the seruant also. So then when we be touched with any vaine presumption, to set more by our selues than by other men, and too couet such superioritie as euerie man shoulde stoupe before vs, and cast himselfe at our feete, and wee our selues haue our full scope: let vs come to this consideration: saying, yea although I be a mayster, God hath made my seruant, and hath fashioned him as well as mee. VVhen wee thinke after that sort, it will quaille our ouerweening, so as our hautineffe shall be repressed. And herewithall also

let vs haue the seconde regarde that is spoken heere: namely, that we bee of one selfesame nature. For it is true that God hath also shaped the brute beastes, trees, and all other things: but hee hath not shaped men after the fashion of brute beastes: For hee hath giuen men vnderstanding, and printed his Image in them. On the other part, I cannot looke vppon another, but I must needes see my selfe as in a looking glasse.

Then seeing that God hath knit such a knot betwixt vs: I pray you dooth not he that goeth about to breake it, cutte off himselfe from mankinde? Dooth not hee deserue to be cast vp among Dogges: seing he acknowledgeth not the nature, which God hath put intoo vs all? Yes, but what for that? There are verie fewe that thinke on these things. For contrarywise, yee shall see that if a man bee exalted but one finger heigh: hee beareth himselfe in hande that hee is no more of the state of all other men. And therefore so muche the more neede haue wee too marke well this doctrine. For if in those dayes whé there was not yet such a light as there is now: Iob vnderstoode, that seeing God is the maker of vs all, and hath set vs all in one ranke: the same ought to correct the pryde of men, and to pull downe all their highe lookes and highe stomackes: I praye you what excuse shall wee haue at this day, when God sheweth himselfe to bee our father? Hee not onely sayeth that hee is the Creator of all men, as well of the poore as of the riche, and of the seruantes as well as of the maysters, but also he nameth himselfe their father: and therefore it beho- *Mala. 1. b. 6.*  
*2. b. 19.*  
ueth vs to haue a brotherhoode amongest vs, vnlesse we will renounce the name of our God, and cutte our selues off from his house, in steade of beeing of his householde. VVee see howe Iesus Christ the Lorde of glorie abaced himselfe so lowe, as too become the seruant of seruants. Also we haue one common heritage wherevnto we bee called as Saint Paule sayeth. Then seeing it is so: let vs learne to humble our selues, and therewithall too knowe that pride and crueltie do shutte vs out of the gate of Paradise. VVherefore let vs bee gentle and curteous towards those ouer whome wee haue superioritie, seeing our Lorde auoucheth them to bee his children: and that wee may bee garhered altogether in suche sort, as God may be glorified of all of vs, both great and small, and wee followe such order, as euerye of vs may discharge his dutie according to his calling, and all of vs yeeld honour too the great Lorde and mayster whiche is the common iudge of vs all. *Phil. 2. a. 7.*  
*Ro. 8. d. 17.*  
*Epb. 4. a. 4.*

And so let vs fal down before the face of our good god with acknowledgement of our sinnes, praying him to receyue vs to mercie, and therewithall to plucke vs back in such wise to himselfe, as we may desire nothing but to submit our selues wholly vnto him, and that notwithstanding any authoritie which he giueth as well to one of vs as to another ouer men, yet we may consider that there is one mutuall bond among vs, and one of vs is subiect to another, to the ende to discharge our selues of our dutie, and to walke after such a sort in brotherly vnitie, as we may all of vs with one common accorde and (as it were with one mouth) clayme him to bee our father. And so let vs all say, Almighty God our heauenly father, &c.

### *The. Cxiiij. Sermon, which is the fourth vpon the. xxxj. Chapter.*

16. If I haue disappoynted the poore of his desyre, or if I haue weryed the eyes of the VVy-  
dovve.  
17. If I haue caten my morsels alone, and that the fatherlesse hath not had his part thereof.

18. (For



18. (For from my youth he hath bene brought vp vwith me as if I were his father, and she had bene vwith me from the wombe of my mother )  
 19. If I haue seene a man perish for vwant of a coate, or the poore for vwant of a garment.  
 20. If hys loynes haue not blisshed mee, if he haue not bene vwarmed vwith the fleece of my lambes.  
 21. If I haue lift vp my hande agaynst the fatherlesse, seeing my helpe at the gate.  
 22. Let mine arme fall from my shoulder, and let mine arme be broken from the bones.  
 23. For I haue feared the punishment of God, and could not beare his burthen.



Ere Iob sheweth what manner of louingnesse he had to succour the poore and needie. He had protested here tofore, that he had not done any man wrong: but here he passeth yet further, namely that pitying the necessitie of suche as came to him

for succour, hee releued them of his owne goodes and substance, yea euen without making them to linger for it. VVherein he sheweth himselfe to haue had a willing forwardnesse, that is to say, that hee was no sooner requested, but he employed himself, and delayed not from day to day, as those do that loue to be lugged by the eare. And this is the cause why he sayth, *If I haue disappointed the poore of his desire*: that is to say, if I succoured not the poore when I sawe him want and needie: or *if I haue wearyed the eye of the widow*. For if we wayte for any thing with a longing, our eye is alwayes vpon it, and when we looke ouer earnestly vpon any thing, oure eyes faynte and dazle. VVee see then howe Iobs meening is, that hee hung not downe his groyne in his bosome (as they say) when poore folkes came to desire his helpe, but succoured them out of hand. Also he addeth that he *sawe not men sterus for colde which wanted rayment, but rather delt so with them as their loynes and sides blisshed him*: that is to say, they felt the fauour whiche hee shewed them, *They were warmed with the fleece of my lambes*: to be short, hee sayeth, *that he had not eaten his morselles alone, nor deuoured by himselfe the goodes that God had giuen him, but had giuen the widowes and fatherlesse part with him, whom (sayth he) I haue brought vp with me as their father*. VVherein he doth vs to wit, that hee had bene a father too the fatherlesse. *From my mothers wombe (sayeth hee) I haue had the widowe with mee, I haue taken vnto mee the poore that needed succour, and I haue neuer fayled them. And if it be not so, let my shoulders fall out of the socket*: that is to say, let me bee dismembred, and let mee fall in peeces like a rotten carren. *Let mine arme (sayeth hee) bee thrust out of ioynt, and let the bones of it be broken*: Let the worlde see Gods great and horrible curse vpon mee and my bodie, (sayeth hee) if I haue done wrong too those that were feeble, and not able to reuenge themselues: like as if I haue lifted vp my hande agaynst the fatherlesse, and although I were able to do them wrong, for any helpe they shoulde haue at mans hande, and that iustice might vpholde mee in my wrong: yet notwithstanding, if I haue attempted any suche thing, let mee bee torne in peeces, and rot alieue. And that it is so, *I was alwayes afraid of Gods scourge, for I was not able to beare his burthen*. Herein he declareth as he hath done heretofore, that it was not the respect of men, or the shame of the worlde, or any other consideration that lifted him from doing euill: but that forasmuch as he saw that God was his iudge, therefore hee walked vprightly. And although he might haue gone unpunished to the worldward, without feare of being pursued by way of iustice or otherwise, and might haue taken libertie too do harme to the meaner sort, by reason of his credite: yet notwithstanding hee alwayes

had a consideration too saye: verely, my God I knowe that thy wrath woulde bee terrible vntoo mee. and howe shoulde I be able to indure it? To be short, Iob sheweth heere, that his absteyning from sinne, was not for feare of punishment, (for he sawe none before his eyes) but for conscience sake, which compelled him to obey God, and to feare hys iudgement to come. This is the effect of that which is conteyned heere. And first of all we haue heere one lesson to shewe that wee bee Gods children: which is, that wee must bee pitifull to helpe our neighbors at their need. Almes deedes therefore are commended to vs here. It hath bene tolde you often heretofore, that this worde *Almes* importeth as much as mercy. Now we see that among other tytes, God chalengeeth this vnto himselfe, that hee is gentle and mercifull. Then can we not bee his children, neither will hee acknowledge vs for such, except wee labour too followe his example in this behalfe: namely, too bee moued to pitie when wee see any poore folke in aduersitie, and to go about to provide for them, euerie of vs according to his abilitie. True it is, that we may giue all our substance, and yet our doing shall not bee counted a vertue. For before the hand bee opened to giue, it behoueth the hart too bee touched with compasfion: But if we haue pitie of those which are in aduersitie: it behoueth vs also to succour them to our power. For (as S. James sayth) if I say to a poore man, my frend God helpe thee: therby I shew that I haue no loue in me. If I say, it is great pitie of this man, and yet in the meane while labour not too succour him whome I ought to relieue: it is a mockerie, and I am but an hypocrite. That is to say, I see there how God sheweth mee a pitifull face, and it is as much as if God gaue mee occasion too imploy my seife: and thereby I see that hee calleth mee: and yet in the meane while I make no countenance of it at all. If there were but one deoppe of kinde in mee, woulde I not indeuer to helpe such a necessitie for my part?

So then we haue to beare in minde in this text, that the holy ghost exhorteth vs to almes deedes, and that the same consisteth in twoo poyntes: that is to say, in beeing pitifull towards our neighbours, when wee see them in aduersitie, and also when wee haue such a pitifull affection as wee seeke the meanes too succour them, and euerie man streyneth himselfe too his power. True it is, that wee cannot steade all the necessities that we see, and therefore a Christian man may well mourne in his heart, without putting his hande to his purse. For it is impossible (euen for them that bee best minded) to helpe at all tymes. And therefore this pitifulnesse shall suffice them, and God accepteth it for an almes deed, as if the poore were nourished and fed by them: And when they haue thys compasfion vpon a poore man, it is as great a sacrifice vntoo God, as if hee had giuen and delt dole oute of a full purse. Neuerthelesse, it behoueth vs alwayes too looke that wee deale according too our habilitie. knowing that our Lorde hath made vs Stewardes of hys goodes which hee hath put into our handes, not too the ende that euerie of vs shoulde deuoure them by

himfelfe alone : but that we ſhould communicate them  
 too ſuch as haue neede of them. True it is alſo that no  
 man can ſet any certaine ſtint in this caſe : and ſurely  
 when Saint Paule ſpeaketh of it : hee ſayeth that God  
 conſtreyneth vs not as it were of neceſſitie, but wyll  
 haue vs do it of free deuotion. By the way, let vs beare  
 well in mind, that if the poore do paſſe before vs, and we  
 ſee their neede, and keepe oure purſes ſhette, ſo as we  
 vouchſafe not to ſuccour them : It is a ſure ſigne that we  
 bee as wilde beaſtes, and that there is not one mite of  
 pitie in vs : and that wee our ſelues ſhall one day feele  
 the lyke vnmercifulneſſe, if God ſende vs anye af-  
 flictions : and that although wee bee miſerable, yet ſhall  
 no man bee moued at it, but men ſhall looke vpon vs  
 with diſdaine, ſo as we ſhall bee ſhaken off, and left vt-  
 terly deſtitute. For it is the meature and wages which  
 God is woonte to giue vnto all ſuche as are hardharted  
 towards their neighbours : according as it is ſayde, that  
 hee which is mercileſſe, ſhall haue iudgement withoute  
 mercie. Yea and beſides that, men ſhall bee cruell to-  
 wardes vs, according to our deſertes : wee muſt alſo in  
 the ende appeare before God, who will handle vs wyth  
 all rigour, bycauſe we haue not followed the goodneſſe  
 which is in him, and which he woulde haue to bee oure  
 rule and example. So much the more then behoueth it  
 vs too bee mindefull of this doctrine which is ſhewed vs  
 heere : namely that God thinketh it not ynough that we  
 ſhould not only abſteyne from euil doing, and from hur-  
 ting our neighbours, and from taking away other mens  
 goodes, and ſubſtance. True it is, that it is alreadie a  
 kinde of vertue when we can iuſtly proteſt that we haue  
 cleane handes, and are not giuen too the euerie, deceyte,  
 and extortion. But yet for all that, let vs not thinke  
 wee are cleare quitte. For if God haue giuen vs where-  
 with to helpe ſuch as haue neede : if wee doo it not, wee  
 bee blamewoorthie. And why ? For wee haue taken  
 away Gods goodes, and put them too another uſe  
 than hee ment. If a ſeruant bee put in truſt too receiue  
 his mayſters goodes, and his maytter hath appoynted  
 him too giue thus muche to ſuch a one, and to pay ſuche  
 an other a ſumme of money that hee oweth : or if hee  
 haue ſet him an ordinarie after what ſort hee will haue  
 his goodes ſpent : if the ſeruant play the niggarde, ſo as  
 one man commeth crying after him, pay mee : and yet  
 hee will not part wyth a penie, and another commeth,  
 ſaying, your mayſter willeth you too giue mee ſuche a  
 thing, and yet hee will not let any thing go, and the houſe-  
 holde cryeth oute vpon him for breade, and hee letteth  
 them ſterue for hunger, which labour in his maſters ſer-  
 uice : I pray you is it tollerable that the ſeruant ſhall an-  
 ſwere, beholde ſir, I haue not touched one mite of your  
 goodes, beholde ſir, I haue reſerued vnto you all that  
 euer I had ? For the mayſter maye ſay too his ſhame : I  
 haue not put my goodes intoo thy hande too that ende,  
 For thou haſt done me ſhame, in that thou haſt not be-  
 ſtowed my goodes where I appoynted thee, and nowe  
 muſt I beare the ſlaunder of thy niggardſhip in pinching  
 that which was none of thine. Nowe when the mayſter  
 ſhall commen with ſuche a ſeruant : ſhall hee not con-  
 demne him for wicked ? Likewiſe God giueth vs hys  
 goodes, to the intent wee ſhoulde relieue oure brothers  
 with them. Nowe if on the contrary part wee bee ſo  
 ſtrayght laced as there goeth no penie out of our purſes,  
 nor one morſell of breade from our table : what ſhall be-  
 come of vs ? Is it not a defrauding of them, whom God  
 hath ordeyned to haue part of our ſubſtance, and a rob-  
 bing of God in the thing that hee hath put intoo oure  
 handes ? Then as I ſayde afore, let vs learne to be more

mercifull. And although no man can taſke vs, too ſay,  
 thou ſhalt giue thus much : yet neuertheleſſe, let euerie  
 man ſtreyne himſelfe, and conſider his owne abilitie,  
 knowing well that when wee haue done all that wee can  
 doo : yet are wee not diſcharged. Thus then ye ſee,  
 that the particular law which euerie man ought to haue :  
 is, that his charitie ought too ſtretch it ſelfe farre and  
 wyde, euen ſo farre, as wee may ſtill confeſſe our ſelues  
 not too bee ſufficiently diſcharged towards the poore.  
 And if wee do all that is poſſible ( although we come  
 not too full perfection, ) ſo it bee not with niggard-  
 lynneſſe or grudging, but of a free heart too ſuccour ſuch  
 as haue neede : let vs assure our ſelues that our Lorde  
 accepteth our almeſſe, as a ſacrifice of ſweete ſauour : yea  
 euen though there be ſome faultineſſe in it, and that we  
 do not the tenth part of that which we are bounde to do.  
 Herewithall it behoueth vs to marke the circumſtance  
 which is ſet downe heere, that wee cauſe not ſuche too  
 linger as haue neede, ( for when we uſe ſuch delay, it is a  
 token that wee haue not a free hart to do our neighbors  
 good ) and that wee put them not off to another tyme,  
 except it bee vpon good conſideration. For it may well  
 bee, that a man maye bee pitifull, and yet notwithstanding  
 inquire of the neceſſitie of the partie : but that is  
 not the lingring whiche Iob meeneth, when hee ſayeth,  
 that hee diſappoynted not the poore man of his deſire.  
 For heere hee intendeth to expreſſe the lothneſſe that is  
 in niggardes : namely that when a man deſireth any re-  
 liefe of them, and woulde faine drawe a penie oute of  
 their purſes, it is too their ſeeming, as if a man woulde  
 plucke the guttes oute of theyr bellies : And therefore  
 they woulde alwayes faine haue ſome releafe. They are  
 lyke vnto an yll paymayſter : when men come too de-  
 maunde their dette, he knoweth well that hee muſt paye  
 it, yea and that hee is well able to do it : But it doth him  
 good too bragge with the money in his purſe a daye or  
 twaine. Or elſe they are like a man that is led too hang-  
 ing : hee delayeth as long as hee can, and when hee com-  
 meth to the mounting vp of the Ladder, hee falleth too  
 preaching at euerie ſteppe : Euen ſo play theſe holdfaſtes  
 when a man commeth to demaunde his dette : it maketh  
 them alwayes to ſhrinke backe : and much more if a man  
 come too aſke them almes. But if wee were charitable,  
 ſurely wee ſhoulde not haue that lothneſſe in vs : wee  
 ſhoulde not ſeeke ſuch reſpites : the poore ſhoulde not  
 linger afore vs in ſuche wiſe, as wee ſhoulde haue oure  
 eares beaten euer after with their cries : But we woulde  
 indeuer to helpe them preſently as much as lay in vs. Ye  
 ſee then what wee haue too remember in this ſtreyne :  
 namely, that if wee will do almes that is acceptable vnto  
 God, wee muſt not tarie till we bee imporrunately called  
 and cried vpon. But when we ſee there is neede, we muſt  
 hie vs to take order preſently : like as when wee our ſel-  
 ues indure any aduerſitie, it ſeemeth to vs that men ſhall  
 neuer come time enough to ſuccour vs. And why then  
 deale not we likewiſe with others ? VVee neede to take  
 none other meature, but that. For it is a true naturall  
 rule, to do vnto others as we woulde bee done vnto. But  
 we are haſtie to deſire ſuccour, and piteouſly ſlow to giue  
 it. Ye ſee then what the cauſe is, why wee ought the  
 better to mark this ſaying, that Iob made not the widow  
 to linger, nor diſappoynted the poore of his deſire. And  
 nowe he addeth, that he had not eaten his morſels alone,  
 but had giuen the fatherleſſe, and the widowe part with  
 him. VVhy ſo ? For ( ſayth he ) I haue brought vp the  
 widowe with me from my mothers wombe, and I haue  
 nourished the fatherleſſe as a father. Heere wee ſee a  
 wonderfull example of bountifullneſſe and liberalitie.

For heere is no dooing of some little almes deede for a weeke, three, or foure: but Iob declareth heere: that hee had becne a father to the fatherlesse, and a defender too the wydowes, not onely in helping them, but also in finding them with his goodes and substance. VVhen wee heare this, I pray you ought we not too bee greatly alhamed? VVee can hardly and scarcely finde in our hearts too succour one among an hundred: so as if wee misse a whole score of tymes, yet we thinke our selues well discharged with some lighte almes to some one man: not that we prouide for him as were requisite, but by giuing him some little peece of coyne as we passe by them, as if wee woulde say, go and shift for thy selfe some otherwhere. Is it not a great shame for vs that Iob should be giuen vs here for a myrrour, and that in his persone our Lorde should shewe vs our duetie, and yet notwithstanding, we do nothing? But yet that which is conteyned heere, ought too serue to oure learning and instruction. And contrariwise, it serueth to condemne vs, inso much that there shall neede none other recorde before God, to reprove vs of our beastly crueltie, at leastwise if we folowe not that which is shewed vs heere of Iob. True it is, that although we haue not this perfection, yet will not God sayle to accept vs as I haue sayde. Inso much that although our almes deedes bee not such as they ought too bee: yet will God take them in good woorth, so we haue the sayde compasfion towards suche as are in distresse, that we indeuer to do them good, and that our doing of it be with a cheerefull minde. But in the meane while, if we cannot matche Iob to the full, shall wee not therefore followe him? Shall we not at leastwise labour aloofe, to fashon our selues after his example? Shall we not go towards the same marke? VVell then, we be not able to bring vp the fatherlesse, yea and though we haue wherewith, yet our infirmitie holdeth vs backe from employing our selues to the vttermost. But yet at the least wee ought to haue some compasfion: let vs doo somewhat, though we do not all. And againe, although we cannot attaine to the marke that Iob came vnto: at leastwise let vs trauell towards it, seeing that God calleth vs. But is it not a greate shame that wee doo nothing at all? or else if we remoue but one legge, we grinde our teeth at it, as these loyterers do, who when they set forwarde one foote, do thinke that they drawe a whole mountaine after them. And againe, if they lift vp one arme, they frowne at it, and grinde their teeth: and in stead of putting forwarde, pull backwarde. VVhen we go to worke after that fashon, is it not a token that there is no willingnesse in vs? Therefore if we cannot come to such perfection as Iob declareth himselfe to haue had, which thing he declareth not in way of bragging, but to the intent that we should be the more moued: let vs at leastwise follow his example. For God knowing that we become neuer the better for single reaching, setteth vs forth lookingglaffes, to the ende we shoulde haue the lesse excuse. If a man aske, how then, must we giue to all men without difference? The answere heretoo is, that the holy ghost intendeth not too take awaye discretion from almes giuing, so as men shoulde not looke to the well bestowing of it: for if we should go to it without discretion: euery man should beas it were drawne drie, and in the ende the poore should be left succourlesse: for the boldest would beare all away. And what maner of men are the boldest? Such as are least to be pitied: For they will counterfeyte themselves to bee poore, onely to rake all to themselves: Their onely seeking is too haue double and treble, and they care not though other men suffer hunger and thirst. Therefore it is good that men shoulde vse discretion, and

looke narrowly too whome they giue: specially considering the lewdnesse that is now a dayes in the worlde: For there are so many hypocrites, as it is pitie too see. Hardly shall a man finde one amongst a hundred, that is woorthie to be succoured. For although they bee poore in deede: yet notwithstanding, men are loth to do them good, bicause as soone as they get any thing, by and by they fal to gluttonie & drunkennesse, and so God maketh them to walk it all away. To be shorr, we be come to the full measure of all iniquitie: inso much as we ought too vse great discretion, and narrowe search when wee giue. But in the meane while let vs beware that we seeke not couert for our niggardynesse vnder the shadowe of this discretion. For God misliketh not that men shoulde haue regarde to whom they giue, to the ende their benefite may be well bestowed. No, but it behoueth vs first to be fully resolved after this maner in our selues. As for me I minde not to spare according to the measure that I haue: I will doo good according to my abilitie: I desire no more but to finde where I may succour. VVhen a man is so resolved, let him inquire whether his almes maye be well bestowed on this man or that man: for he maye freely do it. But if a man say to himselfe, I were best to be well aduised where I giue, and alwayes take occasion of excuse: to say, I finde no pouertie there, so as hee is glad to haue some occasion to stay him from giuing: It appeareth manifestly, that such a man seeketh nothing, but too exempt himselfe from releeuing those that haue neede of his helpe. Then if wee intende to inquire, it behoueth a good will to go before: that is too say, that our seeking be but to do good: and then let vs boldly inquire. For we may well do it, so we be first and formest well minded, and seeke not couert for our niggardinesse. Thus yee see to what poynt we must come. Yet notwithstanding, our searching also must not be too narrowly. For it is impossibill that we should not be deceiued in well doing: and although we do our best to trie things, yet notwithstanding wee must needes bee overseene in giuing some almes to suche as are vnwoorthie. And that is the cause why Saint Paule exhorteth vs to do good without ceasing. For wee shall haue many lettes to hinder vs. First we shall see some malicious persons that will misreport vs, and therevpon will followe vnthankfulnesse, which dealing is able to thrust vs out of the way. But yet must we alwayes be of good courage, and holde on still, whatsoeuer come of it. To bee shorr, according to that which I haue sayde alreadye, we cannot set downe particular rules for all thynge, but the generall rule which God giueth vs, ought to suffice vs: which is, that wee must haue a kinde harte, inclined too pitie and compasfion, and a desire to benefite and succour such as haue neede of our helpe, and we must not make them to linger in wayting vpon vs: but rather haue a plaine meaning heart, to the ende our hande may be open, whensoever need requireth. Thus yee see in effect what we haue too beare away heere. And further let vs marke well, howe Iob addeth immediately, *that he had not seene him perishe which wanted clothes: nor suffered him: too sterue for colde, that had no rayment to couer him: but their sides and loynes (sayth he) hath blessed mee, and bene warmed with the feeses of my sheepe.* Here Iob sheweth that he had laboured all kinde of wayes to do almes deedes, not onely in giuing meate and drinke to such as were a hungred, and athirst, but also in clothing the naked. And truly if wee intende to be mercifull, it behoueth vs to succour the necessities of our neighbours, in such sort, as we see them: for it is not inough too succour them in part. True it is that all men cannot doo as Iob did: for wee haue not so

Gal. 6. b. 9.  
2. Thef. 3. d.  
13.

many thousandes of cattell as hee had, who might haue bin accounted amongst the great Princes of these dayes in respect of his reuenue: according as we see he had not onely yokes or hundreds of Oxen, but whole droues, yea as many as could be kept in fiue or fixe Villages, or rather in a whole Countrey, which was much more. For we haue seene well ynough, that his substance was onely Cattell, as the Cattell of a whole Countrey. Euerie man therfore cannot attaine to that. But howsoeuer the world go, let vs consider our own abilitie: for according 10 therunto it behoueth vs to indeuer to do good, like as we know it is said that the widow which gaue but two mites, was more praised & commended of Christ, than such as had cast in great summes of money. The reason is, bicause she had giuen hir whole substance, whereas the others had giuen but a small portion in respect of their riches. So then let euery one of vs consider his owne state: and whē we see our neighbors want either meate, or drink, or clothes, at leastwise if we be not able to succor thē otherwise, let vs pray god to haue pitie vpon them, & to help them: 20 but therewithal, in any wise let there be no fault in vs, that they were not ayded and succored. Ye see then what wee haue to beare in mind, in that after Job had spoken of his meat, and that he had delt part of it to the hungry: he addeth also, that he had clothed such as should haue sterued for colde, if it had not bin for his helpe. Yea and he sayth, *that his loynes blessed him.* VVherein hee declareth that they had occasion to cun him thanke for that he had releued them after that sort. And therewithal he sheweth vs, that he looked not for his rewarde at mens handes, nor 30 sought to be discharged to Godward for doing good, but was glad of the good that he had done, bicause he knewe it was acceptable to God. And this is a lesson which wee ought to beare well in minde. For although men bee vnthankfull towardes vs, and such as wee haue done good vnto, do grudge agaynst vs, and render vs euill for good: yet notwithstanding we haue not lost any thing by doing them good. And why? For (spite of their teeth) their bellies will blisse vs before God, if we haue fed them: and if we haue succored them any otherwise, the very thing it 40 selfe will answer for vs. True it is, that sometime they will be so malicious, as to say: yea may it is to much purpose. And wherefore am I beholding to him? According as we see nowadayes that the poorest are proudest, and such as a man hath induced to do good vnto, will fonest speake euill of him. This we shall see, but let vs not therefore be wery. But if we cannot away with such vnthankfulness, let vs marke the saying that is set downe heere: which is that the thing which we haue done shall blisse vs before God. Is there any man that playeth the verlet, 50 and grudgeth and murmureth when another man hath helped him? Very well: yet doth he carie his sides still: and if a man haue clothed him, his bodie must needs blisse him before God. True it is that he hath no such intent with him: but howsoeuer he fare, God loketh vpon the body that was clothed: and that blissednesse shall come in account before him. If a man haue bin fed (as I saide,) his belly must needs speake: and although his mouth bee churlish, so as it turne good into euill, & nothing cometh out of it but payson: yet notwithstanding our Lord will 60 accept the blissednesse of the almes deed that the mā shall haue don. Thus ye see, that to the end we may be prouoked to succor such as haue need of vs, we haue to marke that we must not respect whether they be able to recompence vs, or to counteruail the good that shall be don thē, or whether they be such as will be thankfull: but put the case they be cleane contrary, yet shall we not haue lost our labor, bicause God accepteth the sacrifice that is don. Ye

see then what is imported in this saying, *that the fydes or loynes of a man that is nipped with colde, do blisse such as haue clothed him.* And on the contrary part let vs marke, that although the poore aske not vengeance against vs, nor complain of vs: yet notwithstanding their sides will curse vs in suffering smart, when we shet our eyes and haue no pitie of them, but say, I am at mine ease, and I care not how othermen fare. Now if we haue bene so cruell harted: it is certaine that when wee vouchsafe not to succour the poore and needie that sterue for want of reliefe, God will make their sides and loynes to speake, and although the parties themselues open not their mouthes to cōplain of our vnmercifulnesse: yet notwithstanding the anguish that they suffer, crieth and complayneth before God, & vengeance ensueth according to the complaint: and it shall come so too passe, although men speake not a woorde, as I haue said afore. Now after that Job hath spoken so: he addeth, *that he lifted not vp his bande against the fatherlesse, no sthough he saw his helpe at the gate:* that is to say, although he could haue done it without punishment of men. For in those times men fate in iustice at the gates of townes, as places of most resort. Job then saith, truly I could haue made one mā quake, and another to run away, & I could haue bin as thunder amongst them, and no man shoulde haue opened his lips against me. Why so? For a man of credit shall bee borne with, and folke shall not dare complain of him: and if they do, the Iudges shall not dare to redresse it. Then although I had my full sway, and that iustice would haue suffered all that I had attempted: yet notwithstanding I abused not my credite, neither did I trample poore folke vnder my feete. If there were a fatherlesse child, I sought not to profit my selfe by him. For we know that fatherlesse children are oftentimes put to the spoyle. Job then sheweth, that he was of such an vpright minde, that when he could haue taken away other mens goodes, he neuer went about it, nor neuer ment to make his owne aduantage of other mens cost: no not though he had libertie to do it on mans behalfe. Howbeit, he addeth a reason why. *For (sayth he) Gods punishing and casting downe of men made me afrayde.* As if he shoulde say, I did not respect whether men would speake euill of me or no: but onely I hid mine eyes fast vpon god who is my heauenly iudge. And here we see, first of all that there hath bin great corruption in all times, and that such men as haue bene ordeined to yeeld euery man his right, haue not discharged their dutie therein. Then is it no new thing, if Iudges do nowadayes reach out their hand to the wicked sort, bolting and bearing thcm in their wickednesse. For it hath always bene an ordinarie custome. And therefore such as are in state of iustice, ought to looke the better to themselues for the discharge of their dutie before God. But what? This corruption hath reigned a long time, and at this day it hath full scope more than euer it had. If a man say: it maketh no matter, seeing the mischeef hath bin of so great antiquitie: truely it is not to be excused for al that. Also there was nor such knowledge of God at that time, neither were men so wel acquainted with the doctrine as they bee nowadayes. VVherefore if they that do nowe sit in the seate of iustice, and haue the mace in their hande: do suffer extortions, or see a poore man troden vnder foote, and make no account of it: or winke at men in authoritie, when they take more vpon them than becōmeth thē: what excuse is there for them, seeing their eares are dayly beaten with admonitions and warnings, and they are told their dutie both toward god, and toward the people that is cōmitted to them? VVherefore let vs marke vpon this doctrine, that if there were then such corruption ordinarily in the worde, that the Iudges



Iudges supported the wicked: it behoueth vs to cōfort e-  
 uery mā himself, whē we see the like cōfufion at this day.  
 And it must not greue vs ouermuch, though we can get  
 neither right nor reason against such as do vs wrong, nor  
 be able to bring our matters about. Then standeth it vs  
 on hande to be armed with pacience: For we see it hath  
 beene Gods will to exercise his seruantes after that  
 sort at all tymes. He could well haue stablished iustice  
 in the time of Iob: but it was his will that many poore  
 folkes should smart. VVhereas we be in the like case at  
 this day, he intendeth by that meanes too teach vs what  
 it is to suffer. Marke that for one poynt. Yet neuer-  
 thelesse it behoueth those that are in the seate of iustice,  
 too looke well too themselues. For inasmuch as men  
 are inclined to that vice, they shall soone be thrust from  
 their duty if they take not good heed, according as we see  
 by to many exāples. There is also a second lesson, which  
 it behoueth vs to remember: whiche is, that wee respect  
 not what is lawfull for vs too the worldwarde, but settle  
 our sight vpon God after the example of Iob, so as hys  
 feare may withhold vs from hurting or wronging any  
 of our neighbours: and this lesson is very needfull. For I  
 pray you what is it that men regard nowadays but how  
 they may scape the reproof of men? It is enough if a man  
 can bring his matters to passe: and in the meane season,  
 what is the order of iustice? Euē such as it was in the time  
 of Iob. There was ayd at the gate for such as did extortio,  
 for such as deuoured the widowes, and for such as trou-  
 bled poore folkes. Alas, nowadays we be come to the  
 same extremitie, and muche worse: insomuch that if a  
 poore man be troden downe, he shall haue no redresse at  
 all. And why? For they that take away other mens goods,  
 that beguile, beate and trouble poore folkes, and that  
 ouerhoote themselues into all wickednesse, are lawlesse  
 persons and growne to such a boldnesse, as they thinke  
 there is not any law to restreine them. Againe, the Ma-  
 gistrates on their side, are fearefuller than women, there  
 is no stoutnesse of Gods spirite in them: or else they be  
 contented too dissemble and too pleasure men, yea and  
 more and halfe to agree with the wicked. And although  
 they knowe that things go amisse: yet notwithstanding  
 they haue no zeale to repress them. The other are yet  
 worse: for they seeke nothing, but that all shoulde be  
 oute of square, and that the worlde shoulde come too  
 such extremitie of euill, as there shoulde be no feare of  
 God nor honestie, nor any thing else but confusion. Lo  
 at what poynt we bee. Now then the most part of men,  
 thinke of nothing but howe they may scape when they  
 haue done amisse. Looke vpon a Royster that lyeth in  
 wayte for other mens goods: I warrant you if there be  
 any meanes to trappe them, hee espieth it. Yea but hee  
 must come to account. Tush, what for that? If I may but  
 bribe such a man (sayth he) the matter is by and by dispat-  
 ched. If I can carie him a present of such a thing, I winne  
 his hart: and he shall win me two or three mo: and againe  
 if I do such a thing, I shall be sure of the fourth: and if I  
 may make vp halfe a dosen on my side, my matter is out  
 of criē. See how they that haue the sworde of iustice in  
 their hand are set to sale like brothels, so as they haue no  
 more shame nor regard of their honour, nor of any thing  
 else. For nowadays the shiftes that they will pretend,  
 shall be so villaynous, as there shall be no colour of hone-  
 stie in them. VVe see it, and so euery man taketh leaue  
 to rob, to poll, to oppresse, and to commit all maner of ex-  
 tortion. And why? For if the matter be brought before  
 a iustice, all is marred. And therefore it is a sentence well  
 worthie to be noted, when Iob protesteth that notwith-  
 standing his credit & authority, & that men stood in such  
 awe of him, that euen the iudges themselues durst not to  
 haue delt with him: although there had bin no cōplaints  
 made of him, yet for all that he absteyned of his own ac-  
 corde frō doing euil, & concluded not with himself that  
 he might therefore do a thing bicause me permitted it: but  
 had always this saying for a bridle, that is to wit, *that gods  
 punishments made him afrayde*. Therefore let vs learne too  
 walke in soundnesse, & in a good cōscience: and when we  
 intend to do any thing, let vs examin whether god permit  
 it or no: and if we see that it displeaseth God, so as he hath  
 forbidden and disallowed it: let vs let it alone: & although  
 men sooth vs, yea and giue vs libertie to do what we list,  
 yet let vs kepe our selues from doing it. And why? For it  
 behoueth vs to come before the heavenly iudge. And  
 what shall it auaille vs then to haue escaped the handes of  
 men: For it shall be but a doubling of the vengeance. And  
 why? Bicause we shew well by our deedes, that we feare  
 men more than God. And do you not see how wee offer  
 him too heynous iniury in preferring mortal creatures &  
 wretched carions before his Maiestie? I shall be afrayde  
 of men, and in the meane while mocke God, and hys  
 Maiestie shall bee nothing with mee. Againe when wee  
 haue corrupted iustice either by hatred or by fauour, or  
 by some other crooked meanes, so as we haue wron the  
 Iudges: see ye not yet a second outrage which we offer vn-  
 to god. Is it not a defiling of that which he hath halowed?  
 But iustice is a holy thing: and we vniallow it when we  
 turne those vnto euill which are set in that seate, and  
 whome God hath appoynded of purpose, that the autho-  
 ritie of his name shoulde shine in them. If we (I say) doo  
 go about too thrust them aside: is it not a poynt of highe  
 treason to God? And for that cause I sayde that we doo  
 but double Gods wrath vpon vs, by shifting oure selues  
 from mens handes after that sort. Yee see then that wee  
 muste fasten oure eyes vpon God, and looke vnto hys  
 iudgement, to the intent we may of our own free accord  
 refraine from doing euill when wee may do it, although  
 the same be permitted vs on mens behalfe. And there-  
 withall also let vs marke, that this our fearing of Gods  
 punishment, must not be onely when we feele it, but be-  
 fore it come at vs. For it is too late for a man to feele that  
 God is his iudge, when he is striken with his hande: and  
 therefore let vs be afrayde when God threatneth vs, and  
 before the strokes light vpon our heads. Ye see then how  
 euery man may retrayn from euill doing, if by the eye of  
 fayth they foresee the punishments a farre off, which are  
 prepared for all euill doers, and for such as trouble their  
 neighbours. And God sheweth vs great fauour when he  
 warneth vs aforehande, to the end we might preuent his  
 vengeance. Thus ye see what we haue to beare in mind.  
 And the conclusion which Iob addeth is this: *bow shall I  
 beare bis burthen?* It is too shewe vs that thing whiche  
 is spoken too vs by the Apostle: namely, that it is a right  
 dreadfull thing to fall into the handes of the liuing God. *Heb. 10. f. 31*  
 VVe are afrayde of mens punishments which touch but  
 the bodie: and what is done for the fire of Gods wrath  
 which consumeth all things, and yet neuer goeth out,  
 but burneth in such wise as we must be forced to conti-  
 nue in it, yea and to indure it without end? VVhy regard  
 we not that? So then let vs not bee moued with this pu-  
 nishment of Gods, and let vs only looke to kepe our selues  
 frō euil doing for shame or punishment of the world:  
 but let vs consider well in our mindes and in our vnder-  
 standing, and let vs assure our selues that when men shall  
 haue determined to execute the cruellst tormentes vpon  
 vs, that can be deuised: yet notwithstanding all of it is  
 nothing in comparifon of Gods heaue vengeance.  
 Though a man bee layde vpon the wheele, or nipped  
 with



with pinsons, or burned aliue, notwithstanding that these be verie greuous torments: yet do they passe away, and continue not for euer: and againe they do, but grieue the bodie. But beholde, the wrath of God which consumeth all things, as a flaming fire that burneth without end, and a worme that gnaweth and biteth the hart within. VVhen the scripture vseth such similitudes, it is not to expresse what is in it to the full: but onely to giue vs some little inckling of it. Therefore let vs marke well, that the vengeance of God which is prepared for the wicked, is an intollerable burthen: and let the same prouoke vs to walke in feare and pacience, assuring our selues that if men vse crueltie and violence against vs: there is a iudge in heauen to reuenge it: wherefore let the same restreyn vs from euill doing, though wee may safely do it for any worldly respect. And let vs take heede that our conscience bee pure, & that the knowledge of god be our very rule to guide vs: & let vs alwayes loke vpward to behold him that hath set vs in this worlde, declaring vnto vs that

Deu. 32. d. 22  
Esa. 51. c. 8.  
& 66. g. 24

we must one day come to an account: before his iudgement seate.

Now let vs faldowne before the face of our good god, with acknowledgement of our sinnes, praying him too make vs fele them in such wise, as we may craue forgiveness, and be so sorie for them, as we may indeuer our selues wholly to amend them, and to profit from day to day in his obedience, vntil we be fully reformed. And that we pitying such as are in necessitie, may indeuer to succour them, and be like minded vnto them: praying our good God to haue pitie vpon them, and to succour vs also: and that although we bee vnworthie of it: yet notwithstanding, seeing he hath already made vs to feele his goodness and mercie, we may not doubt but he will bestowe more and more vpon vs, and increase his grace from day to day in vs, if wee flee too him for helpe with true humilitie, according as he calleth & allureth vs daily vnto him by his worde. That it may please him too graunt this grace, not onely to vs, but also, &c.

### The Cxx. Sermon, which is the fift vpon the xxxj. Chapter.

This Sermon is yet still vpon the. 21. 22. and. 23. verses, and then vpon the text which is added beere.

24. If I haue set my hart vpon golde, or if I haue sayd to the vvedge of golde, thou art my hope.
25. If I reioyced of being rich, or bicause my hande had founde abundance.
26. If I haue looked vp to the shining Sunne, or to the Moone vvalking in hir brightnesse.
27. That my hart hath bene deceyued in secret, and my hand hath come to my mouth.
28. That vvere damnable vvickednesse, and I had denyed the God aboute.



Esterday we saue the protestation that Iob made concerning his vp-right walking, not for feare of men: but bicause hee had hys eye alwayes vpon God: knowing that he is the iudge of all men, and that it behoueth vs too come before him to make our account. Hee sayde expressly, that hee trusted not in his owne credite, nor had any such foolish imagination with him, as too make himselfe feared, as riche men doo which haue wherewith, so as the greater fort are alwayes puffed vp with pride, and we see that the poorer fort and such as cannot reuenge themselues, are troden vnder foote and turmoyled, and men doo them wrong, iniurie, and shame. Iob then sayeth that hee had absteyned from all iniurie: towards men, and not gone about to do them any euill. And why? Bicause he knewe he could not escape the hand of God. VVherevpon we haue to shewe, that if euill be bolstered heere bilowe: It behoueth vs to vse pacience, seeing it hath alwayes been Gods will to exercise his seruantes after that sort: that is to wit, that they shoulde suffer many outrages, and not bee mainteyned in their good right, and that iustice should be blinded, or rather turned vpside downe. Let vs mark then, that we must not thinke we haue gayned any thing, by scaping the hands of men: for we do but kindle the fyre of Gods wrath vpon vs, by cause that hee that hath defaced iustice, is guiltie of treason agaynst God. And moreouer men abuse themselues, when they thinke a thing to bee lawfull because it shall not be punished at mennes handes, and therevpon take more boldnesse, wherewith God is the more greuously offended. Therefore his curse muste needs increase and kindle more and more vpon vs. Nowe after that Iob hath protested that hee had not abused the fatherlesse, nor done anie outrage to the weak: hee addeth, *That hee had not put*

*his trust in golde, nor sayde vnto his riches, I rest my selfe in you, nor reioyced when his goodes increased.* VVe haue alwayes to beare in minde what hath bene shewed heere tofore: that is to witte, that Iob toucheth not some one vertue alone, but comprehendeth generally the whole rule of good life which God hath giuen vs. And in very deede it is not ynough for vs to haue performed a peece of the lawe (if at leatwise we were able to do it: ) But it behoueth vs to indeuer to rule & franne our life through out according too all things which God commaundeth. In like maner then as Iob hath protested that he had not shewed himselfe cruell towards the fatherlesse and pore: so nowe he sayth, that he was not puffed vp with pryde and presumption in himselfe, nor did set the more store by himselfe, bicause he was rich. Surely this was a singular vertue. For we see commonly, that if a man haue som little thing to brag of, men shal scarce beare his foolish ouerueining. VVe need not to be kings nor princes to puff our selues vp, or to vaunt our selues, for as sone as a man hath but a little goods, by & by he is vpon his tiptoes, and spreadeth out his wings. And his vaingloriousnesse is not only in men, but also in women. And surely we see that as sone as womē haue wherewith, they flow in pompe & exceede their degrees. And againe a man doth so change his countenance, as he vouchsafeth not to loke vpon his neighbors but at one side, & he wil not scarce open his mouth: or if he do, it shalbe so scornfully and proudly, as men wil be afraid to speak any more to him. Thus ye see the pride that appeareth euery where. But what would come of it, if they had great heapes of golde and siluer, or if they had all things at will as Iob had, when he sheweth that his riches were multiplied? Is it not a hard thing then that a man should alwayes be so milde and lowly when he hath his coffers full of gold and siluer, as he should set nothing by them? VVe see therefore that God wrought marueylously in Iob, when hee suffered him not too bee blinded

blinded with vaine presumption for all he was so riche, but caused him to possesse his riches in such wise, as hee was alwayes readie to leaue them, and did not set his hart vpon them.

Nowe looke what Iob protesteth of himselfe, the same is commaunded to vs all, according as we see it is sayd in the Psalme, If ryches increase, set not your hearts thereon: that is to say, make them not Idolles too put your trust in them: neyther bee you puffed vp with haughtinesse. And in this respect doth Saint Paule also say, that Couetousnesse is Idolatrie. For it is vnpossible that a man should be couetous to gather muche, and not therewithall bee possessed with this pride, that he would be had in estimation in respect of his goodes. Nowe when this pride reigneth in mē: vndoubtedly there is a double Idolatrie. The one is that he beareth himselfe in hande, that God would saye him if hee had not wherewith to helpe himselfe: and againe, if hee bee riche, he dispyseth God, and thinketh himselfe to be so well fenced, as he needeth no other thing. To be short, it is a very drunkennesse. For like as when a man is drunken, he maketh himselfe to be-  
 leue wonders: so when a man is rich, he presumeth vpon his riches, and remembreth no more that he is a mortall man, but forgetteth himselfe in such wise, as he sticketh not to aduance himselfe against God. And so let vs marke that Iob protesteth not here any thing of himselfe, which God commaundeth not to all the faithfull: which is, that they shoulde not set their mindes vpon riches: though they flowe vnto them. Secondly, let vs marke, that it is a rare vertue among men, and therefore that wee haue  
 the more neede to imploy our whole indeuer therevnto, seeing wee cannot restrayne oure selues without greate difficultie, and withoute bringing of oure selues vtterly vnder foote. Therefore let vs indeuer to holde our selues at suche a stay, as ryches may not carie vs away, nor blinde vs so farre, as too make vs sette our hearte and minde vpon them.

And further, let vs marke that it is an intollerable vice, for a man to trust in his goodes. And why? For is it not an exceeding heynous offence for a man to robbe God of his due honour, and too giue it to a deade and senselesse creature? But dooth not hee make a God of his ryches (as I sayde afore) which presumeth so much vpon them? Ye see then that God is bereft of his honour, and golde and siluer which are but deade creatures haue it: And is not that a monstrous thing? VVherefore let vs learne, that we cannot presume of our selues vnder the colour of the goodes whiche God giueth vs: but wee must become rancke traytors too God, and foule Idolaters as S. Paule termeth the couetous folke. And that is it which Iob also ment to expresse in saying, *If I haue set my heart vpon golde: or if I haue sayde too the wedge of golde, thou art my trust.* Here Iob bringeth in a talke betwene himselfe and his money. Verely a man will not talke vnto his ryches when hee openeth his chest and coffer: hee will not enter communication with them, as though he had some bodie to talke with him: but in this maner of speeche, Iob doth verie well set forth the follie and ouerweening of riche men in trusting too their ryches. And why? They haue there as it were a secret cōference and conspiracie with their golde and siluer. True it is that they speake not, but yet without speaking they cease not to haue the thing which Iob sheweth here. VVherefore as often as wee bee tempted to put our trust in creatures and earthly things: let vs call too minde that it is a robbing of God of his honour, and a purloyning of it from him, to giue it to a thing of nothing: and therefore let vs abhorre such dealing. Therewithall also let vs re-

member the condemnation that Iob layeth here vpon vs: and let vs compare oure selues with him. Yea what a shame is it that a man should aduance himselfe, and giue vpon his fethers, and thinke himselfe to be a ioue fellowe, bicause hee is worth I wote not what? Beholde, Iob possessed great treasures, and had gathered golde and siluer in heapes: and yet notwithstanding he alwayes hild himselfe in such lowlinesse, as if he had beene a poore man. VVhat a shame then is it for vs to bee lifted vp wyth a little, seeing that Iob was not blinded with all the great abundance that God had giuen him? Marke that for one poynt. And furthermore let vs marke, that it is a great tryall of a man, when he is rich, and yet notwithstanding becommeth not proud, but continueth alwayes milde, and without presuming of himselfe, walketh as if he were no better than another man. Ye see here a good tryall.

And therefore let vs not thinke we haue atteyned any great vertue, if we be not cometo that poynt. For there is not a man to be found in this Citie of Geneua, no nor in this whole Countrey, that is lyke vnto Iob. And truly if a man shoulde gather all the rycheest men together, they were (as you woulde say) nothing at all in comparison of that which Iob possessed. They that boast themselues nowadayes of their ryches, are as if they shoulde thinke themselues to bee great men, bicause they be but mounted vpon a blade of an Onyon, if a man shoulde compare their wealth with Iobs. But when our Lorde doth so holde men at so lowe an ebbe: let them assure themselues that it is for their profite, and that if they were in greater wealth, they woulde burst: and it woulde bee a cause of their decay, and they woulde mounthe so hie, as they shoulde breake their necke. So then let vs marke, that oure Lorde procureth oure benefite and welfare, when hee suffereth vs not to mounthe so hie. For wee coulde not weelde our good fortune (as they terme it:) we see that although we haue no occasion too aduance our selues, and that oure state bee as simple as may bee: yet notwithstanding wee are alwayes desirous to growe great, yea euen as it were in despite of God and nature. And what a thing were it then if wee had all things at will?

Lo heere the thing which ought to make vs too beare our estate with the better pacience, euen though it bee neuer so base and small. Yea and let them that are of the poorest sort vnderstande, that God intendeth to humble them, and subdue them, to the ende they shoulde not bee gyuen vnto pryde, as by all likelyhoode they woulde bee, if hee did not brydle them, and holde them short by suche tryall. Howsoeuer the worlde go with vs, let it content vs, that our Lorde knoweth what is meete for vs, and hath it in his hande, so as hee cannot bee letted too giue it vs, when hee knoweth it too bee good and expedient for vs. And thus yee see what wee haue to marke in effecte concerning that is sayde heere, *that Iob did not putte his truste in Golde, nor vaunted himselfe though hee sawe hee was riche.* But yet is that well worthie too bee noted which he addeth: that is too wit, *that hee reioyced not when his hande coulde beape vp muche, nor when goodes came to him from al places: nor reioyced at al in that behalfe.*

It shoulde seeme at the first blishe that Iob spake more by himselfe, than is possible to bee founde in a mortall man. For it can not bee that a manne shoulde not bee gladd when hee hath the goodes: It is impossible that hee shoulde bee as a blocke of woodde. VVhat doothe Iob meene then, by saying that hee reioyced not? Let vs marke for an aunswere, that hee speaketh

Eph. 6.2.11

Eph. 5.5.

Eph. 5.5.

Deut. 12.4.7  
 speaketh not heere of all maner of gladnesse. For it is a naturall thing for a man to be sadde when he is poore, and too bee glad when hee is riche, and this gladnesse is not euill of it selfe. For it is written thou shalt eate and drinke, and bee merie before the Lorde thy God. Therefore if oure Lorde giue vs goods, so as wee haue wherewith to cherishe our selues, it is too the ende we shoulde bee merrie. And as I haue tolde you alreadie, so little doth this mirth or gladnesse displease God, or is too bee condemned in it selfe: as it is rather a token of the fayth and feare whiche wee haue towards him, for somuch as wee learne thereby too prayse his goodnesse, and to yeeld him thanks for the benefites which he dealeth vnto vs. But Iob speaketh here of a blinde reioycing, such as is among worldlings, which are caried away with their goods: so that they forget God, and remember no more their owne frailtie: but are exalted in themselues. This then is a frantike ioy, an inordinate ioy, a ioy that turneth vs away from God, and maketh vs so drunken, as we know not any more what we be. And this is it that Job ment heere. To be short, he doth vs to vnderstande, that he hilde his minde so bridled, that when riches came to him, he did indeed receyue them at Gods hande, and was glad of them, yeelding God thanks for increasing them after that sort: but yet notwithstanding he did not therewithall repose his felicitie in his riches. And this is the principall poynt that we haue to note. For wherin do men abuse themselues, but in that they rest vpon these transitorie things, whereas they ought too bee led further? VVhen there is any speaking of the welfare and felicitie of men: It behoueth vs all too tende vnto God, and to assure oure selues that if we bee separated from him, wee bee vnhappy, and that all the goodes, pleasures, and honours whiche wee can possesse, are as many condemnations vpon vs. Thus ye see how it would behoue vs to seeke God, when there riseth any question concerning oure welfare and happinesse. And on the contrarie part wee see howe men busie their heades about corruptible things, insomuche as they make their God of them, one of his golde and siluer, another of his honour and credite, and a thirde of his pleasures. VVhen a man desyret to bee riche, beholde the marke that hee shooteth at. He setteth before him, that to bee riche is a happie case: and in the meane while hee letteth God alone, and giueth him quite ouer. The man that seeketh to bee exalted to dignitie and credite, is so rauished with it, that he careth not to be separated from God: for that is all one to him.

A whoremonger, or he that is giuen to any other wicked lust, beleueth that all goeth well with him, and hee is glad of it so as hee may inioy his desyre. VVe see that whereas men ought to tend and trauel to Godward, they rest themselues vpon corruptible things. And so let vs marke heere that Iob reioyced not in his riches, but in the goodnesse of God that made him riche. But yet coulde not this bee sufficiently vnderstoode, if it were not declared more familiarly. Not that the wordes are ouerdarke of themselues, but bicause wee woulde alwayes vse some hypocrisie with God, as though wee were wilie ynoughe too beguile him. Men then hope euer too scape by theyr startingholes, when they do but halfe knowe themselues: and therefore if a man say at one woorde, that wee muste not reioyce in riches, but in God that giueth them: the veryest niggardes and the veryest pinchpeanyes in the worlde will alledge this excuse, and make protestation with full mouth. Oh, I? I reioyce not in my riches: but for somuch as God hath giuen mee them: I glorie onely in him that gi-

deth and gouerneth mee. Lo howe men beeing full of hypocrisie, seeke also some fayre colours too vernishe their filthe withall: and therefore I sayde, that it was needfull too expounde better this sentence, *of reioycing in God and not in riches*. VVhat then dooth that import? That hauing an eye too God, who hath giuen vs the goodes that wee possesse, wee shoulde vnderstande that therein hee meeneth too shewe himselfe a fathertowards vs: and that seeing hee is our father, it is a good reason also that wee shoulde bee children on our fydestowards him. But Gods children wee cannot bee but wee muste vse brotherly loue towards men, bearing in minde that the goodes which wee haue, are layde as a pledge in oure hande by God for the releuing of our neighbours that haue neede.

And further let vs vnderstande, that God will not haue vs tyed too these earthly things. If wee regarde God, wee will immediately haue an eye too the endlesse life that hee hath prepared for vs in heauen: and then shall wee not bee wedded too these corruptible things, neyther shall wee make riches too bee as dyrt and myre too wallowe oure selues in. Suche as gyue their heartes ouer vnto riches, are as it were in a quamyre, as men saye heere. For like as these, after they haue plucked oute one legge, sinke deeper in wyth the other, so as they cannot get oute: So those that putte theyr trust in this worlde, are so farre vnable too rayse vp themselues to Godwarde, that they stagger, stumble, and reele: and too bee short, cannot get out of the gulfe wherein they bee plunged. On the contrarye, beholde heere howe our Lorde offereth himselfe to vs, and calleth vs to the heauenly life, as if he shoulde say, hie you apace too mee, marche yee ouer the worlde, and be not wedded to it.

Therefore if we followe this encouragement whiche God giueth vs. It is certaine that we shall haue none other desire but to go forwarde to the heauenly lyfe, and wee shall not bee hilde backe by the goods of the world. Heerewithall also let vs marke, that it is no reioycing in God, except we be contented with him alone, according as it is sayde in the sixtenth Psalme, *The Lorde is mine heritage, my portion, and my longing*. Nowe then if wee haue this contentation, it is certaine that wee will not passe for all worldly goodes whensoever it shall please God to bring vs therevntoo, sobeit that wee possesse him alone, who can neuer bee taken away from vs. VVe heare also howe it is sayde vnto Abraham, *I am thine exceeding great reward*. By that saying, God intendeth to driue vs vnto him, and to holde our hearts and mindes fast settled in him without raunging heere and there. So then wee see nowe what it is too reioyce in God, and not in riches. For (as I haue declared alreadie) if a man reioyce in God, it behoueth him too shewe as well in wealth, as in pouertie, that his heart is not wedded to worldly goodes: in wealth, by not beeing letted to follow the way that God setteth afore him, and too discharge himselfe of his dutie towards his neighbours: and in pouertie, by beeing pacient when it shall please God to bereeue him of all the goodes that hee had, so as hee commeth too this conclusion, yet am I not separated from my God, it is not ynoughe for mee that I am in his fauour, and therefore nowe it behoueth me to bee quiet, for he is the thing in whome I ought to take all my rest. This is the effect of that which Iob ment, and of that whiche hee intendeth too teache vs by hys example, when hee sayeth, that hee reioyced not in his riches. It is also too bee noted that this reioycing caryeth a thankesgiuing with it. That is too saye, when wee haue

haue wherewith to reioyce in God, it behoueth vs also to glorifie him: acknowledging that wee haue not anie thing but of his meere goodnesse. Furthermore, pryde also is condemned in this saying. For whereas we be forbidden to reioyce in riches: it is to the end we should not vaunt our selues in them, too thinke our selues better than other men. And this is it that Sainct Paule sayeth to Timothee: warnethe riche men of this world that they be not proude and hie minded, but that they trust in the lyuing God. There Sainct Paule sheweth that which wee haue touched already: namely that it is a rare vertue and not verie rife to bee founde, that a riche man should be lowly and haue no pryde in him to prayse himselfe aboute others. And yet for all that it is not possible for vs to reioyce in God, but this pryde muste bee thrust vnder foote, and our hartes bee wholly ouermaystered. Forasmuche then, as men cannot attayne therevntoo without great hardnesse and greate streyning of themselves aboute all theyr power: Sainct Paule sheweth the conuenient remedie, which is to trust in the liuing God. For if we wist what it is to trust in God: it is certaine that ryches should not carie vs away. Then muste it needes followe, that suche as are wedded too their riches, know not what it is to trust in God, neyther passe at all for him or his grace, according also as I haue sayde already, howe it is not for naught that Sainct Paule in another place termeth couetousnesse, Idolatrie. After that Iob had protested so, hee addeth: *If I haue looked vp too the Sunne when he shyned, or to the Moone walking in hir light, or if I haue layde my hande vpon my mouth: for surely that were a beynous thing, it were a renouncing of God aboue.* Some haue expounded this sentence, as though Iob should protest that hee had not worshipped the Sunne, and the Moone, bycause that in olde tyme the same was a verie common superstition, specially in the East Countreyes, and Iob was of those partes, as wee haue seene heerebefore: and so it should seeme that Iob ment to declare here, that hee had not done as moste men did among whome hee liued, that is too saye, hee had not woondered and gazed at the Sunne and the Moone, nor attributed any godly Maiestie vnto them, nor made Idolles of them. And surely GOD telleth hys people expressly by Moyse, that they muste not bee so blinde as to worshippe the Sunne and the Moone. For what is the Sunne? True it is that hee hath a woonderfull light in him, and that wee see there some markes of Gods glorie. In like case is it with the Moone. And that also is the cause why it is sayde, that they preach vntoo vs, and that God speaketh vntoo vs, as it were by their mouth, to the ende wee should be allured too come vntoo him. But therewithall God sayeth vntoo them: if you worshippinge the Sunne and Moone, you are vnthankful. For too what ende haue I created and fashioned them? It is to the ende yee should knowe mee, even mee that am the Creator of them. If yee do the contrarie, your vnthankfulnesse will be doubled. For what is the Sunne? your seruant. What is the Moone? your handmayd. VVherfore doth the Sunne shine, but to giue you light, and to make the earth frutefull, according as God giueth him that vse?

Sothen, seeing that the creatures (howe noble soeuer they be) are subiect vnto vs, and God hath ordeyned them to do vs seruice: Is it not a soule vnthankfulnesse for vs to make Idolles of them? This exposition is verie true: but yet it agreeth not too the present place. For heere Iob ment to vse another similitude, of purpose to go forwarde with the matter that wee haue trea-

ted of already: namely that hee had no presumption or pryde in him. For wee see howe the proude sort do cast vp theyr nozes intoo the winde (as they saye) and take not themselves to bee of the common rate of men, but make I wote not what a stately countenance, as though they would separate themselves from this mortall life. And their pryde extendeth not onely too their neighbours, but they also looke so loftie euerie where, that they preace before God with suche a statelynesse, as the Sunne and Moone (though they be farre aboute vs) are notwithstanding not highe ynough for them, but they ouerlooke them, saying: where are wee nowe? VVhich of vs is the greater? VVhich of vs is the higher? Iob then ment to expresse mennes foolishneesse in aduancing and setting out themselves out of measure, and (to bee short) in that they vouchesafe not too holde themselves in the common traine, but would be greater than God graunteth them to bee.

Thus ye see what it is to looke vp to the Sunne when he shineth, and vnto the Moone when shee walketh in hir brightnesse. And yet neuertheless, we see that our Lorde giueth vs there a token of our feeblenesse. For we cannot looke vpon the Sunne, but our eyes are dimmed out of hande. True it is that God would haue vs to reioyce in the light of the Sunne, and hee maketh him to walke in the Skie to do vs seruice. VVe see howe hee iourneyed to giue vs light: and besides that, we knowe also that the Sunne giueth liuelinesse to our bodies, and wee see that the earth is made frutefull by his warmth. For from thence do wee drawe our substance and nourishment: but yet therewithall oure Lorde putteth vs in minde of oure frailtie, to meeken vs in that wee cannot looke vp, but our eyes shall be dimmed. Those then which looke vp after that sort vntoo the shining Sunne, and to the Moone in hir light, would faine shew themselves valiaunt fellows, as it were in spite of nature, and that there is more in them than in all the worlde beside. But Iob protesteth that he was none suche, and therewithall he addeth also, *that his heart was not beguiled in secreete, so as his hande should be layde to his mouth.* VVhen hee sayeth that hee was not beguiled in secreete by hys heart: It serueth to expresse the better, that hee had not onely bene curteous and lowly towards men, but also had bene continually as a little one before God, notwithstanding that men prayed him: and that though euerie man did him reuerence, so as hee was dreaded of the whole worlde: yet for all that, hee gloried not in anie of all those things, infomuch that if an Anatomie had bene made of his heart, and that all that euer was within it had bene sounded and gaged too the bottome: a man should not haue found any haughtinesse. This is the saying which hee vseth: and afterwarde he sayeth, *that hee kissed not his hande, or that his hande came not too his mouth to be kissed.* Some expound this saying, that he comended not his vertues to make them meritorious, or to settle the trust of His welfare vpon the goodnesse and holinesse of his life. This doctrine is good, and that exposition is of it selfe notable: For it was vttered by a man that liued in a verie corrupt time. For Sainct Gregorie (as men call him) who liued in a time of ignorance and corruption, and was afterwarde Bishoppe of Rome, declareth that it is a beastly wickednesse, yea and an vnter renouncing of God, for a man too trust in his owne desertes. And yet nowe adayes it is the cheefe article that is in controuersie betwixte vs and the Papistes. For wee say, that our saluation is grounded vpon the free goodnesse of God, and vpon the death and passion of our Lorde Iesus Christ, and that we be saued by faith onely

1. Tim. 6. d.  
17.

Ephe. 5. b. 5.

Deu. 4. c. 19

Psal. 19.

only: and contrarywise the Pope will haue euerie man to be his owne sauour. But yet here is one that was Pope of Rome, which neuerthelesse can skil to say, that it is a renouncing of god, & an outrageous wickednesse for me to kisse their handes, that is to say, to trust to theyr owne works to make them meritorious vertues. This doctrine then is good and profitable: but yet notwithstanding this text must be taken more simplie, than too concerne Jobs vertues. True it is that they are comprehended in it: how becit as wee haue seene afore, hee speaketh generally of all the occasions that men take too trust in creatures and themselfes. Therefore he sayth, *if my mouth haue kissed my hande*, that is too say, if I haue leaned to mine owne credite or to any thing else, or if I haue beene so beastly as to make Idolles of my goodes, and to honour them: (for this woorde *kisse* betokeneth to do homage, or honour.) Then if my mouth haue kissed my hande: that is to say, if I had that vaine selfe trust that I did any homage or honour to my selfe: If I haue done so (sayth he) let God curse mee. For out of doubt, *that were a renouncing of the liuing God, or the Soueraine God*. Heere wee haue too marke, that the sayde highmindednesse is an intollerable thing before God. And this manner of speeche of *looking vp to the Sunne* whiche Job vseth, is to be marked well.

True it is that naturally our countenance looketh vpwarde, and that God woulde there should bee a difference betweene vs and the brute beastes in that behalfe. For he hath giuen the beastes as it were hanging lookes: bycause they looke but downwarde too the grounde: but man hath his countenance lifte vpwarde, bycause hee looketh for a better and excellenter state in heauen: And in verie deede it is to the intent wee should alwayes looke vp aloft, to seeke God and his heauenly kingdom: but in the meane while this is no let, that wee should not humble our selues. And this also is the cause why Dauid protesteth, that hee medled not with great matters, nor with wonderfull things that were to high for him. This maner of speaking is partly like vnto the similitude that Job vseth. Dauid sayeth, *Lord thou knowest I haue not walked in great things*. Howe so? Is it not lawfull for men to deale with great matters? The state of iustice is honourable, and the carying about of Gods worde is a great thing also: and to bee short, there is not that man which findeth not some let in his vocation. If a man instruct others, or if he take vpon him but too teach children in a schole: eyther of them both are creatures fashioned after the Image of God, and he ought too refourme them: And is not that a great matter? If a man haue a whole Countrey too guide, is it not an excellent matter? Yes, but Dauid speaketh of the puffing vp of the heart when wee woulde aduance our selues. For wee knowe that he had to deale with matters of great waight: and therefore hee addeth, nor in wonderfull things that are about me: that is to say, I had no desire to deale with the things that passed my capacitie. And Job sayth here, I looked not vp to the Sunne: that is to say, I did not cast vp my noze, nor play the royster too aduance my selfe agaynst God, of all the time that I was in reputation of the worlde. Heereby then wee see (as I touched afore) that this foolish lust of men to make themselfes esteemed is an intollerable thing before God. What is to be done then? It behoueth vs to come too the remedie, which is lowlinesse. Seeing that God forbiddeth vs to lift vp our countenances on high, let vs cast them downe with our owne good will: For we haue sufficient cause so to do. If wee looked well vpon our selues, we woulde continually practize this prouerbe, namely, that hee that

knoweth himselfe best, will set least store by himselfe. But forasmuch as we are loth to knowe our selues, and what our state is: It is no wonder though we be so caried away with this foolish pryde, as we coulde finde in oure heartes too stie about the Clowdes. Wherefore let vs marke, that it standeth vs in hande to examine well oure owne wantes, to the ende we may be restrayned too all modestie, and be able to protest that we haue not cast vp our heades, but that we haue alwayes looked downward in acknowledging that we haue not whereof too make anie boast. Marke that for one poynt. Secondly, when it is sayde, *that Jobs heart was not led away in couet*. Let vs beare in minde, that humilitie or lowlinesse consisteth not onely in the outward apparence towardes men: for we shall see many which are meeke and gentle to all outwardlihood, and yet in the meane while ceasse not to foster a foolish selfe weening in their heartes, and too haue an estimation of themselfes. VVee see howe all these hypocrites are outwardly framed vnto lowlinesse: when notwithstanding they are inwardly so proude, as they are readie too burst with poyson agaynst God. And what a thing is that? They bee humble outwardely amongst men, and seeme as simple as sheepe: and in the meane while, they play the Bulles in iustling agaynst God. As for example, all suche as glorie in their owne vertues, and thinke to earne Paradise (as all the religious rabbie doo in the Popedome) do certainly lift vp themselfes agaynst God, insomuche as they make account of theyr owne merites: and that is much worse than to pretende a statelynesse towardes men. If there be a man that is puffed vp with vaine pride, that setteth out hymselfe in a brauerie, and that thinketh the ground beareth him not: Euerie man will mocke at him: It is a stinking folly, and cannot bee borne withall. Now if such a presumption sette it selfe agaynst God, although it be hidden inwardely, I pray you, is it not muche more villeynous?

Then let vs marke well, that it is not inough for vs to beare a sweete and amiable countenance, and too pretende a milde behauiour towardes men: but wee muste looke that our heart be not led away in secrete, and that we haue no pride hidden within. For although it appere not to men: yet shall it not fayle to be condemned of God. And therewithall let vs marke, that if couert pride bee too bee condemned: then shall they not scape whiche spreade oute theyr winges, and vaunte themselfes openly. And let vs vnderstande, that our Lorde setterh them heere as it were vpon a Scaffold, to the ende we shoulde knowe the vice wherevnto wee are all inclined, and whiche reigneth in vs till God correct it. Furthermore, as touching the kissing of his handes: I haue tolde you alreadie, that that manner of speech importeth a doing of homage, or honor: and it is not without cause that the holy Ghost hath vsed such speech: for there is not any thing wherein men do more falsely beguile themselfes, than in taking vpon them the honour that belongeth vnto God: and that is a plaine spyting of him (as Sainct Paule declareth). Therefore it is to bee concluded, that vntill such time as men do vtterly distruste themselfes and mislike their owne vertues, they shall neuer be throughly humbled as they ought to be, neither shall they honour God as becommeth them, and as hee deserueth.

Nowe let vs fall downe before the face of oure good God with acknowledgement of our faultes, praying him to make vs feele them better than wee haue heretofore done: & that seeing we be so miserable, we may throughly consider our owne wantes, and learne too shake off all pride:



pryde: and that forasmuch as our Lord sheweth vs so often that all our welfare, felicitie and glory consist in him, wee may learne to seeke them there, and so to mortifie all our fleshly lustes, as Iesus Christ may reygne there peaceably, as vnto whom all souerayne dominion is giuen, to the intent that all knees should bow before him: and that in asmuch as it behoueth vs to passe thorough this world: and the things that may holde vs backe there, are all conuenient for the necessities of our lyfe, he suffer vs not to be still intangled in them, but that wee may trauallye to-

warde the heauenly kingdome, and so vse the creatures which he hath ordayned to our vse, as wee may not make them Idolles, and that wee may nother thorough misgouernment nor thorough any other outrage be wedded to this worlde, but so passe thorough it, as wee may alwayes still go forward to be gathered vp into the euerlasting rest which is purchased for vs by our Lord Iesus Christe. That it may please him to graunt this grace, not onely to vs, but also to all people and nacions of the earth, bringing backe all &c.

*The.cxxvj. Sermon, which is the sixth vpon the.xxxj. Chapter.*

*This Sermon is yet still vpon the 26.27.28. verses, and then vpon the text which is added here.*

29. If I reioyced at the aduersitie of mine enemy: or vvere glad vwhen euill befell him:  
 30. Or if I haue suffered my mouth to speake euill of him, or to vtter curses agaynst him:  
 31. If my household folke haue not sayd, vwho shall giue vs his flesh to eate? vve are not satisfied:  
 32. If the straunger did lodge in the streate, or that my gate vvere not open for them that trauallye by the vway:



Haue begon already to expounde the sentence where Iob protesteth that he looked not vp to the sunne and the moone. And the effect of my saying was, that hee declareth thereby that he was not puffed vp with pryde as those are which presume vpon themselves and thinke they are of great value, trusting either in their owne richesse or in their credite, and therevpon despising other men, yea and thinking themselves to be no more subiect vnto God. Iob then protesteth, that he was not puffed vp with such pryde as to challenge any worthinesse at all to himself: and he addeth, *that that were a renouncing of God on bygh.* For he had sayde afore, *that it was a heynous offence and woorthy of death.* And here wee see, howe God abhorreth that highmindednesse of men, when they would aduance themselves aboue measure. And thereof we may gather, that lowlynesse is a sacrilize most acceptable to him of all others. Also of our owne nature wee do not easely abace our selues: in this behalfe it behoueth a man to be as it were brought to nothing, that he may not esteeme of himself, if he intend to be taken and reputed for humble before God. For humilitie or lowlinesse is not an imbaicing of our selues when we haue wherewith to magnifie our selues: but it is an acknowledging that there is nothing but wretchednesse in vs, and that if we would open our mouth to alledge any thing for our selues, we shal find nothing but vtter confusion in vs, so as if our heart conceyue any vaine presumptiō, the same is but wind, which may well burst vs, but neuer feede vs. Thus ye see what the true and right humilitie or lowlinesse importeth: namely that a man should not esteeme of himself, according also as in very truth wee haue no reason so to do: and whosoever setteth by himself, must needs be ouerblinde and brutish. For he that entreth into himself, and examineth all his vertues thoroughly: shall finde that he hath none of them, but of Gods mere grace, and that he is bounde vnto him for them, yea and that all the vertues which God giueth vs, are matched with as many infirmities, so as wee cannot but cast downe our eyes. And therefore as for those that flatter themselves nowadays through ouerweening: they not only beguyle themselves, but also robbe God of his honour, and by that meanes become ranke traytours to him, and moreouer vtterly re-

nounce the liuing God as it is sayde here. Truly this is right harde at the first sight: howbeit when al is well considered, it is easie to iudge, that Iob exceedeth not measure and reason, in saying that he which flattereth himselfe renounceth God. Why so? For it is not ynough to confesse that there is but one God: but it behoueth vs also to knowe him as he is, and to reserue him his due honour and all that belongeth vnto him. For if I bereeue God of any parte of his glory to decke my selfe withall: what am I? shall a wretched worme of the earth and a rotten carrion set so much by himselfe, that God should be abaced, to the intent that he should be exalted? Is not this a mingling of heauen and earth together, and a peruerting of the whole order of nature? And againe when God is so robbed, & his glory as it were put to the spoyle: is it not a renouncing of him? For men acknowledge him nomore to be such a one as he is, but rather do vtterly disclayme him. Therefore let vs marke well, that it is impossible for men to aduance and preferre themselves, but it must needs be as a kinde of renouncing of God. And here yee see also why it is sayd in the Psalm that we haue song, that the proude which stande vpon their owne vertue and strength, trusting therevnto, and challenging so much vnto themselves as they thinke no harme may touche them: do conclude in their heart that there is no God, and to the vttermost of their power reiect all religion. True it is that they speake it not with their mouth: but yet for all that it is so in deede. For the holy Ghost which searcheth our priuities declareth that it is so. And therefore lette vs learne to honour God and to put away this false imagination, that all pryde may be beaten downe in vs. For it is impossible that a man should offer seruice vnto God without humilitie. And (as I haue sayde) wee cannot be humble except wee acknowledge our selues to be nothing, nor nothing woorth, and that all glory ought to be reserued vnto God. Furthermore lette men esteeme as much of themselves as they list: and yet for ail that they shall feele God agaynst them as their mortall enemy to their vtter confusion. For he that exalteth himself, rusheth agaynst God: but he that humbleth himselfe, leaneth vnder his hande. If wee knowe our owne wretchednesse, it will as it were beate vs downe: and then will God reach vs his hande to lift vs vp and to set vs in his lappe. But will we needes go about to truce to our owne strength? it will be

to harde an incounter for vs : which shall serue to breake our heads be wee neuer so prowde. For God must shew himself our aduersary when there is such presumptuousnesse in vs. Yee see then what wee haue to remember in this streyne. But let vs marke that this looking vp to the Sunne and the Moone, (that is to say, mens losfinesse in presuming vpon themselves) may be of twoo sortes : the one is, when vnder colour of their richesse, or of some honour wherein they be placed, they forget themselves and thinke not any more that they be mortall creatures. VVhen they are come to that point, God may wel punish such blinde pryde, according as it is a sonde thing and woorthie to be scorned of the whole worlde. For what is our life ? or what are all the appurtenaunces of it ? But there is an other maner of pryde : which is, that men so flatter themselves, as they thinke they haue both wisdom and power to gouerne themselves, and that they can deserue much to godward. Now when men presume so farre of themselves, as to challenge the prayse of their owne saluation, they must needs stumble with a deadly fall : bicause the principall poynt which God reserueth to himselfe, is that wee should know our selues to be in state of damnation, and vtterly forlorne and past recouerie, and that we should recouer no hope but only in his free goodnesse. VVhen this doctrine is defaced : it is as much as to exalt men to the ende that God should bee brought to nought, and it is all one as if men would put Gods honor to the spoyle. VVherefore let vs learne to cast downe our heades, assuring our selues that if wee could glory in God alone, being beaten downe in our selues and hauing corrected this foolish self weening wherewith we be puffed vp : God would releue vs and make vs partakers of his glory, and we might beleue that all the goodes which he hath, do belong vnto vs. Haue wee nothing on our side ? God is rich ynough to supply our wats, & we may assure our selues, that he will not fayle vs in any thing, according as the Scripture sayeth, that although men be poore and wretched, so as there is nothing in them wherof they may boast : yet notwithstanding God is their glory and will couer al their vncléanesse, so as they shal not be ashamed to go cheeke by cheeke with the Angels of heauē, as Gods children and members of our Lord Iesus Christe. Thus much concerning the humilitie or lowlinesse that I spake of. And when Iob hath spoken so, he addeth another protestation : which is, *that he reioyced not when any inconuenience happened to his enimies, nor was glad when he saw thē fall, nor bad giuen his mouth leaue to cast forth curses vpon them : yea and that he had so persisted in that minde, that he had not giuen eue to his bousholde seruants to prouoke him to reuenge :* but did neuerthelesse restreine himselfe, notwithstanding that there came fyrebrands to moue him therevnto. Yee see then what this protestation of Iobs containeth : that is to wit, that although menne did beare him ill will & indeuered to hurt him & to put him to losse, yet notwithstanding he rendred not like for like, nor (which more is) nourished any secrete hatred in his heart. And this protestation is well woorthie to be noted, bicause it is one of the hardest things that God commaundeth vs. And that is the cause why the hypocrites in the papacie haue not bene ashamed to falsifie the holy Scripture, in saying, that our Lorde Iesus Christs willing of vs to loue our enimies, is but a counsell and not a commaundement. VVhat moued them to vse such blasphemy ? It was bicause they measured Gods commaundements by our strength : they had an eye to mans abilitie : and when they saw any thing surmount our power, they concluded that God did not then commaund it : for (to their seeming) God requireth nothing of vs which wee are not able to

performe. Verely they ouershot themselves to far in that poynt, and their hypocritie was tootoo grosse. For let vs examine all the rest of Gods commaundements, and see whether we can fulfill any of them : and we shall find that we cannot haue so much as one good thought to begin withall, and much lesse be able to stirre one finger. And how then can we apply al our strength to it ? But these hypocrites abuse themselves with a false imagination that a man is able to performe the lawe of God. And when the Diuel so besotteth them, therupon they surmize that it is impossible for men to loue their enimies. And therefore they shake off Gods yoke, and say it is no expresse commaundement that ought to be obserued of necessitie, but only a counsell that Iesus Christ giueth : and furthermore that the sayd counsell cōcerneth the perfectiō of the gospel, but was not so vnder the law : and that is an other blasphemy. But here ye see that Iob protesteth it, & wee know not whither he liued before the law of Moyse was published. Howbeit : (as I haue shewed heretofore) he was afore the time of the Prophets (for they make mention of him as of a man of former time) : & yet neuerthelesse he declareth that he loued his enimies. And whence came this vnto him ? Came it not of the lawe which hath euer bene written in the harts of the faythfull ? hath God set downe any thing in the two tables which he hath not alwayes written by his holy spirit in the harts of his childrē ? And what els doth he at this day through the whole holy scripture : but set those things before our eyes which he graueth in vs by his holy spirit ? in somuch that there is a cōformitie betweene the doctrine that is preached, & the inward grace that God giueth vs by his holy spirit : and they agree in all poynts and all respects. Then we see here, that before our Lord Iesus Christ came downe into the world, Iob protested that he loued his enimies in such wise as he reioyced not at their fall. I told you that it behoued vs to marke well this poynt. For what a shame shall it be to vs, if being admonished by our Lord Iesus Christs exhortation, we go about to seeke startingholes, and will not follow at leastwise those that liued in such time as the doctrine was yet very darke ? shal we not be double faultie ? Yes surely shal wee : so then let vs marke first of all, that it hath alwayes bene Gods will, that the louing of their enimies should be the marke of his childrē. And for proufe hereof, let vs hearken what is sayd in the lawe of Moyse : If thine enimies ox or asse be fallē into a ditch, thou shalt lift him out. God cōmaūdeth vs to do good to our enimies brute beafts : & shall we not then do the best we cā to succour their owne persons ? I am bound to procure mine enimies welfare, and to shew it euen in his cattell : & what shall I then do to his person which is much more precious ? So then we haue to conclude against the horrible blasphemie of the Papiests, that Gods will hath at all times bene, that the faythfull shoulde loue those that hate them, and indeuer to do those good which hurte them. Marke that for one poynt. And herevpon wee haue also to marke, that it is not a counsell that may freely be left vndonne : but a streyght commaundement, agaynst the which wee cannot striue without offending God deadly. Nowe seing it is so that God woulde binde the faythfull to loue their enimies, euen in time of the lawe : much more reason is it that wee shoulde haue the sayde rule now. For wee haue a more large declaration of it by the holy mouth of our Lorde Iesus Christe. The doctrine of the lawe is darke of it selfe : yea and it was wrested awry by the Scribes and the Phariseys : but nowe hath Iesus Christe brought it agayne to his purenesse, and tolde vs, that if wee loue not those which hate vs, and indeuer not to helpe those that would hurte

Rom. 10. b. 12.  
Eph. 2. a. 4.  
Psalm 20. 3. a. 11.  
Psalm 3. a. 4.  
Ezech. 16. a. 8.

Matth. 5. g. 44.  
Luk. 6. d. 27.

Ezech. 14.  
d. 14.

Exod. 23. a.  
4. 5.

vs, wee shall not be acknowledged for Gods children. Surely it is a horrible threate that wee shall be disherited of Gods kingdome, and that he wil shake vs off and bannilhe vs from the felowship of his children. Seing then that our Lord Iesus Christe hath with such threatening tolde vs, that we must heare good will to our enemies: let vs learne to frame our selues to that doctrine, and therein acknowledge, that the shamelesse boldnesse of the Papiſts hath bene to villeynous, yea and to diuelish, in saying that Iesus Christes woordes are but a simple admonition, seing it is matched with such a sentence of damnation that God will renounce vs, and bannilhe vs out of his kingdome, if wee ouermaster not our heartes so farre, as to loue those that hate vs. Moreouer wee haue also a mirror hereof in our Lorde Iesus Christe: for he offered himselfe for such as were his deadly enemies. VVherefore indured hee so bitter death: but to reconcytle vs? Now if there behoued a reconciliation to be made: then was there a hatred, and God and wee were at oddes. Behold then, our Lord Iesus Christ yeelded himselfe to death, yea and to all curses to recouer vs vnto God his father, at such time as wee were his enemies: and ought not such a pledge to breake our hartes though they were harder than stone? And this is it also wherevnto Sainct Paule bringeth vs backe in the Epistle to the Ephesians, when he goeth about to subdue all the hatred which wee haue conceyued agaynst our enemies. Thus then the order which we haue to note, is that those which liued vnder the lawe offended God when they intended too reuenge themselues: and therefore what shall become of vs which haue such a declaration as I haue tolde you already? Howbeit, it is not ynough for vs to beare our enemies no euill will: but wee muste also haue a minde to seeke their benefite and welfare. And this is well woorthie to be nored. For diuers haue thought they shoulde be discharged before God, so they ranne not with naked swoorde agaynst those that haue offended them or done them any wrong. As for mee (say they) I will seeke no reuenge: but I pray God auenge me of them, & it would do mee good at the heart if I might see a mischiefe light vpon them. Yea? nay, here is another maner of practising of this doctrine, when Iesus Christ declareth vnto vs that we must pray for them that curse vs, speake well of them that backebite vs, and do good to them that seeke to hurt vs. But contrarywise wee are so full of poyson, that wee desire nothing but that God shoulde ouerwhelme them. And on what side soeuer any mishap befalleth them: we are glad of it. Can this be done without the ouerthrow of all that is contayned in the doctrine of our Lord Iesus Christ? There are others also to be found which haue not so maliciouse a heart as to suffer their wicked lustes to haue open liberrie: but they will say, as for mee I am ready to forgiue him, and I wishe him no more harme than to my self: and yet in the meane season they cannot wish the welfare and profite of such as haue displeas'd them, or with whome they be offended. But let vs marke that it is not ynough for vs too absteyne from all reuenging with our handes and our tongues, nother is it ynough for vs to put away euillwill, so as wee would not wiſe any harme or aduersitie to such as are our enemies: but it behoueth vs to go one degree further. And how is that? It is that wee muste loue them. For if Iob had not loued his enemies, surely he would haue reioyced at their misfortune. So then lette vs learne, not onely to keepe our hearts locked vp, that they be not prouoked agaynst such as offende vs: but lette vs learne to beare them such an affection of freendship, as wee may bee sorie when any euill happeneth vnto them, and also haue pitie and com-

passion of them: and if this seeme too harde for vs to do: was not Iob a man subiect to affections as wee bee? and yet did God get the vpper hande of them. Then behoueth it vs to fight. That cannot be done without great inforcement. It is true: but wee muste strayne our selues, howbeit not vpon truste of our owne strength, but with praying vnto God to giue vs the spirite of meekenesse to bring vs thither as wee see his woorde leadeth vs. VVhat is to be done then? if I looke vnto the thing that is commaunded: it is certayne that my nature draweth quyte backward. For I shall be angry when a man hurteth me or hath praſtized any euill agaynst mee. And although I loue vprightnesse and good dealing: yet shall I not fayle to be inflamed with hartburning, and to haue some desire of reuenge agaynst such as haue gone about to do me harme. Yet notwithstanding I see here that Iesus Christ condēneth mee, and pronounceth this dreadfull sentence, that God will shake mee of, and that I shall be razed out of the number of his children, if I loue not mine enimies. And therefore seyng I know, not onely the infirmitie, but also the frowardnesse of my nature: it behoueth mee to pray God to correct these vices in mee. I knowe that I haue nothing but bitternesse in mee: wel then, God hath the spirite of sweetenesse: therefore it behoueth mee to seeke it at his hande. Go to, there is in mee a certayne frowardnesse that vexeth mee, and God hath the spirite of meekenesse and gentlenesse: then behoueth it mee to desire him to make me partaker of it. If wee haue our recourse after this sort, vnto God: surely we shall not want any thing. Furthermore let vs enter into our selues and inforce ourselues: for what shall wee gayne by soothing of our selues? It is true in deede that God commaundeth mee such a thing: but I am a man, I feele mine owne infirmitie, yea and I am diseased. Behold, the Phisition offereth himselfe, and commeth with the Medicine in his hand: and yet had I leuer to continue still in my disease, than to suffer any medicyne to bee ministred vnto mee: nowe then I pray you, am I therefore too bee excused? VVherefore, in asmuch as wee know the vices that are in vs, lette vs go to the remedy: wee neede not seeke farre for it: and although wee be very loth, yet behoueth it vs to fight agaynst our lustes: assuring our selues that they be as madde beastes, and therefore great force and violence must be vsed to oppresse them. And here yee see why I sayde, that it behoued vs to streyne and inforce our selues: for wee shall haue much ado to bring it to passe. Neuerthelesse if wee go to it after this sorte: God will turne the bitternesse of our nature into louing kindnesse and sweetenesse, and he will not suffer vs to hate our enimies. And for this consideration, as oft as we be tempted to hate our enemies, we must call to minde the request that wee make when wee desire God to forgiue vs our faults as we forgiue them that offend vs. For there it behoueth vs to bee cited before God, according as in very deede we come to present our selues before Gods iudgement seate. How? VVhen I protest vnto my God, that I forgiue myne enemies, and that I desire none other pardon than I graunt them, and yet in the meane whyle there is nothing but dissimulation in mee: VVhar? Shall not my prayer bee turned into cursing? if we thought well vpon this: surely wee might breake the wicked stomacke that is in vs, and at length God shoulde haue the victorie, so as it should be easie for vs euen to loue them that hate vs. But that wee may the better knowe the euill that is in vs: lette vs go to it by degrees as the Scripture leadeth vs. It is not possible but wee shall bee stirred vp when a man dothe vs any wrong? VVell, there is one sinne already if we do but grudge agaynst him in our

Ro. 5. b. 10.

Eph. 4. g. 31  
5. a. 2.Matth. 5. g.  
44.  
Luk. 6. d. 27  
28.Matth. 6. b.  
12.

Luk. 11. a. 4.

Math. 5. c.  
22.

heart: according as our Lord Iesus Christe sayeth, wee haue already gayned the euerlasting fire. And his expressing hereof is by a similitude which he borroweth of the maner of the iudgements that were in his time. Therefore to make comparison of the three degrees of offending in this behalfe: he sayeth that the first is woorthie to be punished by iudgement. But when we open our mouth to vtter any wordes of spite or disdayne agaynst him that hath offended vs: then is there a condemnation yet grieuoufer and more to be feared: as if we were condemned by a councell or cōsistorie somewhat more solemnely assembled: according as Iesus Christe alledgeth that similitude. The third degree is when we come to open raging in wordes thorough choler: and this offence deserueth to be punished as it were by the chiefe court of iustice. But Iesus Christe leuing the similitude, sayeth playnely that such a one is worthy of hell fire. He meeneth that al three are worthy of it, but yet notwithstanding he sheweth the degrees of the euill. Then if a man haue any suddayne choler: although the same settle not in his heart: yet ye see hee hath already deserued euerlasting death before God. How shall wee do then if wee foster deadly hatred in our hearts and be full of venemous rancour to be reuenged of them that haue done vs any wrong? wherefore let vs learne to correct this vice in vs, and vnderstand, that if any euill worde haue scaped our mouth, it behoueth vs to be sorie for it, and to fall to that which Sainct Paule sayeth, namely that the sunne go not downe vpon your wrath, least ye giue possession vnto Sathan. Hereby wee be warned, that if wee haue bene moued to any displeasure, the same must passe away and the sunne must not go downe vpon it, so as our anger should multiply in it selfe. And why? The punishment that Sainct Paule addeth, ought to touche vs neere. For sayeth he, it is to giue Satan possession of vs. If a man shoulde demaunde of any of vs, whether wee would that the Diuell should haue the matter of vs, and reygne ouer vs, and be our Prince: wee would vtterly abhorre it. And yet notwithstanding wee do it as oft as wee beare any euill will agaynst our enemies. VVe cannot make God a lye, nor his holy spirite whiche speaketh by the mouth of S. Paule. But when wee knowe this: lette vs passe further, and thinke thus with our selues: yonder same is a creature of God, and I see he is a wretched damned soule: what ought wee to do then, but onely pray God for such as are in the way to destruction. And agayne, hath not our Lorde Iesus Christe redeemed mennes soules? true it is that the effect of his death cometh not to the whole worlde: Neuerthelesse for asmuch as it is not in vs too discerned betweene the righteous and the sinners that go to destruction, but that Iesus Christe hath [to our knowledge] suffered his death and passion aswell for them as for vs: therefore it behoueth vs to labour to bring euery man too saluation, that the grace of our Lorde Iesus Christe may be auayleable to them. And furthermore if this bee to heauie for vs, lette vs consider what comparison there is betweene God and vs. For who is he that offendeth not God dayly? and yet neuerthelesse as soone as wee returne vnto him, he giueth vs libertie to come familiarly thither without doubting that wee shall be receyued. And yet in the meane whyle if any man offende vs, there is no meanes to be founde to make vs freendes agayne.

Thus ye see what wee haue to gather of this sentence, where we heare Iob protest that he not onely forbare all reuenge, but also was sory when any euill happened to his enemies, and his heart reioyced not when he hearde speaking of it. Neuerthelesse the holy Scripture tell:th

vs, that the righteous shall reioyce at the confuzion of the wicked: and that is true. Howbeit to the intent to haue such a gladnesse as God alloweth, it behoueth vs to bee scoured and clenzed from all priuie malice and all regard of our owne persons. VVhen Gods children reioyce at the aduersitie of the wicked, it must be to the ende to acknowledge that God is iust and righteous: and yet therewithall they must also take warning to walke in feare, seeing that God sheweth himselfe a iudge, and giueth them example and instruction at other mennes coste. VVhen wee do it after that sort: it is a beholding of the vpright iustice of our God, and a learning to walke in feare and carefulnesse. By the examples that he giueth vs, so as we haue no respect of our owne persones to reuenge our selues when wee be prouoked to any wrath by meanes of any euill that is done vnto vs: but rather do vtterly forgiue it, and moreouer haue pitie and compassion on the wretched soules that perish.

Thus ye see after what maner wee may lawfully reioyce at the fall of the wicked. True it is then that it behoueth vs to glorifie God in all the iudgements which he executeth in the worlde: but lette vs beware wee mingle not our fleshy affections with it. For it behoueth our zeale to bee pure when wee will reioyce at the aduersitie which God sendeth vpon the wicked. Furthermore Iob addeth this circumstance which I haue touched, that is to say, that his housebold seruants had bene as fyrebrandes to prouoke him, and would fayne haue had him reuenge himselfe: and yet for all that hee had not bene moued a whit as he sayeth. Some vnderstand this sentence very rudely: as though Iobs seruants should be greued with him for entertayning straungers to curteously, and therefore wished him dead for the paynes wherevnto he did put them. But that is quyte from the matter. For Iob meeneth to declare nomore here, but that although his seruants prouoked him to reuenge when they saw men do him harme and wrong: yet notwithstanding he refrayned himselfe, and yeilded not to such temptations. And this is well woorthy to be noted: for it was an excellent vertue in him, to be lesse moued with the wrongs that were done to him, than his household seruants were. There is noman but he taketh his own wrongs so to hart, as other men cannot pacifie him. It may perchance be sayd to a man that hath a displeasure done him, stay your selfe, I will take the wrong as done to my owne person, let me alone with it, I will reuenge you well ynough: but yet cannot that content his minde, his affections are so farre out of order.

But wee see contrarywise that Iobs seruants were greued when menne did wrong to their matter, and not he himselfe: and therefore it muste needes bee sayde, that the spirite of God wrought in him after a singuler and wonderfull fashion. Howbeit wee muste marke by the way, that hee doth not vaunte himselfe here to purchase estimation: but is set forth as a mirror and patterne for vs, as if God had set him vpon a scaffold too the ende wee shoulde labour to fashion our selues like vnto him, and be out of all doubt that there is no excuse for vs, if we follow not such an example. VVhat is to be done then? Although we haue tētations to prouoke vs to reuenge our selues of our enemies, yea and that men also do picke vs forward & inflame vs, and other some also do flatter vs in our finnes: yet must we not therefore belecue such flatteries, but wee muste settle our eyes and mindes vpon God. For what is the cause that menne doo so easely pardon and iustifie themselues when God condemneth them, but for that they giue eare too suche as come too picke thanks by tale bearings? And why?

is not



is not that lawfull for vs to do? Specially, if I haue done you wrong: why should you not seeke your reuenge and requyte like for like? there needeth no retoricke to persuaide vs to do harme to our enimies: for there is not that vayne nor sinewe in vs, which is not forwarde ynough that way: yea, wee are rather to furious in that cace. And yet in the meane whyle beholde what aduocates do come to cloke our vices by soothing vs vp in our sinne. So much the more then behoueth it vs too minde diligently what our Lord Iesus Christ commandeth vs: namely to loue our enemies in such wyse as our eares be stopped agaynst all things that may be alledged to vs by menne. So that if there be any folke that flatter vs, and seeme maynteyners of our honour and profite, and that they coule finde in their hearts to imploy themselves wholly for vs: let vs suspect such kinde of folke. It were much better that a man shoulde rebuke vs when he seeth vs to farre moued and out of pacience, and that he should labour to assuage our rage: than that he should come to set it forwarde after that sorte, notwithstanding that hee do it of a good will, according as some men will be so affectioned towards vs, that if they see another do vs wrong, they will come to declare it vnto vs: saying, I take such a harme to be as myne own, and I will reuenge it, I will not suffer such an outrage to be done to you.

Therefore it may well come to passe that a man shall haue some good zeale when he seeth vs disquieted: but in the meane whyle what shall wee gayne by it, but to be thrust headlong into greater ruine? So then the beste freendes that we can haue, are those that labour to bridle vs when

wee haue any iniurie done vs. Furthermore when wee be tempted by such makebates as come to increace the mischief: lette vs recouer all our wittes vnto God, and say: notwithstanding that menne iustifie mee, yet shall I not therefore bee quite before the heauenly iudge, and therefore it behoueth mee too brydle my selfe to suffer this wrong. For seing it pleaseth God to take mee for one of his children: it becommeth mee to followe him, and to fashion my selfe like vnto him. And sith he causeth the Sunne to shine both vpon good and euill: I must

indeuer to do good to such as woulde hurte mee, and by that meanes heape coles of fyre vpon their heads. After this maner must wee practize this sentence. And moreouer lette vs marke also what Iob addeth, and that shall serue vs for an ende. Namely, *that the straunger was not lodged in the streetes, but that his gate was alwayes open to him.* Here Iob declareth that he was freudly to such as had no meanes to recompence him: and that also is the very effect, whereby wee shewe that we haue a right charitie towards menne. For if wee do good to suche as

are able to requite it, and to such as are alied vnto vs, eyther by kinred or by some other bond: it is no true and perfect prooffe of our charitie. True it is, that that freendlinesse is good, if it bee ruled according to godlinesse: but yet it is possible that in so doing wee shall haue more regard of our selues than otherwise, like as wee oftentimes see that a man seeketh his owne peculiar profite in doing good to his kinsfolke and freends. But when wee do good to such as are not able to requyte it, yea and to such as are vnknowne to vs: therein wee shewe that wee serue God, and holde the right rule of charitie. Thus yee see what Iob protesteth here: and specially he speaketh of straungers, as of those whom God commendeth vnto vs thorough all the holy Scripture, and not without

cause. For suche as are at home in their owne countrey shall haue reliefe ynough, they shall haue kinred and many other helpes and succours, and a man cannot lightly hurte them. But contrarywise poore straungers are destitute of all helpe, they haue nother freends nor kinsfolke, nother haue they any ayde or fauour towards the worlde.

Yee see then that the right triall of our louing kinnesse, is when wee intende to shewe that wee serue God truly without seeking our owne peculiar profite. And surely our Lorde doth more rigorously condemne the outrages that are done to straungers, than those that are done to a mans owne neyghbours. True it is that both twayne of them are woorthy to be condemned, and nothing shall scape vnpunished: howbeit let vs marke therewithall, that God receyue those into his protection and saufe keeping, which are not maynteyned by men. And verely wee see howe God sheweth that wee set not our selues agaynst a mortall man when wee do any wrong or violence to such as he hath taken into his custodie: but that it is an offending of his Maiestie. And so much the better ought this thing to be printed in our hearts: for so much as wee see the very Heathen men do shame vs in that behalfe. For when they intended to shew that some man was of a flauish and wicked nature, they were wont to say, auant, thou art a churle towards straungers. It was more with them, than if they had called a mā whore-mayster, theefe, drunkard, periured, or murderer. VVhen it was sayde, go, thou art an enemy of straungers, it was as much to say, as thou art worse than a brute beast. The Paynims spake after that maner, and made a common Prouerbe of it: and what shall become of vs then which professe our selues to be Gods children, when wee fight so directly agaynst the order of nature? Is it not a token that wee mocke God to the full: and that wee woulde spitefully prouoke his maiestie agaynst vs? Therefore let vs marke well the protestation that Iob maketh here: that is to witte, that hee not onely was liberall towards those whom he knewe to be of abilitie to requite it: but also that he employed himself vpon such as were not able to make any recompence. Lette vs consider with Iob (I say) that God hath set one common and generall bonde among all mankind, and that it behoueth vs to bestowe our charitie vpon such as resemble vs, and to haue pitie vpon them in succoring them, euery of vs according to his abilitie. And if wee be Gods children, let vs labour to exercise true brotherlinesse towards all menne: but specially towards those that are more neerely knitte vnto vs by the bond of fayth: lette vs bend our selues aboute all to do them good.

Nowe lette vs fall downe before the face of our good God with acknowledgement of our faultes, praying him to make vs so to feele them, as wee may be forie for the vices that haue reigned ouermuch in vs, and do yet still reygne: and that wee may flee for refuge to his mercie: and that therewithall it may please him to tame and mortifie all our wicked affections, and to beare with our infirmities, guying vs to himselfe, and drawing vs neerer and neerer vnto him, vntill wee become to the ende of the race wherevnto wee trauell all the tyme of our lyfe. And so let vs all say, Almighty God our heauenly father wee acknowledge and confesse according to the truth, that we be not worthie to lifte vp our eyes to Heauen, to present our selues before &c.

Exod. 23. c. 23.  
Leuit. 19. g. 33.  
34.



*The.cxxij.Sermon,which is the seventh vpon the.xxxj.Chapter.*

33. If I haue hid my sinne as euery man doth, or put mine iniquitie in my secrete:  
 34. Though I were able to breake a great throng: yet the despyzed of houses astonished mee, I kept silence, and I went not out of my dore.



Ere wee haue a protestation well worthie to be noted. For Iob sheweth vs by his owne example, that when we haue done amisse, the remedie is not to hide our faultes as the comon custome of all men is to do: but to confesse the misdeede willingly, and not to be ashamed to be acknowne of the sinne which we haue comitted, to the end it may be wiped out before God. Surely this is a very rare vertue, & therefore so much the more standeth it vs in hande to marke what is shewed vs here. For Iob speaketh not for himself only: but he giueth an instruction that may serue for all of vs. Therefore he declareth, *that he had not hid his sinne, nor layed it vp in secrete*. That is to say, he had not laboured to cleere himselfe afore men, but had yeluded himselfe guiltie, and acknowledged his offences. Marke that for one poynt. Therewithall he sheweth how men are attainted with the vice of hypocrisie, & that it is their fashiō to denie things, and to vse startingholes, so as their faultes be put vnder foote. In this place he hath vsed the worde *Adam* which signifieth a man, and is sometimes taken for euery man. In this text Iob ment to say, that there shall neuer be any found so well touched, as to acknowledge their faults, but rather will finde vayne backshrinkings to hyde them. Although then that this vice do reygne in the world: yet doth Iob protest that he is cleare from it. True it is that Adam began first that trade, and shewed the same to all such as came of his race. For we see that when he was conuicted, streightwayes he labored to hyde himself with leaues. And afterwarde when God summoned him to appeare before him, still he found a trifling excuse, and woulde fayne haue scaped by some meanes or other. Ye see then that Adam was the first beginner to shew hypocrisie to his posteritie. For he learned that lesſon, not only to himselfe, but also to wrappe all men in. It is not two or three of vs onely: but all of vs haue it of nature. Surely the Diuell winneth much at our hands, when he maketh vs to cloke our faultes: for if wee acknowledge them, wee must needs be ashamed of them. But if wee haue once couered the Cuill: wee thinke all is safe, and therevpon take leaue to fall a sleepe: euery of vs findeth this in himselfe by experience. I pray you if we were prouoked to mourne before God & to craue pardō of him, should we not by & by haue remorse of our sinnes, to be sorie for them, and to seeke remedie? Yes: but the Deuil blindeth vs, or else tieth kerchers before our eyes, or else disguiseth things in such wise vnto vs, as we cannot discern the euill to be as it is. Lo in what case wee bee. And therefore it behoueth vs so much the more to studie this lesſon of not putting vp our wickednesse as it were into our bosome, that is to say, not to hyde it: but to lay it open. True it is that when a man knoweth his sinne, it is possible that he shall become desperate, as it happened both to Cain and Iudas. Neuerthelesse we cannot come to repentaunce, nor desire forgiueneſſe at Gods hand, nor finally be deliuered of our offences, vntill they be layed open, and all hypocrisie be set aside. Furthermore he that is come to the knowledge of his sinne, and is at defiāce with it in himselfe, will desire nomore to hide himselfe to the worldward, according as we see that we haue alwayes vn-

Gen. 3. 7.

Gen. 4. 13.

Mat. 27. 4. 5.

Act. 1. 18.

truthes in our mouths to iustifie our selues withal. There will be no such thing in vs: for repentance bringeth true humilitie. Therefore as for him that is conuicted before God to haue done amisse, and willingly acknowledgeth his fault without shrinking backe, no doubt but he is also ready to condemne his offences before men, and to shew that he is sorie for them. But let vs nowe see if the thing that was in Iobs time, be not increased now adayes, in so much that there is nothing more rise, than hypocrisie. Truely we see by this text, that it is no new thing for men to seeke to disguise themselves, and to take couert when they haue done amisse: It hath bene so at all times (as I sayd afore) it began at Adā, and hath continued vnto this day. Howbeit we see such shamelesnesse in the worlde at this present, that those dayes were nothing in cōparison of these we see now. For if one go about to warne a man of his sinne, he shall finde a brazen face to denie it, when the thing is altogether manifest. The partie shal know wel ynough that his euill doing is knowne: and yet notwithstanding he will not haue it spoken of, but would stoppe euery mans mouth with his outfacing of it. Yea and many times, he contenteth not himselfe with such shamefull deniall: but also falleth to quarrelling and threatning of them that speake of it. Then if men did hide their faults in Iobs time: they do it much more in these dayes. But yet for all that, it is no sufficient defense, nother shall it be receyued before God, according as wee see in this text. Although all men be hardharted and wilfull, so as no man will come to reason, but when folke labour to draw sinners to repentaunce, they kicke agaynst them lyke restie iades: lette vs assure our selues that Iobs example is set forth for our learning, and that wee must not follow the common trade, nor say, euery man doth so, it is the common custome. No: but let vs looke vpo God who draweth vs the contrarie way. VVould men iustifie mee? And God will haue euery of vs to condēne himselfe. Do men conceale their faults to the end they might be vnknowne? God will haue vs discouer them, yea euen with all lowliness. Then behoueth it vs to come to that poynt, and not to say, I see all men do so, and it is euery mans custome. VVhat though? Men did so in the time of Iob: but they were condemned by the holy ghost. Therefore, when we see men do the like now adayes, that is to say, that no man confesseth his faultes: yet neuerthelesse lette the faythfull learne to frame themselves to that which is shewed here: that is to wit, not only to mourne before God, but also to shewe before menne, that they be sorie in their hartes, and condemne themselves in such wise, as they may become their own iudges, and obteyne mercy of the heavenly iudge by returning vnto him. To be short, we see that hypocrisie is condemned by this texte. The beste for vs were to abstayne vterly from sinne, and to keepe our selues from it. But for asmuch as wee be so frayle as wee cannot liue in this worlde without taking many falles: the remedie is to stoupe and mourne before God, and moreouer not to go aboute to saue our honestie in such wise afore men, as wee should not yeelde our selues guilty as often as neede shall requyre. True it is that God comāndeth not a man to proclayme it in the streates whē he hath done amisse, & say I haue comitted such a fault: for that were rather to cast a stūbling block. But yet it stādeth

Gen. 3. 11.

deth vs vpon, to marke what is sayde in the holy Scripture: namely, first of all that wee muste belowly towards our neighbours, assuring our selues that wee be infected with many vices. What is the cause that a man despiseth al other men and can beare nothing at their hand, but thundereth at them when they haue done amisse? What is the cause of it (I say) but this Hypocrisie? For if wee knew our owne infirmitie, surely they would as it were brydle vs, that wee should not condemne other folkes at auenture, but begin at our selues. Thus yee see the first thing that we haue to do, and which is commaunded vs by the holy Scripture. So then are wee meide and gentle in bearing one with an other? It is a kind of confesing our owne finnes. The second thing is, that when we haue offended any man, it behoueth vs to come to reason: For we see that otherwise we haue no accessse vnto God, according also as our Lord Iesus Christ sheweth vs that our Sacrifices and offerings shall not be accepted, vlesse we be reconcyled to our neighbours when wee haue offended them. Therefore we must learne to be sory in their behalf if we know our finnes. And thirdly, when we haue giuen any cause of stumbling let vs come humbly to amend it, yea and so to amend it, as the euil may not be borne with all, nor we kick against the spurre. Thus yee see the three confessions with the scripture requireth of vs as in respect of men. Herewithall let vs marke, that all this cometh and proceedeth of the sayd ryght meening which we haue in sorowing before God. For vntill wee be fully sory at the hart that wee haue offended: we shall neuer make a pure and ryght confession before men, for whatsoever wee doo: it shall bee but saynednesse. And so it is certaine that those which shall haue confessed themselves before God to be such as they be, will also haue the modestie of not iustifying themselves afore men. For it is a mockerie when any man shall say, On I, I know myself a sinner before God: and yet notwithstanding shall bee so wilfull towards men, as no reason nor truth can be wrung from him. Such an one sheweth that the diuell hath bewitched him and that he hideth his faults and layeth them vp in his bosome, as much as he possibly can. Wherefore let vs marke well, that if wee be come to the point of feeling our finnes, and of being ashamed too haue transgressed Gods lawe, and too haue done against his rightuousnesse: wee shall haue no more pryde to hinder vs from making a pure confession, and such as we ought to make before him. Furthermore it behoueth vs also to marke, how it is sayd here *that Iob did not put his sin into his secret*. This importeth very much: For men cannot beguile God, but they beguile themselves, and there vpon it seemeth too them that they haue gayned much, when they can put their finnes out of their mynd too thinke no more vpon them. If a man can forget himself and cast his faults behynd his back, or thrust them vnder his foote without thinking any more vpon them: then is he no more sad, then feeleth he no more grief, but is fotted in his wickednesse, he is as it were stark rotten, and feeleth not any more of it. But yet in the meane whyle God ceaseth not to do the duty of a iudge: For all things are registred before him, and although hee make no countenance for a tyme, yet must all come too an accompt before him. Men could find in their harts to be alwayes hidden, that is too say, not too see their faultes, and then they think they shall neuer come to light. But their sin continueth still, and although it bee buried in respect of men, yet wil God bring it to light. Iob then sheweth heere, that men do but beguyle themselves by couering their finnes after that sort. For they must needs appeare and be brought too light, howsoeuer the

world go. Then let vs remember, that it is best for vs too vncloke our owne faults, that God may deliuer vs from them. For if we bring them before him with a free hart, and condene the euil that is in them: it is certaine that they shall be vtterly done away if we require it. Therefore let vs condemne the euil where we find it, to the end we be not condemned of God. For as long as wee do hold our harts so close, and labour to conceale our fault, in them it behoueth God to fight against vs, and vs to feele how it belongeth to him to scatter the cloudes, and too pluck away the figleaves wherewith we shall haue couered our dishonesty, in so much that we shall be enforced to perceiue it spite of our tee.h. & it shall be knowne both to me and Angels. This is it that we haue to remeber in this streine, where mention is made of putting a mines sin into his secret. To be short, it wil happē vnto them as it doth vnto those that hide a sore. The sore is hiddē in the body, and yet in the meane whyle there is no meane made to purge it, but a man couereth it in such wise as it shall not be knowne, and yet the infectiō doubleth for al the cloking of it, and the rancor of it increaseth more and more for want of cleansing of it. It were better that it were opened: for then should it haue some issue to purge it self, which thing it cannot do, by cause the disease is so pent vp within. Euen so fare we when we go about to hyde our faults. For this is there as it were a rottē sore, and we would faine hold it in by force, and our struing to kepe it secret, breedeth a greater rankling, which causeth the mischance too increase and inflame more and more. What is to be done then? There is no meanes but that which I haue spokē of: which is, to come before god, and not to be ashamed to confesse our wretchednesse, to the end that he may remedie it as he knoweth moit cōueniēt for vs: and also to become our owne iudges, for he is so graciouse vnto vs, as to make vs our owne iudges: and in steade of condēning vs, he is ready to acquite vs. On the contrary part, drag we back as much as we can, wee do but offend our God, and prouoke a greater vengeance against vs. And that is a cause, why it is not for vs to ther vp our faults in secret as we are woont to do. And here is mention made expressly of our hydings, clokings or couerts, by cause me of their own nature do find many pretty shifts and sleights to stunn Gods presence: yea for a while True it is that we may well think asidē, but yet doth God see vs through his Neuertnesse (as the Prophet Esay sayth) the wicked do dig themselves caues, and when they think no more vpon Gods iudgement: then it seemeth to them that they haue very well thrust off the matter. And further if that serue not their turne, they fall to the flat contrary, & runne vp and downe, and whe they find any new mouse-hole or chanie, then are they safe, (so beare they themselves in hand,) and if they cannot hyde themselves altogether, they play the partiches or yong childē, which thinke it yrough if their owne eyes be hidden. And so the cause why here is expresse mention made of our hydings, is for that we be naturally giuen to hypocrisie, and seke continually some pretty sleights to beguile God: wherin we do but beguile our selues as it is seene. For it doth but soade vs in our wickednesse, and in the meane whyle we consider not that in so doing the diuell doth so possesse vs, as wee cannot recover ourselves vnto the soueraine Phisitio that is able to heale and cure al our diseases. Furthermore after that Iob hath protestēt the knowing of his faults: he addeth, *that although he had ten eies to breake a great thing: yet he feared the wisest raskalles, and went not out of his house*. How be it before we passe any further, let vs marke what manner of man it is that spekerh. It is Iob, who had liued an Angel amongst men, and had beloued himself so vncorruptly, as his like is hardly too bee seene through

the whole world: and yet notwithstanding he sayth, *that he had not his faults*. How shall we do then? For if a man compare the righteouslest and perfectest men with Iob, he shall finde that they come nothing neere the holinesse and vprightnesse that was in him. Now if a man that had such feare of God, and liued so vncorrupt a life, acknowledged himselfe to be a sinner, and would not stand to the mayntenance of his honour, but yeelded himself guilty when he had done amisse: what a shame is it at this day, that such as are a great deale further off from such holynesse, will not confesse their faultes playnely and throughly? I pray you muste not the worlde bee needes worse than blinde now adayes when men cannot be made to yeelde glory vnto God by confessing their sinnes? Iob hath declared vnto vs that he was as the eye vnto the blinde, the feete of the lame, the father of the fatherlesse, and the defender of the wydowes: agayne he declareth, that he was the common hoit of poore strangers, that he had clothed the naked with the wooll of his sheepe, that hee had not eaten his bread alone, that he had not done any man violence, and that although he had credite in the place of iustice, and might haue bene borne out: yet had he neuer giuen any man cause to complayne of him. After the declaration of all these things he addeth that he had not hidden his faultes. But now adayes there is none of vs all, but he is infected with many vices, whereof Iob was cleere: and yet notwithstanding wee would seeme much more righteous than he. Muste not the Diuell needes haue plucked out our eyes, so as wee can nomore see what sinne is, but haue forgone all remorse, which is the extremitie and vttermoost poynt of all euill as S. Paule sayeth? So then lette vs learne to compare Iob with our selues as oft as wee be so foolish and ouerweening as to acquite our selues. And let vs acknowledge that we come farre short of such a perfection as Iob had: and therefore that there is nothing for vs to do, but to mourne before God, and to condemne our selues vtterly. And when we be so condemned before him, let vs learne to vse such mildnesse towards men, that if wee haue offended our neighbours by doing amisse, we may amed it, & that if we haue done any man wrong, we may labour to be recõciled to him, and to be short, that wee may be ashamed of our sinnes, and in all poynts and all respects yeeld glory vnto God. And now Iob proceedeth with his mildnesse in saying, *that he had feared the veriest rascalles of all men, notwithstanding that he was able to breake and beare downe a great throng of people*. This texte is taken otherwise of some men. For the Hebrew woorde that Iob vseth here (I meene the woorde which I haue translated to breake or burst asunder) signifieth sometime to feare or be afraid. So then the sayde woorde signifieth both to feare or be afraid and also to oppresse, beare downe, trample, tread vnderfoote, breake, broose, or burst asunder. Some therefore expounde it as though Iob declared, that he had not feared a great multitude: that is to say, that he was neuer abashed to rebuke euill wheresoever hee sawe it: according as when wee be zelouise to Godwarde, it is certayne that wee will not suffer any man to offende him without setting our selues against him: or seing that God hath done vs the honour to make vs his aduocates: we cannot at leastwise but declare our misliking of the euill, and indouer to stoppe it as much as may be possible, putting the lesson in vie which Sainct Paule sheweth vs in saying that wee muste not haue fellowship with the frutes of darkenesse, but muste reprove them. Many therefore do expound this text as though Iob protested that hee had set himselfe agaynst euill, and letted it by all meanes wheresoever he founde it: and that although he might

have purchased himselfe displeasure and hatred of the whole world, yet notwithstanding he ceased not to condemne the euill alwayes where he found it: and this doctrine is good and profitable. And surely wee see howe necessarie a thing it is to stablish our selues in such steadfastnesse. For if wee intend to stoppe euill doing: wee muste haue the whole worlde, that is to say, most menne our enemies. True it is that God commaundeth vs to seeke peace with all men as neere as wee can. But when we do our duetie in that behalfe, wee shall be sure to set the whole worlde in our toppes, if we go about to rebuke sinne. For wee see howe euery man flattereth himselfe, and corrections are so harde and bitter, specially now adayes as no mā is able to suffer them. Then seing it is so, we had neede to settle our selues in such stoutnesse, that although the whole world should ryse vp agaynst vs, and all men without exception should labour to oppresse vs, yet wee should not swarue aside, but persist euen to condemne the euill. This doctrine surely is good and profitable: but if wee consider the order of the text: wee shall finde the naturall sense to be that which I haue touched. The first woorde that Iob vseth here signifieth, *when, if, for, albeit, or although*. Some thinke that by this protelation Iob ment to denie that he stooode in feare of any neuer so great a multitude: for the Verbe that commeth after the first woorde (as I sayde) signifieth to feare: howbeit the comõnest signification of the first woorde is the same that I spake of *Albeit or Although*: and therevnto the Verbe doth commonly signifie to breake. And so I see Iobs meaning is that although he were able to breake and scatter a great throng of people, that is to say, although he were of great might, credite and autoritie: yet notwithstanding he did not ouerawe men to stoppe their mouths, but abaced himself so farre, as to feare such as were most despized & as it were the ofcastes, rascals, & comon laughing stockes. This proueth well his former saying. For it is a very good signe that Iob ment not to hide his face, seing he had the mildnesse to feare the basest fort. VVee know that a man for his richesse, or for some other gifte that is in him, shall be so authorised among men, as euery man shall feare him and stande in awe of him, and not open their mouth at him. And although he should comit all the faults in the world. Yet men durst not speak against him, except it were by muttering in secretc. For no man might haue libertie to say, Behold, such a man misbeueth himselfe: And againe if such a one as is auanced so high, haue any brute going of him: he wil steppe forth and say, what? Haue they no body to speake of but mee? And he will take on maruelously for the sauing of his honour or worship. VVee see then that this is a common thing in the world, and no maruell: seing that euen in the time of Iob, those that were in credite abused their richesse and honour to the maynteyning of themselves in euill, and too the stopping of mennes mouthes that they shoulde not in any wise speake of them. It is an vnardonable offence if a man shoulde rebuke a Prince or a Curteour, or a lawlesse person that is in autoritie of iustice: by and by there will be a great sturre kept, if such a mans honour be touched. And although there be many things in them worthy of blame: in so much that eue litle children could tell them their faultes: Yet notwithstanding all men muste be whist. But contrarywise beholde, Iob sayeth I was able to breake throngs of people, that is to say, I was able not onely to subdue mine enemies, but also to bruse them and breake them in peeces: and although the whole worlde had set themselves agaynst me, yet notwithstanding I was of suche credite and power, as I could well haue gottē the vpper hand of them.

And

Eph. 4. e. 19.

Eph. 5. e. 11.

Ro. 12. d. 18.  
Hebr. 12. d.

14.

And what did I for all that? He sheweth that he was as meeke as a lambe, and that he suffered any man to reprove his faults. Although he were some rascal or begger sayeth he, yet I stood in awe of him, and I was ashamed when he spake of mee, and I acknowledged my finnes. I tarried not till some greate army was rayfed, or till some some greate men came to put mee to shame: but I giue care to the basest fort in the world. Now we see what is the plaine meening of this text. But the principall point is, to learne to take profit by this doctrine. And first of all let such as are in any authoritie about others remember, that they must not make a cloke of it to couer their filthinesse, but a looking glasse to see how God hath exalted them to hygh degree, to the end that if there be any euill in them, it should be the more noted. And vndoubtedly it is good reason that those whome God hath graunted to be in degree of honour about their neyghbours, should indeuer themselues to shewe good example: seing they are so hyghly exalted. And if they do the contrarie, their offence is so much the more greuoufer, and God hath iust cause to vpbrayde them, saying: How now? I haue aduanced thee, and I haue reached thee my hand, to the end thou shouldest be as a burning cresset to giue light to the whole world. But seing thou hast giuen occasion of offence, thy shame must needes be the greater. Therefore let those whome God hath set in state of honour, vnderstand, that it is not to the end they should haue the greater libertie to do euill, and be able to stoppe playne folkes mouthes: they must not vse such a buckler: For if they go about to couer and burie their faults after that sort, God will vtter the greater vengeance against them in laying open their shame. Marke that for one point. And therewithall let the meaner sort haue cōsideration of thē. For there is none of vs all that commeth nere to such authoritie as Job attributeth here to his owne person: wee are not able to breake throngs of people, nor to beare downe greate bands of men that may ryse vp against vs: hardly can wee fight with a snayle. Therefore by that meanes God holdeth vs in humilitie although it be against our wills. VVhat a matter were it then, if we would presume to shet the mouthes of those that haue iust cause to speake euil of vs: we are nothing, and lesse thā nothing, & yet notwithstanding we would be still in reputation and haue our honour maynteyned, that no man should touch it, and if any mā speke of it, we think that heauē and earth ought to be turned vpside downe for the taking away of that defamation. And I pray you, is not that a fighting directly against nature? Although God had exalted vs and giuen vs the meane to mainteyne our honour: yet wee heare how it is said here, that it behoueth vs to stand in awe of the basest fort. Now then, seing that God giueth vs not the brydle, but reineth vs short, to the end we should suffer our faults to be knowne: VVhat excuse is there if we fall to striuing against it? Thus ye see how the meaner sort ought to humble themselues double, considering that they see such a mirrour in the person of Job, that wheras he was able to beare downe greate multitudes, yet he submitted himself in such sort, as to suffer himself to be reprov'd of the meanest sort, yea euen of such as were counted the beggerliest of all others. VVherfore let vs haue the mildnesse to suffer our selues to be reproved, both of greate and small. Thus ye see what we haue to marke in the first place. And the: ewithall it behoueth vs also to way well this word *despised*: for behold, the cause that maketh vs so proude that we cannot be corrected: is our looking what men are, whether they be our equals or no. And if they seeme no better than ourselues: wee think they haue no auantage ouer vs. Schall such a one

take vpon him to rebuke mee? Is he better woorth than I? And furthermore we be not contented to esteeme me as our equalles, though they be much our betters, but we cast them vnder foote. For wee can good skill to note other mennes vices, yea and to inhaunce them, saying: VVho is he? do not men knowe that he hath done many things amisse? And in the meane whyle our owne faults be smoothed: all is clere in vs, and vice is made vertue. This is the thing that rocketh vs a sleepe in such pride as we cannot receiue any yoke or correction, when God sendeth men vnto vs to finde fault with vs, and to shewe vs, how greatly we be to blame. And therefore so much the more behoueth it vs to marke how Job sayeth here: *If I feared the most despised*, that is too say, euen such as were as the offscourings and filth of the world, yea euen the veriest raskalles in whome there was no dignitie nor any thing else. By this we see that if God do vs not the honour to warne vs by men of greate estimacion and credit: It doeth not therefore followe that we should despise the warning that other men giue vs. And for proof herof, the first thing that we ought to thinke when any man repro-ueth vs, is that he is a messenger sent vnto vs of God: in somuch that if a litle chid should speake to vs, and our conscience tell vs that he sayeth truth, wee resist God if we be wilfull against him. Therefore let vs no more say what is her deteuct, he to be heard? But let vs looke vpon the message that he bringeth vs, and if it be of God, let vs stoupe down our heades to receiue the yoke. Marke that for one point. And for the second let vs marke, that oftentimes those whome we do so despise, are much better than our selues, and that nothing blindeth vs, but our owne hypocrisie bycause we serche not our owne vices as we ought to do, & yet in the meane whyle are ouer eagre against our neyghbours. That is the cause which maketh vs so to reiect them which are worthy to be heard and receiued. Therefore let vs strippe our selues out of that pryde, and learne to feele our owne wretchednesse, yea and to feele it in such wise, as we may be abashed, as wee are well worthy. And therewithall let vs not haue such an eye to the vices of our neyghbours, as we shold not looke vpon the vertues that God hath put into them, and honour them. Thus ye see what will cause vs to receiue correction patiently. Againe, there is yet one other respect. For if we be warned by men of no valewe or estimacion, we must think with our selues: Behold, God intendeth to put mee to the more shame. For I descree not that he should send mee any man of reputation to the worldward. He could rayse mee vp some Prophet, or he could send mee some man that were wise or honorable for his vertues: but he will haue me subdew'd by one that is despised & reiected of al mé. And why? To the end to make mee feele my diseaze the better. For if I were warned by some man that had autoritie ouer me, I wold think wel, it were a shame for thee to stryue against such a man: and that would cause mee to nurrish still some pryde in me. But behold, God commeth to buffet mee after an other sort: he suffereth mee not to haue some good freend to counsell mee, or some man of good countenance too warne mee for the safegard of myne honestie. but he sendeth mee an outcast. Seing then that it is thus with mee, I must needes acknowledge that God deeth it not without cause. Lo how we are by all meanes brought to this reasonableness of fearing the meanest and most despised fort. Morceuer when Job sayeth, *that he went not out of dores*: he meneth not that he vsed any back shrinkings, but that he resreyned himself willingly: suffering himself to be condemned without gaynsaying, and hyding himself, as a man conuicted. This in effect is the thing that we

haue to note. True it is that a man may sometimes hyde himself, and yet not cease to chawe vpon the bit and to seke reuengement against such as haue defamed him. But wher as it is sayd that Iob went not out of his dores: It is not ment that he did it too the end he would not heare his reproch, and in the meane whyle practize to be reuenged of his enimies and of such as had sleandered him. No: but he hid himself within his house to rid the place of such as had gone about to rebuke his faults: he gaue them their full scope, as if he should say, I will not set myself against them, I will not send my mē to mainteyne my quarrell, let them condemne me before the whole world, here will I keepe mee as locked vp in prison. VVe know that if a man be in prison, other men haue libertie ynough to cōmence actions against him. Iob then of his owne wil kept himself as prisoner, to the end to suffer mē to condēne him. And this is well worthy to be noted: for we see nowadays that if a mā be the giltiest in the world, and he vnderstand that other men speake of him, & heare some windie words, what will he do to remedie it? he will come into the opē streete and iustle with his shoulders, & some like a boare: he will keepe a coyle to mainteyne his euill, and he wil bring a rowte after him, saying: I will get the vper hād whatsoeuer come of it: There are that haue spoken euill of me, but I will find the meanes to stoppe al their mouthes that speake euill of me. VVold God the exāples herof were not so manifest as they be. But what? A man cannot open his eyes, but he shall see it. It is an ouerordinarie vice that such as spyght God and the world, and sowe abroade their corruptions euery where, are vtterly shamelesse & shewe thēselues possessed of the diuel. For they come forth, facing and bracing with the forehead of a harlot, and whē they haue wyped their snoute, all is well againe, what soeuer the matter was. Their of-

fences shall be so shameful, as the ayre shal stink of them, and yet shall not men dare speake one word, but must be fayne to giue place to those roysters. Seing then that this vice reyneth euery where: wee haue somuch the more neede to marke the lesſon that is shewed here: that is to wit, that when we haue offended, we must willingly keepe our selues as prisoners, and seke by all meanes to brydie our selues, and suff. r men to condemne vs, that God may acquite vs. True it is that our holding of our selues in, must not be to cloke our sinnes by keeping silence: howbeit, let vs in the meane whyle be quiet, and not come abroad like brazenfaced fellows to mainteyne our vices, nother let vs strue against God, but rather consider that we be blame woorthy in all respects before his maiestie, and therefore that there is no other remedie for vs, but to flee to his infinite grace and mercy which he vseth towards all poore sinners that returne vnto him.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to fele them, as being cōuicted of them, we may not followe our father Adam in vsing outleapes too think that we shal be quiet by shrinking aside from them, but rather that we may consider how we be more than damnable: and therupon flee only to his mercie, and also learne to be sory & to feele our own shame before mē, to the intent that when wee haue discovered them before God and his Angels, wee may bowe vnder his maiestie which shal not be dreadfull vnto vs, by cause we be reconcyled vnto him by the meanes of our Lord Iesus Christ: And that forasmuch as we canot liue in this world without feeling our vices and imperfctiōs ouermuch: it may please him to guide vs cōtinually by his holie spirit, vntil he haue clothed vs throughly with his owne righteoufnesse. That it may please him to graunt this grace, &c.

### *The cxxviii. Sermon, which is the eight vpon the xxxj. Chapter.*

35. Oh that I had some body to heare mee, my marke is, that the almightie should ansyvere me.  
 Let myne aduerfarie vwright a booke.  
 36. If I beare it not vpon my shoulders, I vvill take it to me as a crowne.  
 37. I vvil reckon al my steppes, I vvil present my self to him as a prince.  
 38. If my land cry out against mee or if the furrowes therof do vvepe together.  
 39. If I haue eaten the soyson of it vvithout siluer, or if I haue oppressed the ovvners of it vvith sorowve.  
 40. Let it bring me forth chistles in steade of vvheat, and darnell in steade of barley.  
 This is the ende of Iobs vvords.



We haue seen heretofore how Iob cō-  
 50 plained that God harkened not too him that he might obteyne reason at his hand. Truly in saying so, his intent was not to blasfeme, as though God had bē cruel and vniust to him: but his meening was that he knewe not why he was so afflicted, and that it was not lawful for him to go too lawe with God, though he knewe not the reason of it. Proceeding herewithall he addeth now, *that all his desire was that God should ansvere him.* VVherein he doeth vs to wit, that if God would be so gratiouse to him as to shewe him why he was so tormented: that knowledge should suffice him. Howbeit that there was no apparant reason why he shold be handled so roughly, seeing his life had hen without blame, and that he had induered to walke in holynesse. True it is that this word *ansvere* may be expounded two wayes: that is to wit, that God should come afore him as his aduerfarie partie, and lay forth his reasons and articles, or else that he should ansvere, that is

to say, that he should declare himself to be on Iobs side. Howbeit, forasmuch as heeretofore he hath often times sayde, that if God woulde condiscend to shew the cause of that his iustice, it should suffice him: I take this texte as if it were sayde, I desire no more but that God should shewe me the reason why he scourgeth me: For as for in common respecte I vtterly despize and desie the whole world. Let me haue a strong partie to put in accusation against mee, yea and *let him make a greate boke of it: It shall not greue me to carry it vpon my shoulder.* For it shal be no heauy burthen to me, but rather *it shal be a crowne to me,* and an ornāmēt to deck me withal. Now we see in effect what Iob ment to say: namely that he had hen no such mā as he was reputed and taken to be: according as wee see how his freends cōdemned him for a reprobate, by cause he indured so greate torments, and it seemed vnto them that God mēt to vtter his vengeance, to the intēt that Iob should be a mirrour of wicked men, whom God doeth vtterly destroy. Iob therefore protesteth that he is no such man, and therewithall desireth no more but to haue audience.



dience. Before whom? not before me only: but that God should answer him, that is to say, that God should make his righteousnesse to be knowne, and then would he mainteyne, that his suffering was not for his sinnes, namely if the thing might be thoroughly considered, and that God would pronounce sentence as by way of ordinarie proces, and not by prerogative of his hygh and secreet power, so as men might not knowe why he worketh after that manner. And we haue seene heretofore, that it is not without cause, that Iob should make that wish. And why? For diuerse times God chasticeth vs according to the threatenings that are set downe in his lawe: that is to wit, that when we be punished, it is by reason of our sinnes: and that is the most ordinarie maner. Ye see that God suffered not our misdeedes unpunished, and after he had giue vs a rule wherby to liue well, he added threatenings, saying: If ye breake my commaundements, I will punish you with warre, pestilence, and famin, with sicknesse, pouertie and diuers other things. VVhen then, if we be beate with Gods rodde, it behoueth vs to laye our life to his lawe: and if we find ourselues to haue done amisse, there our inditement is throughly framed, and our iudgement already giuen vpon vs, and there remaineth nothing but execution.

Leuit. 26. c.

16.

Deut. 28. d.

15.

Thus ye see the ordinarie maner that God vseth in chastizing me. But in Iob he had an other respect. For he punished not him for his sins, (not that he deserued it not) for there is no creature so rightuous that can exempt him self from Gods correctiōs: But yet for all that (as I haue declared afore) God had not a respect to Iobs offences, he punished him not in that measure by reason of his misdeedes, but to trye the faith and patience of his seruāt, and also to make him an example to all the world. In the meane whyle Iob had his mouth shet, so as he wist not what to say: and therefore it behoueth vs not to inquire any other cause why he was handled so roughly: It is a secreet vnknowne to men. Then is it not without cause that Iob desireth God to answer him, that is to say, too enter in to plea with him, and to suffer him to mainteyne his owne soundnesse, and to let him know why he indureth such torments. But herewithall let vs marke, that it is not lawfull for men to challenge God after that sort. For it is good reason that he should handle vs after his owne pleasure, and that we should stoupe to him although the cause of his iudgements be not apparant vnto vs. Then if it please God to visit vs with rigor, and wee see not why he doeth it: yet must wee kepe our mouth shet that we murmur not against him, and neuerthelesse haue it open still to glorifie him, confessing that although his iudgements be a bottomlesse deepe, yet they cease not to be iust and rightfull. Thus ye see what we haue to note. For in good faith, there is not a more terrible thing, than if God should enter into lawe with vs. If he set himself against vs, alas, what shall become of vs? Then if we fall to prouoking of him, and desire too go to lawe with him, is it not to our greate confusion? And this doctrine is well woorthie too be noted. For wee see how men doo dayly fall too murmuring and grudging in themselves. And what else is that, but too prouoke God, and to desire to go to lawe with him? But shall we bring our matters well to passe?

True it is that they which skitmish, after that fashion when they be afflicted, say not that they would haue God to be against them: but in the meane whyle, that is the marke which they shoote at. For if a man be impacient in his afflictions, and hold not himself in quiet by yeelding too Gods good will too take correction at his hand: I pray you doeth he not lift vp him-

self, too the intent that God being so prouoked too wrath, should maynteyne his owne right? Let vs keepe ourselues from quareling with God when he stryketh vs with his rodde, that we haue him not our deadly enemy: and let vs learne rather to submit vs vnto his hand, and to like well of that which he doeth, although the reason therof be hidden from vs for a tyme. Surely we ought to desire earnestly, that it may please God to shewe vs why he scourgeth vs: Howbeit that must not be done to any other end, than to profit our selues by his corrections, and to apply our chastizements to our instruction, when we knowe the cause of them. Therefore when euery of vs feeling his owne sinnes, is sory that he hath offended God, and ashamed of his owne lewdnesse, and therevpon humbleth himself, seeking remedie to turne away from his euill: I say when we by all meanes indeuer to apply Gods corrections to our owne vse, and to make them turne into such a discipline, as we may shew ourselues not to be vtterly past amendment: we may wel after that manner desire God to make vs vnderstand why he scourgeth vs, to the end that his corrections be not in vayne. But if he list to vse his power, and to hold vs there as it were in ignorance, so as wee know not why he vseth so greate rigor against vs: yet must wee in such extremitie cast downe our heads, and flee for refuge vnto that which I haue declared already, namely that God is righteous in all respects: and therefore that although wee knowe not the cause why he afflicteth vs: yet wee must not cease to glorifie him continually. Lo what wee haue too marke in this Reyne. And herewithall let vs come to that which Iob sayeth: *My marke* (sayeth he) *is that the Almighty should answer mee. If myne aduersarie wright a booke, and it beoume me to beare it, I will not be ashamed to carry it. I shall not be like an offendour that is indyted and condemned: but that booke shall rather maynteyne my soundnesse: I durst* (sayeth he) *dock myselfe with it as with a crowne.* VVhen Iob speaketh so, he meeneth that all the accusations which were layed against him, were false: and that he had ben wrongfully sleandered considering that he had liued innocētly. Howbeit in saying so, he meeneth not that he had ben vtterly cleare, so as there was no faulte to be found in him: For (as it was seene yesterday) he hath confessed himself a sinner, yea and protested that he hid not his faults as men are wont to do, and according as we see mennes hypocrisie to be such as euery man would fayne hide himself with vayne and trifling lurkingholes. Iob declared that he intended no such thing, but that he freely condemned himself when he had done amisse, yea and taried not till men of authoritie reprobued him: but suffered him self to be shamed by the most despised sort, & humbled himself so low, as too receyue correction by those which were not worthy to looke vpon him. So then in this text Iob meeneth not that he was vtterly without sin or stayne, (for then were there contrarietie in his words) but he layeth forth his case according as we haue seene: that is to say, that he was not as a reprobate, and that although God handled him roughly, yet folowed it not that he did it for any haynouse faults of his: but for some other secreet cause.

VVe see then in effect, that Iob ment not to exalt himself against God with such pride as many do, which vphold themselves to be righteous, yea euen without feeling the finnes that they haue committed. And although he had liued as an Angel, yet notwithstanding he knew well that God might find sufficient cause in him to punish him. Neuerthelesse he mainteyneth his owne vncorruptnes, to the intent to separate himself from the nūber of the despisers of God.

of God. Hereby we be taught, that there is a meane for vs to maynteine a good cace. VVe know that they which are most faultie are by their good will most bold too iustifie themselves when they are rebuked. And although their condemnation be apparant ynough, and euery man doeth see that they be nothing worth: yet notwithstanding they will be most shamelesse in maynteyning themselves to bee faultlesse, and affirme themselves too haue greate wrong to be reprocued. But contrariwise, although Gods children haue indeuered to walke aryght: yet notwithstanding the first thing that they do, is that they yeeld themselves gilty, and acknowledge themselves too be wretched sinners. Therevpon we see that if a man go about to iustifie himself without exception, he vndertaketh warre against God. For whosoever sayeth that he is no sinner, intendeth to make God a lier, as sayeth S. Iohn in his Canonickall epistle. God hath pronounced one general sentence vpon vs all, and experience also ought to shewe vs, that all of vs ought to flee to Gods mercie for refuge. Hee then that will iustifie himself without exception, warreth manifestly against God, and iustleth with him. And what shall he winne by it in the end? Nothing: But what must we do after we haue acknowledged our faults? If we be reprocued for any thing, and feele our selues gilty, let vs cast downe our heades and acknowledge ourselves to haue deserued, that God should put vs to such shame, as to be condemned by men (yea euen of the basest sort) and to haue them to be our iudges. But if we knowe not that wee haue offended in the thing wherof we are accused: Gods meening is to humble vs after another sort: Neuertheless it behoueth vs to receiue correction patiently. Finally if men reprocue vs, and will through rashnesse beare vs downe that we be offenders, wheras we knowe the contrarie: It were hypocrisie for vs to graunt that such slaunders are trewe. If a man were accused of robbrie, of whordome, or of murther, and were clere of it, so as he might protest before God and his Angels that there is no such thing in him: If he do condemne himself he doeth euill. So then we may well maynteyne our cleernesse after the maner that Iob doth: not only in respect of our honestie, as the vainglorious sort do, which wil not in any wise be touched at al, but as tender of their honour as they cannot suffer it to be touched, no not though they haue defamed themselves, but wold haue their shame couered, & yet in the meane while they themselves blast it abroad, so as euery man knoweth it: VVe must not go that way to worke, but euery man must in that case iudge of himself as he ought to do of his neighbours, and we must lerne to condemne the euill, and too allowe the good, without accepting of persons. Lo after what maner we may maynteyne a good quarrell. And that is the cause why Iob sayeth, *if God wold answer mee, though all the men vpon the earth should bend themselves against mee, and that myne aduersarie partie, alleage all that is possible: I shall be so farre off from being ashamed to beare it, that I shall take it as a crowne to decke me withall.* It shall be an ornament vnto me. But herewithall let vs marke also, that when we intend to maynteyne our owne innocencie: It is not ynough for vs, to hyde our shame before men: but our principall point must be, that God may bee as our warrant, and answer for vs. True it is that the answer wherof Iob speaketh, is ment as I haue declared: that is to wit, that God should as it were enter an ordinarie proces against him, and shew the cause why he scourgeth him: but yet therewithall Iob pretendeth, that if God wold giue him libertie to maynteyne his case, all wold make on his side, and they that had reiected him by cause of his extreme afflictions, should

be found liers. So then (as I haue touched afore) we see it is to no purpose to haue escaped from me, but we must specially haue an eye vnto God, to bring our good cace before him, that he (as I sayd) may warrant it, and we receyue sentence of discharge at his hand. And wold God that this were well printed in our hearts. For we see nowadays that all is one with vs, so we may be releas'd before the world, we seeke nothing but that: and so is God despised. For there is none of vs which thinketh that euer he shall render an accompte before him. But we loke that no man may byte vs, and that if any man come to assaye vs, we may haue wherewith to kepe him off. Therefore when wee be so escaped from the world, wee think all is safe, and so in the meane while, that is the thing which maketh vs bold to exalte ourselves the more against God: wherfore let vs think well vpon this doctrine, that is to wit, that it is a wretched reward when the world shall soothe vs, and God allowe vs not: And therefore about all things, let euery man examin himself what he is, and let not that be done after his owne fancie, but according to Gods lawe. For we knowe we bee no competent iudges, but it behoueth vs to receyue iudgement by the lawe, and by the things that are sayd and contened there. So then let Gods seate be set vp by hauing his worde before our eyes, and let vs consider throughly whether we haue walked as he commaundeth, and whether wee haue not swarued from his word: and if we haue done amisse, let vs learne to condemne our selues. And furthermore if he graunt vs the grace to obey him, although there be many vices in vs, yet notwithstanding so that our cheef marke haue ben to obey him, let it content vs to be allowed of him though the world condemne vs, and let it not greue vs that the world chargeth vs with slaunders, so that God reache vs his hand and accept vs, and shewe that he liketh wel of our life. VVhé we be at this point, let the dogges barke at vs so long as they cannot byte vs: and although we seeme (by the report of our enimies) to be the wickedest men in the world, yet let vs beare all things patiently. This is the thing that we haue to marke in this text. And so we see that there are two points to note. The one is that we must not giue our selues to ambition and vanitie, to seke our owne prayse before me, & to exempt our selues from Gods iudgement: but contrariwise it behoueth vs to feele how terrible Gods wrathe is, and to examin wel our owne consciences, to the end we be not faultie before him. VVhé we haue obeyned this, (that is to say, when God hath graunted vs the grace to walke vprightly, so as we be sure that he alloweth vs:) let vs beare the slaunders and false accusations of the world patiently, and tarry till God shewe our soundnesse openly, and make it to shyne as the breake of the daye according as he hath promised too do. And that is the second point. Yet notwithstanding as touching that Iob sayeth, *that he will beare the booke that shall be made against him as a crowne,* that is to say, the proces wherby he shall be charged after that sort with his faults: It is not ment that it is alwayes an honour vnto vs afore men too haue a good cace. And surely it is vnpossible to find a better case than Sainct Paules was, in that he had serued God faythfully in his office, and yet notwithstanding he sayled not to be charged and accused falsly. And what doeth he? For as much as he seeth that men are blind and ignorant and iudge wrongfully: he appealeth to the day of God. I appeale (sayeth he) to the day of the Lord. Ye see that sainct Paule is constreyned to vse such remedie, according as oftentimes it cometh to passe, that wee be defaced, and that the world holdeth vs for wicked, so as we be disgraced, by cause the wicked are so shamelesse, that all is one with

*Iohn. 1. 10.  
Ro. 3. b. 9. c. 13.  
Gal. 3. d. 22.*

*Psa. 37. a. 6.*

*1. Cor. 4. a.  
4. 5.*

with them to speake euil of men by hooke or by crooke. But yet in the meane whyle we shall not cease to go still with our heads vpright. And why? For wee may appeale vnto God for our warrant, as wee see the prophets doo. VVhen Jeremy sayeth, Lord if I be a deceyuer, thou hast deceyued mee: It is bycause it was layd to his charge that he did nothing but beguile the people. VVell (sayeth he) if it be as you saye, then hath God deceyued mee. VVhē he speaketh after that maner, he meeneth not that there is any deceit or guile in God, but he doth boldly repress 10 all the slaunders that were layd vpon him, saying: Arme yourselues against God, for I knowe that he will maynteyne my quarrell. And Esay reporting that he was reiected of me, and as greatly reproched & despised as could be: sayeth, yet will the Lord answere for mee. So then whensoever we be defaced and oppressed by men, and blamed by the whole world: yet shal we not fayle to haue a crowne of glorie, if we haue record before God. And that is the cause why Iob sayeth that he will ouerthrowe all the slaunders that shall be layed against him. No no 20 (sayeth he) I wil not come as an offender that is condemned alreddie in himself, before that informations be put in against him (for he is conuicted in his owne conscience of the misdeede that he hath doone: ) but I will come as a prince. And vndoubtedly the children of God are the iudges of their iudges whē they be wrongfully oppressed by men. It is certayne that they dare more boldly appeare, referring theselues wholly vnto God, and resting in him, than those dare which condemne them through malice, violence and tyranny. VVheras the enimies of the truth 30 do now adayes condemne the faithfull to be burned, and in doing therof do sit vnder their clothes of Estate: do we not thinke that a gallowes is more honorable wheron a martyr shall be tormented, or a stake that is set vp for a childe of God to be burned at? Yes: For that surmounteth all the thrones of the world. Kings and Princes together with all their iudges, must needs through their wickednesse vnhalowe the seats that are hallowed and dedicated vnto God. And forasmuch as they sit in them, they must needs be full of filthinesse and infection, bycause 40 they followe not the wil of him which hath set the there, and so they make those places shamefull and detestable, which notwithstanding of theirselues are honorable. Contrariwise, although a stake or a Gibbet be a lothsome thing to the worldward: yet notwithstanding it is certayne, that when a Martyr and a child of God bringeth a good conscience thither, and suffereth there in a good quarrell: he sanctifieth the same which was after a sorte cursed. So then it is not for nought that Iob sayeth, that if god wil be so gratiouse to him as to aunswere him (that is to say, too 50 giue him leaue to mayntayne his Innocency and to heare him declare his life) he will come with a lofty countenance like a prince, and not drooping like an offendour: and he will boldly receyue all the books that can be written against him, taking them as an ornament, crowne, our garlad. This is it also which ought to comfort vs, namely, our walking in vprightnesse before God, and our indeuering to serue and honour him. For then if the world be vnthankfull, and men do vs wrong and degrade vs, it maketh no matter, so we can protest before God, that our 60 case is good, and also that wee be able to shewe that it is so, when we be drawne before men. For it is a shamefull thing to say, God is my witnesse, when the rest of our doings are not answerable to it: according as many men call God to record rashly, and yet it is knowne too bee clean contrarie. But if we wil be allowed of God, we must so deale as the world may heare witnesse of our vprightnesse whē it cometh to the hearing: and we must haue our

mouth open to declare how the matter goeth, and to disproue the slaunders that shal be layde against vs. Furthermore, when we haue this, (that is to say, when wee haue good record that we be not faultie before God,) and can also shewe the same in deede: Then although men make bookes against vs, (that is to say although they deface vs with so many blames and slaunders as shall seeme to be houg mountaynes:) yet shal the same be no heauy burthē to vs, bycause we shall be vphild by Gods hād, and rest ourselues vpon him. But rather we shall make it a crowne or garland vnto vs. For it is much better for vs to be so blamed of the world, and that God should allowe of vs: than to be flattered on all sides, and that the same should excuse vs, according as we see there be many that take libertie to do euill and to despise God, bycause the world sootheth them. For what is the reason that so many men runne out of square, and giue themselues the bridle to all euill: but bycause they haue ben spared, and mennes eyes haue ben shet to wink at all their wicked doings? Lo what is the cause of their destruction. So then it is much better that our Lord should be our warrant, and in the meane whyle the whole world be against vs: than to be praysed and commended of the world, and in the meane whyle to haue heauē crye out for vengeance against vs. VVe see how the Pope is exalted nowadayes in his holinesse, and that although he be a monster and a diuell incarnate: yet do all men bowe to him, and giue greater rides of honour to him, than to God. And in the meane whyle, is not this a cause to augment his damnation more and more? As much is to be sayd of them that iustifie the world, too the end the world also should receiue and flatter them in all their sinnes. But contrariwise (as I haue sayd) let vs learne to looke continually vnto God, and in the meane whyle if he suffer vs to be vniustly condemned of men, let vs suffer it patiently, and not cease to beare our heads still vpright. Furthermore, (according to that which is sayd here, concerning the reckening of all our steppes) let vs bee ready to yeeld an account whensoever we shal be accused of any cryme. Let vs not thinke to scape Gods iudgement by concealing any misdeede in vs: but let vs consider that it behoueth vs to answere for ourselues, and that although men doo iustifie vs, yet they cannot hyde the things that are in vs from God. Now after that Iob hath spoken so, he addeth his last protestation for a full knitting vp. *If my land (sayeth he) haue cried against me, or if the furrowes therof complaine that I haue eaten the foynson of it without money, or if those that haue tilled it complaine of me that I haue oppressed them: let mee eate Thistles in steade of wheate, and darnell in steade of barley.* Hereby Iob concludeth that which wee haue seene afore: that is to wit, that although he had ben greuously afflicted by the hand of God, yet notwithstanding men ought not to haue condemned him as though he had ben a greater offender than others whome God spared. And why? For (as I haue sayd) God keepeth not all one rate in afflicting men. Sometime he punisheth them for their sinnes, and otherwhyles when he intendeth to visite his owne seruauants with extreme rigor, he reserueth the cause of their afflictions to himself. For although they haue serued him and indeuored to frame themselues wholly to his righteousnesse: yet will he not therefore for beare to send them right greate afflictions. In that case we knowe not what to say, vntill the last day when God shall manifest the things vnto vs which now are hidden. So then Iob sheweth that we must not esteeme his lyfe according to the state wherin he is. For although he bee the miserablest of all men to outward sight: yet doeth he protest that he had a desire to serue God. And wherin she-

sheweth he that we haue heretofore seene many of his protestations, and now this is the last, *that his land cried out against him*. True it is that the earth hath no mouth to cry nor complaine, nother hath it feeling to suffer any wrong at our hand, nother semeth it that we do the earth any wrong: inso much that although it could speake, yet a mā wold not say that it had cause either to cry or to weepe or to make any complainte against vs. VVhat doeth Iob then meene by saying that his land complaind not, and that his furrowes wept not: He meneth not that the earth of it self hath cause to complayne: but the holy scripture vseth such maner of speche, to make vs perceiue the better and with greater vehemencie, that if we do amisse before God, the creatures shal be against vs, and beare witnessse against vs. As how? If we haue oppressed the poore labourers that til the earth to giue vs foode: If we haue vsed extortio against thē, or if we haue plucked away their goods. not only they shal beare witnessse against vs, but the earth which they haue tilled shal also depose against vs. And why? For they haue bestowed their sweate there, and that is as their blood. Now it is a greate cruelty in vs, whē we think not how the earth on her behalf hath opened her bowels according to the order that God hath set, and yelded her frute when shee was tilled. The earth thē hath don hir dutie & wrought with hir labourer, as if ther were a mutuall agreement betwixt thē, and yet notwithstanding behold how the Seagulfes deuoure the foyson of the earth, taking away mens goods, and doing them a thousand extortions. Then if the laborer complaine, must not the earth also on hir parte answer which hath be as it were tormented. Ye see then why the holy scripture vseth such speech, we see the hardnesse that is in vs, in so much that if a mā tel vs of our sinnes, we think our selues quite discharged, if we may find some prety starting hole. And although we be conuicted of thē before God, yet are we not so afraide as to be fory for them, or to feele how dreadful the wrath of God is. Therefore it behoueth vs to be spurred, not as asses, but as folke that are vterly hardened: Inso much that whē God striketh vpon vs with mayne strokes as vpon stones, he can no more soften vs or make vs to yeld, than stithies or anuilles, except it be by force. Thus ye see what we haue to marke. And so, as oftē as the scripture speaketh after that maner, namely that the earth crieth out and that hir furrowes aske vengeance: let vs vnderstand that God reprobeth our stubbornesse, and sheweth vs that we be so blinded in our sinnes, as we cannot come to knowledge except he drawe vs to it by some violent meanes. Marke well t<sup>r</sup> at point. So therefore let vs not continue hardharte: whē we see our Lord vseth such vehemencie against vs to wake vs withal: but at leastwise let vs then enter into the examination of our faults, and be

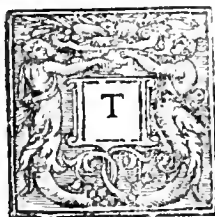
cast downe before him. Lo what we haue to marke. And therewithall also we must come from the earth to the mē. It is said that a righteous mā wil haue a care of his horse, his ox, and his asse: but the wicked men wil turmoyle their brethre and neyghbours, in eating vp the sustenance of their life without any equitie. Therefore whē we heare any speaking of the earth and the beasts: let vs vnderstand that it is to the end we should be the more indifferēt towards our neyghbours, which are our flesh and blood, and of the self same nature that we our selues are: So that if we vse any tyrannie and crueltie, that thing must needs be fulfilled on vs which is said in the holy scripture, namely that our withholding of the wages of such as haue trauayled and taken paines for our profit, shall cry vnto heaven, and all creatures shal beare witnessse of the wrong & extortio that we haue don to our neyghbours, according also as the Prophet Abacuk speketh of it, saying that the walles of the houses which are builded with deceyte and extortion shal cry out loude and shirle, and play the quiresters in that behalf (as they terme thē:) so as they shal answer one another on either side: the one side singeth, behold blud: the other, behold murder: the one behold deceit: the other, behold crueltie: the one behold pilling & polling: the other behold couetuousnesse: the one behold periury, the other, behold robberie, and another, behold spightfulnesse. So then let vs marke wel, that according as we shal haue abused the creatures of God, so must they aske vengeance against vs at the latter day. And therefore let vs take warning hereby to walke with such cōscience, as we may go with our heads vpright, not as perfect before God to beare out his iudgemēt & vengeance, but rather as it may please him to receiue vs by his infinite goodnes, and so to guide vs by his holy spirit, as we may apply our indeuer to serue him with a good conscience, according to the grace which he shal haue giuen vs.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs so to feele them, as we may haue our whole recourse vnto his mercy, and therewithall euery of vs so inforce himself to walk in purenesse of life, as we may be able by the power of his holy spirit, to resist al tēptations, and to followe whether soeuer he cal vs, and iustly protest that we haue serued the liuing God, and sought nothing but to glorifie his name as it becommeth Christians to do. For the performauce wherof, it may please him to graūt: that all the time of our life, we may seke altogether to please him, and by that meanes edifie one another, to drawe euen the silly ignorant sort to the light of the Gospell, wherunto our good God calleth vs by his grace: and that to the same end it may please him to raise vp true and faithfull ministers of his woord, &c.

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

THESE three men left speaking to Iob by cause he esteemed himself to be righteous.

2. And Eliu the Sonne of Barachel the Buzite, of the house of Ram, vvas angrie and fore displeased vvith Iob, by cause he sayd he vvas more rightuouse than God.
3. Also he vvas angrie vvith his three freends, by cause they had made none ansvver, and yet condemned Iob.



That we may fare the better by that which is contained here, and by the things that we shal see hereafter, we must beare in mind what we haue seene heretofore: namely, that Iob hauing vnderaken a good case, did hādle it amisse: and that those which

came to cōfort him, hauing vnderaken an euil case, vsed good argumētts & apparāt reasons, wherof profitable doctrine might be gathered. And therefore there was a fault in thē, by cause they laid not a good foundatiō: and there was a faulte in Iob by cause he builded amisse vpon a foundation that was good in it self. And that is the cause why it is said now, *that Eliu the Buzite was angrie & inflamed vvith*



Wrath, by cause those said men had not disproued Iob, and yet notwithstanding had condēned him: and also that he was angry with Iob, by cause he went about to iustifie himself about God. So we see that this anger of Elius was not without cause, as wel against Iob, as against his three friends that came to comfort him. For although Iob had a iust and resonable quarrell, yet did he farre ouershot himself: and although the other alledged very good reasons, yet did they resist God: for their reasoning was to an euill purpose. Now in the meane whye it is said, *that Iobs three friends left off to dispute any more against him, by cause he thought himself to be righteous.* We haue seene that Iob made not so great accompt of his owne righteousnesse, but that he thought there were many faults to be found in him, and therefore on the contrary parte, he protesteth himself to be a wretched sinner. Howbeit he wold not condēne himself at the wil of those which iudged amisse of his affliction. The opinion and imaginacion of Iobs three friends, was that Iob was a castaway before God, by cause he was handled so roughly. But it is sayd that we ought to iudge discretely of the party whom god correcteth. For we must not cōclude that euery mā is punished according to his offences. Some times God spareth the wicked and wincketh at their misdemeanes, and that is to their forer damnation: For they shall pay right dere for Gods goodnesse in tarrying for the so paciētly. Then if God do sometimes make no cōtenance of punishing those that haue deserued it, let vs not therefore think that they haue made the better market, nother let vs iustifie the by cause God spareth the. And contrariwise whē we see a man beaten with Gods scourges: let vs not therefore think him to be wickedder than al the rest of the world. For it may be that God will trye his pacience, & not punish him for his sinnes. Now Iob would not cōsent to this sonde doctrine of his freendes: and that is the cause why he seemed to them to iustifie himself, though he ment no such thing. And therefore (as hath ben heretofore shewed) let vs beware of vndertaking any euill quarrell: For we shall be blinded, and it will seeme to vs, that if a man agree not fully with vs, he is so condemned as we ought not to haue any further talke with him. But before we enter into disputacion, let vs be wel assured of the truth. There is nothing worse than to be to hasty: we know that these ordinary prouerbes are continually put in vre amongs vs, namely that hast maketh wast, and that a soles bolt is soone shor. Seing it is so, let vs learne to hold our iudgement in suspence, vntil we be throughly assured of the truth. And herewithal let vs marke, that oftentimes it may happen that we shall be wrōgfully condēned before men. And although that such as do backbite vs haue their mouths stopped, and haue not any reason to cōvince vs withall: yet they wil not cease to be caried away with such spite, as to slander vs, and to cast foorth wicked words against vs. Hereby we be warned, that if men bee so malicious as to condēne vs without proof, we must not take it to much to hart: For it is no noueltie: It happened to Iob that excellent seruant of God: and at this day we see that the papists think ynough, to haue decreed that their lewd errors, superstitions, and false doctrines, are good. For they steppe to it with a maystely style, that it is ynough for them to haue determined it to be so. There is no entring into disputacion, nor any serching by reason how things go. For to their owne seeming they haue all authoritie, and therevpon they thūder against vs. But in the meane seazō we know that truth is on our side, & we are fully resolued of it. VVherfore let vs resist such tēptations, and not be abashed at the, seing that at all tymes they that had no reason for themselves, haue notwithstanding not ceased to condēne the good case boldly and without

remorse of conscience. Seing the that the diuell blindeth the so: let vs always kepe on our course, & sticke stedfastly to the truth that we knowe. And for our owne parte also let vs take warning to walk more leysurely when we haue ben anywhit to hasty. For oftentimes it wil fall out, that the children of God shal be ouerseene, and not haue stay ynough of ourselues. Therefore let vs not go on still, neither let our rashnesse be matched with wilfulnesse. Truly it is a hard thing: For he that hath once ouershot himself, doth commonly become wilfull. Howbeit when we haue done amisse we must not cōtinue in euill, but rather learne to restraine our selues, saying: I haue here exceeded measure, & I know wel I haue not bridled my self with such modestie as I ought to do. VVhat isto be done? Oh, I must not harden myself: but seing I haue taken a wrōg way, I must returne backe againe. Ye see then that by the exāple of Iobs friends, the holy ghost warneth vs, first, to be wel aduised that we take no quarrel in had rashly against God: and secōdly that if we happen to be ouerseene we must not in any wise be wilful, nor proccede in our euill, but acknowledge our fault & labour to amend it out of hand. As concerning Eliu of whom mencion is made here, it is not without cause that the scripture sheweth vs of what stock he came, according as he is named *the Buzite, of the house of Ram.* For here we see first the aūcientnesse that we touched heretofore: & the principal point also which God mēt to declare vnto vs, is that there hath always remained some good seede of religiō among those that were wrapped in many fond fancies. And that is a very notable point. For we knowe that the world did out of hand fall away from God, and all men turned aside to corruptiō and lies. I meene euen immediatly after the flood, notwithstanding that the vengeance of God were so horrible and worthy of remembrance, and that the children of Noe which had escaped, (hauiug liued a long time after) might tell their children and successors after what maner God had taken vengeance of the wickednesse of the world. For notwithstanding all this: yet they fell all away and forsooke the right religion, turning aside vnto lyes, idolatrie, & all other disorders. Herein we see that men are exceeding frayle, & that there is nothing harder than to hold them in the feare of God & in good religion. True it is, that in respecte of euill, we be but too stedfast, we cannot be bowed aside: and if a man wold go about too amend the euill in vs, he knoweth not at which end to begin, nother can he bring it to passe, by cause there is such a piteouse hardheartnesse in vs. But as for goodnesse: wee forgo it by and by: there needeth nothing to thrust vs from it. VVe haue a faire mirrour hereof shewed vs in this, that men went astray, and forsoke the pure knowledge of God so soone after the flood, notwithstanding that they were cold of it. And herewithal we see in this example of the persone of Eliu, that God hath always left some good seede in the middest of darknesse, and that there hath alwayes ben some good and holy doctrine. And why? To the end the vbeleuers should bee left vnexcusable, so as they could not alledge that ignorance reigned ouer all. For wherof came it, that God was not serued and worshipped purely, but for that men turned their backs vpon him? And they did not that through a simplicite, wherunto they might giue some colour of honesty: but rather of a stubborne wilfulnesse. Men are loth to be beguiled, yea or to seeme to be beguiled: but whē it cometh to the seruing of God, they shet their eyes, quench all the light that shyned in them, and seeke nothing but to giue ouer themselves to all trumperie. This is the thing that is shewed vs here. But it behoueth vs to way wel what hath ben

Iob. 7. d. 20.  
9. a. 2. 3.

Psal. 4. v. 1.



ben treated of heretofore : namely that although these men were no Prophets of God, yet notwithstanding the doctrine that proceeded from them had such a maiestie, as it might right well besecme the person of Prophets. True it is (as I haue sayd) that they did misapply it. But yet notwithstanding there was an excellent spirit in them. And in very deede (as I haue declared afore) the things that haue ben set out by them, ought to be receyued as out of the schole of the holy ghost. And although these personages were so excellent : yet were they not taught by the lawe of Moyses, but were separated from the churche of God. For if the lawe were published at that tyme (which thing is vncerteyne,) yet were they distant from the countrey of Iury, and had not any fellowship with them, that they might bee partakers of the doctrine which God had simply appointed for his people. VVe see then that men which had no scripture, nor any thing saue the doctrine which Noe and his children had spred abroad after the fludde: are Prophetes of God, and haue an excellent spirit. And although they dwelt in a strange countrey, yet we see that God had giuen them a knowledge sufficient to edifie all the common people. Thus ye see how the world could not bee excused of ignorauce. For although idolatrie reigned in the tyme of Thare and Nacor, and that they themselues also were idolaters, (as it is sayd in the last chapter of the booke of Iosua) and that those which came of them folowed their steppes : yet notwithstanding Elia which was of the house of Ram, and the other three, were exempted from the common corruptions of that tyme : And so wee see that the pure religion was not quite abolished among them, but that they had a sufficient doctrine to leade them to God, and to conuince the world of the wilfulnesse and ignorauce that was in it. Thus ye see what we haue to marke in the first place. Also when we heare it sayd, that God gaue men ouer to walke in destruccion: Let vs marke well, that it is bycause he was not so gratiouse to all mē, as to giue them the peculiar doctrine which he had reserued to his owne people and church : but yet was that no excuse for them. God therefore did let all men runne astray, and they were all drowned in destruccion: Neuerthelesse there continued alwayes some seede in their hearts, whereby they were so conuicted as they could not say that they knewe not God, nor had any religion, nother could any of them cleare himself from it. For it aboade ingrauen in their consciences, that the world was not made by it self, but that there was a heauenly maiestie wherunto it must needs bee subiect. Verely saint Paule speaketh expressely of the records which God hath imprinted in his creatures insomuch that the order of the world is as it were a booke to teach vs, & ought to leade vs vnto God. Howbeit herewithall it behoueth vs too come to that which is treated in the second chapter to the Roimaynes, namely that God hath grauen such a certeinie in our consciences, as we cannot wipe away the knowledge which we haue of good and euill. Every man hath not so much knowledge as wee heare that Iobs three freends had: But yet notwithstanding we shall neuer find any mā so rude & barbarouse, but he hath some remorse of conscience, and knoweth that there is a God: and hath some discretion to condemne the euill and to allowe the good. God then hath left these traces and crancks in the hearts of the ignorantest, to the end that men might not couer themselues with any excuse, but be condemned by the inditement that is laid vp within themselues. And by the way let vs marke, that it was foolishly doone of men to fight against God, in maintenaunce of the doctrine which had reigned among thē. For seeing that the know-

ledge of God hath shyned so clere in the world, as all men might be inlightened by it, as we haue seene afore : How is it possible that they should giue ouer themselues to so grosse a beastlynesse, as to worshippinge stocks and stones, to honour the Sunne and Moone, to make puppets, and quite and cleane to forgette the liuing God? How could this come to passe? For it is all one as if a mā should wilfully runne headling against a thing at hygh none, or like the stumbling of a dronken man that reeleth aside, though he see the right way before his eyes. VVe see thē that men swarued not aside through simplicitie, but that they spighted God through a purposed malice: and therefore let vs consider it well, to the end wee runne not any more to these wonted shifts, to say: I pray you if mē be so dazed as they knowe not any thing concerning God, ought it not to serue to excuse them? when any man alledge th this: let vs on the contrary parte take that for our answer, which is sayd in saint Iohn : namely, that the light shined in darknesse: and we see the same by this present example. For it had ben vnpossible for men to haue runne astray into so grosse and outrageouse superstitions, if they had not wilfully throwne themselues into them. Their ignorauce therefore was matched with wilfulnesse and stubbernesse, when they forsooke the right way of saluation, and gaue themselues ouer too their idols. Lo what we haue to beare away. And it warneth vs to be the more ware in walking, whyle we haue the light with vs: I haue sayd already, that if God be so gratiouse to vs as to shewe vs the way, it behoueth vs to make hast, and it is no time for vs to sleepe, and much lesse to shet our eyes wilfully. At this day we see that greate darknesse reigneth ouer most parte of the world. The wretched Papists go astray, and knowe not what they do. And why? For God hath giuen them ouer as they be woorthy: and forasmuch as they haue forgotten the truthe, his vengeance must needs come vpon them as a water flood, to ouerwhelme them and drowne them in destruccion. But we on our side haue Iesus Christ, who is the Sunne of righteousness that shineth vpon vs. And therefore we must not haue our eyes shet, but we must walke whyle the day lasteth, following the exhortation that is giuen vs here, that we become not gilty of wilfull defacing of the knowledge which is giuen vs at these dayes. Thus ye see what wee haue to marke in the first place of this sentence. Now as touching *the anger of Elia*, let vs marke that it is not blamed here as an inordinate passion: but it is a good and allowable mistyking, bycause it proceedeth of a zeale that Elia had toward Gods truth, *when he saw Iob iustifie himself in such wise, as he esteemed himself more righteous than God.* Iobs freends had not this knowledge. For they held opinion against him, that he was a wicked man : and Iob declareth that he was not so : No more was he indeede. Howbeit (as I haue sayd) he exceeded measure : and although his case was good, yet did he handle it amisse, and toke an euill way with it. Elia therefore marketh Iobs ouershooting of himself, and his murmuring now and then through impacience : and how that therein he wente about to iustifie himself aboute God. Againe he is angry at those that tooke vpon them the euill case vnadvisedly, & were not able to compasse it, but were confounded in it when it came to the pintche. Behold then how Elia is inflamed with anger, but not without cause: and forasmuch as his zeale was good, therefore the holy ghost allowed the anger and wrath that was in him. But by the way it behoueth vs to marke this saying, *that Iob inteded to iustifie himself aboute God.* Truly his intent was not so, & he would rather a hundred times that the earth had swallowed him vp, or that he had neuer ben borne into the world, than to haue

Iob. 1. 4. 5.

Iob. 12. 1. 35.  
36.

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Ios. 24. 4. 2.

Acto. 14. c. 16.  
17. g. 50.

Rom. 1. c. 20.

Rom. 2. b. 14. 15

to haue thought such a blasphemie. And truly I haue told you, that as often as he ouershot himselfe, it was not to conclude fully so, but it was through the raging of his passions, according as it is verie harde for men to staye themselves, but that many passions shall oftentimes escape them. Ye see in what case Iob was, and howe in the ende he alwayes condemned himselfe: and when he had done amisse, woulde not excuse it. Howe is it sayde then that hee intended to iustifie himselfe aboute God? This saying conteyneth a good and very profitable doctrine. For here we be taught, that we may sometimes happen to blaspheme God, when we thinke not of it. In what sort? In pleading agaynst him. If wee allowe not all things to bee good which God dooth, and specially when he afflicteth vs: It is certaine that we would make our selues more righteous than God. True it is, that we will not say it, neither will we thinke it: but the thing sheweth it selfe. And it is inoughe too condemne vs, if we do not glorifie Gods iustice in allowing it to be rightfull. This will bee the better vnderstoode by an example. Beholde Iob knoweth God to be righteous, yea and he vnfeynedly acknowledgeth him so to be: and as for his owne part, he acknowledgeth himselfe a wretched sinner, and that there are manie faultes too bee found in him, yea and that he if shoulde quarell agaynst God, he shoulde bee vanquished a thousande tymes, before hee coulde answere to any one poynt. Iob then meeneth not directly to iustifie himselfe aboute God, nor to make himselfe equall with him: but in the meane while what sayeth hee? I maruaile why God afflicteth mee thus? VVhat fault is there in mee? And againe, I am a poore creature, full of infirmitie, and is it meete that God shoulde stretche oute his strong arme agaynst mee? VVhy doth he not kill me out of hande? VVhen Iob runneth oute intoo so manie murmuringes and grudgings: no doubt but hee iustificeth himselfe aboute God. And why? For it seemeth too him that God is vnreasonable in afflicting him so: and bicause he knewe not why it was done, hee desired God to come thither as his aduersarie partie. Afterwarde againe hee is angrie that God consumeth him not out of hande, and that he sendeth him not quite away.

Seeing then that Iob had so headie passions, no doubt but in so dooing hee made himselfe more righteous than God. And this is it that I tolde you euen now: namely, that wee shall oftentimes blaspheme God in oure passions, ere wee thinke of it. VVhiche thing ought too cause vs too take the more heede, that wee giue not oure passions the brydie, least wee fall too suche wretchednesse as too blaspheme God ere wee bee aware. This doctrine then is verie profitable for vs, when the holy Ghost telleth vs that all suche as grudge and murmur in theyr afflictions, and cannot submit themselves too the mightie hande of God, too confesse that all his doings are rightfull and reasonable: do make themselves more righteous than God: and that although they say it not, but protest a hundred tymes that they neuer ment too thinke it: yet neuertheless, it is so indeede. And beholde a competent Iudge hath giuen determinate sentence vppon it, and therefore there is no kicking agaynst it: for we shall gaine nothing by it. So then, what remayneth, but too learne first and formoste too condemne our selues, and too bring our inditement alwayes readie made, when we come before God, and too say that we be wretched sinners?

And furthermore, that when Gods iudgements which hee shall execute vppon vs, seeme ouersharpe vntoo vs: et vs beare them patiently withoute making anie greate

inquiries. If wee thinke it straunge that God shoulde handle vs with anie great rigour, and see not the reason why he dooth it: or if the miserie seeme too harde, and that God spareth not our frailtie, nor hath suche pitie of vs as he ought to haue: let vs not giue brydle too oure fancies to consent vntoo them, but let vs alwayes beare in minde, that God is righteous howsoeuer the worlde go. True it is, that wee shall not perceyue the reason why he dooth it. And whereof commeth that, but of oure owne infirmitie and rudenesse? Is it mee: that wee shoulde measure Gods iustice by our witte? VVhat a presumptuousnesse were that? VVhat reason were in it?

So then let vs learne too glorifie God in all things that hee dooth: and although his hande bee roughe too wards vs: yet let vs not ceasse to confesse still: Alas, Lord if I go to lawe with thee, I knowe well my case is ouerthrowne. Beholde howe Ieremie proceedeth in that behalfe, and sheweth vs the way in the things that wee haue to do. For although things were in so great confusion as hee might haue bene caryed away in a madnesse too murmure with the rest of the people: yet notwithstanding hee vseth this preface, Lorde I knowe thou arte righteous: Truly I woulde faine enter intoo disputation with thee, I am prouoked thereto by my fleshy desire, and by cause i see things so farre oute of order, I woulde faine inquire the cause why thou workest after suche a sorte: For I am tempted therevnto. Howbeit Lorde, before I take leaue to aske why thou dealest thus: I protest first, that thou art righteous and vnpartiall, and that nothing can come from thee which is not worthie of prayse.

Thus yee see that the manner of proceeding, which we ought too holde, so often as wee haue too deale with Gods incomprehensible iudgements: is too consider that our witte is not able to mounte so highe, and that they bee too deepe a dungeon for vs to go downe intoo. And let vs practize this thing cheefely in oure selues. For inasmuche as men are full of hypocisie, they alwayes beleue themselves to bee cleare and guiltlesse before God. And although they be not fully perswaded of it: yet they beare themselves in hande, that God hath no cause too pursue them with so greate rygour. Euerie man flattereth himselfe too lessen his owne finnes, although hee bee fully conuicted. VVell (sayth hee) it is true that I am a sinner, yet am I not of the worst sort in the worlde. And why knowe we not the greatnesse of oure finnes? Bicause wee tie scarfes afore our eyes.

Forasmuche then as wee are puffed vp with pryde: It standeth vs in hande too practize this lesson, specially when God afflicteth vs: namely, not too enter intoo quarelling with him, although his chastizements seeme ouerroughe to vs: But too acknowledge that there is a measurablenesse in all his doings, and that he is not excessiue: too the ende that the same maye teache vs too frame oure selues quietly vntoo his will. And whensoeuer Gods chastizing of vs, is not in respect of oure finnes: let vs assure oure selues, that the same is a singular grace, and a speciall priuiledge which hee gyueth vntoo vs. For there were alwayes iuste cause too punish vs, although wee were the rightououest persones in the worlde. But nowe are wee farre off from suche perfection. VVhat might God then doo vntoo vs? Neuertheless, if hee visite vs too trie oure patience, and graunt vs the grace too suffer for his names sake, when hee might punish vs for our finnes: let vs vnderstande that hee dooth vs an excellent great honour. And therefore

Oo. fore

fore let vs humble our selues, and euerie one of vs in hys owne behalfe haue the modestie to say, well, I woulde faine that God shoulde vse mee after another fashion, (for too my seeming hee passeth measure in afflicting mee:) but yet for all that, I knowe he doth it not without cause, and sirhe his afflicting of mee is not for my sinnes, it is so muche the more fauour that hee sheweth mee. For I haue deserued muche more: and therefore it behoueth me to stoupe, and to submit my selfe wholly to his good will.

Yee see then that the meane whereby God may be glorified through vs, and we yeelde vnto him the rightuoufnesse that is his: is by keeping our mouthes shutte, according as Sainct Paule treateth thereof in the thirde *Rom. 3.c.19* to the Romaynes, saying: too the ende that all mouthes might bee stopped, and all the worlde acknowledge it selfe, too bee indetted vnto God, and that he onely shoulde be iustified. After what sort is it that God shal bee iustified by vs, according too Sainct Paule? Too witte, when all of vs condemne oure selues, and haue not the boldenesse too styrre agaynste God, but do willingly confesse that all of vs are indaungered vnto him. If wee bee once come too that poynt, then is God iustified: that is too saye, his rightuoufnesse is commended by vs with such prayse as he deserueth. But contrarywise, if men exalt themselues, and knowledge not that they bee indaungered vnto God, so as hee maye condemne them: nor confesse the bonde of dette whiche they haue forfeited vnto him: although they protest that they minde to iustifie him (that is to say, to confesse him too bee rightuous) yet neuerthelesse they condemne him.

Furthermore, whereas it is sayde that Eliu was so angrie: let vs marke that there is a greate difference betweene the anger that proceedeth of godly zeale, and the anger that any of vs is moued withal, either for his good, or for his honour, or for any respect of his owne. For he that is angrie and displeas'd through a priuate passion, is in no wise to bee excused: and although hee alledge that it is for a good cause, yet notwithstanding he offendeth God in beeing angrie: For we bee too blinde in oure owne passions. Therefore marke this for one poynt, that it behoueth vs to bydle our anger, specially when we bee prouoked to bee angrie with our neighbours in any respect of our selues. Howebeit there is one anger whiche is good, namely, that which proceedeth of the greefe that wee conceyue when God is offended. Then if we bee inflamed with a good zeale, and mainteyne Gods quarell: if we bee angrie we are not to blame for it: But let vs marke that such anger must bee without respecting of persones. For if a man bee angrie through a passion of the fleshe: suche one hath a respect too himselfe, and intendeth to mainteyne himselfe.

And againe, if hee intende too shewe that hee beareth a fauour to his frendes, and dooth more for them than for other men: then is there an accepting of persones bycause wee haue regarde too our selues. VVee should rather bee angrie with our selues, if we woulde that God shoulde allowe of our anger and wrath. And this is the thing which Sainct Paule speaketh: For hee alledgeth purposely that whiche is sayde in the Psalme concerning our beeing angrie, howebeit withoute offending. And howe is that done? It is when a man entereth into his owne conscience, and searcheth himselfe earnestly, and hath not an eye vnto others so much as to himselfe, to condemne himselfe, and to fight agaynste his owne passions. Ye see then after what sort we may be

*Eph. 4.f.28*  
*2.Jal. 4.b. 5.*

angrie, and at what poynt wee must beginne our anger, if we will haue it allowed of God: that is to witte, euerie man must beginne at himselfe, and bee angrie at his owne sinnes and vices, and cast vp our cooler at them, in that we see wee haue prouoked Gods wrath agaynste vs, and are full of so muche wretchednesse. Let vs bee angrie and greued at that, let that be the poynt for vs too beginne at: and afterwarde let vs condemne the euill whersoever it bee founde, as well in oure selues, as in our frendes: and let vs not bee ledde with any priuate hatred, to cast out our rage vpon any man bycause wee be forepossessed with some euill affection. After this maner shall our anger be allowable, and shall shewe that the same proceedeth of a true zeale to Godwarde. True it is that we shall not alwayes bee able too keepe measure: for although a godly zeale reigne in vs, yet shoulde we still doo amisse in exceeding measure, if God restrayned vs not. Therefore in this zealousnesse it behoueth vs too haue both discretion, and stay of our selues. But yet neuerthelesse (as I haue sayde already) this anger shall bee allowable, if it springe oute of the sayde fountaine: that is too say, if wee hate the euill whersoever wee fynde it: euen though it bee in our owne persons.

Nowe then what is the thing that we haue too marke in this streyne? First and forme, that we muste not condemne all anger, and that when we see a man chafed or in a choller, we must not alwayes take it for a vice, as we see these scorneres of God do, whiche say: Oh, will you scorne so? Is it meete you shoulde be angrie? Might you not vse a quieter fashion? They blaspheme and dispise God wickedly, according as there are manie to be seene, which coulde finde in their heartes to overthrowe alldoctrine: seeking nothing else but to spreade such corruptions abroade, as men might not any more knowe God, and that his truth might bee buried. And when they haue so done, they woulde haue men too winke at them, or rather to allowe all their dooings, and to tell nothing but fables in the Pulpit, so as there should be no rebuking of them at all. It is very well too the matter say they: can they not preach without beeing angrie? Howe then? Is it possible that we shoulde see a mortall and transitorie creature, lift vp himselfe after that fashion agaynste God, to trample all good doctrine vnder his feete: and yet notwithstanding beare it patiently? VVe should shewe thereby that there is no zeale of God in vs. For it is sayde in the Psalme, that the zeale of Gods house ought to eate vs vp. For if we had a worne gnawing vpon our hart, it ought not too greue vs so much, as when there is any reproche done vnto God, and when we see his truth turned into a lie. So then let vs learne, not to winke at vices, but let vs discern betweene godly zeale and the fleshy anger wherewith men are moued and inflamed in their owne quarells: according as it is sayde heere, that Eliu was kindled with displeasure and in a whote anger, and yet notwithstanding, it is reckened too him for a vertue: For it is the holye Ghost which speaketh it I say let vs consider heereby, that we must not at the first dashe reiect all anger: but haue an eye to the cause why a man is displeas'd. For when it greueth him that God is offended, and his truth peruerted: let vs consider that that anger of his springeth out of a good fountaine.

Furthermore, according too that which I haue said, let vs learne to ster our choler when we see Gods honor wounded, and when we go about to darken or deface his truth, let vs be moued & inflamed at it, that we may shew our selues the childre of god. For we canot give a better proof of it.

*Pf. 69.b. 10*  
*Iob. 2.c. 17.*

of it. Neuerthelesse, let vs herewithall keepe such measure, as we mingle not our owne excessiue passions with the zeale of God, but be discrete in putting a difference betweene them: and againe, although wee hate and abhorre the vices, yet notwithstanding let vs labour too bring the persons too saluation. Truly the practising hereof is hard. Howbeit, God will guide vs, so we suffer our selues to be ledde by his holy spirit, and giue him the whole government of vs. In the meane while it behoueth vs to marke well this doctrine, by cause that in these dayes wee see infinite occasions too be angrie at, if wee bee the children of God. On the one syde there are the Papistes, whiche seeke nothing but too abolishe all religion. True it is, that they will pretende to mainteyne Christianitie: but whatsoeuer they say, they intende nothing elsie but to suppress the Maiestie of God. VVee see howe Gods truth is torne in peeces, and what cursed blasphemies are spued oute by them. I pray you if these things shoulde not touche vs too the quicke, too be wounded with them as if a man should stryke vs with a Dagger: Shoulde wee not thereby shewe, that wee knowe not what God is, and that we are not woorthie too bee taken for his children? VVee bee so chare when our owne honestie is wounded, as wee can by no means indure it: and in the meane while, Gods honor shall bee put too all shame and reproche, and wee wyl make no countenance at all of it: And must not God then needes shake vs off, and shewe that wee haue had no affection to mainteyne his honour? Marke that for one poynt. Howbeit we neede not go so farre as the Papists: for euen among our selues when wee see these Dogs and Swine which seeke nothing but too defyle all things, which thrust their groynes at Gods woords, and labour to ouerturne all: when wee see these mockers of God, and these heathenish villaynes whiche turne all things into a scorne and mockerie: when we see wicked men turken, corrupt, and marre all things with their false slanders: and when we see heretikes sowe their poyson abroade too destroye all things: I praye you when wee see all these things, ought wee not to bee moued? It is sayde, that when men bende themselues agaynst God

after that manner, it is all one as if they woulde wounde him too death. They shall see him (sayeth the Scripture) whome they haue peeced. God telleth vs that men (in so dooing) come too stryke him with theyr Daggers: and shall wee in the meane while not passe for it? God telleth vs that his spirite is greued, and after a sort in payne: and shall wee but laugh at it? Againe, we heare suche horrible blasphemies, that the name of oure Lorde Iesus Christ is as it were torne in peeces: There is no talke nowe adayes but of scorning and reproching Gods name in suche wise, as a man might bee ashamed too heare of among the Turkes. VVee see naughtipackes that committe on the one syde whoredome and all disorders, and on the other syde outrage and all violence. Too bee short, wee see all things vterly out of square, and doo wee shewe oure selues too bee Gods children and Christians, if wee make no accounte of it? VVhat prooffe doo we giue of our Christendome? So muche the more then behoueth it vs too haue another maner of zeale than we haue had heretofore. And when any of vs is angrie, let it be for our sinnes: and specially if we see God greuously offended. So shall wee haue an anger that is allowed of God, like as he had that is spoken of heere, and whom the holy Ghost here prayseth. And yet notwithstanding, for as much as it is easie for vs to swarue aside: let vs therewithall beware that we giue not the bridle to our passions, but let vs pray God so to gouerne vs by his holie spirit, as our zeale may be altogether pure, to the ende it may be allowed of him.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs so to feele them, as we may sigh and sobbe for them, and that whereas we haue bene ouermuch hardened heretofore by soothing our selues in our vices, so as we could not be greued to see the world so farre out of order: we may learne hereafter to bee sorie for our euill doings, and to desire him of forgiueneffe, to the intent he may so guide vs all the rest of our life by his holy spirite, as we may seeke altogether to serue and honor him in all poynts according to our calling. And so let vs all say, Almighty God our heauenly father, &c.

*The Cxx. Sermon, which is the seconde vpon the xxxij. Chapter.*

4. Eliu vwayted till Iob had made an ende of his vwoordes, because they vvere all elder than he.
5. And vwhen Eliu sawv those three men to haue no reason, he vvas moued to anger.
6. Therefore Eliu the sonne of Barachell the Buzyte aunsvvered and sayde, I am yonger in yeares than you, and you are auncient, and therefore I doubted and vvas afrayde too put forth mine opinion.
7. For I thought vvith my selfe, the yeares shall speake, and the length of time shall bring forth vvisedome.
8. But it is the spirite of God vvwhich is in men, and the inspiration of the Almighty giueth vnderstanding.
9. The great men shall not be vvise therefore, neither shall the aged haue iudgement.
10. Therefore I say, heare me, and I also vvill shewve my doctrine.



Esterday I treated of the zeale of Eliu, which is praysed to vs here by the holy ghost, and I shewed wherunto that example ought too serue vs: namely that when we see Gods truth defaced, and his name blasphemed, the same ought to wound our hartes. Also I shewed, that if we haue any affection to God and his honour: then must wee mainteyne hys

truth to the vitermost of our power. True it is, that euey man shall not haue learning to do it. But yet neuerthelesse, according to our abilitie and measure, it behoueth vs to shew that our minde is too resist the euill, and not to consent vnto it. And therewithall it was declared, that this zeale ought to be guided vvith reason, so as wee must not be moued vvith ouergreat headinesse, but must haue some good respect matched vvith it. And that is the thing vvwhich we red euen now: namely that Eliu was not ouer-

hastie, but had giuen care to all the sayings that had bene alledged afore, and therein hee shewed his modestie. Then let vs marke well, that if a man thrust himselfe foorth rashly, without considering whether it bee needfull for him to speake or no: it shall not bee reckened vnto him for zealousnesse. As for example: wee see manie that thinke it long till they may haue libertie too speake, and yet notwithstanding it is possible, that some other shall be much better able too lay foorth the matter than they: and yet (to their owne seeming) they shall neuer speake soone ynough. This hastinesse can neuer be allowable. And for prooffe therof, what knoweth he which speaketh to instruct others, whether some men be better able too do it than hee? Hee himselfe had neede too be taught, and hee thrusteth foorth himselfe to bee a teacher. But there is yet another fault: for when an ignorant person, or suche a one as is not well grounded, babbleth: hee stopperth the mouthes of suche as haue more grace, and better meanes too edifie withall. Therefore let vs marke well, that where modestie is not, there the zeale is rashe, and not gouerned by the spirite of God. For Gods spirite dooth in deede deale abroade his gracious giftes, but he is not contrarie to himselfe. Seeing then that he is named the spirite of discretion: it is meete for vs too discern when it is needefull to speake, or when to keepe silence.

*Esay. 11. a. 2*  
*1. Co. 12. b. 10*

True it is that a man may well put foorth some good matter, although he be not of the most abilitie, but be inferior too others: Howebeit it behoueth him too deale fearefully, and too shewe that hee commeth with a desire and readinesse too take profite, and that hee had leuer bee a learner than a teacher. If a man go so too worcke, although hee speake before a multitude: yet will hee not saye too bee modest and lowly. But if a man fyle his speache, and make no ende of his talke, but determine vpon all things: therein hee sheweth, that there is some vaingloriousnesse in him, and more ouer, that hee giueth not roome too Gods grace, as hee ought too doo.

Thus ye see what is shewed vs in the example of Eliu, when hee sayde that he wayted till their wordes were at an ende: For hee knew not as yet wherevntoo the matter would come. And heerevntoo hee adderth, that hee bare reuerence vnto age. For hee sawe that both Iob, and those that talked with him, were auncient men. And forasmuch as age bringeth experience and grauitie with it: Eliu thrusteth not hymselfe foorth, knowing that when God suffereth a manne too liue a long time in the worlde, hee giueth him grace too bee able to profite suche as are yonger. For hee hath liued longer, and therefore hee ought also too bee better fertied, and too haue gotten some skill: And so the thing which we haue too marke in the seconde place, is that Eliu acknowledged those that had spoken afore him, too bee his auncientes. And here yong men haue a good and profitable lesson, if they can put it well in vre. For as I haue sayde already) when a man hath liued long, hee ought too haue remembered the things that God hath shewed him by experience and: those ought to serue him, not only for himselfe, but also to giue good counsell too others which haue not like experience. Also there is a grauitie matched with it. For yong men ought to thinke, that although God hath giuen them some vnderstanding, yet they want much, because they haue not seene much. If a man want experience surely hee shal from time to time rashly ouershoot himselfe: for hee forecalleth not the end of things, neither knoweth he where to begin: and moreover the heate that is in yong men, is alwayes contrarie

to reason and good vnderstanding. Though a yong man be well stayed and also haue good knowledge therewith: yet notwithstanding youth driueth him headlong, & there is such boyling in his nature, as he cannot alwayes rule himselfe. VVee see howe Saint Paule warneth Timothy, that he should not be subiect to the lusts of youth. And by these lustes of youth, hee meeneth not disorderrednesse in playing, whorehunting, drunkennesse, or other such looce behauiour: for Timothy was a myrrour and patterne of all holinesse in himselfe, yea and S. Paule was faine to exhort him to the drinking of wine, and yet notwithstanding he speaketh to him of the lusts of youth. And why? For inasmuch as hee was yong of yeares: it was possible for him too bee ouerhastie in diuers things. Nowe if it behoued Timothy (who passed his elders in discretion and grauitie) to receyue this warning, what had the common fort neede to do? Therefore let yong folke looke well too themselues: for if they haue not the honestie to hearken to their elders, and to learne of them, and to followe their counsell: surely if they had all the vertues in the world, that only one vice would staine and defile them all. And there is not a more commo vice, than this presumption. For inasmuche as yong men haue not bene acquainted with the difficulties that are in manie things: therefore they steppe forth boldly: they sticke not at any thing: nothing (as they thinke) is vnpossible vnto them. Youth then doth alwayes carie presumption with it, as an ouercommon and ordinarie inconuenience: and yet is it not therefore to be borne withall. For (as I sayde) if a yong man haue manie vertues besides, and yet do trust in himselfe, yea and dispise his Auncientes, and beare himselfe in hande, that hee is able to leade all others: God will confound him with all his pride, and all the giftes that are in him shall be defaced. And therefore so much the more ought yong folkes, and suche as haue not yet seene much: bridle themselues. Yea and forasmuche as wee see that nowadays the worlde is so farre out of order, that yong folkes haue gathered suche a diuelish pride, as they bee past receyuing any maner of nurture or instruction at all: Such of them as haue a nicke feare of God, ought to fight so muche the more agaynst themselues, to the ende they bee not caryed away after the common fashion.

VVe shall see these yong Roysters take vpon them to bee men, as soone as they bee from vnder the rodde, when notwithstanding they bee not yet worthie to beare the name of children. They be but as yong Cockchickens of three dayes hatching, and yet they will needes be great men. They ought too bee kept yet halfe a score yeares more vnder the rodde: and beholde, they bee (to their owne seeming) fully men. And wherein? In malapertnesse: For they are as shamelesse as a harlotte of the Stewes, and they may not (by their good willes) be vnder any more awe or correction. All the world seeth this. Now seeing that this vice is common, and as it were a contagious disease: those to whom God hath giuen any grace, ought to bethinke themselues well, and to take hede that they bee not intangled with it: For they should be caryed away as other are, if God hilde them not by strong hand. So then let Gods children stande vpon their garde, & assure themselues that if they be modest, it is very much although it haue not so gay a shew. And albeit that they which are desirous to set forth themselues, despise them, because they go not perking vp with their nelbes: let them assure themselues, that they are much more allowed of God, & that he will blisse their honest behauiour & make the to profit more in two yeres, than those ouerhasty fellows shal do in foure. VVe see what hapneth vnto fruit.

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If a frute bee too soone ripe, and come soone to his perfect colour: it dooth also fade away incontinently: but the frute that is more latewarde, is of longer continuance. Euen so is it with suche as will put forth themselves before their time. Truly they may beare a goodly shewe, and haue some taste in them: but it shall haue no substantialnesse in it.

Contrarywise, they that are shamefast and honest, and not presumptuous too putre forth themselves hastily: will surely be slowe. But yet in the meane season, our Lorde giueth them a frute of longer continuance. Thus ye see a good poynt to beare away in this sentence. True it is that modestie is a vertue conuenient for all men: but yet oughte yong folkes too marke that whiche is sayde heere: namely that they muste yeelde honoure too their Elders: acknowledging that they for their owne parte, maye haue excessiue passions whiche had neede too bee restrayned by other men: For they are not sufficiently stayde of their owne nature, and againe, they haue not experience too bee so skilfull as were requisite. Furthermore, when a yong man hath behaued himselfe so modestly: hee muste in time conuenient vtter the thing that God hath giuen him, yea euen though it were among olde men. For the order of nature letteth not, but that when olde men discharge not their dutie, yong men maye supplie the roome in that behalfe, yea euen too the shame of those that haue liued long, and mispent the time that God hath giuen them, or rather vtterly lost it. Yee see then that the meane whiche we haue to hold, is that the reuerence which yong folkes beare too their elders, muste not hinder the continuall maintenance of the truth, that God should not be honored and vices suppressed. For it may come to passe, that the elder sort shall bee destitute of Gods spirite, or else lewde persons that shall haue nothing in them but craft and vnfaithfulnesse: or else they shall bee wilfull and brainlesse. Nowe in such caces, ought yong folkes to be hilde so vnder the yoke, that they shoulde by the authoritie of their elders bee turned away from God, and his woorde, and from the thing that is good and holy? No. Then let vs marke, that this modestie importeth not that yong men should become sheepish, to discern and know nothing: but that it is ynough that they presume not of themselves to skirmish and cast their froth before their time. Let them hearken, let them be teacheable, let them bee alwayes willing to kepe silence when any good matter is in debating, and specially let them beware of stepping into other mens places. That beeing done, if they see that the elder sort shewe not good example, specially that they peruert the good by turning it into euill: then (as I sayde) it is meete that Gods spirite shoulde shew it selfe where it is. Like as in our time, they that haue beene misledde in the superstitions of Poperie: the longer they haue liued in the worlde, haue still the lesfer knowledge. Nowe to tarie till God shoulde serue his turne by them, (I meane commonly) it were not needfull. These then are aged men that haue had long experience. But what for that? They haue beene plunged in darkenesse, and there is no knowledge of God in them, nor anye purenesse of Religion. What then coulde suche aged men bring, but onely a greater wilfulnesse? For they haue beene so saped in their errours, and so wholly giuen vnto them, as there is no likelyhood of any meanes to bring them oute of them. Nowe if God list too call yong men too publishe his woorde abroad: It were no reason that the holiest shoulde bee so bridlede, that yong men might not speake, and olde men bee contented too heare them. True it is that like as God calleth some of

all sortes: so hath it commonly beene his will, to be serued by the elder sort: neuertheless hee hath declared also, that his truth is not ryed vntoo age. So then wee see nowe what modestie ought too bee in all men generally, and specially in yong men: that is too witte, that they must yeelde themselves quietly, too learne so farre as occasion shall bee giuen them, and not desire too vaunte themselves, nor bee ledde with sonde longing too make a shewe: but receyue the thinges with silence, whiche shall bee alledged by others, and not make so muche of their owne painted sheathe, as not too acknowledge that they haue neede too bee guyded and gouerned by those that are of more experience. This done, wee shall not neede too bee retreyned from iudging, vnder the shadowe of eldershippe, nor too go like filie beastes, and too holde all things that come oute of their mouth to be as the word of God, because they say it must be so. For discretion ought to be matched with zeale, according as I haue declared already, that the spirit of God conteyneth both of them in him.

So then if there bee modestie in men, there must bee also zeale and discretion, and wee muste not onelie not be bridlede by the authoritie of such as haue liued long, but also if the whole worlde were brought agaynste vs, yet oughte not antiquitie too prejudice the thing that is rightfull and necessarie. As howe? I haue tolde you already, that if all the old men in the Pope dome had conspired agaynste the Gospell, and woulde heue other men too stande too their accustomed fashion: it is not ment that their auncientnesse shoulde shette God and his woorde oute of the doores, or that yong men should be letted too mainteyne the truth, although that the olde men sette themselves agaynste them, and woulde haue all other men too holde themselves too their customes, because they haue mainteyned the euill a long time. For those too whome God hath giuen better grace, ought too steppe vp agaynste them. Howebeit, it behoueth vs too passe further: and if any man say vntoo vs, howe nowe? It is aboute a hundred yeares ago since our fathers and forefathers haue lyued after this sort: or it is fife hundred yeares, yea or a thousande yeares ago since these things haue beene obserued, and since men haue hilde them for a lawe and infallible rule: I say if men alledge this antiquitie of time: yea or if a man shoulde alledge from the creation of the worlde: yet muste not Gods truth bee oppressed vnder that shadowe. So then we see nowe, that to bee modest, it behoueth vs not too be blinde Buffardes, but to keepe a meane and measure. And this is it which Eliu meeneth by adding, *I sayde age shall speake, and the multitude of yeares shall vtter knowledge. But it is the spirite of God that dwelleth in men, and the inspiration of the Almighty giueth vnderstanding.* Marke howe the order of nature goeth afore: that is too witte, that wee muste giue eare to our elders: For when men choose gouernours in a Citie, or in a Countrey, if they should take yong light headed and brainlesse fooles, which haue no skill to gouerne their owne persons, the choosing of such too bee their Iudges and leaders, were a peruerting of the order of nature, yea & it were a shame, and it might seeme that men intended to spite God as often as it were so.

Then if men which might choose settled personages and men of great grauitie & ripenesse, would let them sit still in their houses, & in the meane while take phantasticall fellowes, and little Snales of one nightes growth, and set them in the seate of Iustice, when as they knowe not what it meeneth: It were like, as if men shoulde marrie little babes. It woulde please them well too bee married,

bycause it woulde be sayde vnto them, you shall eate rost meate and pastycrust, and that woulde like them, verie well. But were it therefore a maryage? Euen so (saye I) is it with those that are sette in the seate of iustice, and haue neyther skill nor witte, but are worse than babes, bycause men had not a consideration too chooze suche as were of more grauitie and experience. Therefore it behoueth the order of nature too be obserued firste of all: whiche is, that when wee haue men of yeares whome God hath indued with grace, 10 then they shoulde bee putte in office too guide others, and the yonger sorte humble themselues vnder them. For it is a shame that yong men shoulde take vpon them the roome of theyr elders, and disdain too receyue instruction at the handes of those that haue liued long. This pryde bindeth not it selfe agaynste mortall men, but is a resisting of god, who hath settied the order of nature, and woulde haue men to obserue it. As muche is too bee sayde of vs preachers, and of the state of bearing abroad, and publishing Gods woorde: for when there 20 is a well tryed man of good experience and knowledge: If men vouchsafe not too bee serued with such a one, but take a yong man at auenture: what a thing is it? Therefore it behoueth vs to haue the same order in estimation. Neuerthelesse there muste no generall rule bee made of it: for oftentimes it may come too passe, that God shall gyue muche more grace too yong men, than too suche as haue lyued double their tyme. And therefore the sayde order which wee haue spoken of, must not hinder the spirite of God, that he shoulde 30 not bee receyued where hee sheweth himselfe, and his giftes be applied too good vse, according as hee distributeth them. And that is the cause why Saint Paule chose Timothy, though there were many elder men at that time. For when hee had seene that excellent man (as *Phil. 2. 20.* who had the recorde not onely of men, but also of the holy Ghost) hee preferred him before those that were elder. Euen so dealeth Eliu heere: who after hee had hearkened vnto others, sayeth, hee knewe *that it is the spirite of God whiche is in men*: as if hee shoulde saye, 40 true it is, that wee muste not iudge that olde men doo dote, except wee knowe howe the matter goeth: neyther muste wee sayle too giue them roome and place: but wee must yeelde suche honour too their age, as too say, well, the man that hath seene muche, is able too teach vs. But if wee perceyue that he discharge not his duetie, or that hee hath lost his tyme whiche hee hath lyued in the worlde: then if the spirite of God be in a yong man, it behoueth him too putte foorth hymselfe.

Then let vs marke well, that the obseruing of the order of nature, must not bee alwayes with suche condition, that when God indueth them with anye giftes of grace, they shoulde not serue his Church, or that they shoulde not teache, not onely theyr equalles and companions, but also euen the oldest men of ail. And consequently, the riche men muste not sticke to theyr age, and therevpon bee vnpacient, and reiect all warnings, too saye, howe nowe? I haue lyued a long tyme, and shall a yong laddie teache mee my lesson? No, but let 60 them thinke thus with themselues: I ought too haue profited in suche wise, as I mighte haue bene a leader of others: but I seee nowe, that I haue neede to be ledde my selfe: I am a yong childe in comparison of those that shoulde haue bene taught by mee. And seeing it is so, that God hath disappoynted me of the grace that was requisite in a leader: it behoueth mee too bee a scholler and not a mayster.

Yee see then that olde men ought too yeelde themselues too conformitie, when they see that God hath gyuen larger giftes of grace too those that ought too followe them, and not to go afore them. Nowe haue wee a good doctrine too put in vre, whiche wee gather of the things sette downe heeretofore: whiche is, that Gods spirite reigneth aboute the order of nature. And for the better conceyuing of the thing whiche is conteyned heere: let vs marke that Eliu in saying that it is the spirite of God whiche dwelleth in men, ment too expresse, that when it pleaseth God that one man shall bee of greater vnderstanding than another: it is a speciall gifte whiche hee graunteth as it were for a priuiledge.

True it is, that generally God hath made vs all reasonable Creatures: and that is the thing wherein we differ from the brute beastes. God then hath gyuen some discretion, and vnderstanding to all men without exception: and yet notwithstanding we see that some are slow and dull, and other some quicke witted, some are phantasticall, and other some are of good grauitie. VVhereof commeth that? Let vs vnderstande that God holdeth his giftes in his hande, and dealeth them at his pleasure, too whome hee thinketh good. This is it that Eliphaz ment too expresse in this place, too the ende that men should not thinke themselues to haue it by natural inheritance from their mothers wombe, nor as a thing belonging to them of dutie, nor as gotten by their owne purchase. Beholde, Eliu telleth vs that God hath created vs all: and true it is, that wee haue some reason: howbeit but by measure. Yet notwithstanding if a man haue knowledge and wisedome: it behoueth him too know, that God hath reached oute his hande vnto him peculiarly, and that therefore hee is the more beholden and bounde vnto him. And this is sayde vnto vs, too the intente wee shoulde not bee exalted with pride, nor thinke oure selues too bee the more worth, bycause wee haue knowledge and vnderstanding: But that wee shoulde consider, that forasmuch as it hath pleased God too giue vs that grace, it behoueth vs too walke in so much the greater feare: For we be so much the more in his dette: and therewithall his giuing of his benefites, is to the ende wee shoulde communicate them with our neighbours. Therefore if we cannot vse them too the glorifying of our God, and to the edifying of suche as haue neede of them: it is certaine, that wee are so muche the more blameworthy. This is it that we haue to marke here for one poynnt.

And further, it behoueth vs also too make comparison here betwene two degrees: that is to wit, that if it be God that giueth speciall vnderstanding vnto men, to discern the things that pertain to this transitorie life: what is too be sayde of the doctrine of the Gospell, and of the true and pure Religion? Haue wee those of nature? Can wee purchase those by oure owne trauaile? Alas, wee muste needes come faire too short. If it fall oute that a man be a good schoolemayster to teach children, or a good Aduocate or Phisition, or a good Marchant, of a Citie, or a good Labourer in the Countrey. It is continually the spirite of God that woorketh in all these things. A man shall haue neede too bee sharpe witted, in some one thing more than in some other: like as there is required a greater skill in some handycraftes, than in marchandize.

Nowe then, euen in all these things whiche seeme too bee common and of no value in themselues, God muste bee fayne too distribute his spirite vnto men. But if wee come too the doctrine of the Gospell: there



Like as it was declared yesterday, that no man ought to put forth himself too hastily, but that wee should rather seeke to learne than to teache others, except necessitie constrained vs: So now it is shewed vs here, that wee must not thrust ourselues into any vnknowne matter, before we knowe well howe the case standeth. And truly wee see that such as will bee disputing of matters that are not well knowne too them: do runne astray and speake vntowardly, and therein wee perceyue our owne want. Therefore we haue to marke what is shewed vs heere by the example of Eliu: namely that wee must not cast foorth any wordes at auenture, nor be ouerhastie in giuing sentence of things that are hidden from vs, and whereof wee are not duly informed. True it is that this lesson pertheyneeth chiefly too suche as are set in the seate of iustice: for they ought to examine matters throughly, before they iudge of them: neuerthelesse, euerie man ought to obserue the same rule in his owne behalfe. And that is the fyrste whiche wee haue too marke heere, according too that which was declared yesterday. And alwayes wee see that which was said: namely that when Gods spirit gouerneth a man, then like as he giueth him zeale, & moueth him to religion, so also he giueth him skill & discretion, so as the one goeth neuer without the other: and if a man haue an vnruely zeale, it cannot be counted for any vertue: but if Gods spirite raigne in him, he shall perceyue that those things are inseparable. And so much the more ought we to pray God, that if hee giue vs the grace to mainteyne his truth, he will also shewe vs when it is time to speake, and when to holde our peace, and that hee will giue vs vnderstanding and reason, that wee runne not at rouers through vnauidednesse. For it is too slender an excuse, too say I thought I had done well, I tooke the matter to be so. True it is that there is no man but hee is sometymes ouerseene: and therefore so muche the more ought we to take heede too our selues, and (considering the weaknesse of our owne witte) to seeke too be governed by Gods hande, so as in hauing a good zeale, we may also haue reason to weelde and rule it well. Now let vs come too that which Eliu sayeth. Hee declareth that his discourse shall not bee such as the other mennes were. *Say not (sayeth hee) wee haue founde wisdom: for God hath ouerthrowne Iob and not men.* Here Eliu betokeneth that he will take another way in disputing agaynst Iob, than the other men had done. For what way hild they? Thou art afflicted by the hande of God (saye they) and not without cause: and therefore it muste be concluded, that thou art a wicked man. Thine affliction is so great and vnmeasurable, as there was neuer yet any man in the worlde seene to bee so sore pressed as thou: and therefore it followeth, that thou passest all men in wickednesse.

Lo what the foundation was which Iobs freends toke in going about to reprove him. But Eliu protesteth, that hee will not take that way. And surely it is apparant, that if hee had gone forwarde after that sort, it had still made the matter worse and worse. For I haue tolde you, that Iob was able too mainteyne his soundnesse, in that hee had walked in the feare of God, and not offended, in any thing, sauing in that hee coulde not settle his minde wholly to the obeying of God, but thought his afflictions strange, howbeit in that respect of the principall poynt, his case was good and iust. Surely some men vnderstand this text, as though Eliu shoulde say, thinke not that ye shall become wyse by holding your peace, and that God

will confounde him well ynough though mortall men meddle not with him. But if a man looke neerely too the matter, hee shall finde the naturall sense too be that whiche I haue spoken: namely that Eliu taunteth Iobs freendes. For hee vpbraideth them exprefly, that they thought themselues to haue founde wisdom, like as we commonly say in the Prouerbe, that a man thinketh hee hath founde the Beane in the Cake, when there is some subtile meaning in a thing, and hee windeth himselfe into some companie to put foorth his opinion and deuce, bearing himself in hand, that he hath an inuincible reason although it be but sonde and tryfing. So speaketh Eliu heere. It seemeth to you (sayth he) that the knot of the matter is, that forasmuch as God hath pressed Iob after that sort, and punished him so roughly: therefore hee is his enimie: you take that too be so good and strong a foundation as can be: but it is nothing woorth, according as I haue declared alreadie, that although God doo visite a man, it dooth not therefore followe that hee is wicked. For albeet that God doo threaten the transgressours of his law, to punish them both in their owne persons, and in their goodes, and in their children: yet was not Iob persecuted in that respect, but for another cause. Although God threaten the transgressours: it is not ment that hee reseruet not libertie too himselfe, to exercise the pacience of the faythfull when he listeth, or that hee may not shew himselfe rough towards them, although hee haue not a respecte vnroo their offences whiche they haue committed. VVherefore then? to humble them. If there were no other reason but that: It ought well to suffice. Besides this, God will haue hys seruants an example vnroo others. And moreover it is needfull to mortifie their fleshy affections. For oftentimes we haue secrete vices vs, the which God remedie before hand. And sometymes when he sendeth vs afflictions, wee knowe not the cause, but hee seeth farre cleerer than wee. So then wee must fully conclude, that God scourgeth the good, and suche as haue not prouoked his wrath, and that he ceaseth not to shewe himselfe rough towards them and to execute great rigour vpon them, insomuch as it shall seeme that he is minded to ouerwhelme the vtterly. And is it therefore to be said that men should count them wicked? No: then is it a sonde argument: and although Iobs freends ground themselues vpon it, and thought to haue found wisdom in that behalf: yet notwithstanding I say it is but a childishe thing. VVherefore concerning this text, let vs beare that thing in minde which I haue touched heretof ore, which is, to behaue our selues discretely when God afflicteth men, and not to iudge of them at auenture, that he whiche is beaten with gods rods is forthwith to be condemned, & that his sinnes are to be measured by his afflictions. For it were a rashe and vnwyse proceeding too make a generall rule of it. Howé then? Let vs vnderstande, that God hath diuers reasons too afflict men. True it is that it is his ordinarie iustice to punish the sinnes: Neuerthelesse, sometymes it is his will too trie the obedience of good men, and of suche as haue serued him and applyed their whole indeuer too followe his commaundements: yea and those shall be handled with greater rigour, than the wicked. And why? For God intendeth to teach them what it is too be humble and obedient. Seeing the case standeth so, it behoueth vs too refrayne from hasty iudgement when any man is afflicted. For God wyll also preferue his seruants from the temptations that he sendeth them.

True it is that if they haue by any meanes prouoked him too displeasure, hee remedyeth that euill by afflicting

flitting them. Nowe shall wee therevpon iudge, that  
 such as are handled roughliest, are the wickedest. VVhat  
 a thing were that? See yee not that wee shoulde pro-  
 ceede cleane backwarde from God, and quite contrary to  
 his intent and purpose? Furthermore let vs applie this,  
 as well to our neighbours, as to our selues. If wee see  
 men that are afflicted with many miseries: let vs first  
 looke vnto their lyfe, and not bee hastie too giue sen-  
 tence vpon them, but consider howe they haue liued.  
 If a despiser of God, an vnruely person, a man giuen to  
 outrageous vyces, bee greuously punished: let vs ac-  
 knowledge, that therein God sheweth vs as it were in a  
 picture, what his vengeance is. And there wee haue a  
 iust occasion too iudge. VVhy so? For the thing it  
 selfe speaketh. VVhen a man hath despysed God and  
 spent his whole lyfe disorderly, and wee see that God  
 scourgeth him. In that behalfe there is no doubting,  
 the matter it selfe is not darke nor difficult. So then our  
 iudgement shall not bee ouerhastie, if wee proceede af-  
 ter that sort. But contrarywise, if we haue sought for  
 the reason why God afflicteth men, and see none: (as  
 if some man had walked vprightly :) in that case we must  
 brydle our selues. And why? For we knowe not Gods  
 purpose, vntill hee shewe it vnto vs. Lo howe wee  
 ought to iudge in respect of others. And heere wythall  
 when we see the wicked punished as they haue deserved,  
 let vs not onely condemne them, but also applie the  
 same too our owne vse, according as Sainet Paule shew-  
 eth it: whiche is, that wee shoulde walke in the feare of  
 God, and take warning by other mennes harmes. Be-  
 holde, God punisheth VVhoremonges, Theeues, and  
 Rebelles: and that is too the ende that we should learne  
 to walke in his obedience, and not prouoke his wrath,  
 as those did whome wee see so roughly handled. This  
 then is the thing which wee haue too doo, when God  
 maketh vs to beholde his vengeance, in such as haue bene  
 vterly rebellious agaynst him. But if wee see the good  
 men visited: it behoueth vs to thinke: Alas, if the grene  
 tree be cast into the fire, what shall become of the drie?  
 VVhen wee compare oure selues with suche as are in a  
 maner halfe out of this worlde alreadie, wee shall see  
 verie great vertues in them, and yet notwithstanding  
 they are handled muche more greuously than wee.  
 Therefore wee must needs say, that God beareth wyth  
 vs. For if hee pytied vs not, what shoulde become of  
 vs? And when wee bee wakened by that meane, let vs  
 assure our selues, it is not too the ende wee shoulde take  
 the more libertie to do euill: but too restrayne vs, and as  
 it were to tie vs vpr too the intent wee shoulde submit  
 our selues wholly vnto our God. VVhen we haue so  
 considered the scourges and afflictions that God sendeth  
 vpon our neighbours: let vs on oure side (when our  
 turne commeth about too bee punished at Gods hande,  
 yea euen for oure sinnes) acknowledge that there  
 needeth no other witnesse than oure owne conscience,  
 which also is a sufficient Iudge to condemne vs. But if  
 afterward God be at any time rough to vs, and we see no  
 reason why: yet let not our heartes fayle vs, neither let vs  
 vex our selues in disputing with God though he do not  
 as we would haue him: but rather let vs learne to com-  
 fort our selues. And although God seeme to be our mor-  
 tall enimie, and to thunder agaynst vs: yet notwithstanding  
 let vs trust in him, as we haue seene Iob speake hereto-

Thus yee see howe we ought to be discrete in iudging  
 fore.

of the chastizements that God sendeth vs, and also that  
 we ought to be verie milde towards our neighbors. This  
 is the thing that we haue to beare away in this sentēce of

Eliu, when hee sayth, that it is a follie for men to gaze so  
 much at the present afflictions, as to say, that bicause gods  
 hand in rough, hard, and sharpe vpon a creature, therefore  
 he vterly ouerthroweth him. I say wee must not followe  
 that for a generall rule. And why? For we shoulde bee  
 beguiled at all assayes, as I haue shewed alreadie. Now  
 heerevpon Eliu vpbraideth Iobs freendes, that they  
 were confounded. *I prayed (sayth hee) and they spake no  
 more, but gave ouer their talke.* Heereby he betokeneth,  
 that they were confounded, bycause they were euill  
 grounded: For wee knowe that the truth is alwayes in-  
 uincible. True it is that hee whiche hath a good cace,  
 shall not alwayes be heard: For we see that a good cace  
 may be oppressed by brainlesse and frantike folke when  
 they haue their full scope. For they stoppe the mou-  
 thes of suche as haue iust cause too speake. But when  
 things go orderly, if a man haue a good cace, God gy-  
 ueth him wherewith too maintaine it: For truth (as I  
 sayde) shall haue the vpper hande. So then it is not for  
 naught, that Eliu taunteth Iobs freendes, who were con-  
 founded in the middest of their way. VVherefore let  
 vs assure oure selues, that when wee knowe throughly  
 that a thing is true, God will also giue vs arguments and  
 reasons to maintaine it, too the ende wee be not vanqui-  
 shed by suche as labour too beate downe the truth,  
 and to turne it into a lye. God I say will so strengthen vs,  
 as wee shall neuer bee destitute of reason. And this is  
 a doctrine well woorthie too be marked. For what is the  
 cause that oftentimes wee dare not vndertake a good  
 quarell, but for that we haue not the stoutnesse and skill  
 too resist so stedfastly as were requisite? Nowe to the  
 ende that suche fearefulnesse shoulde not hinder vs from  
 being zealous in maynteyning the truth as wee ought  
 too doo: let vs marke that God forsaketh not those that  
 haue courage to mainteine good caces, but giueth them  
 victorie in the ende. Yea, and although they be oppres-  
 sed by subtiltie and wilynesse (as it may so come to passe  
 as I haue sayde:) yet notwithstanding they shall neuer  
 bee confounded howe soeuer the worlde go. Then let  
 vs trust too this promise, and referre oure selues vnto  
 GOD, and wee shall finde that this is not sayde in  
 vaine.

True it is, that aboue all things, it behoueth vs too  
 discern whether the cace that wee mainteyne, bee good  
 or no. For God punisheth the lightnesse of suche as  
 take matters in hande before they knowe why or howe.  
 Hee leaueth them as soone as they haue opened theyr  
 mouth, and they become laughingstockes vnto all men.  
 Beholde the iuste rewarde of suche as are ouerhastie in  
 putting foorth themselues. But when wee bee sure of  
 the goodnesse of a cace, let vs rest vpon that whiche  
 is sayd vnto vs heere: that is too witte, that God will so  
 strengthen vs, as we shall not bee overcome. And fur-  
 thermore, when wee see sometymes that suche as ought  
 too mainteyne a good cace, play the gossings, and stande  
 as if they were dead and abalhed: let vs marke that God  
 punisheth suche fayntheartednesse, and gyueth them  
 not suche courage as they ought too haue, bicause they  
 called not on him, nor hung vpon him, forso much as  
 they thought not the holie Ghost to be able ynough too  
 giue them strength.

So then this vnbeleefe sheweth it selfe now adayes, in  
 that if there be a good cace, it shall be thrust vnder foot.  
 Yee see that the wicked haue courage ynouge and too  
 much, to set forth theyr lyes, and to withstand the com-  
 ming forth of the truth. And why? For the wicked faile  
 not too applie too strayne themselues to the vtermost  
 too ouerthrowe all things, and too bring matters to con-  
 fusion:

there is a wisdom that surmounteth all mans vnderstanding: yea and is woonderfull euen too the verie Angelles. They see the verie secretes of heauen which are conteyned in the Gospell. For it concerneth the knowing of God in the person of his sonne. And although oure Lorde Iesus Christ came downe heere beneath: yet must wee comprehend his godly Maiestie, or else we cannot grounde and fettle oure fayth in him. I say it concerneth the knowledge of things that are incomprehensible to mans nature.

Nowe if God muste bee fayne too deale his spirite in respect of the handicraftes and worldely trades that concerne this transitorie lyfe: muche more ought wee too thinke, that oure owne sharpe witte is not able too knowe the things that concerne God and the secretes of his kingdome, and that it behoueth vs to bee taught by him, and in the meane season too become fooles in respect of oure selues, as Sainct Paule sayeth, that wee maye bee partakers of that wisdom. For this is the

1. Cor. 3. d. 17

sentence that is giuen thereof: namely that the naturall man dooth neuer comprehend the doctrine of God: that is too say, as long as men abide in their owne naturall kinde, they neyther knowe what God is, nor can at any time taste of his woorde, but (whiche worse is) it is follie to them as Sainct Paule sayeth: For too their seeming it is an vnreasonable doctrine: and therefore it is the onely spirite of God that giueth vs fayth and inlight-

1. Co. 2. d. 14

ness vs. And this ought to be well marked. For when wee see there are so fewe that knowe God, yea and that many men whiche are well striken in yeares, and haue liued long time in the worlde, are starke madde in their Superstitions, and fight feercely agaynste the doctrine of the Gospell: oftentimes it dazeleth oure eyes, and wee are amazed at it. Yea, but heere is a text whiche ought too arme vs agaynste suche stumbling-blockes. *It is the spirite of God whiche dwelleth in men: it is the inspiration of the Almighty that giueth vnderstanding.* Do wee see wretched men blinded, and so plunged in ignorance, as they cannot come too the gospell? Let vs not maruell at it. And why? For it is mannes naturall kinde, not too discern anie whitte of Gods secretes, vntill wee bee inlightned. But contrarywise when wee see a man that knoweth God (whether he bee yong or olde) or if wee see an olde man that hath bene saped a long while in the dotages of Papistrice, come to right Religion, let vs assure oure selues that God hath wrought a miracle in that case. Also if wee see yong folkes come too it, let vs assure oure selues that God draweth them too him after a marueylous fashion. For they doo not easily receyue the yoke, bycause they bee

1. Cor. 1. c. 18

full of presumption as I sayd afore. Then if God tame them, and make them teachable, it is his mightie hande that hath brought them vntoo it. And so wee see, that this texte ought too serue vs in twoo things. The firste is, that seeing that by oure witte wee can neuer reache so highe as too knowe God or his truth: we ought too putte oure owne reason from vs, and too renounce it vtterly. And that is the thing whiche Sainct Paule tearmeth *too bee made a foole.*

1. Co. 2. d. 14

Then if wee will haue our Lorde too fill vs with his wisdom: it behoueth vs too become fooles: that is too say, wee muste not bring anie thing of oure owne, nor weene oure selues too haue one thing or other: For that were a shetting of the doore agaynste God. VVherefore if wee will haue God too continue the grace of his holie spirite, when hee shall haue gyuen vs anie portion of it: wee muste learne too exalt and

magnifie him as hee deserueth, and too acknowledge that there is not one droppe of good vnderstanding in vs, till God haue putte it intoo vs. And agayne, the same muste cause vs too persitt alwayes in hys obedience, and too walke in greater feare and carefulnesse: seeing that if God shoulde quenche the light that hee hath putte intoo vs, wee shoulde bee in darkenesse, yea and in so horryble darkenesse, as wee could neuer gette oute of it. This is the firste vse of this place.

10 The seconde is, that although we see the greater part of the worlde goe astraye, and scarcely anie man willing too submitte himselfe vntoo God: wee muste not thinke it straunge that menne shoulde bee so farre oute of order, as too playe the wilde beastes. And why? *For it is the spirite of God that giueth vnderstanding.* VVherefore let the same bee as a grounde for vs, too magnifie Gods grace the more, whiche wee shall haue receyued: and therewithall let vs not bee caryed awaye, though we see suche rebelliousnesse. And why? 20 For men doo but followe theyr owne kinde, they follow theyr owne heade, and in the meane while resist God: and that is bycause the doctrine of the Gospell surmounteth all mannes reason: and God muste bee fayne too woork by his holy spirite in opening theyr eyes, or else they shall abyde continually in their beastlynesse.

Finally, Eliu concludeth therevpon, *that great men are not alwayes wise, and that sometymes aged men haue no vnderstanding,* skill, nor discretion, more than other men. Truely Eliu meeneth nor heere, too peruert the order of nature. For hee hath protested heeretofore, that hee woulde hearken too the aged, and was willing too submitte himselfe too theyr doctrine. But he meeneth that whiche I haue touched alreadie: namely that God is not bounde too age, nor too the states and qualities of men.

VVhen it pleaseth God too aduance a man too dignitie, if hee will haue him too serue for the welfare of hys people, he indueth hym with grace too bee able to discharge his office: Otherwise hee leaueth hym destitute, and the higher that a man is in degree, the more shall hee bee knowne too bee a double beast. As for example, If there bee a man chosen too preache Gods woorde, and God bee mynded too shewe fauour too his Church: hee will indue the sayde man with hys spirite, hee wyll giue him vnderstanding of his worde, and hee will graunte him cunning and skill too applie it too the vse of the people, and too gather good doctrine of it: and finally, hee will giue him zealousnesse and all other things that are requisite: and hee will shew himselfe so manifestly in that behalfe, as wee maye saye, that hee hath a care of vs, for that hee distributeth his graces after that sorte vntoo men, in the things that are requisite for oure welfare. As muche is too say of them that sitte in the seate of iustice: according as they haue neede that the spirite of God shoulde bee doubled in them, so also when God intendeth to be serued by them, hee giueth them a mightie power too discharge their dutie.

60 Contrarywise, if God bee angrie with vs: then they whiche shall haue the preaching of his woorde, shall be beastes withoute vnderstanding, and men shall dispise them for disguysing thinges, so as the good doctrine shall bee defaced, and defyled by them, and (too bee shorte) scarcely shall they bee good schoollers, and therefore muche lesse good Maysters. Yee see then what Eliu ment too shewe in saying, *that the great men shall not alwayes be wyse, nor the aged men alwayes be*



*man of best vnderstanding.* As if he should say, we must not make a generall rule to saye this man is aduanced to his estate and authoritie, and therefore he must needs bee a man of knowledge: wee muste not gather any such consequent of it. And why? For God can well forsake the greates, so as they shall become grosse beastes, and the longer they shall haue liued, they shall but haue mispent the more breade in beeing fedde at Gods cost, insomuche that it had bene better (as you would say) that an Oxe had bene fedde with it. For 10 it had bene better bestowed.

So then let vs learne, that forasmuche as God distributeth his spirite too those whome hee intendeth to applye to his seruice: they ought so muche the better too employ themselues carefully and in the feare of God. And if they doo otherwyse, it will appeare that those whiche were taken too bee wysest, shall bee vtterly blinded, so as they shall not knowe God, according as God threatneth by his Prophete Esay, saying, that the aged shall not see any whitte, and that the wise shall become brutishe and vtterly dull. VVee see then howe God declareth a much more horrible vengeance agaynst the great men, olde men, and gouernours, than agaynst the common people. Hereby wee bee warned, that wee muste not attribute an infallible authoritie too them, as though they coulde neuer erre nor misgouerne others. Nowe if God doo blinde the olde men, great men, and suche as are in authoritie after that sort: what shall become of them (I pray you) if God giue them not his holy spirite? And let vs marke well the cause why God 30 maketh that threatning. It is for mennes hypocrisie, bycause they serued him but for countenance sake, and their heart was farre from him, so as they protested too serue him wyth theyr mouth, and in the meanwhile gaue themselues too the traditions of men: that is too say, God reigned not alone ouer them by his woorde, but men had theyr owne scope. But God cannot abyde that his authoritie should bee so diminished. And that is the cause why he sayeth, I will blinde the wyse, and take away vnderstanding and reason from the aged. 40 VVherefore if wee desire too haue God too gouerne

vs, and too reigne among vs, and to inioy the gracious giftes that are necessarie for our saluation: let vs learne that it behoueth vs too yeelde him the dominion and foueraintie ouer vs, and all of vs both great and small, must frame oure selues too his obedience.

Furthermore, let vs take his worde for our rule, and suffer our selues too be gouerned by it: assuring our selues that otherwise we must not loke that the holy ghost shall worke in vs. And therefore let vs seeke all the meanes that can be to be taught. God would that there should be shepheards in his Church to preach his word, and that wee should receyue correction and warning at their handes. Is not this done so thoroughly as it ought to bee? Let vs pray God to supplie that default. VVherefore let vs walke in such humilitie, asoure whole desire may be, that god should haue al preheminence ouer vs, assuring our selues that we can haue no further reason nor vnderstanding, than we bee inlightned by his holy spirit. That is the meane whereby hee will neuer suffer vs to be thrust out of the way, but when he hath once begun too guide vs and teach vs, hee will make vs growe stronger and stronger in all wisdome, according as Sainct Paule 1. Cor. I. sayeth, that seeing that God hath once begon in vs, hee will not suffer vs to want any thing, vntill the latter day, at which time we shall haue full knowledge of the things which we know as now but in part.

Now let vs fall down before the face of our good god, with acknowledgement of our sins, praying him to make vs so too perceyue them, as wee may bee vtterly beaten downe in them, and specially that knowing what a number of wantes and miseries be in vs, we may pray him too reforme vs and cleanse vs from all our spots, and make vs so pure by his holy spirite, as hee may alwayes acknowledge and auowe vs too bee his children: and that wee also on our side may serue and honour him as our father, and shewe such brotherly loue one towards another, as he commaundeth, so as we may seeke nothing but to exalt his holy name among vs, and euery of vs in his degree too yeelde him his due honour. That it maye please him to graunt this grace, not onely to vs, but also too all people and nations, &c.

### *The Cxxj. Sermon, which is the thirde vpon the xxxij. Chapter.*

11. Behoide I haue vwayted for your vvordes, giuing eare vvile you prepared your selues and sought out your reasons.
12. Then I considered you, but there vvas none of you that disproued Iob, or that answered his vvordes:
13. But to the ende you may not say, vvechae founde vvisedome: God hath cast him, and not man.
14. He hath not directed his vvordes vnto me: neyther vvill I answer him according to your vvordes.
15. They vvere afrayde and answered not, but left speaking.
16. And I taryed, but they spake not: they stode still and answered no more.
17. I also vvill answer in my turne, and shewe mine aduice.
18. For I am full of matter, and the spirite of my belly constreyneth mee.
19. Behoide my bellie is as the vvine that hath no vent, and as the nevv Barrelles that burst.
20. Therefore I vvill speake and haue a vent, I vvill open my lippes and answer.
21. I vvill not novve accept the person of man, neyther vvill I giue titles to man.
22. For if I should flatter, I cannot tell vvwhether my maker vvoulde destroye mee incontiently.

Like

fusion: and in the meane while no man setteth hymselfe agaynste them, at leastwise with suche courage as were requisite. And why? For suche as are willing too doo well, and haue some affection, are notwithstanding faynt of beleefe. But surely if they trusted in God, he would not suffer all things to be confounded as they be. Thus yee see what we haue to consider when Eliu taunteth Iobs friends for being confounded. It is as much as if hee should saye, that thereby it was apparant, that they had an euill cace, and that they had made a wrong match agaynst Iob. And hee addeth, *that hee also wyll speake in his turne.* This woorde *Also* ought to bee well weyed. For thereby Eliu betokeneth, that hee putteth foorth his aduyce in due time. Why? I haue tolde you alreadie, that bycause he was a yong man, he ought too haue yeilded reuerence to the aged: For otherwise it had bene a peruerting of the order of nature. Therefore it behoued this modestie to go before, and that Eliu should suffer his elders to speake, and he to heare them. That done, forasmuch as God giueth him the grace to discern the cace better than they had done, hee also speaketh in his turne. We see then that hee runneth not a heade, that is to say, he thrusteth not himselfe intoo the matter at aduenture: but holdeth his peace till conuenient time serueth, and then speaketh. And this is a poynt which we ought to mark verie wel. For we know that in Gods Church all things ought to be handled orderly and comely, as Saint Paule sayth. Therefore there are twoo things requisite in the manner of teaching: First, that order be obserued, and secondly, that the order be matched with honestie, so as the things may be comely and conuenient. Seeing it is so, let vs beare in minde the example of Eliu, and let vs holde vs to the doctrine that Saint Paule gyuerth vs in the sayde Texte: whiche is, that there bee no disorder amongst vs, according also as Saint Paule sayeth in another streyne of the texte by mee alledged, that although God haue raysted vp many Prophetes in his Church, and that there be many which haue skill to speake, yea and also wherewith to teache: yet notwithstanding it is not for them all too vtter forth what is giuen them. For it behoueth that there be order and measure, and also there is a certaine honest comeliness too bee kept. That therefore is the thing whiche is shewed vs heere in the example of Eliu, when hee sayeth that hee will speake, yea, but that is when he seeth that things are misordered, and that Iobs freendes had disguised the truth, and that they had mainteyned an euill and false principle. For although they vsed faire and apparant reasons to colour the matter withall: yet notwithstanding the foundation wherevpon they builded, was not good. And Iob also on his side, although his cace were iust, yet notwithstanding did handle it amisse, and vsed many wandring wordes. Therefore after that Eliu had harkned quietly, now when he seeth that God giueth him an entraunce and access: hee vseth it. And besides this, hee is also constreyned to doo so, according as he sheweth when hee addeth that his heart is greued, and that hee is like a caske full of newe wine. If a man put newe wine intoo a Caske and close it vp, and giue it no vent: the caske bursteth when the wine boyled. Euen so sayth Eliu that his minde is shet vp as if a caske were full of newe wine, and could hold no longer, but must needs burst out.

Hereby hee meeneth that necessitie constreyned him to put forth his opinion, to the ende that the cace which had bene euill debated, might nowe be ordered by reason. And bicause Eliu speaketh here with great vehemencie: some perceyuing not the cause, haue thought him

to be a man of a loftie minde, and full of boisting. But first of al we see, that God condemneth him not. VVheras he condemneth Iob and his freendes, and sheweth that all of them had done amisse one way or other: yet notwithstanding Eliu is iustified. Now seeing that God condemneth him not: what mortall man shall take vpon him the authoritie to iudge aboute God? Therefore that is a great follie. Moreouer, this must not be thought so strange a thing. For we must beare in minde, how it hath bene declared heretofore, that Eliu was not as one of the Prophetes that were in Gods Church. After that God had published his lawe by the hande of Moyse, he promised also, that the people of Israell should neuer bee destitute of Prophetes. For it is written in Deutr. thou shalt not go too Sorcerers, nor Soothfayers: thou shalt not seeke for such reuelations as the Heathen do: Thou shalt not run after witchcrafts, and other vaine sciences: neither shalt thou aske counsell at the deade. For thy God shall alwayes rayse thee vp a Prophet in the middes of thee: as if he should say, the heathen men seeke and search many wayes too bee taught. And why? For they knowe not where they be: they haue no Prophete, nor any certaine doctrine to lead and guide them. But it is not so with you (sayd God to the children of Israell:) I will alwayes giue you some Prophete, so as I will dwell familiarly among you, and my truthe shall bee knowne vnto you. Thus then there were Prophetes in the Church of God according to his promise: and that was continually a common thing. But Eliu dwelled among such folke as had not the lawe and promises of God, neither did our Lorde make anie couenaut with those people. For either they were before the lawe, or else they were among Idolaters, according as I haue tolde you, that Thare and Nachor (who were the greate Grandfathers and aunceters of Eliu) were Idolaters.

Seeing then that Eliu was instructed by God with skill to speake as we haue seene, the same was an extraordinarie matter. And therefore we must not think it strange, that there is a great operation in him, and that god sheweth heere an vnaccustomed power, and that Eliu also feelerth himselfe as it were cheuiged. For to the intent that Prophecyes should haue the more authoritie, we see that God hath at tymes sette some apparant markes in them. Like as when God called Saule too the kingdom, hee so changed and reued him, as hee seemed too bee quite and cleane another man than he had bene afore. And the text it selfe sayth, is Saule also among the Prophetes? Then if God so reued those Prophetes too the quicke whiche were called too that state according too his promise, and that the same was a custome order: I saye, if hee changed them in suche wise, as it appeared that they were as men rauished: muche more reason is it, that when hee wrought in a heathen man whiche was out of his Church, there muste needs bee some notable marke in that behalfe, so as the worlde might knowe that Gods hande was vpon him. Howebeit, forasmuche as the Diuill is alwayes an Ape of God and a counterfeyter of his woorkes: the like befell too the false Prophetes also of the Infidelles, whiche brought them reuelations in the name of their Idols. For they also were rauished. VVhen a man came to inquire of any secret thing at the Idols which had the same renoume of foretelling things too come: they had there their Prophetes eyther men or women, whiche were as it were halfe deade, when they should answer such as came to inquire of them. They drew out their wordes like those that were fallen into the falling sickness: they foamed at the mouth, & their cies turned in their heades.

1. Cor. 14. g.  
40.

1. Cor. 14. c.  
27. f. 28. 29.  
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Deut. 18. b.  
10. 11.

Deut. 18. d. 18

Ios. 24. a. 2  
Gen. 22. c. 21

1. Sam. 10. b  
10. 11.

heades. And this was done purposely, bycause the diuill would bleare the eyes of ignorant wretches, and sette them after such a fashion, as they should be moued too reuerence, whether they would or no. As how? Needes must this be through a heavenly power (did folks say) seeing that men and women are so changed. But (as I said) all this was done by Satans pollicie, who through a certaine slight did counterfeit Gods workes, and so disguise him self after that sort, to the ende that men should not discern, but rather thinke that the things which came from hell, proceeded from heauen. Neuerthelesse we see well, that the cause why we ought not to thinke it strange that Eliu had such a vehement pang in his minde: was for that God had ordeined him of purpose, to vndertake the encounter agaynst Iob and his freends. Yea and it was requisite that God shoulde worke after a newe fashion in this man. And why? For youth of it selfe shall not be heard among men, bicause that olde men make greate account of their age, and think themselues to be of great abilitie and wisdom: and that maketh them so much the more arrogant. For by meanes thereof, they are so forepossessed with a foolish opinion, as they cannot finde in their heartes too bee taught, but with great hardnesse, and as it were by force. Therefore it behoued God too touch Eliu to the quicke, and to make a great alteration of minde in him, to the end that his doctrine might haue some entrance, and be receyued among his elders. To be short, God ment too authorize Eliu when he gaue him such a vehemencie of minde. But there is also the reason which I haue touched, namely, that he sawe the truth oppressed, in somuch as Iob had mainteyned his quarell amisse although it was good, & the other men had disguised things & made an euill foundation, abusing the talke which concerned God, by alledging good and holy reasons for the prooue of a wrong principle which they had taken. Therefore at the sight of this, he was moued with a zeale that he conceyued in himself, and his heart did as it were boyle within him, and it woulde haue made him to burst if he had not discharged himselfe of it. This ought to serue vs to double vse. For first of all sith we see that God hath printed suche a marke in the doctrine of Eliu, and that the heavenly spirite is apparant in his mouth: So much the more ought we to bee moued too receyue his sayings. For too what purpose hath God marked it so, but too the ende it shoulde haue the more reuerence among vs? So then, forasmuch as God hath put his Seale to the things which Eliu shall discourse hereafter, and woulde that his doctrine should thereby be made the more certeyne vntoo vs: let vs not receyue it as the doctrine of a mortall man, but let vs learne hereby too submitte oure selues vnto it, and let vs be sure that our sayth shall not be grounded vpon the doctrine of a creature, but that it is God which speaketh by the mouth of a man, and vseth him as an instrument. Lo what we haue to marke. Howbeit it behoueth vs too passe further: namely that if the marke which was dimme in Eliu ought to serue to make vs receyue his doctrine with fuller obedience: what is to be sayd of the great and notable proofes, which God hath giuen vs by his lawe, and by all his Prophecies? True it is that Eliu bringeth the pure worde of God, and that it behoueth vs to take the things that procede out of his mouth, as things that come of the holy ghost. And why? Bicause God hath stirred him vp to such a vehemencie. But if wee consider how God hath magnified and approued his lawe, and the doctrine of the Prophets: we shall see, a fashion that is much more mightie. For when the law was published,

Ex. 19. 19.

the ayre rored, the skies were shaken with thunder and

lightning, the trumpets sounded in the cloudes, the earth quaked, the Mountaynes remoued as sheep at the voice of God, and (to be short) there was no Element which gaue not recorde of that doctrine, in shewing that it was altogether heavenly. Also there followed miracles when the Prophet spake, and the heavenly power appeared alwayes with so great proof, as ought to put out our eyes, if we do not see it. And therefore seeing we knowe it was gods wil that that one only mark which he gaue vnto Eliu, should cause the doctrine of Eliu to bee receyued as of sufficient authoritie: let vs vnderstand, that when the law & Prophets come in question, we ought to haue reason to be more moued & stirred vp, according as the thing which is spoken of Eliu, is but an appurtenance of the other. Thus ye see what we haue to marke in the first place. And in the second it behoueth vs also to marke, that like as Eliu was moued with zeale, when hee sawe men disguise Gods truth and falsifie his woorde: So must wee also haue the like minde at the least. Then if false Prophetes ryse vp too deface the good doctrine, if wicked men disguise theyr blasphemyes to perswade the worlde too despise God, and his woorde, if an euill cace bee mainteyned, or if men go aboute too ouerthrowe right: let vs not bee dumbe nor carelesse: but let vs haue the same vehemencie in vs whiche hee shewed vs heere. For if wee haue not this godly zeale towards Gods truth, wee shewe oure selues too bee none of his children.

Psal. 114.

And therefore let vs marke well the example which is set fourth heere in the persone of Eliu, yea and let vs make comparison betweene oure selues and him. For if a man that was not brought vp in Gods schole, but was intangled among the Infidelles, was moued with suche zeale when God touched him, that hee irned, as if hee shoulde haue burst, till hee had discharged hys conscience: I pray you what shoulde wee do when God teacheth vs so familiarly in his worde? Can we bee excused when wee yeelde not recorde vntoo him before men, at suche time as we see goodnesse defaced, yea and vtterly razed out: and yet set not our selues against them that do it?

Then seeing that our Lorde calleth vs therevnto, and layeth such a charge vpon vs: If we be dumbe, and make no account of mainteyning the good, but rather do help the wicked by our silence: are we not traytors to God and his truth? Yes doubtlesse are we. So then it behoueth vs to be moued the more, sith we see that a man which had not beene instructed in the lawe of God, nor was of the body of his Church, had notwithstanding such an earnest will to mainteyne the truth, and was in a maner inforced to it. True it is that this inforcement is willing. For when God intendeth too bee serued by men, hee caryeth them not away too make them go too it by constreynr. I meane his Prophetes and true seruantes: for hee will serue his owne turne by the wicked, whether they will or no: but I speake heere, of those too whome he giueth his spirite of Prophecie: whome hee maketh not to serue him without giuing them a good will to do it. Hee coulde well speake by the mouth of Balaam, and yet notwithstanding we see that Balaam was still a deceyuer, and the holy Ghost setteth him forth too his reproch and slander. But as for Eliu, God stirred him vp as his Prophete, so as hee serued him with a good will, that is too say, hee ouercame all lettes that myghte turne him away from maintayning of the truth. So then, nowe adayes also when wee see the truth oppressed, so as some men mocke at vs, and other some go aboute too byte vs, yea and too eate vs vp, bycause wee

Num. 22. 23

24.

mainteyne

mainteine the truth : let vs fight against such tēptations, for that is the inforcement whiche ought to sette vs forward. Sometyes we will be ashamed to mainteyne a good quarell, bycause wee see that men do but make a mocke at it, and that the scoffers which scorne God, will also be so malapert as to bleare out their tongues at vs, and to laugh all our allegations to scorne. But Gods truth muste not bee despisable vnto vs, though the worlde reiect it. Then let not these temptations withhold vs from fighting valiantly agaynst them : but if we see our selues redie to be hated, and that men practise mischeefs against vs, for mainteyning good quarelles : let vs not giue them ouer for all that. True it is, that that were ynough to draw vs backe, and to stoppe our mouth: neuerthelesse it behoueth vs to fight agaynst such temptations after the example of Eliu. Ye see then how Gods seruantes ought to be fully resolued, not to swarue from confessing the truth when neede requireth. And finally, Eliu sayth, *that there shall bee no accepting of persons with him, and that he will not vse any flatterie, bycause that if he should see men, hee cannot tell whether his maker wuld destroy him.* Eliu meeneth to say in effect, that he will not be bideled by the authoritie of man, that he should not speake freely when it commeth to the mainteyning of Gods truth. But this cannot be layde forth at length as nowe, and therefore it is ynough for vs to haue Elius meening. Surely it is not an euill thing, nor vtterly to be condemned, to call a man by an honourable tytyle. Howebeit, forasmuche as the same dooth ostentymes hinder vs, and abashe vs before hande, so as we haue not suche libertie as were requisite, to do our dutie in speaking plainely and flatly when wee ought to do it : therefore doth Eliu say, *that hee will not giue tytles to men,* that is to say, that hee will not exalt men so highe, but that the truth shall bee aboute them. So then, let vs beare in minde, that although it bee lawfull for vs too yeelde honour vnto men, yea and that wee ought to do it, insomuch that we must honour not onely our superiours or equalles, but also our inferiours, according as the scripture commaundeth vs : yet notwithstanding, whether it bee towarde our equalles, our towarde our inferiours, or toward such as surmount vs in degree : alwayes the truth must be preferred before men.

And although wee yeelde euerie man the honour that belongeth to him, and which he deserueth : yet let vs not cease to speake alwayes freely withoute accepting of persones, according as wee knowe, that when wee speake in Gods name, hee will haue vs too do it without feigning. Then if wee intende to honoure God as is meete, and as hee deserueth, it behoueth vs to vtter our wordes freely when we speake to men : and (as I sayde,) that vwill bee no impeachment of yeelding euerie man his due honour. For yet for all that, wee must not haue our mouthes shette, but euerie of vs must followe his owne calling, and when it commeth too our turne too speake, wee must speake truth. Ye see then what wee haue to beare away in this last saying of Eliu, too the ende that suche as beare office in the common weale, shoulde speake freely as they ought too doo, and that euerie of vs, (although all haue not the office of teaching and pronouncing sentence publikely) shoulde neuerthelesse confesse the truth frely when it is required at our handes, assuring our selues that God accepteth it as a sacrifice of honour done vnto him : And that wee doo so, it is not onely a keeping of the rule that is giuen vs, but also an honouring and exalting him aboute all creatures.

Nowe let vs fall downe before the face of oure good God, with acknowledgement of our sinnes, praying him to make vs feele them better than wee haue done : and that for the bringing thereof to passe, wee may not presume aught of our selues, knowing well that wee cannot open our mouth except hee guide and gouerne vs by his holy spirite, and therefore that it may please him too instruct vs in such wise, as we may haue our mouth open too speake when neede requireth, and that we may not followe our owne affections and lustes in speaking, but that all our life may be agreeable therevntoo, and be bestowed in suche obedience towards our God, as wee may seeke nothing but to frame it wholly to his holy will: and that although wee bee subiect too muche wretchednesse and corruption in passing through this worlde: yet wee may not fayle too labour still for the full perfection, wherevnto God will call vs, when we shall haue glorified him in this worlde. That it may please him too graunt this grace, not onely to vs, but also, &c.

### *The Cxxij. Sermon, which is the first vpon the xxxiiij. Chapter.*

*This Sermon is yet still vpon the three last verses of the former Chapter, and they vpon the text that followeth.*

- T**herefore Iob heare thou my talke, and hearken vnto all my vvordes.
2. Beholde I haue opened my mouth, my tongue shall speake in my palat.
  3. My vvordes are the rightnesse of my heart, and my lippes shall vtter pure doctrine.
  4. The spirit of God hath created me, and the breath of the Almighty hath giuen me life.
  5. If thou canst, ansvvere mee, and prepare thy selfe agaynst mee, and debate thy case stoutly.
  6. Beholde I am to God vvatde as thou [or according to thine ovne mouth] I am also formed of the clay.
  7. There is no feare of me to trouble thee, and although I presse thee, yet shall it bee no heauie burthen to thee.



Haue begon already too lay soorth the protestation that Eliu made of speaking rightly without regarde of men : and (as it hath bene declared) the mā that will speak rightly and godlily, must haue his eye shet that he accept no persons. For

if we be led either with hatred, or with fauor, there will be nothing wel ruled in vs, there will be nothing but trouble. Specially when it standeth vpon teaching in Gods name, it behoueth vs to be well aduised to turne away from a l fleshy affectiō And Eliu said purposely, that God might roote him out, if he shoulde haue respect of mens greatnesse. Now it might seme hard at the first sight, that God shoulde

shoulde destroy one for no more but magnifying some mannes greatnesse. Howebeit lette vs marke first of all, that when God graunteth vs the grace too speake in his name: it behoueth vs too yeelde all the authoritie too his worde, and too aduance the estimation thereof. But if wee bee so turned aside by looking vnto creatures, that wee speake not freely as wee ought to doo: Is it not a dishonouring of God? If a man be sent from an earthly prince, and suffer other men too scorne him, and he playeth the goose and dare not preferre the message that is committed vnto him: it is such a lozelrie as is not to bee pardoned. Beholde, God receyueth vs to his seruice, euen vs that are but dust before him, euen vs that are altogether vnprofitable: he putteth vs in honourable commission to beare abroade his worde, and he will haue it to bee borne at roade with authoritie and reuerence. Nowe, there is a man that doth so dismay vs, as we disguise Gods truth, to turne it into a lie, or else brue it in such wise, as it shal be put quite out of his owne nature: I pray you is not that as great a reproche as can be done vnto God? So then if Gods word be not caried abrode so soundly and freely as men may honor it: it is no maruell though punishment be prepared as Eliphaz speaketh here. Thus haue we a double lesson to gather of this text. The one is for such as preach Gods word, and are in office to teach as shepherdes. These must settle theselues too suche constancie, as they swaue not howsoeuer the worlde go, according as it is sayde in Jeremy, that he must take to him a forehead of brasse too fight withall, because the world will neuer be without great stubbornnesse, and such as are exalted to any dignitie of honorable state, can not yeeld themselues in subiection and obedience vnto god, but doo alwayes set vp their trissles against him. Nowe seeing that they doo so forget themselues, as they cannot stoupe too him that hath created and fashioned them: It behoueth vs to haue an inuincible constancie, & to make our reckning that we shall haue enmitie and displeasure when wee doo our dutie: but yet neuerthelesse let vs go throughout it without swauing aside. Lo what we haue to marke on oure side, we (I say) which are ordeyned as pastorsto preach the worde of God. Notwithstanding it behoueth all people too receyue a generall instruction. Therefore when wee come to heare a sermon, let vs not carie such a lositie stomacke with vs, as to checke agaynst God when we be reprov'd for our finnes: let vs not carie such bitternesse, as to be angry when our galled backs be rubbed: neither let vs bee so foolish and ouerwise, as to thinke that God ought to hold his peace for vs: neither let vs seeke to be borne withal vnder the colour that there is some good qualitie in vs. Though we were kings and princes, yet behoueth it vs to low downe our neckes to receyue Gods yoke: for all losstinesse must be pulled downe, as S. Paule sayth in the second to the Corinthiâs. For the cause why the gospell is preached, is to the ende that both great and small should submit themselues vnto God, & suffer themselues to be gouerned by him: which thing can or be done, except we cast down our losstinesse (as S. Paule sayth in that place) which exalteth it selfe against the maiestie of our lord Iesus Christ. And we must not tarie til we be inforced and compelled to obey God: but euery man must do it of his owne good wil. Then let such as are in any estate vnderstād, that though they were more than kings, yet ought they to humble themselues at the preaching of Gods truth. And why? For they must thinke thus of themselues. From what Lorde or mayster is he sent that preacheth? Euen from him that is fouereyne Lorde of all mankinde, and vnto whome all men owe subiection. Then if we bee of meane degree:

I pray you, is it not an ouerfranke follie, too desire that men shoulde beare with vs, and winke at oure faultes, and cloake them, yea and that the worde of God should bee falsified for our sakes? Can God transforme himselfe? No: But hee will haue his woorde too bee his liuely Image.

Nowe then if we seeke to be flattered, it is asmuch as if wee woulde desire that God shoulde chaunge his nature, and renounce himselfe, to the intent too please vs. And is not that too diuelishe a rashnesse? Then let vs learne to come too the hearing of Gods worde with all humilitie and mildenesse: assuring our selues that oure obedience muste bee tried in this behalfe, and that none must be spared, but all mens faults shewed with rightfull libertie, as is conuenient. Now let vs come to that which Eliu addeth. Iob (sayth hee) *beare thou me. Truly I speake with my tongue, and I vtter my woordes from my palat. But yet not withstanding, my sayings are the rightnesse of my bart, and thou shalt not beare any thing but truth and vprightnesse at my moutb.* See heere what a protestation Eliu maketh, to the intent to be heard: that is to wit, that he will not speake feynedly, and as a double minded man, but will set downe things purely, according as he knew them to be, and as they had bin reuealed vnto him. Marke that for the first poynt. Secondly he addeth, *Beholde I am in respect of God as thou art,* or according to thy mouth. The worde that he vseth signifyeth properly a mouth: howbeit, sometymes it is taken for Measure. Nowe wee haue seene heere tofore, howe Iob desired God to come to him, without bringing any such terrour as he felt. If God were my match (sayth Iob) I coulde answere him: and although he haue all authoritie ouer me, yet coulde I mainteyne my case. Lo after what maner Iob speaketh. And so this sentence might be expounded thus: *Beholde I am according to thine owne moutb:* that is too say, according as thou hast desyred: or else thus: *Beholde I am according to thy measure:* that is to say, I am like vnto thee, in respect of God. Neuerthelesse, the meening will abide alwayes one: And therefore wee neede not too stande much vpon the worde. Let vs consider still wherevntoo Eliu intendeth too come: that is to witte, that hee is not God that he might make Iob afrayde, but that he is created of clay as Iob is: that is to say, that he is a mortall and transitorie creature which hath no strength in himselfe. For (sayth hee) *it is the spirit of God, that hath fashioned me: and the breath of the Almighty hath giuen me life.* Too bee short, we see howe Eliu telleth Iob heere, that hee will speake agaynst him with such reason, as hee shall bee overcome. Thou shalt no more alledge (sayth he) that God maketh thee afrayd, that his glory is terrible to thee, and that thou canst haue no right at his hande: Thou shalt not bee able to say so. For who am I? Beholde, I am a wretched lump of earth and myre. True it is that I haue breath and life, howbeit I haue them of God: but yet am I as full of frayletie as thou. So then there shall nothing ouersway betweene vs two, but reason: and thou must be faine to be confounded. VVe see in effect the two poynts that are conteyned heere. The first is, that Eliu declareth *that his woordes are the rightnesse of his bart:* and that he will not speake any thing which he hath not thought and conceyued in himselfe.

This is well worthie to be noted: For therevpon we may gather, after what sort hee ought too bee disposed which beareth about the worde of God: namely that he must not haue store of biblebale at his tongues ende, nor cast forth wordes at all aduerture, no nor yet play an enterlude: but according as God hath taught him, so must hee deale foorth that thing which is printed in his heart,

Iere. 1. d. 18.  
Ezec. 2. c. 6.  
Ezec. 3. b. 8. 9.

2. Co. 10. b. 5

Iob. 9. d. 34  
Ezec. 13. e. 20.  
Ezec. 16. d. 21.  
Ezec. 23. d. 3.



hart, vnto those oter whom God hath giuē him charge, So then, will we serue God purely in our office? It behoueth vs first and foremost to brydle our tongues, that they speake not any thing, but that which is printed in our hartes. And surely we heare how it is sayde by Dauid, and likewise alledged by S. Paule, (who applyeth it to all the miniters of Gods worde:) I haue beleued, and therefore will I speake. True it is, that this thing is common to all Christians, and to all the children of God: but it ought chiefly to be obserued of those whome God hath ordeyned to bee as instruments of his holie spirite. **Whensoever we speake: then is it Gods will too bee heard in our persons.** Seeing then that hee hath done vs so great honour: at leastwise his doctrine ought too bee printed in vs, and too take roote there, and afterwarde our mouth shoulde beare witnessse that wee knowe it. Too bee short, it behoueth vs to haue beene taught by God, before wee can be good maysters or teachers. And specially when wee preache, let it not be onely to teache others: but let vs comprehend our selues in the same number and companie. Beholde I say what we haue too marke. And vndoubtedly when a man speaketh Gods worde without feeling the operatiō of it in himself: what doth he else, but play a part in an enterlude? And what a trecherie is that? **What a defiling is it of Gods worde.** So then let vs bethink vs throughly: and as oft as we go vp into the Pulpit, let vs remember well the lesson that is giuen vs heere: namely, that the rightnesse of oure heart must shewe it selfe in our tongue. And therewithall also when wee see that a doctrine is good, and that the man which speaketh, laboureth too edifie vs: let vs knowe that we bee vnthankfull, and vterly rebellious agaynst God, if we heare not his matter with all humilitie. Nowe when Eliu maketh this preface, hee speaketh not after the maner of men, as in the way of curtesie: but he sheweth after what sort God intendeth to holde vs to himselfe. By what meanes is that? *B: bolde mee (sayeth hee) beare mee: for there is nothing but right in my talke.* It is as lone as it hee did set it downe for a rule in Gods name, that if a doctrine that is preached bee good and holy, and we conuincd that it is so: then if wee yeelde not with all reuerence too frame our selues thereafter, wee shall not be guiltie of resisting a man, but it is all one as if we spited the liuing God.

So then let euerie of vs bee attentiuē when Gods woorde is preached: and seeing hee is so gracious vnto vs, as to raise vp men too declare his will familiarly vnto vs: let vs not bee as wilde folke, but let vs yeelde our selues teachable in the things that wee knowe too too proceede from him. And forasmuch as the lawe, the Prophetes, and the Gospell, haue beene conueyed vnto vs, by such maner of men, whose vprightnesse is well ynough knowne and witnesssed: let vs marke that whosoever submitteth not himself to that doctrine, needeth no other procs to his damnation. To be short, let vs marke, that our Lorde hath authorisid his Prophetes and Apostles, to the ende that the doctrine which they haue giuen vs should not be doubted of, but be taken as an vnrpeachable decree. Marke that then for one poynt. But herewithall we be warned, that the faythfull must not become so sheepish as to receyue whatsoeuer is tolde them, but must examine the doctrine whether it be of God or no. And that is the cause why it is sayd, that we must trie the spirites. And this muste bee well noted. For wee see that the wretched Papiſts suffer themselves to bee ledde without any discretion, and the fayth which they haue is nothing but meere sheepishnesse that men must stoppe their eyes, and haue no reason at all in them. But con-

trarywise, Gods will is, that wee shoulde haue both skill and discretion, that we be not abused and seduced by the false doctrines that men shall bring vs. Howe shall that be done? Truly we must not presume to iudge of Gods truth according too our owne witte and fancie. But wee must rather captiue all our reason and vnderstanding, as the scrip. ure sheweth vs. Neuerthelesse, wee must therewithall pray God to giue vs discretion, to discern whether that the thing that is set before vs, be good and right or no. And furthermore, let vs with all lowlynesse desire too bee gouerned by him, and too bee vnder his hande, assuring oure selues that by that means, wee shall knowe whether there bee anye right in the matter that is tolde vs or no. Also it is the thing that oure Lorde Iesus Christ alledgeth, when hee will haue vs too receyue his sayings. I seeke not mine owne glorie (sayeth hee) but the glorie of him that sent mee. Therefore it behoueth vs alwayes too searche too what ende the man tendeth that speaketh vnto vs. For if we see that the marke whiche hee shooteth at, is that God shoulde bee glorified, and reigne ouer all men: there muste bee no more disputing agaynst him, but wee must rest fully there. But on the contrarie part, if his doctrine tende too the defacing of Gods glorie, too the turning of vs from his seruice, or too the aduancing of ambition and vanitie, so as it builde vs not vp too bee the true Temples of God, or if it gronde vs not vppon God, too remitte our selues wholly vnto him, too call vppon hym purely, and to rest our selues vpon his grace and fatherly goodness: Then do wee see that there is no rightnesse in it.

True it is, that we shoulde bee fore combred in that cace, if God had not first of all shewed vs, what maner of one this rightnesse is: but if wee haue once the principles that hee hath gyuen vs, wee can neuer swarue, vnlesse it bee long of our selues. Beholde, God telleth vs, that hee will bee exalted, and haue men too acknowledge, that all goodnesse cometh of him. Againe, hee will also haue all Lordshippe and power ouer our life, and therein holde vs so in awe, as wee may be gouerned by him, and according to his good will: he will haue men too bee vterly abaced, and bereft of the truſte of their owne rightuousnesse, wisdom and strength: hee will haue vs to come & draw water in our Lord Iesus Christ, as in the fountaine of all goodnesse: hee will haue vs too call vpon him purely, and hee will haue the Sacraments which he hath ordeyned, to be receyued as warranters of his grace, and as meanes and hopes to further vs to serue him with so much the more free and earnest hart. These are the things wherein there can bee no glose, nor anye darkenesse or difficultie. So then let vs alwayes haue this touchstone with vs when we come to the trying of any doctrine. And then shall wee perceyue whether it be right or wrong, true or false, pure or corrupted & mingled, or according to the true rightnesse which God hath shewed vs. I say we neede not to bee wrapped any more in doubts in this behalfe: only let vs open our eyes, and therewithall pray God to guide vs by his holy spirit: for without that we shall alwayes wader, & not be able to discern so much as little childre, according as S. I. Paule saith Gods spirit must be as a cresset to giue vs light or else we shall neuer cōprehend Gods secrets. They are spiritual, & we of our nature are fleshy and earthly and we alwayes beare downward. But if god indightē vs by his holy spirit, thē do we iudge of the doctrine, & discern in such wise, as we cannot be deceyued by al Satans temptations. And although he send vs deceyvers & raise vp many tumultu- lers that labor to turne a l thing vpp d. down yet cannot

that

Pf. 116. b. 10  
2. Co. 4. c. 13

Iob. 8 f. 50.

Iob. 12. g. 48  
Rom. 2. c. 16

1. Iohn. 4. d. 1

1. Cor. 1 c. 10

11.

Eph. 1. c. 17

18.

that preuayle anye thing agaynste vs, so long as Gods spirite is our light, (as I haue sayde alreadie.) Furthermore, although God do sometymes speake by the mouthes of the wicked (according as it is sayd that the kingdome of our Lorde Iesus Christ shall bee furthered now and then by occasion, so as the hypocrites or folke that haue no feare of God, but are led with vainglorie and other vanities shall serue for a time, and God wyll make their doctrine auaylable too the saluation of his chosen, howbeit that it bee too the greater condemnation of themselves) although he say I, that this may nowe and then come too passe: yet notwithstanding it is not the ordinarie meane. For when it pleaseth God too haue vs edified in him, immediately he rayseth vp men that speake heartily and zealously, yea and hee giueth suche a marke to the worde that commeth out of their mouth, as men maye knowe the working of the holie Ghost, according as also Sainct Paule sayeth. And here yee see, that suche as are in office too preache Gods woorde, ought too muche the better too practise that whiche I haue sayde: that is too witte, too learne well themselves before they teache others, so as their heart may speake before their mouth. For the bringing hereof too passe, let them pray God so too touche them too the picke, as they may haue the woorde well rooted in their mindes, that they may bee able both to serue their neighbours, and too perceyue that they thrust not forth themselves at aduerture, but that they are drawne by the holy ghost. Yee see then what wee haue to remember in this streyne. Now in the seconde place Eliu protesteth, that he is a transitorie and frayle man, so that *hee cannot make Iob afraide*: Nevertheless hee will not winne anie thing at his hande, but by reason and truth. Before we come too the cheefe poynt, by the way we haue to marke the maner of speache that hee vseth heere: which is, *that the spirite of God hath created him, and that the breath of the Almighty hath giuen him lyfe: and further, that hee is but myre and clay.* Truly this is well woorthie to be noted of all men. For if wee coule well beare in minde that which is shewed heere: vndoubtedly all pryde would be buried in vs. For what is the cause that men do glory so much in themselves, and are so full of ouerweening, but first for that they knowe not their owne originall beginning: and secondly, for that they haue not the skil to consider in good earnest, that looke whatsoeuer they haue, they hold it of God, and that it is no heritage vnto them, but that they haue their life and all the appurtenances thereof, by cause it pleaseth God to preferue them. Then if men coule first consider from whence they come, and secondly, that whatsoeuer goodnesse is in them, they hold it of Gods meere grace: it is certeyne that they shoulde be rightly meekened. Therefore it is sayde, that wee are fashioned of mire and clay. Nowe let vs go boast oure selves and make as great vauntes as wee list, and yet shall we not bee able too chaunge our nature. Wherefore, when a man feeleth himselfe tempted with pride, so as hee woulde exalt himselfe too muche: let him enter in too himselfe, and consider from whence hee came, and oute of what thing God tooke him. If but onely our feete bee myrie, it seemeth too vs, that wee are the lesse woorth. And if the myre doo but touche vs, we thinke our selves defyled: yea if it do but hang on our shoes. And yet for all this, we be made of clay. Therefore we ought not so too forget our pedegree from whence we come, namely that we are but earth and dust. True it is that this saying is common ynough, and euerie man confesseth it: but in the meane season no man acknowledgeth it. For such a through conceyte were ynough too

purge vs of all pryde. VVhat else is the presumption and ouerweening that in is mē, but only a windinesse, because they bee puffed vp with ignorance, and haue forgotten themselves: So much the more then ought we to wey well this speeche, wherein it is sayde that wee bee created of clay or myre. True it is, that there were some worthinesse and excellencie in our nature meete too bee commended, if we were thoroughly whole and sounde: but yet were it not lawfull for vs to bee proude of it. And seeing we are so corrupted in Adam as wee bee, it is certaine that we ought too be double ashamed. And why? For we were created after the Image of God. And what maner of Image is it nowe? It is a disfigured one: wee be so defaced, that the marke which God had put in too vs to be glorified thereby, is turned into his dishonour: and all the gracious giftes that were bestowed vpon vs, are become as many recordes too make vs guiltie before God, by cause wee defile them, and so long as we continue in our owne nature, we do but abuse the benefites that wee haue receyued, and applye them vnto euill. And so yee see alwayes that our confusion increaseth, by all the giftes whiche God hath bestowed amongst vs. But yet let vs put the case, that we were as vncorrupted as euer our father Adam was at the first. Shoulde wee therefore presume of oure selves vnder the colour that God had so innobled vs? Truly wee holde all things of him. VVhat is it that putteth a difference betwene vs and the brute beastes, and maketh vs more excellent? Haue wee it through our owne purchase? Haue we gotten it by our owne strength? Haue wee it by inheritance from oure forefathers? No. But wee haue it of Gods free gift through his owne meere goodnesse. So then what is to be done, but onely to humble ourselves?

This is the thing which we haue to gather in general vpon this streyne, where Eliu confesseth himselfe to be made of clay, and that hee is beholden too God for his life and breath, by cause hee bestowed them vpon him of his meere goodnesse. And nowe by the waye, those whome God will haue too serue him in state of honour, ought too remember this lesson the better. For when God reacheth men his hande, and setteth them in some degree of honour, it is not too the ende they shoulde vaunte themselves, but rather acknowledge how muche they are bounde vnto him, and bee so muche the more prouoked too honour him, sharpening and applying all their wittes and affection too worke in suche wise, as God might bee honoured by them: according as it is sayde, that a candle must not bee hid, but set vpon a table or cupborde that it may giue light ouer all the house. Those then to whom God hath shewed the fauour to exalt them to any hie and worthie calling, ought to be the more inflamed too inlighten their neighbours, and to giue them such example as the grace whiche they haue receyued, may not be as it were choked. This is the thing which we haue to marke here in this second place. And heerewithall let vs marke generally, that men cannot yeele God his due glorie, except they stripe themselves starke naked. For so long as wee pretende too reserue any thing too oure selves, bee it neuer so little, the glorie of God shall bee so much diminished. VVhat is too bee done then? VVhen wee haue well searched what graces or benefites wee haue: let vs make so manie Items of receyts in our account, & acknowledge that we haue nothing at all of our owne. The verie way for men to kepe themselves from robbing god of his prayse, is to indeuer to know themselves, how there remaineth not one drop of goodnesse in them, but euery whit of it must be

Mat. 5. b. 15  
Mar. 4. c. 21  
Luk. 8. b. 16  
11. e. 33.

be put into an inuentorie, according also as they are accountable for it afore God. Furthermore when we be so brought to nothing in our selues, we susteyne no losse by it: for we shal not fayle to be apparelled againe: yea & if we be truly ioyned vnto God, & yeeld vnto him his due prayse: we shal be much richer than those that are so full of ouerweening, surmizing theselues to haue I wote not what a kind of inheritace. So then let vs not be loth to be diminished and to be so vterly stripped fro all glory: for our lord wil not suffer vs to be vnfurnished of any goodnesse: but yet notwithstanding it behoueth vs to be so abaced, as I haue sayd. Besides this, when we know that we ca do nothing but as it is giue vs fro aboue: let vs apply al the things that God putteth into vs, to such vse as he coman-  
*Iobn. 3. d. 27*  
 deth. For our Lord hath not indued vs with the giftes of his holy spirit, that the same should be otherwise applied than to good vse, or that they shoulde bee vnprofitable. Therefore let vs be well aduised, that the things which we haue receiued be presented and as it were offered in sacrifice vnto God: & seing it is his will to haue the welfare of our neighbours aduanced, let vs aboue all things haue a regard to edifie one another. Lo what wee haue to beare in minde here. And now let vs come to the talke that Eliu holdeth here, & to the substance of it. He had sayd, *the spirit of God hath created me, and his breath hath giuen me life. So then (addeth he) there is no terrible nesse in mee to make thee afraide,* but onely reason shall beare the sway. Here Eliu sheweth what the duetic of a good teacher is: namely to looke well to himself, & to view and consider himself before he open his mouth. And why? for they that haue not knowne their own frayltie, will haue no copassio of their neighbours: and when they fall to rebuking of suche as haue done amisse, they go to it with such rigour, as it shal be rather to make the wretched wanderers stray further, than to bring them into the way. And when it cometh to comforting, they haue no skill how to do it: or if they come to teaching, they do it with a displayne. Therefore if we will teach Gods woord as we ought to do, let vs begin at the knowing of our owne infirmities. And when we be well acquainted with them, that wil leade vs to a modestie & meekenesse, so as wee shall be of a milde heart to vtter the woord of God. True it is that for as much as there are many which are full of pryde & stubbornesse: the woord of God had neede to be vnto them as a hamer to brouse and breake their hardnesse: but yet notwithstanding we ought first and formost to teach those that yeeld theselues teachable. And how may we do that when we know not what neede we haue to beare with them? But beare with them we cannot, except we feele how frayle we our selues are. For he that knoweth not his owne wantes, hath no compassion to partake other mens sorrowes, and to comfort them. So then will we teach the ignorant faythfully? we must vnderstand that there is nothing but ignorance in our selues: & that it had bene worse with vs than with all other men, if God had not giuen vs the things which wee haue receyued of him. Againe, will wee comfort the wretched and afflicted? Let vs first vnderstand what it is to be afflicted, let vs haue passed that way our selues, and let vs be touched with griefe and heauinesse, that we may comfort our selues with others that are in sorow, & haue skill to beare with them. Furthermore if we will rebuke such as haue done amisse, let vs not do it with ouer great rigour, but rather let vs pitie their destruction. True it is that sometimes vehemency muste needes be ioyned with it: for when we see their wretched soules perish, it is no time to cocker them: if men be wilfull in their stubbornesse, we must not only strike them, but also woude them to the quicke. Yea, but yet therewithall it behoueth vs to

haue this poynt afore had, namely that we haue bene acquainted with our own infirmities, & that it grieue vs to deale rigorously: like as although a father beate his children, & vse much more rougher wordes to them than he would do to strangers: yet notwithstanding his hart bledeth, when he is fayne to transforme himselfe after that sort. Then let vs marke, that a man shal neuer be meete to be a teacher, except he haue put on a fatherly affectio. & first of all knowe his owne infirmitie, to the end he may frame himself to such a pitifainesse, as he may haue copassio of all such as he hath to deale withall. This is the thing which is shewed vs here by Eliu. Furthermore let all such as are placed in authoritie, consider well that they must not abuse their power vnto tyranie, to oppresse those that are vnder the. For they shall haue a double account to make before God, if vnder the colour of their authoritie, they will haue men to feare them and stande in awe of them, and not seeke cheefely the honour of God & the welfare of those that are committed vnto them. And see here how  
 20 Ezechiell speaketh of cuill shepherds which haue mistreated Gods people through tyrannie. He sayeth that they reigned ouer them with all rigor and lordinesse. Yea but contrarywise it is shewed vs here, that all such as will quite theselues faythfully towards God and their neighbours when they be set in hie degree, must not therefore aduance themselves, but rather know that if they intend to carry terrour with them to put poore folke in a feare: God must be fayne to shew them that his minde was not to set wilde beastes here to feare his flocke, nor Goates to pulse at them with their hornes, and to trouble their water, as he speaketh in the sayd text of Ezechiell. God then  
 30 will shew, that those to whom he hath giuen the swoorde and seate of iustice, and those whom he hath put into the pulpit to teach his woorde: are not set there to be Goates to treade downe and oppresse the silly Sheepe. Lo what we haue to marke in this text. And here withal Eliu sheweth, after what maner we ought to receyue doctrine: that is to wit, that if we know it to be true and right, we must out of hand passe with it without gayne saying, although wee be not forced nor constrained vnto it. Yee see then  
 40 what we haue to beare in minde concerning the circumstance of the place & the matter: that is to wit, that when a good doctrine is propounded vnto vs: very well, he is but a mortall man that speaketh it, but do wee see that he hath reason and truth. Then let vs assure our selues, that in replying agaynst him, we fight not onely agaynst God, but also agaynst our owne conscience, which is a sufficient iudge to condemne vs. And herewithall we haue a very profitable warning to gather: which is that whensoever we come to be taught in the name of God, if we see that the doctrine which is offered vs is right, there must be no more replying: for wee shall winne nothing by it: but if there be reason, it behoueth vs to submit our selues to it. Furthermore this ought not to hinder vs from setting Gods maiestie before our eyes. For wee must not iudge of the doctrine that is set forth vnto vs, according to our owne wit and fancie. Therefore two things had neede to be matched here together. The one is, that wee fully determine to be ready to obey God, concluding in our selues  
 50 that our maker ought to haue all foueraintie ouer vs, and that we ought to be subiect vnto him. This is the preparatiue that must be made aforehand. And afterward we must enter into iudgement, that is too say, wee muste examine the doctrine, howbeit not with pryde, nor with an opinion that wee be wyse ynough of our selues, but with praying vnto God to gouerne vs with his holy spirit, that we may follow the doctrine which he shall haue shewed vs. Thus ye see the two things that ought to be

Ezech. 3. 4. 4.

4.

Ezech. 34. 18

matched together. And this match'ing or mingling bringeth no confusion. For he that is prepared to obey God, will not leave for all that, to open his eyes, and to consider how he ought to discern vnto truth from truth. Howbeit herewithall lette vs learne, not to be so frowarde as to haue no regard of the man that speaketh: but let vs consider that God sheweth vs great fauour, in that it pleaseth him to vse his creatures, and to abace himselfe after that sorte vnto vs, to the ende wee should haue the more leysure to consider his woorde. For if he should come vnto vs in his owne Maiestie, we should be vndone. But when he offereth himselfe to vs by men, he applieth himselfe to our infirmitie, to the intent we might the more commodiously know his truth which he setteth before vs. Yee see then in effect what wee haue to remember in this streyne, and the rest shall be referued till another time.

Now lette vs fall downe before the face of our good

God with acknowledgement of our sinnes, praying him to make vs so too feeble our wretchednesse, as wee may be taught, not to challenge any thing at all to our selues, nor to be abused any more with vayne follies, but to acknowledge that we be altogether miserable, and therevpon to desire to be succoured of him through his mercie, and be thankfull for the benefites which he hath already bestowed vpon vs, to the ende that by his gracious goodnesse in continuynge them towards vs, wee may learne to apply them to the glorifying of his holy name, and to dedicate them vnto his seruice, beseeching him further to beare with our weakenesse, vntill he haue vtterly ridde vs of it, and transformed vs into his owne glory. And so let vs al say: Almighty God our heavenly father we acknowledge and confesse according to the truth, that we be not worthie to lift vp our eyes to Heaue, to present our selues before thee, nor &c.

### The.cxxiiij Sermon, which is the second vpon the.xxxiiij. Chapter.

8. Doubtlesse thou hast spoken to mine eares, and I haue heard this voyce of thy saying.
9. I am pure and without sinne. I am cleane and there is no vnrighteousnesse in mee.
10. He hath found occasion agaynst mee, and taken mee for his enimie.
11. He hath put my feete in the stockes, and taken heede to all my vvayes.
12. In this thou shalt not be iustified, I will answer thee that God is greater than thou.
13. VVhy struest thou agaynst him? for he will not answer to all vvordes.
14. God speaketh once and tvvoyce, and men heare it not.



W e must call to minde what was treated of yesterday: that is to wit, that God doth vs a great pleasure, when hee vouchsafeth to apply himselfe so far to our infirmitie, as to speak familiarly vnto vs by the mouth of a mortall man which is tyke vnto our selues. For it is to the ende that beyng not put in feare by his maiesty, we should haue the better leysure to thinke vpon the things that he sheweth vs, so as we may haue a quiet and vntroubled minde, to conceyue well the doctrine that wee heare, and to make our profite of it. True it is that if God spake to vs from heauen, it would moue vs the more, and consequently the doctrine should be of the more authoritie: howbeit in the meane season wee would be as it were agast, and so should we not be masters of our wittes to consider what he sayeth. But when a man speaketh, wee may the better at our owne ease, both taste and digest the things that are spoken.

Yee see then in what wise God beareth with vs. Surely wee see that when the lawe was to be published, the people of Israell sayde, lette not the Lorde speake vnto vs, for wee be vndone if wee muste heare him. And why? for since the tyme that God had begonne to shewe his Maiestie, there was such a feare stryken into their hearts, as the poore soules wiste not where too become: in so much that they concluded, that if God should haue spoken to them stil, they should haue bene destroyed. VVhen Moses came abroade, he was fayne continually to hang a veyle before his face, because God had giuen him a marke of his glory, and the Iewes were not able to abide it. So then wee see that when God rayseth vp menne to teache vs by, therein he hath a respect vnto our feeblenesse, and vttereth not his power vnto vs, too the intent wee should not be too much dismayed, but that wee might haue our wittes at liberty to be edified by his doctrine, so as the same might be familiar too vs, and wee haue the more leysure to thinke vpon it, and to apply our study to it. And hereby we be warned, that we must not despise

Exod. 20. c. 19.

Exod. 34. d. 33.

Gods woorde when it is preached vnto vs by men: for it were to villanous an vnthankfulnesse in vs, if God should abace and humble himselfe from his owne greatness to the intent to apply himselfe to our vnabilitie, & we take occasion thereat too make no account of the things that he sayeth vnto vs. And therefore although this treasure of Gods woorde be sette before vs in earthen vessels, that is to say by mortall men which are full of all infirmities: yet muste wee alwayes esteeme it as it deserueth, knowing that the men speake not in their owne name, but are sent vnto vs of God, who will be heard by their mouth. Nowe lette vs come to the vpbraidings which Eliu offereth here vnto Iob. Doubtlesse thou haste said in my hearing, and I haue heard the voyce of thy wordes: That thou art righteous and without sinne, and that thou arte not guiltie of any iniquitie. Therefore therein thou canst not iustifie thy selfe, that is to say, thou canst not mayntayne thy quarrell that thou haste not done amisse. And that it is so: how wilt thou answer God, seing he is greater than thou? Thou accusest him that he hath sought occasion to punish thee, and that he hath set thy feete in the stockes, so as thou hast no libertie to maynteyne thy case. But thinke not thou to escape by that. For thou muste be condemned, and God muste make thee feeble that he doth iustly punish thee after this sorte. Here wee haue to examine, first of al, whether Eliu do charge Iob wrongfully or rightfully with intent to iustifie himselfe: for it seemeth at the first sight, that he hath mistaken Iobs talke, and that hee turneth it slanderously too another meaning. And for prooffe hereof, Iob neuer went about to challenge such perfection, as to haue no sinne in him: we haue seene the contrary. Therefore it should seeme, that Eliu doth falsifie the woordes that he had heard, & apply them to a contrary meaning. Howbeit forasmuch as God blameth him not (as we shal see:) and that we haue already herd how he protested that he would not assaile Iob after the maner that the other had done: let vs marke that here he taketh Iobs wordes as Iob himselfe ment them: that is to wit, that Iob had an eye to his present affliction, as if he

he should say, true it is that I am a poore sinner, I cannot denie but I haue committed many offences before God, but in this I finde my selfe righteous, and God vseth his absolute power agaynst mee, in that I see not the reason why he tormenteth mee after this sort: for my affliction is ouergriuous. Although then that Iob ment not to iustifie himselfe generally: yet notwithstanding he ment to iustifie himselfe in the case of his affliction. And it seemeth that Eliu doth him wrong still in this behalfe also. For I haue tolde you already, that in very deede, God met not to punish Iob for his sinnes, although he might haue done it iustly: but thought it ynough to trie his patience. And had not Iob reason, seing he knew that? For he framed himselfe to the ordinaunce and will of God. But the answer is, that in receyuing the afflictions which God sendeth vs as triales of our obedience, after wee haue perceyued that God punisheth vs, not in respect of our offences, or for that he is angry with vs, but rather for that hee intendeth too humble vs, and to know whether wee will bee subiect vnto him in all poynts: and also too mortifie our lutes: when wee are in this forwardnesse, wee muste immediatly haue an other consideration: which is, that yet neuertheless God can well finde good cause to punish vs if it please him. Although then that God spare vs, and will not vse his rigour towards vs in respect of our sinnes: yet notwithstanding he may do it and there is iust cause to do it. Why then doth he it not? Bicause of his goodnesse: and yet in the meane while hee afflicteth vs for some other respect. Marke that for one poynt. And the second is, that if God shewe vs not, why he afflicteth vs, it behoueth vs to cast downe our heades, vntill he come neerer to vs, and make vs perceyue why he dealeth so with vs. Therefore wee ought to tarry his leysure, and not to giue brydle to our affections. Iob fayled in these twoo poynts. For although he acknowledged himselfe to be a sinner: yet notwithstanding he gaue not God the glory which was due vnto him. The reason whereof was, that he had not sufficiently minded this poynt, that God (if he had list) might haue punished him much more rigorously, yea euen for his sinnes. And againe wee haue seene, how he raunged abroad and chafed in himselfe, saying: what meeneth God? I am here a wretched creature, and is it meete that God shoulde stretch out his arme agaynst mee? And is there any reason in this dealing? It seemed then that he ment to accuse God of some tyrannie: not that he concluded so in himselfe, but that he was tempted so to do. That is the thing wherein Iob fayled. And therefore it is not without cause, that Eliu sayeth vnto him: how now? Thou hast ment to iustifie thy selfe as if thou were pure and cleare without sinne: And therein thou shalt neuer be acquit, nor get the better end of the staffe. So then, to the intent we may profite by this doctrine, let vs beare in minde that if God punish vs for our sinnes, it behoueth vs first of all to yeelde our selues guiltie. And there is nothing more expedient than that. For if wee intend to be iustified afore God: what els haue we to do, but to looke vnto our owne lyfe, and to know that wee are well worthy to be beaten with Gods scourges, seing we haue offended him so many wayes? Notwithstanding, if God haue some other respecte in afflicting vs, and yet handle vs more roughly, than such as are altogether vnruely and make an vtter skorne of Gods maiestie: let vs marke that his doing of it, is not bicause of our sinnes. Why then? He intendeth to trie vs and to make vs knowe whether we be wholly his or no. For so long as things go as wee would haue them, what know wee whether wee be forwarde to serue God or no? But when we must be fayne to renounce our owne will, to subdue all our owne na-

turall wit and vnderstanding, and (to be short) to fight agaynst our own affections: that is a true triall of our seruing of God. Therefore when the case shall stande so, let vs thinke in our selues: truly my God may iustly ouerwhelme me a hundred thousand times. For although he haue graunted mee the grace to waike in his feare and to indeuer myselfe to serue him: yet were that nothing at all, I could not stande one minute of an houre, vnlesse he vphilde mee by his infinite goodnesse. Surely he will vpholde mee: Howbeit therewithall he maketh me subiect vnder his hand, and sheweth me that I ought to hang wholly vpon him. Go to, he doth it for a good cause, and therefore it behoueth vs to be quiet, so that after wee haue inquired, why God vexeth vs so sore, and why he persecuteth vs so extremely, and we perceyue no cause why: It behoueth vs to conclude, O my God, thy determinations are incomprehensible, and so far as I am not able as now to know any more by reason of the rudenesse and infirmitie of my vnderstanding: I will wayte patiently till thou make mee to perceyue the cause why. So Lord, when I shall haue taried in this sorte like a poore blind soule, thou wilt open mine eyes, and make me perceyue wherevnto these things tende, and what shall be the ende of them, and I shall profite better by them, than I do now.

Yee see then that the wisdom which ought to be in the faythfull, is to haue such mildenesse as to confesse alwayes that God is righteous, although they perceyue not the reason of his workes. And herewithall also, they must with all humility acknowledge themselves wretched sinners, and that God might finde cause ynough to make cleane riddance of them, if he list not to beare with them of his owne mere grace. Thus yee see in effect what we haue to gather of this text. Now lette vs come to that which he addeth. *God (sayeth he) hath taken occasion (or picked a quarrell) against mee, and therevpon hath set my feete in the stocks, and tormented mee and looked vnto all my paynes: he spieth mee out, and hath his eye so vpon mee; as I cannot stirre a finger, but by and by I haue committed a fault.* True it is that Iob intendeth not to accuse God of vnrighteousnesse, or of punishing him without cause. Howbeit herewithall lette vs marke well, that he was caried away with his affections, as there scaped many disordered woordes by fits, which are not to be excused. And I haue noted all this heretofore as oportunitie requyred, and as they came in place. For I haue shewed you, that Iob skirmished too much agaynst God, and yet was still patient, resting in full purpose to glorifie him, notwithstanding that he was troubled at times, and was brought so lowe as he wiste not how to recouer. And this is well woorthy to be noted, as whereof we may gather a good lesson: which is, that although we be not so caried away, as to purpose too blaspheme God: yet notwithstanding as soone as wee haue neuer so litle libertie, immediatly we ouershoote our selues, and there is no hope with vs. It is a pity to see what man is: for he is so fraught with euill, that as soone as he hath a litle libertie giue him, by and by he raungeth out on the one side or on the other, and will not hold the right way, but gaddeth astray, yea euen or euer he thinke it. It is certayne that if Iob had bene asked whether God sought occasion against him to handle him so cruelly: he would haue answered, no, he is righteous: yea and he woulde haue sayd it without hypocritie. Yet notwithstanding he is charged here, (& not without cause) to haue stryued agaynst God, as if he had sought wayne shiftes. How cometh that to passe? and why? Bicause Iob was tossed too and fro in his sorowe, and nowe and then had not so good stay of himselfe as he ought to haue had. So then let vs marke, that although a man be well ground-



ded in the feare of God, and had leuer to die than to vtter a blasphemie : yet notwithstanding, we cannot giue our passions the bridle, but by and by there will scape vs some euill woordes that are to be condemned : and specially if we be pinched with aduersitie, the passion of sorow is so vehemēt, as it canot be ruled : for then a man skirmisheth in such wise, as he iustleth against God, and that is to his owne destruction in the end. Sith we see this : first of all let vs consider, that our nature is to sinfull and frowarde. And so ye see one poynt which we haue to marke, which is, that it followeth of necessitie that we are corrupted, seeing we canot thinke vpon God without doing him wrōg and iniurie. And furthermore also we are admonished to enter into an other consideration : which is, to holde our selues in subiectiō whensoever God scourgeth vs, and to say, alas I perceyue thou art disposed to afflict me : do thy will. VVhen God hath graūted vs the grace to be at that poynt : let vs assure our selues, that we haue well profited, inasmuch as we are ready to obey him and to receyue the stripes of his rodde patiently. Howbeit when God hath brought vs to so much reason : we must not the slip aside, but rather say, Go to, thou art already bouēd vnto thy god, in that he hath made thee willing to receyue the chastisements that he sendeth thee : Neuerthelater, there are stil so many infirmitie in thee, that in the turning of a hād thou shouldest by & by become impacient & rebell against him, and blaspheme him also without thinking of it. So the let vs learne so to mistrust our selues, as we may stand vpon our gard to prevent these temptations. That done : let vs know further, that notwithstanding the good wil which we haue had to yeeld our selues vnto God & to beare the afflictions paciētly which come of him : yet is not our paciēce perfect & faultlesse. For what a nūber of euill imaginaciōs will run in our head ? And although we sticke not to the, but rather do mislike them, & alwayes settle our selues to say, behold, my God shall gouerne mee, he shall haue the rule of me, and it behoueth mee to haue the meekenesse to hūble my self vnder him, euen though he would triāple me vnder his feete : yea, and although he would thrust we downe into the depth of the bottelēsse pit, yet ought I to yeeld myself vnto him. VVhen we be come to this point, yet will there be many euill thoughts in our mindes. And againe if we speake, there will alwayes somewhat slip frō vs, & we shall neuer haue our wordes so well restrained, but that there will still be somewhat of our fleshlineesse, & of our own naturall imaginatiō lapped about it. Therefore let vs learne to condemne our selues, although wee haue bene pacient. And seeing that Iob is reproued so greuously by Eliu in this sentence : let vs be sure we shall be found much more blameworthy : specially if we haue not indured to obey our god, nor yeelded him the honor which belongeth vnto him. Lo what wee haue to marke in this streyne. And by the way, if Iob be condēned here to haue blasphemed God : what shal become of vs, when we be so caried, as there is no more paciēce in vs, as it is most commonly seene. Then how can we beare this condēnatiō, if we haue charged God, as though he sought vaine & fond clockings to execute his rigour against vs. But it is certaine that if men confesse not freely and willingly, that God is righteous in al his punishmēt, nor do fully cōclude & rest vpon it : it is all one as if they should say : yea verely, behold, God is a tirant. They will not vtter such wordes, for it were horrible : but yet so is their meening : for there is no meane. If wee glorifie not God in his rightuousnesse, acknowledging all his doings to be grouēd vpon reason, equitie, & right : it is as much as if we charged him with executing of tirānie vpō vs. I graunt that the blasphemies shall not be alwayes alike, nother shall there alwayes be a consent. Iob ouershot himselfe so far as to say, there is no

reason why god should afflict me : howbeit forsomuch as the headinesse of his passiōs caried him away, as we haue seene heretofore : therefore the holy Ghost is fayne to cōdemne him in this text. VVherfore let vs be sure, that our dānation shall be the greater, if we be not quiet in our afflictions, but fall to grudging, & that although our mouth speake not a woord, yet we be so ful of hartburning within, that we play the Mule which chaweth vpō his bit. Now then, whē we haue such bitternesse in vs against God : it is asmuch as if wee accused him of picking couert quarrels to vs, to punish vs without cause. As touching that it sayd here, *God hath set my feete in the stockes* : Eliu rehearseth Iobs woordes as Iob had ment them. For God gaue him no libertie : as when men hold an offender in the stockes it is a kind of punishmēt to make him cōfesse that which he would not, whether he will or no. Iob then had vsed the sayd cōpariōn, saying : that God gaue him no means to maynteyne his quarrell, although it were good. Neuerthelēsse it is true, that Iob of al the while was sure in himself, that God knew well some reason why to afflict him : but yet for all that, he ceased not to wonder & to chafe at his affliction as though God pressed him to fore. If a mā had asked him whether he had mēt so, he would haue answered no : he would haue vn sayd it out of hand : neuerthelēsse his passions were so vehement and prouoked him so fore, that this saying scaped from him, ere he was ware. Now if Iob were rebuked for a woord that had scaped him vpon the suddaine and vnwares : what shal befall vs when we be wilfull and hardharted, and not only haue spoken some woord vnaduisedly, but also purposed long afore, so as we be wilfully stubborne ? Truly God warneth vs therof, and sheweth vs that we haue done amisse : and therefore if we will not receyue the warnings that he giueth vs, but follow still our owne wit and naturall conceyts : I pray you shal not this stubborneesse condemne vs a hūndred fold more, than this ouersight which was in Iob. And it is woorthy to be marked well, that whensoever we thinke of Gods mightie power, we must not take it to be a tirannicall power, to say, Beholde God may do with vs what he listeth, we are his Creatures : he seeth that there is nothing but frayltie in vs, and yet notwithstanding he ceaseth not to vexe vs without cause. VVhen we speake after that fashiō, it is not only outrage, but also cursed blasphemie. And therefore let vs match Gods mighty power with rightfulnessse, saying : true it is, that the power of my God is terrible vnto me, & I am wholly dismayde at it : but yet doth not my God cease to be righteous : he doth al things rightfully. Thus then the thing which we haue to gather vpon this sentence, is that when we be astonished & feele as horrible torments as may be possible : yet must we not therefore say that god is excessiue in afflicting vs, nor that he will shewe what he is able to do : let vs keepe vs from saying so : for what a thing were that ? let vs consider that euen in the greatest extremities that wee can feele, God maynteyneth vs, and so alayeth his power, as wee are not consumed at the first blow. And therewithal let vs know, that although the afflictions be sore to vs warde, and as heauy as may be, yet notwithstanding God ceaseth not to be righteous. Marke once agayne what we haue to beare away in this sentence. And whereas God watcheth our steppes : let vs be sure he doth it not without cause. Now lette vs come to the argument which Eliu vseth too reprooue Iob. *Herein thou shalt not be quitte* (sayeth he) : And why ? *For God is greater than thou.* This present reason seemeth to be very colde to conuince Iob, and to decide the present cace. For firste of all, who knoweth not that God is greater than men ? And who is so mad, as not to confesse his greatnesse, and to acknowledge it in him ? VVee see many fantasticall heads that despyse God :

but

but yet they sticke not to graunt that God is greater than they. Eliu then sayeth no new thing: and although the same speache were not very common, yet notwithstanding what a reason is it to say, God is greater than wee, and therefore it followeth that it shall not boote vs to maynteyne a good cace. It seemeth rather that Eliu agreeth to that which Iob had sayde: that is to wit, God vsseth such rigour agaynst mee, howbeit that is of his absolute power: he is greates, and I am not able to make my parte good with him: he is my maker, and I am but a poore earthen pot: there is nothing but infirmitie in me. It seemeth here then, that Iob doth father an absolute power vpon God, as who should say that he did what he listeth agaynst men, without reason or equitie. But let vs marke that it behoueth vs to take this sentence otherwise than the woordes sounde. For whereas mention is made of Gods greatnesse: it is ment to go ioyntly with all that cuer is in him. And truely we must not separate the vertues that are in God: for they are his owne proper being. Men may well haue some vertues in them, that may be taken from them: but it is not so with God. VVhen wee speake of his power, or his iustice, or his wisdom, or his goodness: we speake of himself: they are things inseparable, and cannot be seuered (that is to say, they cannot be taken away from his Being): for they are so ioynd together, as the one of them cannot be without the other. Is God mightie? so is he also good. His mightinesse defeateth not his goodness, nor yet his iustice. Therefore whereas Eliu sayeth here, that God is greater than man: he meeneth not that his greatnesse is onely in power, but also that with his greatnesse of power, there is infinite iustice, infinite wisdom, & al others things infinite in him. And what are we in comparison of him? That therefore is the naturall sense of this streyne. Now wee see that this argument is good to put all men to silence, and to make them stoupe to humilitie, that they may stande no more in contention agaynst God. And why? what is the cause that we murmur in our afflictions? That we cannot suffer God to handle vs according to his will? that he seemeth to haue done ynough and to much already? And that we demaund so curiously why God vsseth such rigor agaynst vs? what is the cause of all this? for that we thinke not vpon Gods greatnesse. For it is certayne that if a man considered what God is, it woulde at the first brunt stay him and shette him vp, so as he would not take any more libertie to grudge nor to reply in anywise. Therefore let vs marke, that all our ouergreat and excessiue affections, all our murmurings, and all other such like things: proceede of this, that wee knowe not what God is, and that we spoyle him of his Maiestie, as much as lieth in vs. That is a cursed thing, and there is none of vs, but he lotheth it: and yet for all that (as we see by experience,) it happeneth vnto vs, ere we thinke of it. For if things fall not out, as we would wish: do not we breake out of aray to enter into disputation agaynst God? No doubt but we would that all should be well. I put the cace that our zeale were good: yet would we bring God to dispose things according to our liking. And if they happen otherwise: by and by ye see we are out of pacience. And whereof commeth this? Bicause we be to desirous that God should giue vs leaue to common familiarly with him, and wee beare our selues in hand, that we could shew him how things ought to go otherwise. And though we canot do so, yet notwithstanding his will cannot content vs. To be short, we must come to this poynnt, that all things are governed by Gods prouidence: but it seemeth vnto vs, that all should go contrarywise. Ye see then, that to enter into debate and disputation agaynst God, is all one as if we would defeate him

of his greatnesse and bereeue him of his right, as much as in vs lieth. So then it is not without cause that Eliu vsseth this principle here agaynst Iob: namely, *God is greater than thou*, and howe then wilt thou pleade agaynst him? Hereby we be warned, first of all that whensoever wee be to much greeued in our afflictions, and would haue things to go otherwise, and cannot abide that God should gouerne vs after his pleasure: it is all one as if wee would first rob him of his right, & afterward make him our fellow and companion, so as he should haue no more authoritie nor superioritie ouer vs. Our intent shall not be so, but yet are we woorthie of blame for it. And therefore so much the more ought wee to be fory, and to gather our wittes about vs, seing there is such a loftinesse in vs, as we cannot be thorowly subdued to glorifie God in all things that he sendeth vs, but wold that things should go cleane contrary: taking vpon vs to taske God to do what wee would desire him: for it is all one, as if we would take his greatnesse from him. Marke that for one poynnt. Furthermore let vs marke, that it is not ynough for vs to haue conceyued generally that God is great: but it behoueth vs also to consider the greatnesse. For else wee shall well ynough confesse that God is Almighty, and that as hee created the worlde, so he hath all things in his hande and gouernance. VVee shall neuer sticke at that, howbeit these are but flying confessions houering in the ayre, and wee shall fare neuer the better by them, if we go no further. VVhat is to be done then? it behoueth vs to apply these miracles of God to our owne vse, that it may come to our remembrance after what sort God should be great: namely to the end we may be wholly giuen to obey him: that whatsoeuer he do, we may thinke it to be good: that howsoeuer he dispose of vs, we may agree vnto it, and acknowledge him to be righteous: and that although hee tosse vs too and fro, we may alwayes stand stedfast in beleefe that he sendeth vs not any thing which is not rightfull. Ye see then that the acknowledging of this greatnesse of God, is by graunting him to do with vs what he thinketh good: and not onely with vs, but generally with all creatures. Now we know what it is to confesse that God is Almighty, at leastwise earnestly & vnfaignedly. But yet shall men neuer yeeld themselues to the obeying of God, nor neuer giue him the glory that he deserueth, but by knowing what they theselues are, & what God is. VVhe we haue made this coparison, and perceyued that wee are nothing, and that God surmounteth al that we can thinke, and that he hath an infinite glory in himselfe: I say when we know this: then shal we haue no more the vaine trust to exalt our selues, nother shal we any more play the wilde colts as we were wont to do: but we shall learne to graunt God an infinite greatnesse, & to know that we our selues are nothing. And for the better expressing hereof, Eliu addeth that *God answereth not all woordes*. This importeth a great substaunce. For Eliu intendeth to shew vs, that we cannot comprehend al things as now, bicause God listeth not to reuele the vnto vs. This is in effect the thing which he met. And it behoueth vs to marke, that God manifesteth himself vnto vs in part, to the end we should not be left vntaught in the things that are good & expedient for vs. Neuerthelesse he knoweth our capacite, & according therunto reueleth his will vnto vs, referuing in the meane while vnto himselfe, the things that we could not comprehend, bicause they passe our vnderstanding. If we beare this lesson in minde, we shall haue profited well for one day: Behold, God hath taken vpō him the charge and office to teach vs, and therefore we must not be negligent in hearing: seing that he is so gracious to vs as to be our master, let vs in anywise be his schollers and giue diligent heede

to that which he sayeth. Howbeit let vs marke therewith-  
all, that whē he executeth the office of a scholematter to-  
wards vs, it is not to open vnto vs al things that we would  
doubt of, or whereof we would be inquisitiue. VVhat thē?  
The things that he knoweth to be for our edifying, that  
is to say, which he knoweth to be for our behoofe. And so  
it behoueth vs to marke three things. One is, that we must  
haue our eares opē to receiue the doctrine that God tea-  
cheth vs, and not be as brute beasts when he doth vs that  
honour, but apply our indeuer to profite vnder him. Thus  
ye see the first poynt. VVee must not do, as the wretched  
Papists do which would know nothing: O (say they) it is  
a dangerous matter to inquire of Gods secrets. It is true  
that we must come to it with lowlinesse & reuerence: but  
ought wee therefore to haue our eares stopped, or deafe,  
whē God speaketh to vs? So then let vs alwayes learne to  
be ready and willing to receyue whatfoeuer is sayd or set  
forth vnto vs in the name of God. Thus much cōcerning  
the first point. Secōdly let vs mark that God wil not shew  
vs all things as now, but we must content our selues with  
that which S. Paule sayeth in the first to the Corinthians:  
that is to wit, that as now we know in parte, and see as it  
were in a glasse and darkely: for as yet we be not come to  
the day of the full reuelatiō. For although the Gospell be  
called the brightnesse of the noone day: yet notwithstanding  
the same is referred to our measure. God in lighte-  
neth vs there sufficiently: we see his face in our Lord Ie-  
sus Christ: & we behold it to be trāsfigured into the same:  
but howfoeuer the worlde go, wee see not that which is  
prepared agaynst the latter day. It behoueth vs to increafe  
cōtinually in faith: but faith presupposeth that the things  
are yet hiddē, according as we haue the measure of fayth,  
as the Scripture sayeth. If we haue it in measure, then is it  
not in perfection. Thus ye see how wee haue to beare in  
minde, that the faithfull during this present life, ought to  
content themselues with some tast of Gods will, and to  
know some portion of it but not all of it. For if we haue  
fond desire to say, I will know all things & be ignorant of  
nothing: that were a mad wisdom, and it were much  
better for vs to be starke fooles. Therefore let vs marke,  
that the faithfull must cōtent themselues with that which  
is reueled vnto them: and that is a far greater and better  
wisdom, than to be inquisitiue of all things without ex-  
ception. Marke that for the second point. And the third is,  
that Gods holding of vs at that poynt, is not for that he is  
niggardly to shewe vs his wil any further, but bicause he  
knoweth what is conuenient for vs. And therefore let vs  
marke well, that God teacheth vs for our edification.  
VVhat then is the measure of faith? what is the doctrine  
of the holy scripture? It is the rule which God knoweth to  
be expedient for our saluatiō: and men neede not to cō-  
plaine, if they may know the things that are conteyned in  
the holy Scripture, and haue them declared vnto them  
daily in Sermons, if men know that: they neede not to  
cōplayne as though they had not vnderstanding ynough.  
For looke whatfoeuer is good and conuenient for vs, our  
Lord hath declared it vnto vs. So then sith wee see that  
God hath cōmaunded his woord to be brought vnto vs,  
and would not hide any thing frō vs which might be for  
our saluation: we haue so much the more thanks to giue  
him for disclosing himselfe so familiarly vnto vs, and we

1 Cor. 13. b. 12.

haue wherewith to cōtent our selues, rather than to be cu-  
rious as wee see many are, which be desirous to be fear-  
ching out of measure. And the Papists also haue had the  
same, so as on the one side they sayd, O wee must not be  
inquisitiue of Gods secrets: & vnder that colour, they re-  
iected al the holy Scripture: & on the other side they had  
a foolish curiositie in seeking things that appertayned not  
vnto them: and they were full of fonde dotages, to say,  
what is such a thing? And how is such a thing done? To  
be short, nothing contented thē: in somuch as the whole  
holy Scripture was no better vnto thē than an Apce. For  
they were not ashamed to spew out this diuelish blasphemie,  
that when we haue all that is in the holy Scripture, it  
is not ynough for vs, but we must haue other secret my-  
steries which God hath reserued to his Church. VVher-  
vpon haue they forged all this? Like as Mahumet sayde  
that his Alcorā was to great perfection: so also the Pope  
sayeth that there be certaine secrets reserued vnto him,  
besides the holy Scripture. VVhat a shame is this? But yet  
notwithstanding wee be warned here, that the cause why  
our Lord hath fitted his doctrine to our capacitie & mea-  
sure, is for that it behoueth vs to be cōtēted with it, & not  
bring thither our wādring lustes, to say, how goeth this or  
that? For what are wee? And therefore let vs heare God  
speake, & let vs open our eyes and receiue that which he  
sheweth & telleth vs by his woord. And againe, when we  
be come to that point: let vs hold vs in quiet. For he shew-  
eth vs after what sort we must put our trust in him: after  
what maner we must liue: and after what maner we must  
woorship him. Hath he shewed vs this? well. Let vs set-  
tle our selues wholly there, and bee contented with that  
which he sheweth vs in the holy Scripture: for he know-  
eth what our vnderstāding can bruck. And also the things  
which he hath declared vnto vs are not very darke, so we  
do him the honour to receyue them with all lowlinesse, &  
be not so mad & ouerweening, as to desire to vnderstand  
that which he will haue hidden frō vs, & that we will not  
graunt him to be righteous, except he shewe vs the cause  
why, according as we see many which wil say: Tush, I be-  
leeue it not, for it passeth mine vnderstāding. Thou vile  
toade, darest thou blaspheme God after that sort, bicause  
he giueth thee not an account of al his doings? & disday-  
nest thou to forbear the thing which is hidden frō thee  
bicause thou canst not cōprehend it by reason of thy own  
beastlinesse? So then lette vs not be puffed vp with such  
pride, as might make vs rush against God: but let vs cō-  
tent our selues with that which is declared here, wayting  
patiently for the great day, wherein the things which wee  
know now but in parte, and which we do but tast and be-  
hold as it were in a glasse, shall be shewed vnto vs face to  
face and in full perfection.

Now let vs fall down before the face of our good God  
with acknowledgemēt of our faults, praying him to make  
vs feele thē better thā we haue done, that we may not on-  
ly craue pardon of him, but also beseech him to renew vs  
by his holy spirit, & to cleanse vs frō al our fleshy affectiōs:  
& that forasmuch as there is nothing but vanitie in vs, &  
we cānot but stray frō the right way, if we folow our nat-  
urall inclination: it may please him to redresse it and to  
guyde vs by his hād vnto the end of our life. That it may  
please him to graūt this grace not only to vs, but also &c.

*The cxxiiij. Sermon, which is the third vpon the xxxiiij. Chapter.*

14. God vwill speake once or tvvice, and men heare him not.
15. In a dreame and vision of the night vwhen sleepe is vpon men, & they are at rest in their bed:
16. Then openeth he the care of men, and sealeth his chastizement vpon them
17. To the end to drayve a man backe from his vvorke, and to hyde the pryde of men.

Here



Ere Eliu goeth forward with the matter which he had begon already in the last sermon: that is to wit, that God yeeldeth no accout of his doings and sayings vnto mortall men. And wee haue to marke here, that whiche I haue declared already:

Esay. 45. c.  
19.

namely that Eliu treateth not here of that doctrine of God which ought to be cleere and easie vnto vs. For God (as he profereth by his Prophet Esay) speaketh not vnto vs couertly, nother is it for nought that he sayeth, seeke me. And if his word be darke vnto vs: that cometh not of it self, but of the blindness which is in our dull wits. For the doctrine which God hath set forth vnto vs, & which is contained in the holy Scripture, is rightly named light. Eliu therefore speaketh here of the determinations which God maketh in his owne secrete purpose. For (as it hath bene sayd) God in setting forth his woord vnto vs, hath a regarde of our capacitie which is very slender, and in the meane while referueth the things to himselfe, which wee could not cōprehend as yet, bicause they were not profitable for our saluatiō. Not that God taketh pleasure in our ignorance, but bicause he knoweth what is good for vs: & therefore it behoueth vs to be cōtented with the measure that he giueth vs, and to tary till the day of the full discovery be come, at which time we shal know the things that are now hidden. VVherfore let vs proliue now according as it shal please God to giue vs power, vntil we behold the things opely, which as now are darke vnto vs. Ye see then in effect what we haue to gather of this text: namely that here is no treating of the woord of God which we heare dayly, and which he will haue to be taught vs: but of the secretes which he keepeth to himselfe, & which he wil not haue disclosed vnto men as yet, bicause they are not able to conceyue them. He had sayd heretofore that God will not answere to all woordes: that is to say, that men which are nothing, must not presume to call God to account of his workes, so as he should make thē priuie why he worketh after one sort or other. Now he addeth, *that God will speake once or twice and men shall not beare him.* It is the worfe for vs, that there be many sentēces cōcerning God, which he sheweth by effect, wherof notwithstanding the reason is vnknowne, and although God speake as it were with his own mouth, yet sometimes he is not heard: that is to wit, when the matter cōcerneth things which mé comprehend not as yet, & which are as it were buried frō them till the latter day True it is that this present sentēce is expounded diuersly: some vnderstād it, that God wil speake once, that is to say, that he will speake the woord & it behoueth vs to rest vpō it: & that two will come against it, & he will not vouchsafe to regard them: and so, that men must not thinke to repeale Gods ordinance for it shal alwayes stand vnimpeached. That is true. But as touching Elius matter, I haue tolde you already, that it behoueth vs to continue the thing which we sawe in the last Sermon, namely that God will not yeeld an account of any of his wordes. And so Eliu graunteth him a libertie to speake & say what he will, yea euen in such wise as men may not carpe at it. There haue bene also which do referre this to that which Eliu addeth, namely, *that God speaketh vnto men in visions by night when sleepe troubleth them, and also what he speaketh by chastisements.* It seemeth vnto them that here be the two maners of speaking vnto vs which God vseth: so as sometime he reueleth himself by inspiratiōs, and sometimes also toucheth vs with his hande. But this is nothing to the purpose, & it is a cōstrayned sense. Furthermore we neede not to beare our braynes much in seeking diuersities of expositiōs, seing that the naturall sense

is manifest vnto vs. Therefore let vs follow that which I haue declared already: which is, that God shal speake once or twice, yea and yet not be vnderstood. Thus wee know what Eliu mēt to say: & now remaineth to apply the same to our instruction. And how? first of all by knowing our own slendernesse: for what is the cause that men take so highly vpō them to seeke & search after such a sort as nothing may escape thē: but bicause they thinke thēselues able ynough to find out al things: but if a mā be thorowly wel tamed, in such sort as he challenge nothing to himselfe, he will be no more so proude & lofty to search Gods secretes to far out of measure. So then to the intent we may take profit of this text specially, first let vs hūble our selues yea euen by acknowledging that our vnderstanding is to small & grosse. Marke that for one poynt. And on the other side let vs cōsider also, that Gods secret iudgemēt is a dreadfull dungeon, that his wayes are incōprehēible, & that it is not lawfull for mē to wade to far in thē, but must cōtent thēselues with that which he declareth. Ye see then that the secōd poynt which we haue to marke, is that whē we thinke vpon the highnesse of God, we ought to be rashed to the honoring of it, & cōclude that we must not take vpon vs to be able to know & cōprehend al that is in him. For whither were that to go? wee creepe here vpon the earth, & we know that he far surmounteth the heauēs. Then seing it is so: let vs honor his secret iudgements, assuring our selues that he will alwayes haue authority to speake & vtter what he listeth, mauer al them that speake against him: yea & that when he speaketh once or twice, that is to say, when he sheweth his pleasure and will: men shall know nothing of it bicause they are to rude to conceyue the things in one woord, which God hath determined in his purpose: but shal dayly see one thing, & yet not withstāding be new to seeke of it, yea & stil dazeled at it, euen at the end of a yeere or ten: & although they haue seene one thing oftē, yet the reason of it shal be hiddē frō thē. VVere it not for the pryde that is in vs, it is sufficiētly confirmed vnto vs by experience, that we neuer come to any reason but by cōpulsion, & that we wil alwayes neede be selfwise, eue though our ignorāce shew it self ynough & to much. Neuerthelesse it is not without cause, that we be warned in this text, that God will haue his determinatiōs as it were buried & hid. VVe see the effect of it dayly, & we know not what to say, sauing that it is a wōderful thing, & that it behoueth vs to bridle our selues, in waiting till our Lord reuele it in greater perfectiō, which shall not be till we be bereft of this mortall flesh. Thus yee see what we haue to marke here. And according to the article which I haue touched already, let vs note also that here is no speaking but of the iudgements which God will haue hiddē, bicause it is not for our behoof to haue full knowledge of thē as yet. It is sayd in the 62. Psalm that god speaketh once, & Dauid protesteth that he wil heare it twice, namely that there is might & mercie in God. There is no treating of Gods wōderful iudgemēt, as there is here. Of what then of the things that we lerne by his word, which are brought to our remēbrāce & set before vs cōtinually. For on the one side God maketh vs to feele his mightie power, to the end we should feare him & walke according to his will: & on the other side he giueth vs his mercy, to the end wee should take cōfort & ioy at it. VVhat lerne we dayly in gods word, but that he is the master to whom it behoueth vs to be subiect, & that we must not line after our own lust, but that God must raigre ouer vs, & his law be a bridle that we may be taught vnder it. Thus the first poynt is to serue God, & to know what he requireth & alloweth. The second is, that wee know him to be our father & Sauior, to the end to put our whole trust in him.

Ro. 11. d. 33.

Ps. 62. c. 12.



And how shall wee know him? By grounding our selues vpon his mere mercie, knowing that there is nothing but death and damnation in vs, and acknowledging that he hath drawne vs out of death through his owne mere goodnesse, for our Lord Iesus Christes sake. Thus as concerning this second poynt, the two things wherein it behoueth vs to be confirmed, are that we must resort to him for refuge: and also that for somuch as his mercie is set before vs daily, wee should not doubt but that he will receyue vs. So then, this texte of Dauids, speaketh not of the things that are kept hidden from our knowledge: but of the things that God intendeth to declare vnto vs and teach vs. Therefore he sayeth, God hath spoken: that is to say, God hath so manifested his will in his speaking, as men ought not to doubt any more, nor to replie agaynst that which he sayeth. I haue heard it twyce, sayeth he. Herein he betokeneth, that it is not ynough to haue heard God at a glance: but that it behoueth vs to minde the things without ceasing which he speaketh. And although he speake but once: yet must we not let his doctrine slip, but settle it throughly in our remembrance, and learne to print it in our hearts, and thinke vpon it early and late, bycause our memorie is short. So then, we see now, that it is the dutie of the faythfull, to apply theselues thoroughly to the hearing of the things that God sheweth them by his woorde, and to set their whole minde vpon it, assuring themselues that God will giue them the knowledge of the things which he telleth and promiseth them for their welfare. Marke that for one poynt. Howbeit, herewithall let vs keepe our selues from seeking any further, and let vs not couet to be wyzer than God will haue vs to be. And how may that bee? By learning in his schoole: and if hereferue any secrete iudgements to himselfe, let vs be ignorant in the things that he wil not haue knowne vnto vs, vntill he haue taken vs out of the world. As for example. It is sayd vnto vs that God gouerneth all things by his prouidence: and Eliu speaketh to the same purpose here. Ye see then that God disposeth of all his creatures, he holdeth all things in his hand, and nothing happeneth in this worlde by chance, but all things according to his will. This doctrine is giuen vs in the holy Scripture, and it behoueth vs to receyue it without gaynsaying. Nowe then if wee inquire howe and why, and would that God (whensouer he worketh) should yeelde vs a reason of his doings, and would enter into disputation to checke agaynst him: we passe our bounds, as wee see these toades do which are full of poyson, and spew out their blasphemies agaynst the prouidence of God, saying: If God dispose all things, then is he the author of sinne: then is euill to be fathered vpon him. Lo here a cursed thing. For it behoueth vs to hold our selues within the cōpasse which the holy Scripture giueth vs: and because wee perceyue not the reason why God doth all things, and therefore do thinke them straunge: it behoueth vs to stay there: like as also when the holy Scripture sayeth, that God choze whom it pleased him before the making of the worlde, and forsoke the rest: it is good reason that we should receiue it with all reuerence, and acknowledge that our saluatiō proceedeth of the free goodnes of our God, forasmuch as he hath chozen vs out of that forlorne and damned lump. Furthermore, if vpon this sayd poynt, we fall to flittering into ouer high speculations: we shall be confounded by it, and that rightly. Why so? For therein we would know more than God hath graunted vs, and that were as much as to fight agaynst him. And thinke we that such an outrage shall scape vnpunished? Thus ye see how wee ought to practize this sentence where it is sayd, *that God shall speake once or twyse without being heard*: that is to

Mark. 13.  
c. 20.

Rom. 5. c. 11.  
Eph. 1. a. 4.

say without being vnderstoode, because the wit of man is to weake. But now let vs come to that: which Eliu addeth. He sayeth that *when men be layd downe to sleepe and are at rest and asleepe: God speaketh and openeth their eares*, of purpose to withdraw them from their owne workes, and to tame or hyde the pryde which is in men: (that is to say) to calte it downe and to burie it: or els to seeke his discipline or instruction in chastizing them. If he see them hardeharted and that they receyue not the playne doctrine or instruction which he giueth them: then is he fayne to stryke vpon them, and to tame them with his rodde, and to inforce them to be taught in his truth. This is in effect the thing which is treated of here. Truly Eliu speaketh of his owne time, for I haue tolde you already, that he was not of that people which God had chozen to communicate his lawe vnto. For if that he and those whom wee haue heard speake, and Iob himselfe were after the tyme of Moyses, which thing is vncertayne: yet were they straungers frō the Church of God: and the knowledge which they had, was giuen them by an extraordinary manner, in asmuch as it pleased God to inspire them. And this is the cause why he sayeth that God inspireth men, euen by dreames: and that when they are asleepe, God doth as it were plucke them by the eare, and giue them warning to thinke vpon him. True it is that God inspireth vs also, and although we heare his woord to our instruction, and haue his holy Scripture to reade: yet doth he not ceasse to warne vs still, and to giue vs many heartbitings, which are as many summonings to call vs backe to himselfe, when we are gone astray. For we see how men bury the sayd knowledge, and seeke by all meanes to forget God: but God commeth to search within vs. Therefore when we feele any prickings and thoughts that stirre vs vp: let vs vnderstande that God putteth vs in remembrance of himselfe, because we bee inclined to forget him, and to become as it were brutish. Specially in the night time when we be alone, and our wittes gathered to vs, that we wander not here and there: then if there come deepe thoughts that wey with vs so farre as euen to make vs to sweate or tremble, or els if we be in such disquietnesse of minde as though wee were vpon a racke: it is God that worketh in that cace: and he summoneth vs, because he feeth that we are as it were fugitiues, like a yong boy that leaueth his fathers house, and runneth abroade blowyng a feather in the winde. God then, seing vs runne so astray, calleth vs home by visions in the night. True it is that they shall not be such as Eliu, Iob, Eliphaz and the others had. And why? for we haue the helpe which they wanted: that is to wit, the woorde of God, which is preached to vs and wee do heare it. Thus doth God reuele himselfe vnto vs, because we haue his lawe, his Prophets, and his Gospell in our hands, and our eares are continually beaten with the doctrine that he hath willed to bee taught after the manner of those that had nother Scripture nor preaching. Yet neuerthelesse wee see that God worketh now and then after that sort with some men. But to be short, wee haue to marke here, that although God sende vs not such visions as the auncient fathers had: we must not be discontented nor grudge at it. For that were to great an vnthankfulnesse, because it hath pleased God to cōmunicate himself vnto vs by an other meane which is fitter for vs. There are some curiouse folke which demaunde, why God appeareth not from heauen as he did in times past, and why the thing is not performed which he spake by Moyses, namely that he would speake to prophets in visions, figures, and dreames. It is because that at this day we haue his will fully reueled vnto vs. VVere it not a superfluous thing, that God should appeare vnto vs

Num. 12. b.  
6.



as he did in former times, seing he hath giuen vs an other meane, and that if we despyse not his woorde which we haue in our handes, we be sufficiently, fully, and perfectly instructed there? So then let vs learne to be contented with this fashion which God hath ordayned to instruct vs by. And further let vs note, that his appearing by visions vnto the auncient fathers, was bicause they had not as yet the lawe written: or else his appearing vnto the Prophets, was bicause it was needefull to haue a larger declaratiō of the things that were yet darke. But now that Gods trueth is cleare and manifest ynough, it beho-  
ueth vs to take the visions of the time paste for a confirmation of our sayth, knowing that they sprang out of the same fountayne. And therefore let vs walke in the simplicitie which God willet vs to holde. Marke that for one poynt. And for the second, let vs cōsider Gods goodnesse, in that after he hath giuē vs his woord in writing, and raysed vp men to expound it, he still toucheth vs and stirreth vs vp inwardly by his holy spirite, giuing vs remorces and inspirations. Therefore lette vs consider the care which he hath of our saluation, seing he draweth vs so sweetely vnto him by all meanes. Ye see in effect what wee haue to gather vpon this streyne. Nowe when Eliu addeth, *that God sealeth his instruction in men by chastycing them with his hand*: it is an article well worthy to be borne in minde. For here it is shewed vs, that God muste bee fayne to speake vnto vs with many strokes of hād as they say. And why? for he is so gratiouse vnto vs, as to allure vs gently by his worde: and when he seeth that this gentleness auayleth not, he vseth a greater vehemencie too tame vs: for here he rebuketh vs for our sinnes, he maketh vs afrayde, and he citeth vs to his iudgement, to the end we should beware and restrayne our selues, and be as it were beaten downe vnder him, to confesse our wretchednesse, craue pardon, and be sorie for them, so as hee might clense vs from our faults. But hath he vsed those meanes? that is to say, hath he laboured to bring vs backe to him by the sweetnesse and homeliness of his workes. VVe continue still the same wee were afore, and become wilfull in our hardhartednesse. Therefore he is fayne to lift vp his mightie hand and to runne vpō vs, and to strike vs, as it were with a hāmer vpon an anuilde, when he seeth vs so hardharted and that his woordes enter not into our eares. This is it that Eliu ment to say. True it is that he had sayd heretofore, *that God openeth mens eares*: (yea truely, for we know well that God worketh by a secrete power in vs when he sendeth vs the inspirations that are spoken of here): But he addeth this as nowe, bicause wee would fayne be so sorted, as there shoulde bee none other life with vs, but to giue our selues to making of good cheere. VVe see how men shunne Gods presence asmuch as they can, and seeke by all meanes to run astray in all vanities. God then openeth our eares, when he toucheth vs in such wise, as wee be compelled to be-  
thinke our selues. A very theefe that is hardened in his wickednesse, and could finde in his heart that all remembrance of Iustice were abolished, shall notwithstanding not fayle to haue prickings and heartbitings to sting him withall. And whereof commeth that? euen bicause God openeth his eares: howbeit let vs marke, that there is a double opening of our eares which God worketh in vs. For sometime he openeth our eares to the ende that wee should bee inforced to perceyue that it is hee that speaketh: but yet for all that wee cease not to be stubborne still, and to refuse the doctrine and corrections which he giueth vs, so as wee receyue no chasticement at his hand to amend vs. There is an other opening of our eares which is better: which is when God softeneth our harts,

so as we do willingly receyue his sayings, and giue heede to them, and yeelde our selues wholly to his doctrine. VVhen it is sayd, *that God openeth mennes eares*: is is not to be vnderstood, that all men indifferently do yeeld themselves teachable vnto him, and that al are disposed to obey him. No: he speaketh as well of the reprobates as of Gods children. For the reprobates shall haue some opening of their eares in so much as they shal be faine to perceyue (spite of their teeth) that God speaketh vnto them. Howbeit for asmuch as they shake of that thought, and thrust it vnder foote: they continue alwayes as deafe. In the meane whyle the good men take profit of it: for they know it is no struiuing agaynst God. And whereas Eliu addeth, *that God sealeth his instruction*: hee speaketh of suche as are so dull vpon the spurre, and so stubberne as God cannot subdue them by his woorde. Therefore such as do so shake off all doctrine, muste bee forced to heare God speake after an other fashion: that is to wit, God must be faine to beate them, and to teach them with harde strypes, and to shewe them by force, that he is their master. Yee see then how this streyne ought to be vnderstoode. Therewithall let vs marke well the manner of speach that Eliu vseth here: which is, *that God signet or sealeth his instruction by chasticements*. Hereby he sheweth, that chasticements serue to make the instruction of authoritie, when men reiect it and make no count of it: and that could not be, except the instructions of Gods worde were matched with his chasticements. For if God should but onely beate, without sending any knowledge of his will: what a thing were it? Therefore it behoeth him to teach vs with his beating of vs. And why? for if a father beate his childe, and dragge him about by the heare of his head, and treade him vnder his feete, and yet speak neuer a woorde to him: the childe shall bee vtterly dismayed bicause he knoweth not what his father meeneth, nor why that choller is come vpon him, and so the childe shall bee neuer the better for it. But if his father say to him, thou naughtie boy: see what thou haste done, and therevpon do beate him: the childe perceyueth that his fathers instruction is to his profite, and he learneth too knowe his fault, in that he hath not obeyed him as he ought to haue done. Beholde (sayeth he) bicause I receyued not my fathers single woorde, he sealeth the instruction that he gaue mee. Euen so dealeth God with men. Not that he graunteth all men the grace to haue his truth preached vnto thē, and to reade the holy Scripture: but he giueth them the remorces and heartbitings that I spake of before. For as S. Paule sheweth in the second to the Romaynes, as wee our selues feele sufficiently by nature: there is not that man which hath not an inward record in his owne conscience. So then God reueleth his will vnto men, so farre forth as is needeful to make them vnexcusable. And therewithall, for asmuch as he seeth that men suffer not themselves to be taught at his hande, but do stoppe their eares or else count his doctrine as a trifle, and make a mocke of the warning that he giueth them: forasmuch as meene forget themselves after that sort: it standeth God in hand to seale his doctrine, and to make it of full authoritie, so that when men are scourged, they may acknowledge in themselves and say: very well: Nowe I see that God sheweth mee his power: and bicause I haue not honored it, nor reuerenced his maiestie as I ought to do: therefore I am fayne as now to know him perforce, and to consider his instructions better than I haue done. For what is the cause that I am smitten, and that the mischief is light vpon me ere I thought of it? Bicause I made my selfe beleue that I might scape Gods hand: but now he holdeth mee fast shet vp, and thereby

Rom. 2. 15.

I see that his doctrine is ratified vnto mee, that is to say, is made such, as I am fayne too thinke on him spite of my teeth, and to honour him better than I haue done. So the let vs learne, that whensoever God afflicteth vs, or sendeth vs any chasticements, we must consider, that the same are as it were the scales that he setteth vpon the warning which he had giuen vs afore. If an euidence be vnsealed, men will doubt of it: and if it be alledged, it shall not be credited bicause it is not autentik. But if it haue a seal at it then is it out of doubt, and a sufficient instrument, and must be receiued. VVherfore let vs marke that God worketh after the same maner in afflicting vs: wherby he seal-  
 eth his doctrine. For although we had not the gospel preached among vs, nor any lawe, nor aught else but our own conscience as the Paynims and Turkes haue: yet had we sufficient warning of Gods wil, and knowledge ynough of it, if we did not choke it by our owne wilfulnesse. But seing he speaketh vnto vs so familiarly both in his lawe and in his Prophets, and specially by the mouth of Iesus Christ: if we on our side be so hardharted and stubborne, that we will not receiue any thing: Is it any woonder if our Lord strike vs with many blowes, and inforce vs to come vnto him? Now therefore let vs not be ouergreued with our afflictions as many men are, who turmoyle with God afflicteth them, more than if they had neuer knowne the word of God. But this knowledge which we haue must needes be sold the dearlier vnto vs, bycause that God hath spoken so vnto vs, and allured vs to him by his owne holy mouth, and we draw backward from him, and voutsafe not too go forward one steppe. And must we not needes be smitten double, when there is nothing else with vs but kicking and wincing? So then let vs learne to receiue the chasticements that God sendeth vs with a quiet mynd, and consider that his afflicting of vs, is not in vaine. VVhy so? For let vs marke whither his doctrine haue bin of such autoritie amōgs vs as it ought to be, that is to say, whether wee haue ben teachable and meeke to followe our shepherd as sheepe and lambes. As soone as God speke, we ought to print his word in our harts, and to stick vnto it. But we do either go about to wipe it out, or else our eares are deaf, or else it goeth in at the one eare and out at the other. Seing then that one sort of vs haue giuen no reuerence to Gods word, and another sort haue stryued openly against it, and the third do mock at it: seing it is so ill receiued at our hand, God must be fayne to seale it. And how? by afflictions. Ye see the that al the aduersities which god sedeth vs are his seales. Howbeit to the end that the chasticements which are hard & painful vs of nature, may be made amiable vnto vs: let vs marke wel that which Eliu sayth here: namely that *Gods intent is too drawe men from their owne workes, and to byde their pryde.* Herein he expresth, that God in sealing his doctrine by afflictions, not only respecteth the magnifying of his word, that it might haue full maiestie: but also therewithal procureth mennes saluation. The end therefore, which God ameth at in afflicting vs, ought to be as suger to seazon the bitternesse which otherwise sheweth it self in afflictions. Ye see Gods afflictions are combersome to beare. Yea truly: For we shunne all things that we mislike of. And morouer Gods wrath is a terrible thing vnto vs. Now whensoever God punisheth vs, it is a token that he is angry with vs, and therefore we cannot but be afrayde greued, and distressed. Howbeit God sweeteneth all this, by shewing vs, the end thar he intendeth: which is that he meeneth to frame vs to his owne hand, and that all his seeking is to make vs followe him to obey him. Thus yee see what Eliu addeth in saying, *that God intendeth too drawe men from their owne workes.*

Now when he speaketh here of workes, he meeneth not generally all things that men take in hand: but the things that they do rashly and of their owne head. For we know that God hath created vs to labour, and that he will not haue vs to be ydle and vnoccupied, but that euery man should apply himself to that which he is able, and that we should consider wherin we may serue both God and our neighbour, and euery of vs employ himself therein according to the abilitie which he shall haue receiued. Therefore when God afflicteth vs he meeneth not too drawe vs from our workes, that is to say to make vs vtterly good for nothing. True it is that whē we be brought lowe with sicknesse, our armes and legges be as good as broken, mē must be fayne to serue vs, the world must be combered with vs, and we are able to do no seruice: but yet doeth not God drawe vs vtterly from all worke: For patience is a worke that good esteemeth aboue all other things. So then (to be short,) God draweth vs not from al workes by afflicting vs: but the workes that are ment here, are the foolish enterprises that men take in hand. For if God let vs alone and lay the bridle in our necke, how bold are we to practise this or that? Nothing can stick with vs: inso-much that we would remoue heauen and earthe. I must do this (say we) & I haue such a way to go. VVe see now adayes that Princes take such enterprises vpon them, as if they had all things in their hand, and would as it were make new worlds. And the pride which sheweth it self in those greate men, sayeth not to be also in the lesser sort: For these play the scorpions which wrythe with their tayles to cast abroad their poyson. There is none of vs al, be he neuer so meane, but he vndertaketh things at auēture. Therefore it is needfull that God should bring vs back after that maner: that is to say, that he should pluck vs back from our rashe doings, by sending afflictions vnto vs. And so (as I sayd) we haue good cause to be of good comfort whē God afflicteth vs. For seing we are so stubborne of nature, as we neuer come to him of our own free wil: what would become of vs, if we should not be restreyned by force? Therefore considering that men do of their own nature go cleane contrary to the will of God, and sling abroad like wild beasts: let vs vnderstand that God hath neede to repress vs. And sith we know it, let vs giue him glory for that he suffereth vs not to runne like wild colts, but doeth continually brydle vs vnder his obedience, yea and also tame vs by afflictions when he seeth there is too greate headinesse in vs. Lo what we haue to beare awaye in this strayne. But let vs marke that which Eliu addeth for an end: namely *that God intendeth to byde the pryde of men.* For herein he sheweth the wellspring of al our enterprises, which is the pride that is in vs. VVhat is the cause the that mē do leape after that sort, and sling theselues in the aire, and make such kicking and wincing? Euen their foolish ouerweening which blindeth them. For if men knew themselues, they would be tame ynough. But they take themselues to be maruelouse wights. They knowe not that they are borne and created to obey God. The vtill such time as pride be abated in vs, surely we will be ouerbold to run astray: and therefore if God intend to with draw vs frō our enterprises, it behoueth him first of all to cure this disease of pride which reyneth too much in vs. And here is expresse mention made of hyding our pride, not that it is ynough to bury it to the end it may not shew it self: but Eliu vserb here the same similitude which wee oftentimes vse towards men, to make them ashamed as if a man should say, go hide thy self like a velleine, to one that made greate countenances in a brauery, and should deface him with such reproches as he durst no more shew himself, but should be faine as it were too bury himself in his howse.

howse. Lo after what sort his pride is as it were hápered. And after the same sort doth God work towards vs. For whereas we would faine play the wise men: our folly bewrayeth it selfe, and God suffereth not our pride to be alwayes concealed, but it bewrayeth it selfe. VVel then, whē this is perceiued, what doth God? he afflicteth vs to the intent to meekē vs: howbeit he doth it to our shame: that is to say, he buffeteth vs, and therewithall worketh vs such reproche, as we perceiue our owne dishonestie, and are faine to go hide ourselues like lewd lozels that went about to exalt theselues beyond measure & reason. Ye see then what Eliu ment. Therefore God couereth not the pride of men, but sheweth that he beateth it downe and thrusteth it vnderfoote, yea euen in such wise, that men are ashamed of it whereas they had erst ben to bold, thinking themselues able to work woonders. So then let vs marke now, that God sheweth vs a singular fauour whē he speaketh to vs, seing that we should be but as wretched brute beasts, if we were not taught by him. Againe he sendeth vs hartbitings to nip vs to the quick. If they do vs no good, and we be afterward afflicted by his hád: let vs assure our selues, that that is bicause we be too hard and stubbornē, and therefore must be tamed as wild beasts. Yet notwithstanding let vs consider, that they are all of thē God seales, wherby he healeth and ratifieth the warnings which

he had giuen vs by his word. And therefore let vs make much of thē and receiue them paciētly, seing that by that meanes he procureth our welfare and saluatiō. And so let vs desire nothing all our life long but to shewe ourselues true children towards him, and too giue ouer ourselues wholly to his obedience and seruice.

Now let vs fall downe before the face of our good God with acknowledging of our faults, praying him to make vs feele them better than we haue done. And forasmuch as he hath chozen vs to be of his household: let vs desire in any wise to be guided by his hand in all simplicitie and reuerēce, and that forasmuch as he hath kinded the light of his word amongs vs, we may be gouerned by it vnto the end, and our mynds mainteyned in such purenesse as they ought to be, so as we may from daye to day growe and increase in the knowledge of his word, vntill we come to behold his glorie fully and perfectly, and be transfigured into the same: and that although it behouē vs as now to passe through many battels, and to feele vnto what wretchednesse we be subiect in this world: yet notwithstanding we may be vphild alwayes by his power, to get the vpper hand of all temptaciōs, to the intent that his goodnesse may strengthē vs more and more to walke in his obedience. That it may please him too graunt this grace &c.

### *The cxxv. Sermon, which is the fourth vpon the xxxiiij. Chapter.*

*This Sermon is yet still vpon the xvj. and xvij. verses, and then vpon the text which is added here.*

18. He plucketh back his soule from the graue, and his life that it should not come to the svvord.
19. He chastiseth man vvith greef vpon his bed, and breaketh his bones vvith chastifements.
20. So as his soule refuseth bread, and his life the pleasaunt meate.
21. His flesh is consumed so as it is seene no more: and his bones also vvich are not scene, do clatter.
22. His soule dravveth to the graue, and his life vnto them that followe at death.
23. If there be an eloquent messenger (*one among a thousand*) to shevve a man his righteousnesse.
24. That God hath pitie of him, and sayeth, deliuer him, to the end he go not dovvn intoo the pit: I haue found attonement.
25. His flesh shal come againe more freshe than a childes: and she shal returne to the dayes of his youth.



**W**E sawe yesterday that God must be faine to draw vs by force from our foolish enterpryses: bicause that naturally we be so presumptuouse, as there is nothing but we would bee meddling with it. If God should but only warne vs to bee mild, and not to thrust forth ourselues ouerhastily: it were not inough. For there is a foolish boldnesse in men which cannot be held in awe but with greate violence, as if a man shuld tie vp a wild beast with cheynes. God therefore must be faine to deale with vs as is shewed vs in this text: that is, that mā wil neuer turne away frō his own enterprises, except God subdue him by mayne blowes. And what is the cause therof? Euen pryde, as hath ben sayd alredie. Therefore vntill the pryde which is in mannes nature be beate[n] downe and thrust vnder foote: they will needes be alwayes roysting and starting out on the one side or the other, yea and sninging away like wilde beasts. And so let vs marke well, that the cheefest thing which we haue to do in our afflictions, is too learne to humble our selues, that we bee not so foolish and ouerbold, as to take more vpon vs than God giueth vs leaue to doo, but that wee

walk vnder his gouernement, asking counsel alwayes at his mouth, holding ourselues til to that which he cōmandeth, and not challenging aught at all to our own strength and power. Ye see then a lesson which it behoueth vs too remember early and late when God afflicteth vs. But Eliu expresseth yet more the thing which I haue touched: that is to wit, that God procureth our welfare by the sayd meanes of humbling vs. And how is that? Bycause it is the destruction and vndoing of mē to be so puffed vp, and to exalt themselues more than is lausful for thē. Therefore there is no other meanes too drawe them out of the ditch, and to kepe them frō stumbling into a deadly fall, but that God do hold them back by afflictions. And so ye see that the cause *why wee fall not intoo the graue*, is that God afflicteth vs. But therewithall Eliu sheweth vs how harsh the medecyne is, in that he sayeth *that is consumed our flesh, so as we haue no more the shape of man, but are like vntoo dead men that are taken out of the earib, and our bones do clatter without*, and wee cannot somuch as take breathe, but are in continual torment so as wee haue no release, but God persecuteth vs with such extremitie as we can no more. Thus he sheweth that God cannot at the first blowe win that thing at mannes hand, which

which were to be desired: that is to wit that they should know theselues wretched and full of infirmities, and ther vpon stoupe vnto him, but that they must be fayne to be ouercome with strong hand and continuall torments, or else they will neuer yeeld and submit them self vnto him. Behold the twoo points which wee haue to marke. And as touching the first, let vs learne to beare our afflictions patiently, sith we see that they serue vs for medicines and salues. Is it a small thing for vs to be drawn out of the graue? These words concerne not only the bodily death which passeth away: but also (by a similitude) the euerlasting damnation is termed here a *graue* or a *pit*. Then are we ready to fall not to breake our armes or our leggs, no nor only to breake our necks: but also to perish for euer, and to be wyped out of the booke of life, and to be cut of from the kingdome of heauen. Lo to what state our pride bringeth vs. For so long as we flicker after that sort in the ayre, and think wee haue any strength of our selues, and build therevpon after our own fancie: I say so long as we be possessed with such foolish presumptiō: we are alwayes redie to stumble and to perish. But God hauing pitie of vs, sendeth such remedie as he knoweth to be conuenient: which is, that he afflicteth vs and beateth vs with his rodde. If we grudge and cannot be paciēt when God doeth so chastise vs: Is it not an extreme vnthankfulnesse, not to suffer God to remedy our destructiō & to draw vs fro it? So then let vs marke well, that here the holy ghoſt mēt to make Gods chasticemētts sweete and amiable to vs, to the end we should beare the quietly when they be sent vs. Marke that for one point. Verely this will seeme straunge to fleshly reason. For [our fleshly reason will say] could God prouyde no better meane for our welfare than by tormenting vs after that sort? Behoued it him to send vs to death that he might call vs vnto life? Surely it is an incredible maner of proceeding if a man debate it according to his owne reason: and he will thinke it but a foolishnesse that God should kill vs in pardoning vs. For what are afflictions? Signes of his wrath: and wee knowe that all diseases are the messengers of death, and that all the sorowes which we conceiue, are drownings of vs. But our Lord sendeth vs sorowes, sicknesses, and torments, and holdeth vs in them as vpon the rack, till we can no more, and till wee faynt in such wise as our life draweth to the graue. For these words concerne not the small afflictions wherewith we are accustomed: but they cōcerne Gods sending of vs to so greate extremitie, as there remaineth no more hope in vs. And how is that? must God cast vs into the bottome of death, to the end to draw vs out agayne? But so worketh he, and we must not pleade against him, for we shal always haue the worse end of the staf. And out of doubt, that is the cause why the holy scripture sayeth, that it is his ordinarie maner to kill before he quickē, and to bring to the graue before he rayse to life. Then let vs vnderstād that God intendeth here to exercise our obedience, by trying vs to the vntermost so as we can indure no more, no nor somuch as drawe our brethe, but seeme to be vtterly choked. Therefore when our Lord bringeth vs too that point, it is to the end to knowe whether we be wholly his, and whether we can abyde to be gouerned by his hand or no. Howsoeuer the world go, when we be tempted in our troubles and greefes, let this sentence come to our mynde to comfort vs withal: behold it is sayd that God in bringing mē to their graue, intēdeth to drawe the out agayne: and that in cōsuming their fleshe he mindeth to restore it again: and that in tormenting the with extremitie, he purposeth to comfort them and to bring the to rest. Seing it is so, let vs take hold of this comfort, and let

it suffice vs to asswage all our sorowes: let vs not be out of hart although it seeme that we be vtterly forlorne: let vs alwayes passe further and further in the strength of this doctrine: and let vs learne to rayse vp our selues by it, euen when we be cast downe into hell. Thus ye see what we haue to bear in mind. And afterward whē Eliu maketh so long a descriptiō of Gods chastizemētts: it is to shew vs how dreadful his wrath is. And this also is a very profitable lesson for vs. For which of vs thinketh of the greatnes of Gods wrath as it is spokē of in the holy scripture? It is sayd in the song of Moyſes, who knoweth the greatnesse of thy wrath? And vndoubtedly although Gods wrath be a fire that consumeth all things: yet notwithstanding we think not vpon it, but ouerpasse it. It is told vs in Sermons, and we reade goodly texts of it: but we are not touched with it, nother doeth any man rest vpon it. Forasmuch then as we make no account of Gods iustice, and take it to be but as a sport: we ought to marke well the counsell that is giuen vs by the holy ghoſt: like as in this text it is sayd *ibat God breaketh memes bones*: that is to say, vseth so greate violence, as there remaineth no strength at all in them vnconsumed. Their flesh wasteth & cōsumeth away, so as there remaineth but an image of death: and a man is so continually tormented, as he is like a deade man. It is not without cause that all this is set afore vs: but it is to the end to waken vs, and that when God vttereth his iudgements against vs to make vs feele our sinnes, we should the better bethink vs that those torments are more terrible than can be expressed. According also as wee see how the holy scripture vseth many cōparisons in that behalf. VVhy doeth it liken God to a liō that breketh & broozeth things with his teeth, and plucketh them in peces with his pawes? It is not to attribute such a crueltie vnto God as is not cōueniēt for him: but to humble vs by cause wee bee dull, and knowe not what it is to feare God, or to stand in awe of the punishments which he sendeth vpon such as lift vp themselues against him. To the end then that wee may not be any more possessed with such dulnesse, the holy scripture setteth forth God in the likenesse of a lion that commeth vpon vs with his teeth and his pawes, to make vs vnderstād that when he intendeth to shewe himself contrarie vnto men, there is no terror aboute it nor comparable to it. Yee see then to what vse wee ought to apply the things that are sayd here, and that such warnings ought to serue vs afore hand. Also sometymes when we be in trouble and that God falleth so vpon vs: It behoueth vs to put the things in vre that are spoken of here, to the end we may knowe that we are not the first [which haue ben so delt withal. Yea and vndoubtedly it is a notable place where it is sayd *ibat God consumeth all a mans fleshe*, that he broofeth and breaketh, that he swalloweth vp, and that he killeth men. And why? to quicken them. And so although his anger be dreadful vnto vs when he visiteth vs with rigor, and that we be driuen to feele the things that are contained heere: yet notwithstanding he cheereth vs with the hope of saluatiō, which is the only meane to bring vs vnto life. VVherfore seing that our God, giueth vs hope, and that we be not the first that haue bia so delt withal, but that he hath handled his seruants after that sort in all tymes: let vs suffer our selues too be as it were swallowed vp of sorowe and to be set there as in a gulf. And truly wee see that Eliu following that which hath ben shewed in the foresayd song of Moyſes, speaketh not so without cause. Marke then how this sentence ought to serue vs to double vse. The first is, that when we be in rest, we must take tyme too bethink vs how dreadfull Gods wrath is, to the end we may walke in feare and carefulnesse

*Psa. 90. c. 11*  
*Deu. 4. d. 24*  
*Ebre. 9. f. 31.*  
*1. 2. g. 29.*

*Esa. 58. c. 13.*

*Psa. 90. c. 11*

*Deut. 32. f. 35.*  
*1. Sam. 1. a. 6.*



nesse and submit our selues vnder his hand. And the second is that we must not be to much afrayde when God visiteth vs so roughly, knowing that he hath delt after the same sort towards those whose saluation he hath procured. Then let vs not thinke it straunge that he should deale so with vs, but let vs learne to fashion ourselues like vnto those, which haue wayted to be fully comforted at Gods hand after they had bin in heauinesse, yea euen after they had bin swallowed vp of sorowe. And therewithall let vs marke also the long continuance of our afflictions, whereof Eliu speketh here. For he sayeth not that Gods afflicting of a man in such wise as he shall seeme to be utterly forlorne, shall not be only for one brunt, and to releue him againe by and by after: No, but contrariwise when he layeth his hand vpon those whome he intendeth too afflict, he maketh it heuier and heuier, in somuch that if a poore creature be sore tormented to day, it shall be double to morowe, and afterward be so increased, as it shall seeme to haue nother end nor measure, and it shall continue so long, that he shall passe through a hundred deaths, before God shall seeme to releue him. So litle then shall we bee deliuered from our afflictions immediately when we haue felt them: that they must be increased more & more. For it is the good pleasure of God, that we should fight against many deaths. Truely this seemeth right hard vnto vs: howbeit let vs marke that a rough horse must haue a rough rider, and that forasmuch as wee be rough wood, it behoueth vs to haue hard wedges & hard strokes with a beetle. True, it is that we think not our selues to be rebels against God: but if we consider the thing as it is, without flattering of ourselues: we shall find that the nurishing of wilful stubbornesse in vs, is no smal nor common thing. Some chawe vpon the brydle in such wise against God, that although their afflictions increase, yet they ceasse not to gnashe their teeth still, and to play the wild beasts. And another sort pretend some token of humiilitie: but what for that? They bee so sickle, that too day or to morowe it is quite out of their heads. So long as a man is hild at a baye, he wil vndoubtedly say I haue offended my God, it behoueth mee to turne a newe leaf: and he will not only make countenance afore men thorough hypocritie that he is willing to amend: but he wil also think himself to bee utterly changed, and that there is no more any wicked affection in him. But what? if God deliuer him to morowe morning, he wil become worse than he was, or at least wise as bad. See in what plight we be. And therefore let vs not think it straunge that God should so increase his strypes. If he see that we cannot be woon, but that there is such a sturdinesse in vs as he must be faine to correct vs a long whyle, it behoueth him to worke more roughly. Like as when a disease is rooted, peradventure the diseased person will think himself to be rid of it, as soone as he hath taken but some sirup, our some pille, or hath bin let blood: I say it will seme vnto him that he is throughly whole: but the roote of the disease is not yet plucked vp, & therefore he must be faine to take some very harsh and bitter medicines, and bee kept to a diet, and abide vnder the Phisitians hand a moneth or twayne, yea or a whole yere. Euen after the same maner must God purge vs by diuerse remedies, and make it long ere he cure vs, by cause this vyce of pride is rooted ouerdeeply in vs, and is entred euen intoo the marree of our bones, so that all is infected, and there is no soundnesse in vs, but all is corrupted till God renewe it againe. Thus ye see why here is mention made of the long continuing of our afflictions til we can no more: yea and that God must be faine to vse diuerse remedies, not afflicting vs alwayes after one fashion, but sending vs some

tymes one kind and sometymes another, which thing let vs assure ourselues that he doth not without great cause: for he taketh no pleasure in the tormenting of his poore creatures. VVe knowe it is his nature to make vs feele his goodnesse: howbeit in the meane whyle, forasmuch as he seeth that wee are not fit to receiue it: it is good reason that he should change, and after a sort transfigure himself, to the end to conforme himself vnto that which hee seeth fit for vs. And that is the cause why it is sayd *that he chastizeth man with grief vpon his bed.* VVhe Eliu speketh so, it is to shewe vs that if God punish vs in good earnest, there is nother release nor truce at all. For his meening is, that though we seeke rest we shall find none, if God bee our enimie, that is to say, if we take hold of his wrath. For when the scripture sayeth that God is our enimie, and is angrie with vs: it meeneth not that he is so in deede, but that he pretendeth to be so by cause we haue neede to be put in feare, that we may be sorie for our sinnes. So then let vs mark wel, that when a man is so tormented, he is forced to haue warre without end, and if he seke to haue rest, he shall find none. For the hand of God is to long: we shal not be able to scape from it, till wee be reconciled to him. This is the thing that ought to bee vnderstoode in this sentence. And if God giue vs any release, let vs assure ourselues that he beareth with our infirmitie & the same ought to serue to our singular confort. For although God examin vs roughly, and bring vs euē to the pits brimme: yet notwithstanding he giueth vs still some tast of his goodnesse with it, that wee may take breathe againe. It is sayd here that he hath not graunted this grace vnto all men, but that he persecuted some in such sort as they had no reit at all. And what meeneth he by saying so? He speketh not of the reprobats only, but of those whom he had chozen, and whose saluatiō he had procured and furthered by that meanes. So then let vs vnderstand, that when God suffereth vs not to be afflicted ouerfore, but giueth vs only some litle strypes: he hath a respect to our febleness, by cause he seeth we are too weake. Furthermore, when he sayth *that a man forsaketh his meate, in somuch that he findeth no tast in pleasant meates,* and would fayne be out of the world: It is to shewe vs that when we be touched with the feeling of Gods wrathe, and haue conceyued it too the quick: wee can find no tast in any thing. VVhat is it then that giueth vs tast of all the benefits that wee receyue at Gods hand in this world? It is his grace. True it is that the heathenish sort, as the despyfers of God which are saped in their sinnes, and are become utterly brutishe, and feele no more sting of grief: doo finde tast ynough in their pleasures: yea euen in their beastly pleasures: For they haue not yet conceyued the wrath of God. But as for those that feele God against them, they must needes mislike all things that are desirable of their owne nature, yea and utterly lothe them. And why? For they cannot take pleasure, euen to liue. Although this life bee full of much wretchednesse, and is as it were a Sea of all miseries: yet must we set store by it, by cause God hath set vs in it, and preferueth vs in it, to the intent we should knowe him to bee our Creator and father, according as indede the end why we were created, and why we be mainteyned in this transitorie life: is that we should know how it is God that interteyneth vs here, and that we should feele his fatherly goodnesse, in that it pleaseth him to haue a care of vs and to gouerne vs. So then our life ought to be deare vnto vs in that respect: and when he sheweth himself angry, our life must needes be bitter. For it is impossible that a man should not desire too bee fardon when he feeleth *Lu. 23. e. 30.* that: according as it is written that they shall say too the *Apo. 6. d. 16* moun-

Esa. 2. b. 19.

Osey. 6. b. 8.

Lu. 23. e. 30.

Apo. 6. d. 16

moun-



mountaynes,couer vs. Thus ye see to what point we are come. And therefore let vs learne to find tast, first of all, in the goodnesse of our God, to the end that the rest of his benefites may be pleasant vnto vs, and that we may finde fauor in them. I say let vs learne to tast the goodnesse of God: that is to say, let vs not be so giuē to worldly things, as that our cheef marke should not be to say, let vs seeke to obey our God, and to submit our selues quietly vnder his hand. Ye see then, what we must desire. Haue wee so doone? whensoever we inioy the benefites that he giueth vs, whether it be in eating and drincking, or in the rest of our life: let our reioycing be in such wise, as it may be wholly referred to the acknowledging of the fatherly goodnesse of our God, to say, behold God doeth well shewe the care which he hath of our welfare, seing he voutsafeth to feede our wretched bodies. Behold, they be but deade carcases, and yet God voutsafeth to nourish them. Ye see then that it behoueth vs to eate and drinke in such sort, as wee may thinke continually vpon the goodnesse of our God. Furthermore when all things be out of tast with vs, and that we be so ouerpressed with anguise as our very life is hatefull to vs: let vs consider from whence the same procedeth. And that is by cause God hath hidden his cōtenaunce from vs, & we feele no more his fatherly goodnesse which should make vs too find tast and fauor in all his benefites. So then if wee mourne and bee in perplexitie and anguise, let vs pray God to make vs feele his goodnesse which as yet is vknowne to vs. And when we feele that, let it serue vs not only to take breth by, and to set vs in rest: but also to restore vs in such wise, that whereas we were vterly dismayed afore, we may gather newe corage and come againe to the floure of our age, according as it is sayd here by and by after. Thus ye see what we haue to beare in mind. To be short, it is sayd that the flesh of a man shal waste away, so as it cannot bee sayd any more that he is aliue. Now if it be so that we must be brought as it were to nothing, and that God doth vterly disfigure vs: let vs looke to arme our selues with patience, and not enter into disputation, although we come to the sayd extremitie. And why? For it is sayd that God handleth his chozē after that sort. Here is no speaking of those whom he intendeth to ouerthrowe and destroye, but of those whom he hath ordeyned to saluation, which are in his hand, and whom he giueth. Euen those doeth he disfigure in such wise, as a man would take them to be vterly forlorne. Seing it is so, let vs pray him, that although we become like deade mē, yet he will kepe our life kēddē in his hād. And very needfull it is that he should do so. For although all men be not afflicted so roughly as Eliu speket of here, and that God vse not such rigor but where he listeth: yet notwithstanding generally it behoueth our life to be as it were a kind and shape of deathe as saint Paule sayeth. And as we see that in wynter tyme the trees haue nother floures nor leaues, nor any freshnesse in them, but their life is drawn into them. Euen so must our life be hidden in the hand of God. And when we haue done him the honour to put him in trust with it, we shall find in the end, that he hath ben a good and faithfull keeper of it. And therefore if it please him to bring vs to such an afterdeale for a time, as we shall perceiue no token of his fauor, but shall seeme to be quite alienated from him: let vs tary his lezure, and mourne till he giue vs againe the cherefulness that is spoken of here. Now after that Eliu hath treated of the afflictions which God sendeth to the faythfull, and shewed that they must first bee cast downe before God set them vp: he addeth that when God intenderh to make them feele his goodnesse & fauor, he vseth his word towards

Collo. 3. 4. 3.

them. Here yee see the meane wherby God quickneth those which be as it were alienated from him: that is to wit, he sendeth the *such a messenger as is hardly to be found amongs a thousand*, and he shal bring him a *message of righteousnesse*: [that is to wit] he bringeth him word that God iustifieth the sinner, and receiuet & accepteth him into his fauor. Ye see then after what sort we be restored when we haue bin as good as dead. And here is a goodly and excellēt sentēce, to shew vs that when God sendeth vs tydings of his goodnesse, and that his promises are declared vnto vs: it is al one as if he reached vs his hand to drawe vs out of our graue. VVhat would we more? So then let vs marke well how it is sayd here, that a man shall gather new strength if he haue assurance of Gods goodnesse. And how so? For as I haue sayd already, our Lord hath giuen that propertie to his gospel, that by giuing eare to the promises that are conteyned in it, we take comfort in him, and are assured that he calleth vs to him. Truly this is hard for men to do: For of all the battels that wee haue to fight agaynst the temptations of our flesh, the greatest battel is agaynst vnbelief: and specially when we feele any of Gods chastisements, then be wee as it were in darknesse, insomuch that our sorowe dimmeth our eyes, and although Gods promises be set afore vs, yet notwithstanding we cannot apply the to our vse, but there seemeth always to be somewhat betwixt vs and them, and that they belong not to vs. Lo in what plight we be: and euery of vs ought to feele it by his owne experience. Vndoubtedly Satan commeth to intermedle himself in that case. True it is that we will not denie Gods promises: but wee will stand as it were in aammering and say, I heare well this promis, which is so goodly a one as it ought to cheere vp a whole world. But what for that? I linger still in vayne, by cause I perceyue not that the same ought to pertayne vnto mee. Somuch the more therefore ought we to marke well what is sayd here: namely that whē God sendeth vs a man which certifieth vs of his goodnes, it is al one as if he reached vs his hand and sayd vnto vs. Lo here I am, hitherto I haue afflicted you: and although the same hath bin with great rigor, yet haue I not done it as a iudge that intended to punish your misdeeds according as you deserued, but as a Phisition to heale you. True it is that you felt it not at the first, I was fayne to vse searing, corzyng, serching of the bones, and other very violent remedies: but in the meane whyle I procured your helth by it: and therefore consider you of this my goodnesse. Thus yee see that whensoever God giueth vs the holy scripture into our hand, and wee find there any promis of his mercy, or if he send vs a man that is able to warrant vs the forgiveness of our sinnes: it behoueth vs to cōclude thus: howsoever the world go, my God will pitie mee, and indede he sheweth it by sending me this record, and specially by this benefite, that the gospel is preached vnto vs. For wee knowe that the vse of preaching is to vnbind vs vpo the earth to the intent we should be vnbound in heauen. The chief end for which God will haue his word ministred vnto vs, is that forasmuch as we are hild prifoners vnder euerlasting damnation: those that are ordeyned to be ministers of Gods word, should vnbinde vs and release our sinnes, that is to say, warrant and beare witnesse vnto vs of it. VVe knowe it is the peculiar office of God to forgiue sinnes: It belongeth not to men: but our Lord Iesus Christ ment to expresse the power and workfulness that is in preaching, by saying that therethrough our sinnes are forgiuen vs, yea euen by mortall men. And that is the cause why saint Paule sayeth expressly that the message which is committed vnto vs is the message

Matt. 16. 6.

19.

of at-

of attonement or reconciliation. Then if we be in a Christiā church, and the gospell be preached there purely: let vs be sure that God hath committed the keeping of the keys of the heauenly kingdome, vnto the men that do so beare abroade his word. And to what purpose? To the end to open vs the gate of saluation. Let vs assure our selues that he hath giuen them authoritie to breake our bands according as it was foretold by the Prophet Esay, that Iesus Christ should be sent to preache deliuerance to poore prisoners. Hee hath not done this in his owne person only by accomplishing the sayd promis: but hee doeth it still also daily by his ministers. True it is that Iesus Christ is the partie that hath let vs looce from the bondage of sin and euerlasting damnation, wherein wee were by nature: But yet hath he committed the same charge to all shepherds of his church. Yee see then that the thing which wee haue to beare in mynd when Elin sheweth vs the meane wherby God restored those whom he had sent as it were vnto hell, and which were as good drowned: is that he sendeth them a messenger that is able to warrant them righteousnesse. And he speaketh purposely of *ryghteousnesse*, not bycause those which ought to comfort vs should vse flatteries to make vs beleue that wee be ryghteous, and preache vnto vs our owne vertues and merites: no: but the righteousnesse which he speaketh of here, is that God is made at one with vs. And how is that? Bycause he imputeth not our sinnes any more vnto vs. Then are wee righteous, not in our selues nor through our owne vertues, but bycause it pleaseth God to forgiue vs.

And it is a point which wee ought to marke well. For when the world seeketh ryghteousnesse, it is by bringing mennes owne deserts vnto God, and it imagineth that although they haue done amisse, yet they are able to make him some amends. Behold the common vse or rather abuse wherewith men deceyue themselves. For if they bee combered with any hartgrief, by feeling the vengeance of God, they fall to considering with themselves, How now? Haue I not liued well? Haue I not serued God as I ought to do? And though I haue committed some fault: is there not some meanes to recompence it withall? Yes: And I haue done this and that. Behold I say how men would euer put some barre in Gods waye, to the end he should haue no vantage of them. Thus seke they their righteousnesse in their owne merits. But when God intendeth to giue vs a ryghteousnesse wherby wee may stand before him, he vseth a contrarie kind of speche, which is: that he admitteth vs and accepteth vs for ryghteous, by couering our sinnes. VVheron then shall our ryghteousnesse rest? On the free mercy of our God, bycause that when he hath once scoured away our spotts with the blood of his sonne, and discharged vs from death and damnation by the raunsome which our Lord Iesus Christ paid vpon the crosse, he wypeth out our sinnes, and layeth not our offences to our charge. Thus the ryghteousnesse which is preached vnto vs by Gods messengers, is that we be iustified or accepted for ryghteous.

And it is not without cause that the holy scripture vseth continually the word *iustifie*. It might well be sayd that wee find fauour or grace when God pardoneth vs, according also as it is often sayd so: but the holy Ghost thought it not ynough to vse such words. And why? For so long as wee bee sinners, God must needs hate vs: wee knowe that he is the wellspring of ryghteousnesse, and there is no agreement betweene him and vnryghteousnesse. Therefore so long as we be sinners, wee be lothly in Gods sight, and he must needs reiect vs: and (to be

short) we haue no enteraunce vnto God, til wee be iust and righteous. Now then, how become we righteous? It is bycause God regardeth not our sinnes, but burieth them and hydeth them, and clenseth vs from them. So then our sinnes are wiped out in the death and passion of our Lord Iesus Christ, insomuch that we be taken for ryghteous, and God findeth no more fault with vs, whē he accepteth vs after that sort for his sonnes sake. This is the ryghteousnesse that is spoken of in this strayne. Furthermore, wheras it is sayd expressly, that the messenger which recomforteth vs, is *one among a thousand*: It is to make vs set the more store by the benefite, wherof wee sildome make accout: that is to wit, of the meane of our attonement or reconciliation. Then is it declared, that the same is no base nor common thing. It cannot at all tymes be stumbled vpon that we should haue a man sent of God to warrant our saluation, or to be the meane of our attonement with him: and therefore it is no such thing that we should cast it vnder our feete. And that is the cause, why the Prophet Esay sayeth: how beautiful are the feete of them that bring glad tydings of peace? Now by the feete the Prophet meeneth their comming and presence, as if he should say, if the world knewe what a benefite it is when God declareth his mercy vnto it, it would loue and esteeme those that preache the gospell, and it would acknowledge that God hath committed such a treasure vnto them, as surmounteth all the goods that wee can wish. Sainct Paule also alledging the same text, applieth it to shewe that the preaching of the gospell is a singular gift of God. Then let vs not thinke that the same commeth of men: but let vs be fully assured and resolued, that God seeketh vs when his gospell is preached vnto vs. God must be the builder therof, such goodnesse must procede from him: and therefore if wee father it vpon men, it is to great vnkindenesse. VVherfore let vs beware that wee deface not the goodnesse of God: and when the church is in such order that we haue preaching and all other things: let vs assure our selues, that it is all one, as if God came to seeke vs, to bring vs to saluation.

And therewithall let vs knowe, that he graunteth not that grace and priuiledge to all men. In good sooth there are countreyes which we esteeme, and also (to the world warde) are to be more esteemed than we: which yet notwithstanding haue not the message of saluation. Let a mā go through the whole world, let him serch all nacions, yea euen those which haue bin most excellent in times past, let them go seke in Greece where all sciences of the world were inclosed, as it seemed: let him go into Italie, into Fraunce which now is in some estimation, or let him go into Spaine: And what shall he find, but vtter desolation? For there, not only those which ought to be the messengers of saluation are vtterly dumme, but (which worse is) yee shall heare mastie dogges barking out blasphemies against God, and yee shall see wretched soules led to destruction, and the diuell hunting euery where after his pray. For vndoubtedly looke how manye preachers go vp into their pulpits, so many dogges are there too hunt and ferche in the game, and to bring it into Satans toyles, that the wretched soules may go too damnation. But here wee haue Gods promises preached vnto vs, to leade vs to saluation. Therefore wee see it is not without cause sayd, that a faythfull messenger of Gods grace, is an odde man among a thousand, and so rare a benefite, as wee ought too esteeme highly. Howbeit this is not sayd too make vs esteeme the persons, but to make vs too receiue the benefite which is ministered vnto vs by them with the greater reuerence, that

2. Co. 5. d. 18

Esa. 61. a. 11

Luk. 4. c. 18

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Esa. 52. b. 7.

Rom. 10. c. 13.

that isto say to make vs receiue the grace of God, forso-  
muchas it pleaseth him to draw vs to him, and to iustifie  
vs of his fatherly loue, shewing vs that although we bee  
wretched and miserable, and that there bee nothing in  
vs but death and damnacion, yet he will not leaue vs  
there, but deliuer vs by the meane of our Lord Iesus  
Christ.

Now let vs fall downe before the face of our good  
God, praying him so to make vs feele our faults, as wee

may mortifie all our lusts more and more, and bee with-  
drawne from the corruptiōs of this world, and from our  
selues, to seke vnto him: and that forasmuch as in this  
mortal life we be subiect to much wretchednesse and mi-  
sery: It may please him to reache vs his hand from aboue  
to deliuer vs from them, after he hath once taken vs  
from the gulf of death. That it may please him to graunt  
this grace not only too vs, but also to all people and na-  
tions &c.

*The cxxvj. Sermon, which is the fifth vpon the xxxiiij. Chapter.*

*This Sermon is yet still vpon the xxiiij. xxxiiij. xxxv. verses, and then vpon  
that which is added here.*

29. He shal pray God, and appease him, and behold his face in triumphe, and a mannes righte-  
ousnesse shal be restored vnto him.



**W**E sawe yesterday that whē God af-  
flicteth vs, he procureth our salua-  
tion by that meanes, although it  
seeme not so to vs. True it is that  
the wicked shall bee afflicted too:  
howbeeit it doeth but make them  
hardelaited and chafe against god:  
and so litle fare they the better by their affliction, that it  
doth the more bewray their wickednesse, and bring thē  
to the full measure of it. But when God afflicteth his  
chozen, he ouermaylreth and mortifieth them in such  
wise, as they tremble before his maiestie, and become vt-  
terly dismayed and like men half dead, insomuch that  
there is no more hope of life in them in respect of them-  
selues and to the worldward: and finally, there remaineth  
nothing for them but that God should haue pitie of thē.  
And Eliu setteth out the meane wherby God maketh his  
chastizements auaylable towards the faythfull: that is to  
wit, by comforting them through his goodnesse, and by  
telling them that he is redie to forgiue their sinnes. For al-  
though afflictions be for our profit, and serue vs for me-  
dicines and salues, as was shewed yesterday: yet notwith-  
standing it appereth not so, but by the end. Now the end  
is shewed vs here: which is that God reacheth vs his hād,  
assuring vs that he will be mercifull to vs howsoeuer the  
world go, notwithstanding that he haue handled vs rough-  
ly. Then let vs marke wel, that the life of our soules consti-  
steth in the woord of God, wherby he giueth vs assurance  
of his mercie and goodnesse towards vs. And to the intent  
we should esteeme his benefite as it deserueth: it is sayd  
that he which is the warranter of the remisison of our  
sinnes, is as an odde man among a thousand, so as he is not  
to be found at aduventure, but is a treasure which God re-  
serueth to those whom he thinketh good. Besides this,  
I haue told you that God in promising men the forgiue-  
nesse of their sinnes, giueth charge and commissiō too  
the ministers of his word, to drawe them from death, ac-  
cording as it is expressly said, that the keyes of the king-  
dome of heauen are committed to those with preach the  
gospel. Too what end? To forgiue sinnes: not of their  
owne authoritie, but to the intent that the wretched sin-  
ners may be the better assured of their saluation, and not  
doute but God receiue them to mercie. Therefore the  
ministers tell them in his name, that they be quit before  
his iudgement seate. And this is the cause why it is ex-  
pressely sayd, that *God will haue mercy of a man* when he  
sendeth him a good and faithfull teacher, and giueth his  
appointed ministers the sayd charge and office of res-  
cuing and deliuering the wretched creature that was in

20 way of damnation. Howbeit too the end that all these  
things may bee the better vnderstood: here are three  
points to be marked. The one is that Eliu sheweth vs the  
cause and foundation of the forgiuenesse of our sinnes:  
namely that God is mercifull vnto vs, and of his infinite  
goodnes will not haue vs to perish. That is one point. The  
second is, that the office of such as preache the gospel, is  
to drawe wretched soules out of death, and to set them  
at libertie. And the third is, that the same is not done, but  
by expresse commissiō giuen of God: according also as  
it belongeth not to a mortall man too take vpon him so  
hygh a thing, which is aboue our abilitie. Then as tou-  
ching the first point, we see that the holy ghost bringeth  
vs here to the wellspring of the grace which wee obteyne  
of God. VVhē he forgiueth vs our sinnes, why is it? Not  
for that we are worthy of it: not for that we are able too  
bee before hand with him: not for that we bring any  
thing that ought to procure his fauour towards vs: but  
bycaue he looketh vpon vs with mercy. To be short, the  
holy ghost fathereth the remisison of our sinnes vpon the  
only free goodnesse of God, for wee be so wretched as  
there is nothing but damnation in vs. Behold, it pleaseth  
God to succour vs, and he doeth it not for any thing that  
he findeth in vs, saue only infinite miseries: but of his  
owne goodnesse which moueth him therunto. This then  
is a point which we ought to marke well, to the end that  
when we come to obteyne forgiuenesse at Gods hand,  
we may not imagin to appeaze him with our owne me-  
rits, nor to be particaufers of the remisison of our sinnes:  
but looke vpon that which is told vs here: that is to wit,  
that when God will haue pitie of vs, he receiue vs to  
mercie out of hand. And so Eliu ment to aduertize vs,  
that God doeth not alwayes make vs to feele that good-  
nesse: but that although he loue vs, and bee minded to  
prouide for the things which he knoweth to be profita-  
ble for vs, yet doeth he not alwayes giue vs that feeling,  
but hydeth it vtterly from vs: as when God afflicteth vs,  
it is sayd that he turneth his back to vs, or else that he  
voutsafeth not to looke vpon vs, ore else that his coun-  
tenance is louring towards vs, and that wee be not able  
to behold it. Then let vs marke well, that the faythfull  
shal now and then be dismayed, and seke God, and not be  
able to find him: not that he hath forgotten them, or re-  
iected them, but bycaue he will not as then make them  
to feele his loue. And that is the cause why Eliu sayeth  
expressely that God is mercifull to vs when he sendeth  
vs witnesse of the forgiuenesse of our sinnes by his word:  
not that he was not so before, but bycaue wee are then  
sure of it by experience, and do as it were take possession  
of his

*Iere. 18. c. 17*  
*Iob. 13. d. 24*  
*Psal. 13. a. 2.*  
*Eccl. 44. d. 24*  
*25.*  
*Esa. 64. c. 7.*

*Matth. 16. c. 19.*

*Iohn. 20. e. 23.*

of his goodnes which was vnknowne vnto vs for a time.

The second point was, that the office of such as preache  
*Iob. 20. e. 23* the gospel, is to forgiue sinnes. And it is a notable point :  
 For without that, we were vterly forlorne : and past re-  
 couery. There is none other meane to giue vs hope of sal-  
 uation, than by assuring vs that our sinnes are forgiuen  
 afore God, and wee quite and cleane discharged : For (as  
 it hath bene sayd) that is the ryghteousnesse wherby we  
 are acceptable vnto him. So long as our sinnes are im-  
 puted vnto vs, God must needs hate vs : and what else  
 is the being of Gods wrath vpon vs, but a bottomlesse  
 gulf of all cursednesse ? Againe, when wee be reconcyled  
 vnto him, the gate of paradise is opened vnto vs, he ac-  
 knowledgeth vs for his children, and the heritage of  
 heauen is already prepared for vs. And how may that be  
 obteyned ? By hauing good and faithfull teachers too  
 preache the gospell vnto vs. For the end wherat God a-  
 meth, is attonement or reconciliation with vs, according  
*1. Co. 5. d. 18* as Sainct Paule declareth, where he expresseth that the  
 proprietie of the gospell is, to be a message of attonement  
 betweene God and man : which is, that Iesus Christ who  
 knewe no sinne, but was the vnspotted lambe, did put  
 himself vnder the curse of our sinnes, to the end that wee  
 should finde the ryghteousnesse of God in him, that is to  
 say, after wee are washed in his blood, and haue put our-  
 selues vnder the sacrifice which he hath offered, wee bee  
 taken and reputed for righteous, bycause the sayd sacri-  
 fice had the power to put away all faults and offences. Lo  
 what it behoueth vs to marke in this place. Therefore  
 whensoever we reade the holy scripture, or come too  
 a sermon, when any promis of Gods goodnesse is set afore  
 vs : let vs assure our selues that then God warranteth his  
 loue towards vs, to the end we should be deliuered from  
 death wherin we were plunged. And although wee heare  
 but a mortall mā, and that his voice be but a sound which  
 disperseth and vanisheth in the aire : yet must we beleue,  
 that God will worke in such wise by his power, that the  
 sayd doctrine shall bee sufficient to deliuer vs from the  
 damnation wherin we are, and from the bondage of sin,  
 so as we shall passe out of the bonds of Satan, and bee set  
 clere before God, and this saying (namely whatsoever  
 you lose in earth shall be losed also in heauē) cannot fayle  
 vs. And so wee see of what importaunce this word is  
 where it is sayd *deliuer the sinner* or set the sinner free: For  
 when God giueth expresse charge to such as speke vnto  
 vs, to drawe vs out of the gulf of death, that wee myght  
 enter into paradise, it is all one as if his voyce sounded  
 from heuen. And in very dede sainct Iames speaking of  
 priuate persons, sayth that he which warneth his brother,  
 shal saue a soule that was lost. If this take place in al those  
 that bring men into the good way when they were out  
 of it : what shall it do seing wee haue the speciall seale  
 which our Lord Iesus Christ hath giuen to his word, at  
 such tyme as the same is preached to vs by the shep-  
 herds of his churche : that is to wit, that their office is to  
 release and forgiue sinnes, (as I haue alledged already out  
 of Sainct Iohn.) and to bynd and vnbynd (as I haue al-  
 ledged out of sainct Mathewe.) To be short, we see what  
 the power of the gospell is, when wee receyue the promi-  
 ses of it by faith: namely that it is as much as if god shuld  
 reache vs his hand from heauē, to pull vs out of the dun-  
 geons of death. And herewithall let vs marke for the  
 third point, that this is not done, but by Gods ordinance :  
 and it serueth for a difference betweene the gospell, and  
 the blasphemies of the Pope. For the Pope vpholdeth,  
 that he & his Chaplens haue the keyes of the kingdome  
 of heauen, and the office of forgiuing. But what com-  
 mission can they shewe for it ? For they tye the forgiue-

nesse of sinnes to shrift. And where did God euer tell  
 men, that it behoueth men to shriue them of all their se-  
 crets in the care of a mortall man, to obteyne mercie ?  
 God declareth, that if the sinner sighe for his sinnes, he  
 will be mercifull to him. But behold a mortall creature  
 presumeth to make a lawe, and to shet men out of Para-  
 dyse if they obserue it not. Is not that a notorious vsur-  
 ping of Gods power ? Besides this, the Pope hath his  
 Bulles, indulgences, pardons, and such other things, too  
 ground the forgiuenesse of sinnes vpon : and therewith-  
 all he minglet the blood of martyres, as he that mee-  
 neth expressely to deface the vertue of the death and  
 passion of our Lord Iesus Christ. And yet notwith-  
 standing, in the meane whyle he hath no promis of the  
 gospell, he hath nothing but toyes, ceremonies, force-  
 ries, greate crosses vpon the backe, and such other trash  
 which in conclusion are nothing but Satans gewgawes.  
 But contrariwise it is sayd, that there can be no forgiue-  
 nesse of sinnes without Gods message, that is too say  
 without preaching and doctryne. VVhen the Pope for-  
 giueth sinnes, he is dumme, he bringeth not one iote of  
 Gods word, nother hath he any thing but charmes and  
 forceries as is sayd afore. Moreover he layeth tyran-  
 nous lawes vpon mennes necks, to ouerthrowe the meane  
 which our Lord hath ordeyned: again he abridgeth God  
 himself of his libertie, and there is no let in him to disa-  
 point God that he should not receyue sinners to mercye.  
 Ye see then that the popes churche is the diuels syna-  
 goge, destitute of the forgiuenesse of sinnes, and conse-  
 quently damned, so long as it holdeth it self to the tra-  
 ditions of Antechrist : For it is imposible that it should  
 be reconciled vnto God. But on the contrary parte, wee  
 say that mennes sinnes are forgiuen them by receyuing  
 the message of the gospell, and that the same hath not to  
 do with the ceremonies that men haue deuised, nor with  
 the lawes which they haue inuented at their owne plea-  
 sure, but only that we must followe the order and rule  
 which our Lord Iesus hath stablished, who hath the remi-  
 sion of sinnes in his hand. He hath giuen vs a meane  
 wherby he will haue it done : which is, the preaching of  
 his gospell, and the receyuing of it with assured fayth.  
 Therefore if we sticke to that simplicitie, we may be sure  
 that the comission commeth from aboue, and that men  
 take not ne vsurpe not any thing vpon them of their  
 owne brayne. Thus ye see what we haue to marke vpon  
 the word where it is sayd, *that God will pitie him and de-  
 liuer him*. Then must euery whit of it come from aboue,  
 and none but God only must worke in this behalf by  
 his free goodnesse, according also as he himself protesteth  
 by his Prophet Esay saying, I am hee, I my self am he  
 which wipeth out thine iniquities O Israell. Then must  
 such a benefite needs procede from him : For it is not  
 in any creature to giue it vnto vs. Now wee see what  
 substace there is in this text, so it be wel vnderstood. And  
 immediatly after it is sayd, *to the end that his soule should  
 not enter into the pit*. VVee haue seene already heretofore,  
 that the wretched sinners are neere to the graue, and that  
 they are as good as dede and consumed, so long as God  
 pursueth them with rigor. But now Eliu addeth, that  
 God preuenteth that mischeef by sending the said mes-  
 sage of the release of our sinnes, so as wee fall not in-  
 to the graue, that is to say, we perishe not. For the case  
 here standeth not only vpon temporall death, but vpon  
 damnation : wherin we should be vterly ouerwhelmed  
 if God did not preuent it, and pr. serue vs of his infinite  
 goodnesse. The let vs marke, that whyle we be afflicted,  
 wee be couered with the darknesse of death, and it see-  
 meth to vs that there is no getting out of it : but yet not-

Ezech 18. e. 21.

22.

Esay. 43. d. 25.



withstanding, euen in that time God so stayneth vs as it were in couert: and although wee perceyue not that wee rest vpon him, yet notwithstanding he sheweth vs that fauour. For without our knowledge, it behoueth God to worke in that behalf, although wee cannot conceyue it. And vndoubtedly when wee begin to take hold of his goodnesse by fayth, we must not lay the first point of our saluation there: but wee must moue vp hygher: namely that he choze vs before wee were borne, and that frō thenceforth he continueth his goodnesse alwayes towards vs. So then let vs marke, that God of his owne goodnesse choze vs after a secret maner incomprehensible to our naturall vnderstanding. Agayne when it pleaseth him to manifest his goodnesse vnto vs, (which thing he doeth when his gospel is preached vnto vs) he sheweth vs that he is willing to haue vs deliuered from the graue. Therefore we perceiue our deliuerance and saluation when we tast of the promises of his gospel: not that it is done throughly at the first, but God giueth vs some small taste of it, confirming the same more and more in vs, vntill we see the gate of Paradise wyde open, and that we be deliuered frō the graue. Lo what we haue to marke vpon this saying. Furthermore when Eliu sayeth that *God hath found reconciliation*: let vs marke that he intendeth here to expresse yet better, the thing that he touched euen now. VVhich is, that we must father the attonement which God maketh with vs, vpon Gods owne free goodnesse, and that it is hee which worketh, yea euen before we could haue any thought or mynd to come vnto him. For he must be fayne to seeke vs when we be gone astray and haue forgotten him, according to the saying of the Prophet Esay. True it is that we are often commaunded to seke God, and to turne vnto him when we haue offended. But what for that? It canot be done except he teach vs inwardly and touche vs so to the quicke, as we may be inforced to mislike of our sinnes. Agayne who is he that giueth vs any hope, or that causeth vs to runne vnto God for refuge? Is it not he himself, by inlyghtening vs with faith? So then it is not without cause that Eliu addeth, that God found reconciliation. And why? For when he afflicteth vs, he prepareth vs aforhand to receyue the grace that he intendeth to giue vs. For so long as we be puffed vp with pryde, Gods goodnesse hath no entrance into vs: So long as we be hardened in our sinnes, we beate back the sayd grace a greate way from vs: And so long as we be saped in our fithinesse, surely we cannot tast of the reconciliation which is made by our Lord Iesus Christ. Therefore God must be fayne to worke here, & the work must be altogether his. And how worketh hee? First by bringing vs to the knowledge of our sinnes by the hart-byting which he giueth vs, according as it hath bin sayd hertofore, that he sendeth vs inward feare, as if he sounded a trumpet to summon vs to his iudgement. Ye see the that God calleth vs home to him by secret inspirations, when he seeth vs gone astray and distraught. And besides this, he appointeth men to warne vs, and to reprove vs. And surely that is another greate benefite, when we haue good and faythfull teachers that shewe vs our sinnes to the quicke, and threaten vs with euerslasting damnation. Furthermore if this suffize not, (as we see that wee are dull vpon the spur, and God had neede to kick & prick vs more roughly) he addeth the corrections of his hand, and afflicteth vs. And here ye see how wee must profit ourselues by corrections, to the end we be not like stiches to beate back the strokes. Neuertheless it is only Gods working, who to bring that to passe, giueth vs harts of flesh, and softneth the hardnesse that is in our cursed nature. VVell the, hath God made his corrections to take place. Then is it

hyghe tyme for him to manifest his mercye vnto vs, and to make vs to tast it. So then we see well that it is he which findeth reconciliation, and that we on our side can do nothing afor hand, but rather wee still drawe back from him. VVhen God teacheth vs, in what plyght wee are? And if he let vs alone, are wee not as it were drunken in our lustes without thinking vpon him at all? And although he send vs good warnings, and that we be conuicted of our euill: yet notwithstanding we labour still to burie it, to the intent it should not bee seene at all. Other some grind their teethe and chafe when God sheweth them their sinnes, and they can so litle abyde it, as they do nothing else but byte and kick. Other some become as it were vtterly senselesse, and there is such a dullnesse in them, as there followeth no amendment for all that euer a man can say: and therefore it behoueth God to worke in that behalf. And againe when hee shall haue afflicted vs to the vttermoste, yet shall there not be a ryght obedientnesse in vs: yea and when we be euen confounded, we shall be still like wretched mad men, according as we see it happened to Cayn and Iudas. Lo in what plyght wee should bee if God wrought not in vs, And therefore if wee haue not this message of saluation, what shall become of vs? Although wee were throughly tamed, and did nothing else but sighe and grone: yet notwithstanding al would turne but to despaire in vs. So the, it behoueth vs that the acceptable tyme come vnto vs, according as it is sayd in another place of Esay, behold the acceptable tyme, behold the dayes of saluation. And why doeth he terme the time of saluation an acceptable time? Because God hath choze it of his owne mere goodnesse. And that is the cause also why it is said in another place of Esay, Comfort ye, Comfort yee my people, shall the Lord say. Thus is it his doing to comfort vs in our afflictions, or else we should be swallowed vp with sorowe. And therefore he addeth, that he repenteth him at the hart, that he had scourged his people, and telleth them that the tyme of comfort is come. Herin we see a more certayne declaration of the thing which is touched briefly here, which is, that it is Gods peculiar office to find reconciliation. Neuertheless Gods wil is to do it by his ministers. And so, as oft as the promises of the gospel are offered vnto vs, wherein God calleth vs to him, and sheweth himselfe fauorable for our Lord Iesus Christs sake, giuing vs the grace to tast of that goodnesse, and assuring vs that he is ready to receyue vs to mercye: let vs assure ourselues that then is the conuenient time which he hath appointed for our saluation: Then let vs humble ourselues, and be sure that we haue not preuented him, but that he hath sought vs. And therewithall let not vs be behind hand vpon such occasion. According as saint Paule in alledging the said text of Esay which I haue touched, sheweth vs that we must bee ready to come when our Lord calleth vs, and that wee must not driue off from day to day when reconciliation is found out and offered vnto vs. And here vpo Eliu concludeth, *that a man being so comforted by the message that God sendeth him, becomes as a yong agayne and is restored, and his flesh becomes as fresh as a yong chyldes*. VVherin he sheweth the true meane of confortyng vs. VVhich is not to forget God, and to seeke fond vanities to sette our selues withall: but to bee certified of Gods goodnesse. And it is an article which we ought to marke well. VVee see after what sort men labour too comfort themselves: namely, by forgetting God: For it seemeth to them to be a melancholik matter to think vpon him. And in good sooth, how many are there which will say stoutly ynough, that they be Christians, and yet notwithstanding when they intend to be

Epb. 1.2.4.

Esay. 55. 4.1.

Esa. 49. 6.8

Esa. 40. 4.2

2. Cor. 9. 4. 2



to be mery, they dryue away althought of God and of eternall life: and not only so, but also offend God of set purpose. And why? For they cannot be mery, but in doing euill. Seing then that the nature of men is such, and that we be atteynted with that disease: let vs looke well to our selues, and be sure that our mirth shall not be blisfed from aboue, except we be assured of the remisſion of our finnes. Therefore if we haue Gods fauour so as we can call vpon him, as Eliu will by and by adde: therein consisteth our true gladnesse which is allowed of God, & is lasting, and will bring vs to saluatiō. But so long as we know not in what cace we are with our good God, ne seeke to be reconcyled vnto him, but lie rouring stil in our own filthinesse: the more we desire to be mery, the more wee kindle Gods vengeance against vs, the more we increase still the fire of his wrath, and wee plunge our selues the deeper into the bottomlesse pitts. Yee see then how it is more than needfull that it shold be shewed vs how much it lieth vs in hand to be wel assured of Gods mercifullnesse towards vs. And that also is the cause why the holy scripture (when it treateth of giuing ioy and comfort vnto vs, doeth alwayes set before vs the fauour of God, saying: Behold, your God is mercifull to you, and therefore be glad. Behold, your redeemer seketh to ioyne you and knit you to God his father, and therefore be ye glad, he ye quiet, and be yee at rest in your consciences. Herby wee are admonished that we must needs be in trouble and vquietnesse, so long as we knowe not in what cace we be with God. True it is that the wicked will seke meanes ynough to make them selues mery: and in good fayth, they ruffle it out (as you see) in despizing God: but howsoeuer the world go, yet doeth God send them such prickings and torments of mynd, as they be sore distressed, and if they daunce, it is after the fashion that is spokē of in Moyses: namely, that yet neuerthelesse sin is at their dore, and there wayteth for them like a dog that wayteth for his maister. Ye see then that the wicked may ruffle it out, but yet can they not go out of their dores without gnawing of their conscience, and God must stil hold them at that bay. Therefore somuch the more ought wee to think vpon this doctrine, that is to wit, that wee turne not our backe vnto God, ne bury not our finnes whē we would haue peace: but that we alwayes haue some promise of God to comfort vs. And when wee see that God allureth vs to saluation, let vs be glad of that: For the shall our gladnesse be blessed. And if wee haue the taste that God is our father, it will sanctifie all our ioyes: but without that, we must needs quayle, and there is no way for vs to reioyce. Marke that for one point. And for the second, we haue also to marke, that the only grace of God ought to suffice vs though we haue neuer so many sorowes mingled with it, according as God will exercise vs. For he will not send vs full ioye, so as we myght laugh with open mouth as they say. Yet notwithstanding it behoueth vs to be contented with this certeyntie that wee haue him to our father, and that we shall find mercy with him. Then if we haue this priuiledge of abilitie to call vpon our God, and can assure our selues that the gate is open to vs, and that we shall haue good accesse vnto him in the name of our Lord Iesus Christ: I say, if we can haue that boldnesse (not through our owne rashnesse, but for that he hath vnto us opened his holy mouth to witness his loue vnto vs (which thing he doeth when his gospel is published) let vs assure our selues that we must rest wholly therevpon, and though we haue neuer so many sorowes and incombraunces. Yea and it behoueth vs to passe further, and to surmount them all, and to reioyce in our miseries and tribulations: seing that Gods loue is

printed in our harts by his holy spirit: that is to wit, seing that God vnto us saith to be our father and sauour, and hath shewed the same not only by his word, but also in very dede in the person of his only Sonne whom he hath not spared but giuen too the death for vs. Thus yee see what we haue to marke where it is sayd that a man shall gather new strength, and be restored againe, and that his flesh shall become as fresh as a yong childs. For it serueth to shewe, that although wee feele many miseries in this world (as it is certayne that we must haue many aduersities in passing through this transitory life:) yet notwithstanding we shall not cease to haue a ioye that shall ouercome and get the victory of all things, if our Lord comfort vs in his goodnesse. And this is it which Sainct Paule meeneth when he sayeth, that the peace which passeth all mans vnderstanding shall get the vpper hand in our harts. VVhen he speaketh of this peace of God, he meeneth the gladnesse which is giue vs through the remisſion of our finnes. And further he sayeth, that the same peace passeth all mans vnderstanding. And afterward he addeth, that the same getteth the vpper hand or victory in our harts. His meening is that whyle we liue in this world, we shall haue many troubles and griefes, yea and be in danger of death at euery blowe: and yet notwithstanding, that the sayd peace of God getteth the vpper hand, and maketh vs conquerers in fighting. And vndoubtedly syth wee see that our Lord enlighteneth vs: it ought to suffice vs, according as it is said in the fourth Psalme, that at the welth of the world cannot make them so glad which are fleshly, and desire these worldly things making sporte & mirth when they fare well, so as they haue good store to eate and drink. True it is that you shall see them very mery: howbeit if God make his countenance to shyne vpon vs, our ioye must needs surmount all the things that the worldlings are wont to desire. Now when Eliu hath spoken so he addeth immediatly *that a man shall pray vnto God and appease him*, or finde him fauorable. Behold here yet one point more which importeth very much: For without this calling vpon the name of God, we know not rightly the frute of the ioy that is spoken of here. For wherin consisteth all our welfare? Euen in that wee may boldly come vnto God, and haue leaue to rest as it were in his lappe when wee be afflicted, so as wee knowe that he will be mercifull to vs as he hath promised. This (say I) is the souereyne welfare of men, so long as they liue in this world. For vndoubtedly prayer is the thing wherby we come vnto god. It behoueth vs to walke here by faith, and God is absent from vs as in respecte of eyesight. And although he dwell in vs by his power, and make vs to fele his grace: yet notwithstanding we be as it were separated from him, to outward appearaunce. Neuerthelesse, by prayer we mount vp into heauen, and present ourselues before his maiestie, and (to be short) are ioyned vnto him. Ye see then that here is a band of familiaritie betweene God and men, in this libertie which he giueth vs to call vpon him. But yet can we not pray vnto him as we ought to do, except we knowe his goodnesse, according as it is sayd in the fifth Psalme, Lord I will worship in thy temple, euen vpon the multitude of thy mercies. Vntill such time as our God hath certified vs that he is our father, it is not possible for vs to dare come vnto him: our mouth is shet, and our hart is locked vp, and to be short, wee are vtterly excluded from the priuiledge of calling vpon him. And that is the cause why it is sayd that the holy ghost sealeth our adoption, to the end wee may crye Abba father, wherby we are sure that he wil hear vs. And in another place sainct Paule sayeth, that by Iesus Christ wee haue beleefe in God, and this beleefe in goddeth trust,

*Esa. 49. d.*  
*13. 52. 4. 1*  
*Co. 4. 1.*  
*Zac. 9. b. 9.*  
*Luk. 2. b. 10.*  
*11.*

*Gen. 4. b. 7.*

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*Phil. 4. b. 7.*

*Pf. 4. b. 7. 8.*

*1. Co. 5. b. 7.*

*Ro. 8. c. 15.*

*e. 25.*

*Pfal. 5. b. 8.*

*Eple. 1. c. 13.*

*Co. 4. g. 30.*

*Rom. 8. c. 15.*

*G. 1. 4. a. 6.*

*Eple. 3. a. 12.*

to the end wee may come boldly before the throne of God to pray vnto him. Ye see then how it is shewed vs here, that when a man is so comforted by the promises of the gospel, by and by he calleth vpon God, & findeth fauour at his hand. And so let vs marke first of all, that all the prayers which men make without the tast of Gods goodnesse, are but dissimulation, yea and starke abomination.

True it is that wee cannot be so sure of it as were requisite, and although we pray vnto God, yet haue wee not a perfect faith: but yet if we haue not this full purpose in vs to go vnto God as to our father, because he calleth vs and we be grounded vpon his promises, we do but dishonour his name with our praying, and all our prayers shal be turned vnto sinne. And hereby a man may see how cursed and wretched the state of the Papists is: And wee ought well to thinke vpon it, to the end we may bee sory for their destruction, and magnifie Gods goodnesse so much the more, in that it hath pleased him to draw vs out of such a dungeon. The Papists thinke they pray to God deuoutly ynough: yea, but in the meane while they hold this for a principle, that a man must alwayes doubt of Gods fauour: yea and they haue no tast at all of Gods promises, but go to it at all aduerture. And that is the cause why they make so many windlasses, seke so many patrones and aduocates, and deuise so many meanes to go vnto God. For they do him not the honour to submit themselues to his word, and to trust fully to it. So then ye see that the Papistes are alwayes in doubt, yea and they will needes be in doubt: by meanes whereof they are so farre off from the priuiledge of calling vpon God to be herd at his hand, that they are rather continually beaten backe. For as sainct Iames sayeth, if a man come doubting too require any thing of God, he must neuer thinke to obteyne ought. And why? For our prayers must be grounded vpon Gods word. And therfore wee see, that it is not without cause that Eliu sayeth here, that the man which is so comforted will pray vnto God. But now let vs marke that we can neuer be disposed to pray, vntill we knowe that God calleth vs. There is one generall reason which it behoueth vs to hold, according to that which is sayd in the Prophet I will say, you are my people, and you shall answer mee: thou art our God. God must begin and thunder vnto vs if we will be sure

1. 1. 7.

2. 2. 23.

of our saluation: there shall be no good melody, except God haue first thundered into vs, that is to say except he haue giuen vs boldnesse by his promis to answer vnto him as to our God. And therefore as oft as we pray, let vs begin at the promises which are conteyned in the holy scripture, and consider that God calleth vs to him, that he promiseth to heare vs, and that we may boldly go vnto him. Yea, but yet let vs not ceasse in the meane while to walke in feare, but let vs consider that we come to present our selues before the maiestie of our God: let that (say I) leade vs to humilitie and reuerence, according as it is sayd in the text which I haue alledged out of the fiftie Psalm, namely, Lord I will enter into thy temple and worship in feare. So then let vs consider the maiestie of God, that wee may bee afrayde and floupe and submit ourselues with all lowlinesse: and yet notwithstanding let vs not cease to take courage continually, and to become bold. And why? Because it hath pleased our good God too call vs vnto him, and too promise vs that our comming too him shall not bee in vayne. Yee see then how wee haue too marke, that although wee haue conceiued an assurednesse of Gods good will, and do fully beleue that he will receyue vs: Yet notwithstanding wee must not ceasse too humble our selues too him with all lowlinesse, knowing that wee shall alwayes find him a pitifull and mercifull father towards vs, if in seeking him wee hold the ryght may as he sheweth it vs.

Ps. 5. 8.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him so to put them away, as wee may not doubt, but that he will accept vs as ryghteous for our Lord Iesus Christes sake: and to graunte vs the grace that our comming to present ourselues vnto him, may be, not only to be discharged of the burthen of our sinnes, but also to be so clenfed, as he may dwell in vs, and so gouerne vs by his holy spirit, that wee may walke in all obedience too his lawe and to his holy commaundements which he hath giuen vs. And so let vs say, Almighty God our heavenly father, we acknowledge and confesse according too the truthe, that wee bee not woorthye too lyfte vp our eyes too heauen, too present our selues before thee, nor too presume so farre as that our prayers should be, &c.

### The cxxvij. Sermon, which is the sixth vpon the xxxiiij. Chapter.

26. He shall pray vnto God vvhich shall be fauorable to him: he shall see his face vwith ioy, and he vvil render (or returne) a man his righteousnesse.
27. He vvil looke too wards men, and say, I haue sinned: I haue turned avway from goodnesse, and it hath not profited mee.
28. He hath redeemed my soule, to the end it should not go doovne into the graue: and my life to the end it should see light.



According to that which was declared yesterday, here Eliu sheweth vs that when men are reconciled vnto God, they may call vpon him with a quiet and stedfast conscience. And it is the true siute of faith to haue such a quietnesse as we may be sure that God loueth vs, and flee to him for refuge. For without that, wee were in cursed case. And vndoubtedly although we had all the goods of the world, we should not be sure to inioy them one minute of an howre, except

God maynteyned vs in the possession of them. Moreover let vs put the case that a man myght continue in ease and pleasure all the tyme of his lyfe. Yet should all Gods benefites turne to his destruction and damnation, vnlesse hee vsed them purely, and were sure of the sayd fatherly loue of God. VVee see then that if wee cannot call vpon God with such certainty that he will heare vs, and accept our prayers: it is pitie of our life. So much the more then behoueth it vs, to marke well the order, that is shewed here by the holy ghost: which is, that when God shall haue certified vs of his

good

goodnesse towards vs, we knowing that therein he will be fauorable to vs, & pardon our sinnes, may seeke vnto him and boldly present our selues before him. And that is the cause why it is added in the text, *that God will shew him his face, and that his righteousnesse shall retorne vnto him* by that meane: or else *that a man shall see the face of God*. But wee must not greatly stand vpon the words, seeing that the meening is euident. Therefore it is all one as if it were sayd, that so long as men are accused in their owne conscience, they cannot think vpon God but with al terrour, so as they could find in their harts neuer to perceiue any thing of him, nor that any man shuld speake to them of him, nor that they might haue any inckling of him. And out of doubt we see that so long as sinners are asleepe in their euill, they desire nothing so much as to forget God. And if any mention be made of him: it is an intollerable torment to them, as if an offender were brought before his iudge. Yec see that as long as wretched creatures are buried in their sinnes, they cannot thinke vpon God but to their greate greef. But when we haue assurance of the forgiuenesse of our sinnes: then we come boldly to God, we are glad to think vpon him, wee are willing to heare of him, yea and it reioycest vs to behold his face. And this is it which Sainct Paule meeneth by saying, that we finde peace to Godward when we be iustified by fayth. Also by that saying he meeneth that the wicked haue no rest, but when they be fallen asleepe, or rather dulle in such wise, as they thinke not vpon God. Thus yee see how the heathenish sort and such as seke to feede them selues in their vices, do labour to forget God, and settle themselues therevpon: But when God bringeth them to their remembrance, then they wake, yea euen too their sorowe.

Contrariwise, if we be certified that God receiueth vs to mercy (wherof fayth is a good and sure warrant) wee go boldly vnto him, and haue peace with him, and the neerer that we come to his maiestie, the more trust haue we of our saluation, forasmuch as he desireth nothing, but too bee our father, according as he hath shewed in deede. And the matter which was treated of yesterday, is confirmed yet once againe in that it is sayd, *that righteousnesse shall be restored vnto a man*. Eliu had sayd heretofore that if a wretched creature be in trouble, so as he feele Gods wrathe and vengeance, there is no way to comfourt him, and specially to restore him to life, except the gospel be preached, and that God send him some man to tel him his word purely, wherby the wretched sinner, that was ouerwhelmed, may knowe that the gate of paradise was opened vnto him: In discourfing herevpon, Eliu sayd that the preacher of the gospel should declare to him that was so afflicted, his righteousnesse. And what is that righteousnesse? I haue declared already, how it is not that men are righteous in themselues, or that they are able to stand before God: but that this righteousnesse is, that God burieth their faults and imputeth them not vnto them, but clenseth them of his owne free goodnesse. For the blood of Iesus Christ is the spirituall washing of our soules, namely when they be watered by the holy Ghost as sainct Peter sayeth. And there yee see also the vnderstanding of this text, *that a mans righteousnesse shall be restored vnto him or retorne to him againe*. For so long as God pursueth vs as a iudge, and summoneth vs to yeeld vp our accout: we be ouerwhelmed by our sinnes, and there needeth no other processe nor witness agaynst vs. But whē God calleth vs to himself, and sheweth vs that there is good remedie for vs to be discharged of the bond of death, wherin we are bound: (which remedie is to put our whole trust in the death and passion of our Lord Iesus

Christ, and to receiue and imbrace the promises of saluation which he giueth vs) that is the returning of our righteousnesse vnto vs, which had bin erst alienated frō vs, and wherof we had bin vtterly bereft. So then let vs learne, not to nurrih our sinnes in our boosome any more. For we shall gayne nothing by laying playsters vpon our sores to hyde them: the rottenesse of them will increace the more, and we must needs drop asunder in the end, and be altogether infected. Then is it not for vs to flatter ourselues and to seke wayne startingholes, but we must come right foorth vnto God, and suffer our selues to be reprov'd by him. And when wee feele any remorse of conscience, let vs receiue it humbly and be fory for our misdoings. If we haue profited little by the warnings that God hath sent vs: at leastwise let vs not be past amendment when he chastizeth vs. And when we be beaten with his rodde: let vs be so cattedowne in ourselues, as we may seke nothing but his mere mercy, considering that we are vtterly vndone if he helpe vs not. Yee see then how it behoueth vs to deale. And by that meanes let vs not doubt, but that our righteousnesse shall be restored vnto vs, according as it is sayd by the Propheet Esay, that when we bee imbraued with the blood of our sinnes, in somuch that the stayne of it is soked into vs, God will make vs as whaye as snowe, if we retorne vnto him with a pure hart. But let vs not thinke herevpon, that God pardoneth our sinnes to let vs fall asleepe in them: but to the end wee should seeke to him, and make the priuiledge which is giuen vs auaylable, that is to wit, be bold to call vpon him as our father, and assure ourselues, that he will heare vs. Eliu hauing spoken so, addeth: *he wil loke towards men and say I haue sinned, I haue turned away from goodnesse, and it hath not booted me: be hath deliuered my soule from the pit*. This text is expounded by some men as though Eliu spake of God, saying that it is he that looketh so towards men, and that if any man say I haue done amisse, then wheras he had bene in the darknesse of death, God deliuereth his soule from the pit, and restoreth to him the light of life. Howbeit forasmuch as word for word it is set downe thus, *he will looke towards men and say I haue done amisse, I haue turned away from goodnesse and it hath not stooed me in any stead*, or was not meete and conuenient for mee: a man may see and easily gather, that Eliu goeth on still with his matter, shewing that they which are brought so lowe as to feele their sinnes, and to be euen at deathes dore, if God shew them the fauour to cal them back againe, and giue them hope of life, and specially cheere their harts, so as they are able to call vpon him in true assurednelle of faith: do afterward turne themselues to men, and declare their miseries, to the intent to magnifie the infinite goodnesse of God which they haue felt. And so the second frute of the forgiuenesse of sinnes, is that when the wretched sinner knoweth that God hath not shaken him off, but as yet openeth him the way and giueth him accessē to come vnto him: like as he rested therevpon to call vpon God and afterward made the frute of faith auaylable: so also it behoueth him too confesse the sayd goodnesse of God before men, and not to be ashamed to shewe the misery wherin he was vntill God had deliuered him by his mercy. To be short, like as when God hath sent vs the promises of his gospel, wee ought to acknowledge the, and to seeke vnto him: so also it behoueth vs, to mourne before me. For it is not ynough that euery of vs shuld pray to God priuily by himself: but it behoueth vs also to set forth his glory, and to induer to prouoke our neighbours to the same, so as one of vs may be edified by another: and he that hath felt how good and mercifull God is, must shewe it vnto others,

Rom. 5. a. 1.

Esa. 1. c. 18.

1. Pet. 1. a. 2.

that they may take example at it: And when there is such an agreement amongs vs, we must also preache Gods praises together, according as euery one of vs is bound vnto him, and there is not any man which may not iustly confesse, that God hath a hundred times plucked him out of his graue and quickned him. Ye see the in effect what the meaning of Eliu is. Howbeit, that we may the better profit by this sentence: let vs marke that it behoueth vs first to enter into ourselues, and the to go vnto God, & afterward to go vnto our neighbours. Thus ye see three things which we haue to marke, and it is an order which we ought to kepe well. The first is, that men should examine their owne consciences, & haue an eye to their whole lyfe. And why? To be ashamed of their sinnes: For vntill we haue well perceyued that wee be worse than wretched, how will we haue recourse vnto God? VVe will not be moued to seke him, nor to desire forgiuenesse. So then it is requisite for vs to begin at the sayd point, namely too feeble our sinnes how greuouse they be, and also to feele and conceyue the wrathe of God, to the intent wee may be as it were forlorne, and behold hell as it were gaping vpon vs to swallowe vs vp, and be so vtterly astonished, as we may be driuen to say. Alas, what is to be done? So that we may haue no rest in ourselues, but languishe so in our miseries, as we may come with an earnest zeale too seke the Lord. Thus ye see the first steppe that wee must begin at. The second is, that we must come vnto God, and seeing hee taryeth not till we seeke him, but of his infinite goodnesse preuenteth vs, in somuch that he inspireth vs to the end we should seke him and flee for refuge vnto his mercie, & there rest: whē we haue any promises of his goodnesse set afore vs, seeing that he seketh sinners to bring them from death to life: wee must take those promises and apply them to our vse, saying: euen so my God, thou shewest that thou art willing to receiue sinners to mercy: behold I am one, yea and I am so forlorne, as I wote not any more what too do. Therefore I doubt not Lord, but thou wilt make mee feele thy grace and goodnesse. So Lord, there will I rest, and although I be hemmed in with many troubles and sorowes which were able to turne me from thee: Yet will I rest vpon thy promises, and therewith call vpon thee, assuring myself that thou wilt strengthen mee against all Satans temptations. Thus ye see how it behoueth vs to deale. The third point is the conclusion that Eliu maketh here: which is, that we must declare Gods goodnesse to our neighbours so farforth as is needful to their edifying, that hee may be praised with one accord, and that all men may confesse, that there is no welfare but in his mercy, and that we are all damned, if the only goodnesse of our God remedy it not. These (say I) are the three degrees which it, behoueth vs to keepe. But I told you that we must begin at ourselues. And why? VVe shall see many which wil blase a-broade Gods praises with full mouth, but they haue not well foremynded the in their hart. There are which think themselues discharged when they haue sayd, O my God, haue pitie vpon mee, I haue bene such a one, I haue done such an euill deede. True it is, that such men haue some feeling in themselues, and speake not altogether through hypocrisie: But yet notwithstanding there is much wind in them, and their mouth is larger than their heart. For scarcely haue they tasted of Gods mercy: and yet they would haue men to thinke that they haue felt it throughly, and that they be full fraught with it. But there is vanitie and ambition in such men, when they voyden their mouth after that sort to speake well, and in the meane while haue not mynded Gods grace too feeble it accordingly, that it myght be well inprinted in their consciences,

and they themselues bee ryghtly nurished with it. That is the cause why I sayd, that before wee speake, it behoueth vs too haue considered well what wee haue soone afore: that is to say, to haue examined well our selues, to haue bene diligent in serching how wretched wee be, and to haue bene come too the verie point to haue bene swallowed vp into the dungeon of hell. And afterward when wee haue bene brought to that after-deele, to imbrace Gods promises, and to haue such a lyuely feeling of them, as wee may call vpon him with a full trust. True it is, that this cannot bee doone perfectly, but yet must wee go towards it, yet must wee creepe neerer and neerer to it, and wee must strayne ourselues to come at it. Verie well, haue wee made such profers? Then is it tyme to open our mouth and too prayse Gods goodnesse, that other men may bee drawne to him by our example, and that all men may know, how there is none other hope of saluation, than in his only infinite goodnesse, when it pleaseth him to make the death and passion of his Sonne auaylable to take away our sinnes, so as we may be washed cleane from all spottes and vncleannesse, and bee accepted for ryghtuouse before him.

And this matter concerneth not the shrift of the Papistes, but the confession of a Christian, which ought too be put in vre among vs, and is not. I haue told you heretofore, that one of the cursed blasphemies in the Popedome, is to tye the forgiuenesse of sinnes to the Shrift that is made in a mannes eare: for God neuer requyred it. And in good sooth, it is vnpossible that euer any men should knowe the hundredth part of their faults, I meene euen of their grossest faults. And how shall they doo then if they go about too number the offences which they haue doone vnwittingly? Therefore the Shrift that is among the Papists is as a gulf of hell. But there is a Christen confession which is allowed by the woord of God: which is, that wee should generally confesse our sinnes, and when any of vs hath giuen any cause of stumbling, hee should acknowledge his fault to amend the cuill. That (say I) is the thing which we haue to do when God shall haue afflicted vs, and afterward remedied our aduersties. It is not ment that wee should go blowe in a mannes eare, to tell all our offences there: nor also that wee should mount vp vpon a scaffold, to tell particularly the faults that wee haue committed, and after what maner wee did them. No: wee neede no more but too confesse our defaultes in general, and therewithall too consider that our Lord hath bound vs to him exceedingly, in that he hath giuen vs a happie and wished end of our troubles, which would haue ouerwhelmed vs if he had not reached vs his hand, and set vs vp again.

Also when wee haue offended our neyghbours by giuing euill example, wee must acknowledge our faults, and not bee ashamed to confesse them with fornesse in our harts. I sayd that this latter confession is ill practized among vs: for we see the pryde that is in most men. True it is that they dare not say, that they be ryghtuouse: how bee it when they confesse themselues sinners, it is but a cloke of hypocrisie: they say that all men are so: and so wheras euery man ought to feele his owne misdoings, wee fall to couering of them with the mantle of other men. And that is a playne mocking of God. So then, if wee intend too confesse vnfeynedly that we be bound vnto God, and to humble ourselues before him: let vs speake according to the feeling of our owne consciences; and the miserie wherein we haue bene plunged, and the deadlienesse wherout of God hath made

made vs way. Marke that for one point. Also there are other some, who when they haue committed any offence, do fall to blaspheming of God: when a whole streete is infected with whoredome, if a man reprove them for it, they will aske him whither they bring him backe to popishnesse or no, bycause they be told of their faults. As who would say, that God would haue stumbling blocks nurrished, and that the partie which hath troubled the church, should fare the better for his hardnesse and wilful stubbornnesse. So then let vs marke, that when God discouereth our sinnes, it is to the end that if wee haue caused any trouble or offence, wee should labour to amend it, and not be ashamed to open our mouth to confesse what we haue doone. And that is the thing which is shewed vs now: namely that when the sinner wil seeke vnto God for pardon, and afterward come familiarly to him to take him for his father, trusting in his mercy: he must also turne himself vnto men. He must not only pray in secrete, nor only say in his hart I haue sinned, and after that sort aske forgiuenesse, and returne vnto God: but he must also turne vnto his neighbours. And wheras erst he went aboute too deceiue God, and would haue rocked his owne conscience asleepe: he shall conceiue such a grief and confuzion in himself, that God shal be glorified by it, & such as were as it were asleepe shall awake: those whose mouthes were out of tast shall find some fauour in the grace of God: such as were swallowed vp with sorowe shall knowe that God opened them the gate to come vnto him: and (to be shorr) such as were in despayre shall recouer hope of life and saluation. Ye see then that the holy ghost ment in effect to declare in this text, that when we haue prayed vnto God euery man secretly by himself, we must likewise offer him a generall sacrifice before men, in acknowledging how much we be bound to his goodnesse, and in humbling our selues in our sinnes, considering how we had bin damned creatures if he had not pitied vs. Therefore it is sayd *that he will haue an eye vnto me.* And it behooueth vs to mark the order, wherof I haue made mention already. For Eliu began not at that point, but sayde at the entraunce, that the sinner shal be wakened: namely, for that God shal send him remorse of conscience: and if he receyue not that, nor become the better for the warnings which are giuen him, nor be afrayd of Gods iustice for all the threatnings that are made vnto him: he shall feele his hand so hard and heuie, as he shall be inforced to perceyue his owne confuzion, and to be greued at it, and to become as a dead mā. And afterward when he shall come to quickening, God shall cause the gospell to be preached and the promises of saluation to be offered vnto him: and he shall receyue them to his benefit. Herevpon he shall call vnto God and conceiue such a confidence, as he shall without any doubting go vnto God as vnto his father, and say. Seing that God hath adopted mee into the number of his children, I may well take this libertie of coming vnto him: and seing he allureth mee so sweetly vnto him, I must not doubt but he will receyue mee. This doone, it is tyme to looke towards men. If wee should looke first vnto men, and make fayre confessions before we haue bene sorie and throughly greued within: it were a peruerting of the order of nature. But when wee haue once felt well the greuoufnesse of Gods iudgements, and afterward are able to receyue the promises of the gospell, and to call vpon God with trust in him, and to rest vpon his mercie and fatherly goodnesse by feeling him fauorable too vs, and that he is redie to help vs: when wee haue doone all this: then is it tyme to looke towards men, that is to say to edifie our neyghbours. This then is an inferior thing

to that which hath bin declared afore. And what is to be done in looking towards men? we must say *I haue sinned, I haue turned aside from goodnesse:* I haue bene a wretched man. Here then it is shewed vs after what sort God ought to be glorified by vs: that is to wit, we must acknowledge that he only is righteous, and that there is nothing but iniquitie in vs, as S. Paule sayeth in the third to the Romaynes. For whē he sayth there, that God is iustified: *Rom. 3. 4. 5.* he meeneth that we ourselues must first be condemned. If God should be counted ryghteous, and wee ryghteous, what a thing were that? Then should he haue a ryghteousnesse that were common and intermedled with men: but when we be vtterly conuicted and no mā dareth exempr himself, but contrariwise, we willingly yeld ourselues guilty and resort to the only goodnesse of God, knowing that it belongeth to him only to iustifie vs, bycause he is the fountayne of all righteousnesse: that is the ryght acknowledging of him to be righteous. VVherfore let vs learne to do as is shewed vs here: For it is a generall rule for all the faythfull, and it is not giuen by a mortall mā, but by the holy ghost. Are we then desirouse to publish Gods goodnes which he had shewed vs in forgiuing vs ou sinnes. It behooueth vs to make this confession with the mouthe, to our saluation: according also as Sainēt Paule sayeth in the tenth to the Romaynes, that our beleuing with the hart maketh vs righteous, and our confessing with the mouth maketh vs safe. And sainēt Paule is a good and faythfull expounder of this presente text. For (as I sayd: fore) if wee begin at the mouth, al wil be but wynd and smoke. Therefore we must first beleue with the hart, that is to say, we must gather ourselues vnto God, and enter into our owne consciences, and therewithall bethinke vs of his promises, that wee may flee vnto him and vnto his mercie mercy for refuge. This done, the mouthe must followe next. And the confession of the mouth will then bee to our saluation when we shall haue so beleued with our hart vnto ryghteousnesse. Yet notwithstanding these twoo things must bee matched together, according as we see that they are inseparable. Now wheras it is sayd *I haue sinned, I haue turned away from goodnesse, and it hath not profited me:* The holy ghost sheweth vs that our confession must be pure and freeharted, and that we must not speake by halues as the hypocrites do which say. O it is true that al the world is sinfull and all men are faulty: and so (to their owne seeming) they are well quit. Surely there is no dallying after that sort with God: but we must set foorth our sinnes to the vtermost: that is to say, we must feele them too bee an intollerable burthen: according also as wee see that Daniell doeth, sayng: *Lord we haue sinned. Is that all? no: but he addeth, we haue delt wickedly, we haue trayterously transgressed thy lawe, and wee haue bene wilfull and froward.* For what cause doeth Daniell pack so many words together and make such a heape of them? It is to shewe vs, that such as will discharge themselves so lightly to Godward with speaking but a word of their faults and away, are but hypocrites, and neuer felt what their offences are. *Dani. 9. 4. 5.*

So then let vs marke well, that there is no superfluitie in this text, where Eliu, (after he had shewed that the sinner which is quit at Gods hande, will confesse his fault,) sayth not only, *I haue sinned,* but also addeth *I haue turned away from goodnesse.* VVherin he doeth vs to vnderstand, that a man must not stick to confesse his default, and to say, I haue bene vtterly froward and malicious, I haue bin giuen to al wickednesse I haue strayed quite & cleane from the waye of saluation, I haue sent my self against God, and I haue giuen myself wholly vnto Satan



as much as was in me. Thus ye see how wee must deale: [that is to wit,] not for countenance sake, but so as the hart do speke before God, and then the mouthe also agree with it, to confesse before men what we haue felt within ourselues. And this is in effect the thing which is shewed vs here. But now let vs apply this to our selues, & cōsider what entraunce we giue vnto God, to lay forth the treasures of his goodnesse towards vs. For a man shall see nothing through out but hardnesse of hart, & shamelesse-  
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 nessesse. How many are there in these dayes that humble theselues? Nay, cōtrariwise al are wild beaſts, and those which be most faultie are least ashamed to mainteyne their wickednesse, and to set vp their bristles against men whēfoeuer they go about to amend thē: and yet notwithstanding these men cease not to vaunt themselues of the goſpell. As for reformation it is nothing worth with thē, and yet it is the Apcee of the christians: And what is the first lesson that we ought to beare in mind, but only this: namely that we may be inlightened, to knowe the wrath of God, & to feele how haynouse our sinnes are, so as we may be sory and vtterly ashamed of them: and that we may embrace Gods mercy and take hold of it, to the end to be reconciled to him for our lord Iesus Christs sake, & by the meane of his death and pafsion: And finally, to cōfesse our wretchednesse before men, to the end that the whole prayse may bee yeilded vnto God, as meete is it should be.

Beholde I saye wherevntoo wee ought to invre our selues. But what? as I haue touched afore, when men haue done amisse, and that not lyghtely but greuously, so as one becommeth a drunckard, another a whoremaster, a third a swearer, the fourth full of malice and crueltye, & another a beater of him that seekes nothing at his hand: If a man shewe them their faults, what shall he see? wild beaſts which cā by no meanes be tamed, and which make but a skorne of all the warnings that are giuen them. For scarcely is there one amongs ten which hath such lowlinesse and modestie in him, as to confesse his fault when he hath done amisse. Seing it is so, do we not shet the gate against our God? do we not reiect the grace which is offered vs by the goſpell? To be short, we cā not abyde that God should forgieue our sinnes. And so we see that the preaching of the goſpel vnto many men, must be to bereue thē of al excuse, & to drown thē in the deepe of hell bicause they could not make their profit of it. Neuerthelesse the holy ghost prouoketh vs to receiue the exhortacion that is made vnto vs here. VVherfore let vs fight against the pride and hypocricie that are in vs. For they be the two things which keepē vs from humbling of ourselues before God, and from confesing of our faults before men. Hypocricie maketh vs to labour continually to cloke our sinnes, & to pretēd to giue ourselues vnto goodnesse: when in the meane whyle our hart is farre frō it, and we go the cleane contrary way. And againe, pride maketh vs to desire always to be in good reputation. Alas we seke to be esteemed among men, or at leastwise to kepe ourselues from reproche, and although we know our owne sinnes, yet are we loth to be told of thē, and in the meane whyle behold our condemnacion increaseth and doubleth before God and his Angels. And therefore let vs learne to tame this pride vntill it be fully subdued, so as we may come to our God with all humilitie, and not only cōfesse our wretchednesse before him, but also indeuer to edifie our neighbours. If a mā demand for what cause we should speake so before men. there are two reasons. The one is that God might be knowne to bee only righteous as I haue sayd, and that his grace might appeare and shyne forth. Although God could forbear our confession: yet

notwithstanding he will haue it openly and manyfestly knowne that we are in his det. And we see it is impossible to knowe his goodnesse towards vs, if we be not vtterly cast downe, and euen at the point of dispaire. Thus ye see the first reason. why wee ought too confesse before our neighbours, the goodnesse that we haue felt at Gods hād, in that he hath deliuered vs frō death, and frō the destruction wherin we were plunged. Also there is a second reason, which is, that other men should be edified by our example. I haue bin exercisid in affliction, and God hath bin so gratiouse to deliuer mee out of it: It is good that other should knowe of it, that when God shal afflict them, they may think with themselues, behold Gods hand is vpon me, and he summoneth me: And why? For I was as it were drunckē in my sinnes, I was as a stray beaſt, and now I see that he intendeth to drawe me home, and to set mee into the waye of saluation again. Therefore it is good that men should be warned of Gods working which we haue felt in our selues: according as we see in very deede, that the confessions: which the faithfull haue made in times past, do serue at this daye for our learning. If we had not the example of Dauid in the greate numbers of afflictions which he felt and ouercame. As soone as wee felt any smal aduersitie, we should forthwith be at the poynt of dispaire. But when wee see that the illēwe was good and profitable vnto Dauid, and that he confesseth it to  
 Psa 3. b. 6. b.  
 c. 8. & 118.  
 c. 18. & 119.  
 the b. 67.  
 have bin a necessarie thing for him to be so afflicted and chastized at Gods hand, wee also do trust in God, and flee vnto him, assuring our selues that it is his office too  
 raise men out of the graue when he hath cast thē into it. So then whē we confesse our sinnes, & report how God hath visited vs with rigor for a time, and afterward quickened vs againe: it serueth to instruct our neighbours, that they may not bee nouices nor thinke it straunge, when God shall visit them in their turne: and that (as I haue sayd) they may know themselues to be wretched sinners, and seke the remedie of it by putting their trust in the death and pafsion of our Lord Iesus Christ: and be more and more stirred vp to serue and honor him, when they shal haue felt his goodnes and grace by experience, in that he hath receyued them so to mercy. Thus ye see that the thing which is shewed here, is not vnprofitable. For a hū-  
 dred are edified and instructed by the example of one man. And therefore let vs learne to put away retchlesnesse when our Lord shall haue shewed vs any fauour, so as we may magnifie his goodnesse before mē, and the same may be preached with one commō accord. And afterward it is said for a conclusion, *he hath deliuered my soule from the pit, and my life from entering into the graue.* Truly this cannot be thoroughly dispatched as now, but it must suffice vs, to haue a short abridgement of it, as neede requyreth for the ioyning of this parte to that with I haue declared already.

Discourse hath bin made of the confesing of sinnes, how mē ought not to be ashamed to cōdemne theselues, & that afterward it behoueth thē immediatly to adde the praise of God in that they haue knowne his goodnesse. And therefore it is said, *I haue sinned, I haue turned away frō goodnesse, yea, and It hath not booted me at all: But my God hath drawne me out of the pit.* Thē as soone as the holy ghost hath taught vs to acknowledge our wretchednes & to be ashamed of it: he wil haue vs immediatly to preache gods mercy, according as we haue felt it, how he suffred vs not to perish, as we must needs haue don if he had not helped vs. And let vs marke wel how it is sayd here vnto sinners, that it shal not boore thē to resist their maker. Then what shal we gaine when we hyde our sinnes and think not vpon thē, but rather nourish them by fond selfelyking? Alas,  
 alas,

alas, it is alwayes to our greater destruction. But when God discouereth our iniquities, and maketh vs to feele them, the doth he procure our profit. For therein he prouoketh vs to resort vnto him. Thus ye see the first point that we haue to marke in this streyne: and further lette vs marke also, that when God shaketh vs off and layeth our wickednesse to our charge, there is no remedy but wee must be forlorne, vntill our God be pitifull to vs, and receyue vs to mercie. And therefore whensoever God forgiueth our sinnes, it is all one as if he rayfed vs frō death, so as wee must conclude, that when wee be so reconciled vnto God, then hath he wrought a resurrection in vs. VVe were dead, and there was no hope of lyfe in respect of our selues, and he reacheth out his hand to make vs a liue agayne, and to drawe vs vnto him. So then lette vs learne to magnifie the grace of the forgiuenesse of sinnes, acknowledging that God doth rayse vs to life: as often as it pleaseth him to receyue vs to mercy. And forasmuch as we see that Satan ceaseth not to thrust vs from so great a

benefite, let vs be so much the more inflamed and prouoked to exalt it highly as it deserueth.

Now lette vs fall downe before the face of our good God, with acknowledgment of our sinnes, praying him so to excercise vs in his iudgemēt and in the knowledge of our wretchednesse, as we may alwayes learne to serue and honour him, and to yeeld our selues to him with true humility, that we may be strengthened more and more in his mercy, to trust therevnto & to settle our selues wholly vpon it, and that thereby we may learne to cōfesse before men, howe gracious our good God hath bene vnto vs in receyuing vs to his mercy, to the ende that the prayse of our saluation may be yeilded vnto him alone as to whom it is dewe, and that we may be so ashamed and abashed in our selues, that he onely may be exalted, and all of vs be humbled vnder him, to yeeld him his due honor and homage. And for the doing hereof it may please him to rayse vp true and faythful ministers of his woorde, which seeke not. &c.

### *The cxxviij. Sermon, which is the seuenth vpon the .xxxiiij. Chapter.*

*And the first vpon the .xxxiiij. Chapter.*

29. Behold, God doth all these things thryce to a man.
30. To dravve backe his soule from the graue, that he may be inlightened vwith the light of life.
31. Marke, O Iob, and heare me: hold thy peace, and I vvill speake.
32. And if thou haue matter, ansvver mee and speake: for I desire to iustifie thee.
33. If not, heare mee, hold thy peace, and I vvill teach thee vvifdome.

*The .xxxiiij. Chapter.*

1. **A**ND Eliu spake agayne and sayd:
2. You vvise men heare my vvordes, and you men of vvnderstanding herken vnto mee.
3. For the eare trieth vvordes, and the mouth iudgeth of meats.



WE haue seene heretofore how God provideth for our welfare. For in as much as we are wretched creatures, he on his parte must be fayne to remedy our vices, or els there will be no hope of vs. Yee see then, that we be vtterly forlorne and vndone, if God haue not pitie vpon vs. And the meane hath bene declared vnto vs: namely that he teacheth vs to receyue his grace, sometimes by the chastisements which he giueth vs, and sometimes by afflictions and great stripes of his roddes. And if he see that we be dull and slowe, he striketh the harder, so as we are cōpelled to come vnto him, because we be vtterly quayed and can holde out no longer. Herevpon he comforteth vs in such wise, as we may come vnto him, and call vpon him, and feele him fauorable to vs, and hauing felt such grace, acknowledge the same in the sight of men, and both be the more cōfirmed our selues, and also confirme our neighbours in it. Now then Eliu hauing treated of all this, addeth that it is not for one time onely that God iustifieth vs after that sorte, but that he reneweth the sayde instruction oftentimes. And why? for somuch as wee be not so good schollers as to profite sufficiently at the first day, God is fayne to hold on in mortifying the affections that are in vs, that he may draw vs to him by humbling and comforting vs agayne. Nowe if this were done but once, wee would by and by forget it, and returne to our owne nature, and there would be no such strength in vs as to walke as becommeth vs. Thus haue we the meening of Eliu, or rather of the holy ghost. And it is a very necessary doctrine for vs. For besides that in the pacie men haue as it were buried the

righteousnesse that commeth of free gift, whereby God saueth vs: there haue bene also somewhat more modest men, who haue darkened and intangled his doctrine in such wise, as they haue thought it ynough to say, that God iustifieth vs of his goodnesse, howbeit they say that the same is but one, & that when we be so reconciled vnto him, thenceforth it lieth in vs to deserue and keepe possession of the grace which we haue receyued. But this is the meane to bring a man to vtter despayre. For if our Lord reach vs his hand but for once, and do but onely set vs in a good way: I pray you how shall we be able to hold out to the end, considering the fraylty that is in our flesh, whereof we haue to much prooffe? Also the grace of God were vnauayleable to vs, if it continued not with vs to the end, and renewed not from time to time as neede requireth. Furthermore we see our flesh isto lustie, that although we haue bene tamed for a while, and wee seeme to be thoroughly disposed to beare the yoke, seeking nothing but to obey God, so as we wonder how wee should be changed in any one thing: yet notwithstanding, the rebelliousnesse which is hid within vs, auunceth it self, and Satan who knoweth the meanes howe to thrust vs out of the way, commeth to beguyle vs with his flights. VVhat should become of vs the if God should correct vs but for once, & euer after let vs alone to our selues? what should become of vs, if he should cōfort vs but for one day, and euer after let vs shift for our selues with the comfort that we had receyued? Surely it would euery whit fade away, yea even out of hand. And so it is more than needefull, that God should begin new agayne at euery instant, considering how we returne to our maughtinesse, and that his roddes are not so wel printed in vs, as to make vs remem-

ber them as were requisite, and that we are not earnest to call vpon him, but had leuer gad aboute, and wander away in our owne vanities, and in steade of seeking our saluation, wee be harried here and there, and our wittes are so wauering, as they cannot rest where they should, and therefore do continually roue abroad without ceasing. And whereas Eliu setteth here *Three tymes*: he meeneth many times, after the maner of the holy Scripture. VVhich is, not to determine any certayne number, but to shew that it is for our profite that God should afflict vs after that sort. For we be to variable and inconstant, and therefore it behoueth him to returne vnto vs againe and againe, or els the things which he shal haue done wil serue to no purpose. And he cōfirmeth the matter which he delt withall: which is, that whē God hath deliuered our soules from the graue, and quickned vs with the light of life, it is a sweetening of the rigor of the chastisements which wee feele at his hand. For we cannot but shun them to the vttermost of our power, because they be cōtrary to our nature. VVee would fayne that God should handle vs after our owne liking, that hee shoulde neuer bee rough to vs, that wee might neuer be disquieted in our mindes, that we might alwayes liue at our ease, and that he would alwayes mainteyne vs in mirth and rest. Yea verily, but (according to that which I haue sayd) it is not good that God should handle vs after our owne fancie, but that he should vse his own discretion, and send vs whatsoeuer he thinketh expedict for vs. So then let vs haue an eye to the end and issue of our afflictions; that they may be a cōfort to vs: that is to say, that they may serue for salues & medicines: marke that for one poynt. Therefore although they be bitter at the first sight: yet let vs receyue them at Gods hand, knowing that they be recordes of his loue, and that hee hath a care of vs to worke our saluation. Beholde (I say) the thing that ought too appease all our grudgings, so as we should not be impacient when God chastiseth vs. And why so? For it is for our profite that it shoulde be so. Neuerthelesse, it is not ynough to knowe that afflictions serue vs for medicines: but it behoueth vs also to consider for what disease, and then will wee like the better of them. If a man be sicke but of some small, light, or cōmon disease: yet will he like well of the thing that shall remedy him. But if he be wholly giuen ouer, and taken but for a dead man, and yet recover: then will he fet the more store by the remedy that was giuen him. Euē so is it with the thing that Eliu sheweth here. For he sayeth that God in afflicting of vs doth not only remedie our vices, but also fetch vs from the graue and quickē vs. Hereby he sheweth, that we be vndone and vtterly drowned in destruction, except God plucke vs backe vnto him euen by violent means. And sure it coulde none otherwise be, considering our hardhartednesse, or rather that we be so marked in our sinnes, as we cānot easily be wōud out of them. Seing then that God rayseth vs agayne, (according as was treated more at large yesterday) lette vs assure our selues that wee cannot sufficiently esteeme the goodnesse that hee sheweth vs, when it pleaseth him to chastize vs. That therefore is the second poynt which we haue to marke. The third is, that wee muste needes passe that way. For in that he sayeth, *to the intent to draw backe*: he betokeneth an inforcing necessitie. True it is, that God could well saue vs without this meane: but here is no disputing of Gods mightie power: and Eliu hath respect to our state, which also is the poynt that wee muste rest vpon. And therefore let vs learne, that if God should deale gently with vs, and lette vs alone in quiet, that wee might sleepe in our sinnes without waking: it would be the cause of our destruction. Then is it needefull that we

should be handled with such rigor as we oftentimes are: yea and if he bare not with our frayltie and feeblenesse, he should be fayne to vse a farre greater roughnesse towards vs. Therefore howsoeuer a man be afflicted, he ought to beare it paciētly, assuring himself that God doth it not without cause, no nor euē without a necessary cause. Also therewithal we haue to marke the cōparifon which is set betwene the graue, & the light of life. VVhat is it whē God withdraweth vs backe from death? And why doth he bring vs to the light of life? ye see on the one side an extreme misery, yee see also on the other side a fouerayne benefite. And therefore let vs learne, that if God suffer vs to follow our owne lustes, we make hast alwayes towards the graue: that is to say, we do nothing but plundge our selues into vtter destruction, out of the which we can neuer get out againe. Lo what mā would do, if God should giue him the bridle. And hereby we haue good cause to mislike of our selues, cōsidering the frowardnes that is in vs. True it is that euery one of vs will say he is desirous to go vnto God, and to attayne to saluation: but in the meane whyle, what do wee? looke vpon our lyfe, looke vpon our thoughts, looke vpon our whole doings: and it will seeme that we be madde in seeking our owne destruction. For wee cease not to prouoke the wrath of God, as who should say, wee could neuer come soone ynough to the depth of our misery. Seing then that we be so giuen to all euill by nature, as though wee were desirous to perishe wilfully: lette euery man learne to know himselfe, and to mislike of himselfe, and therevpon suffer God to gouerne him, seing our owne guyding and gouernment is so wretched and vnhappy: and let vs forgette all the foolishhe presumptions wherewith the worlde is so fotted, that euery man thinkes himself wise ynough, if he may haue his owne free will. Lo how men deceyue themselues in making themselues beleue that they haue great store, both of wisdome and strength. But contrarywise we see that God had neede to correct by force this cursed affection of desiring to know more than is meete for vs. Therewithall on the other side let vs cōsider wher vnto God calleth vs, when he draweth vs backe from the graue into the light of life. He setteth vs not in some middle state, to say, ye shall not be starke dead, ye shall but languish: but he calleth vs to the light of life, that is to wit, to that newnesse whereby wee are regenerated to the incorruptible and heauenly life. The matter then concerneth not Gods deliuering of vs onely from death: but also his bringing of vs to his euerlasting kingdome. And although we walke in many corruptions here bylowe, and are beset round about with them, yea and that they dwell in vs and are euen in our bones and marce: yet will God guyde and gouerne vs, euen till wee come into his kingdome. Thus ye see a cōparifon which cōfirmeth yet better the infinite gracious goodnesse of our God, to the end we should be the more stirred to seeke him: & when he shall haue brought vs into the right way, indeuer our selues to go forwarde from day to day: and when hee shall haue drawne vs backe, suffer him to teach vs, and desire him to continue his teaching still. And herewithall let vs marke also, that we must not be discouraged though we do oftentimes fall backe & seeme to clyue asunder. And when God hath set vs in a good trade, and that we be as it were thoroughly tamed, if the vices of our flesh happen nowe and then to get the vpper hand of vs, so as wee be driuen from him, and our infirmitie groweth into mistelefe, so as we be couered with darkenesse: let vs not therefore be out of heart. And why? For it is sayd, *that God will worke many tymes in a man, to the intent to bring him into the light of lyfe*. Therefore when we be come vnto God, and haue had

had a sure hope of saluation: if now and then we fall into trouble and anguish, so as a suddayne storme seemeth to ouerwhelme vs: let vs not therefore cease to trult in God. And why? For it is sayd that he will beginne his worke new againe in vs: not that we should giue our selues the brydle, (lette vs beware of that,) but that in the meane while, we should put in vre the saying of the Prophet Esay, which is, to strengthen the quaking legges, and to cheere vp the faynting hearts. If a man be strong in despising God and in making no account of his grace: hee had neede to feele Gods iudgements, and to bee smitten hard, and to be wounded to the quicke. But if we be feeble and trembling, so as our knees quake, and we haue no more strength in vs: it is the proprietie and nature of the Gospell to strengthen vs againe, according as it is sayd in the Prophet Esay, where all such as haue charge to teach in the Church, are commaunded to strengthen the weake legges, to chere vp the faynt hearts, and to cherish vp the trembling knees. Seing it is so, it behoueth vs to followe the same order, according also as the Apostle applieth it to euery faithfull man. The Prophet Esay had spoken it but to such as had publike charge to teach: but the Apostle in the Epistle to the Hebrewes, sheweth that euery man ought to be his owne teacher in that behalfe. So then let vs looke to our selues, and if we be astonished at Gods iustice, let it not caste vs into wicked imaginations, nor make vs to fall into despayre: but if wee feele that our knees tremble, and that our armes and legges be as good as broken, & that we be so afflicted as we know not what to do: yet lette vs not therefore cease to strengthen our selues from day to day. Eliu hauing spoken so, addeth: *Iob beare me, giue good eare, at least wise if thou haue no matter agaynst mee: for I stoppe not thy mouth, speake, if thou haue wherewith to iustifie thy selfe: if not, hold thy peace, and beare mee speake, and I will teach thee wisdom, for I desire to iustifie thee.* As if he should say, I would fayne that thou shouldst be quit. If thou haue good and auayleable defences, bring them forth: if not, lette thy mouth be shet. Here nowe againe we be warned in Iobs person, to keepe silence when Gods truth is set afore vs, and not to reply agaynst it. And it is a very profitable warning, considering the hardnesse of heart and the pryde that is in men. For it is exceeding harde for vs to submit ourselues vnto God. VVe see that there be alwayes stryings in vs, and that our mindes are not framed to such lowlineesse as they ought to be. For if a man alledge vs a good and holy thing: we are not so mylde as to receyue it: but we haue such a pryde, as wee are loth to bee subiect to any other thing than our owne will. Yee see then that the nature of men is to lift vp themselues agaynst God, and alwayes to kicke agaynst his woorde. Sith wee be subiect to such a wicked and cursed vice, lette vs marke well the warning that is giuen vs here. VVhich is, to bee teachable when God causeth men to teile vs his truth. And this is it which S. James meeneth when he sayeth, that it behoueth vs to receyue Gods woorde with a meeke spirit. It is not without cause that he hath expressed this meane. VVould we then shewe how wee profite in Gods woorde? It behoueth vs aboute all things to haue a meeke and gentle spirit. For if wee be of a fierce courage, surely wee shall turne all to euill, and neuer finde taste in Gods woorde, but ouerthrow all goodnesse, and our light shall be turned into darkenesse. VVhat is to be done then? VVe must keepe silence when God speaketh. Neuerthelesse wee muste not looke that he shall shewe himselfe visibly from heauen: but as often as his woorde is preached and set forth vnto vs, we must hold it for true and good, assuring our selues that it proceedeth from him. And if we re-

ply agaynst it, we make not warre agaynst a mortall creature, but we aduance our selues with diuelish presumption agaynst the liuing God. Therefore it behoueth vs to hold our peace that we may be taught. Finally the whole and true wisdom of men, is to yeelde themselues teachable vnto God, and to submit themselues wholly to that which is shewed them in his name and authoritie. This is the first point which we haue to marke in the exhortatiõ which Eliu maketh here vnto Iob. For his speaking vnto that man is in such wise, as that vnder his person all of vs are warned of their duty as I haue sayd already. But aboute all things let vs marke, that it behoueth vs to keepe silence when we are spoken to of Gods iustice, & reproued for our sinnes. Thus yee see a circumstance which we haue yet to marke ouer and besides that which hath bene sayd already. VVhat is it that Eliu treated off hitherto: he shewed vnto Iob that God is righteous, yea and after such a sort, as men ought to be wholly gouerned by him, and that it is in him to draw them backe from the graue, and to bring them vnto life, holding them continually in his mighty hande, till he haue brought them to their perfection. But therein do men most of all beguile theselues. VVhy so? Men cannot glorifie God and take all shame to themselues: they will alwayes challenge somewhat to themselues, and although they ought to know their own lewdnesse and to be ashamed of it: yet notwithstanding they are alwayes puffed vp with some presumption, and dazeled with some vayne fancie, saying: haue not I this? and haue not I that? and although I be not perfectly righteous, yet am I not vtterly destitute of all goodnesse.

Thus yee see how men are desirous to reserue somewhat to themselues, and cannot yeeld vp al vnto God. And that is the cause why wee cannot fully receyue the doctrine of free iustification: which sheweth vs that God receyueth vs of his owne mere mercy, and that his accepting of vs is not for any respect of our owne workes which are altogether sinfull, but bicause it pleaseth him to washe vs and clenze vs in the blood of his onely sonne, and to holde vs and acknowledge vs for his children, notwithstanding that by nature there is nothing in vs but wretchednesse and cursednesse. For this cause Eliu hauing shewed how much we be bound vnto God for all things which wee haue, in so much as the honour ought to be yeelded vnto him as to the beginner and performer of all: he addeth that all men should giue eare to it, & hold their peace, according also as S. Paule sayeth in the third to the Romanes, which I alledged one of these dayes past. Now when Eliu sayeth, that he is desirous to haue Iob quit: thereby he sheweth that he went not to it of a fierce and contentious mind, (as me are wont to do when they will maintaine a contrary part) nor of purpose to grieue the man. No, but he would faine that Iob could haue mainteyned his righteousness: & sith he hath not wherewith to do it, he would haue him to humble himselfe before God. And let vs marke that Eliu speaketh here, as the intrument of gods spirit. And hereby let vs take warning, that whicfoeuer god thudereth agaynst vs in the holy Scripture, he couereth not our destruction by bereeuing vs of the thing that belongeth vnto vs, as though he enuied vs for something which wee had that were woorthy of prayse: no, for what is it that can hurt him? should God be any whit diminished by our hauing of some truthe on our side? No: but forasmuch as it is for our behoofe to bee vtterly throwne downe, bicause wee can not receyue the benefite which hee offereth vs, vlesse we be quytte and cleane voyde of all presumption and vanitie: therefore he bereueth vs, first of all vayne-glory, and sheweth vs that wee haue nothing but shame and reproch in vs, and that we be infected, and as it were

rotten in our filthinesse. God (say I) is fayne to bring vs to that poynt: not for that he is greued at our righteoufnesse (for it is well knowne that there is no fault in him) but bycause it is for our profite. So then what remayneth for vs, but to humble our selues, and to receyue the promises which are giuen vs of our saluation. And for asmuch as the Diuell eggeth vs to stray from the obedience of our God, and from harkening quietly vnto him: let vs brydle our mindes, yea & let vs brydle them short, and say, yet muste thy God raigne ouer thee and be thy mayster, and thou must be his scholler and receyue whatsoever is deliuered thee in his name. Lo here in effect what we haue to remember, concerning the exhortation that Eliu maketh here vnto Iob. And herevpon wee may also gather that which I haue touched already: namely that we shall neuer profite, till wee haue learned to holde our peace. And what is this holding of our peace wherof Eliu speaketh? It is that wee should not be to wyse in our owne conceyte, nor subtle to reply against God, to say how is this, or how is that? For wee muste be contented with that which God sheweth vs: bycause obedience pleaseth him best of all things. And so yee see that the chiefe poynt of fayth, is to be quiet to Godward. For whē men are so presumptuous as to take vpon them of their owne reason to conclude vpon the things, which they ought to stande vnto: surely God will blinde them, and he must needs punish such pride. VVhat is to be done then? wee are commaunded to keepe silence: that is to say, to beate downe all the pryde that is in our nature, so as we may not thinke our selues to haue any wisdom of our owne: but may seeke it at Gods hand, and suffer him to teach vs that we may profite. Now let vs come to that which Eliu addeth in generall. He sayeth, *heare me ye wise men, giue eare to mee ye men of vnderstanding: for the mouth iudgeth of meates whether they be sauery or no, and the eare tryeth woordes.* Here Eliu doth first of all tell vs and aduertise vs, that this doctrine is not onely for the rude and ignorant, but also for all men: and therefore that noman muste holde skorne of it, as though hee were learned ynough already: for the wisest may be more confirmed here, and finde that they loose not their time in harkening to that which is sayd and contayned here. And vndoubtedly if wee knew what is in vs, wee would be more attentiuē to heare the doctrine that is dayly preached vnto vs. And first of all, is it not a thrusting away of God, if wee take skorne to be taught, as though he had ordeyned an vnprofitable thing?

Beholde, it is Gods will that the Gospell should be preached, and that mennē should heare it and giue eare vnto it. But hath he sayd that that ought to be done but onely of the ignorant, and of such as are still as it were in their Apcee? No. It is spoken to the whole bodie of his Church, in somuch that he will haue both great and smal to followe that rule. And S. Paule sheweth that we must continue in this order till we be come to the perfect age, euen to the age of our Lord Iesus Christ. But where shall we finde this perfect man? He is not to be found in this mortall lyfe: wee must be bereft of this mortall body, and God muste haue taken vs home to himselfe, before wee can come to this perfection. So then seing it is Gods will that the whole body of his Church should be taught, yea euen the perfectest and excellentest sorte: shall it not be to lewde an ouerweening, if we beare men in hande that the doctrine is superfluous for vs, and that wee haue no neede of it? lette vs looke vpon the example of S. Paule who was a mirrour of Angellike holinesse, and yet notwithstanding he sayeth that he indeuered still to go forward dayly. VVhen he was neere death & had foughten

valiauntly for the honour of God, yet still he forgate all that he had done afore. And although hee had serued God faythfully and suffered many things for his names sake: yet notwithstanding he had his eye alwayes vpon that which was remayning, and sayd, I must not regarde that I haue done one thing or other, and in the meane while fall asleepe and not indeuer my selfe to passe further: but I must keepe on forwarde and streyne my selfe to come to that which remayneth. Herein (say I) S. Paule sheweth vs well what wee haue to do. So then lette vs marke, that wee muste not be to nice to shake off the doctrine which is set afore vs, as though it could serue vs to no purpose, or as though we were learned ynough already. For here the spirite of God exhorteth the wyse men, and men of most vnderstanding, to heare and receyue the things that are sayd. Therefore wee see that Gods wisdom is so infinite, as it can neuer be thoroughly comprehended. So long as men liue in this world, it is ynough that they haue some tast of it, and profite dayly more and more in it. On the other side, let vs marke well, that when we haue learned any thing, wee keepe it ill, and forget it out of hand: and therefore wee had neede to be put in minde of it: and God is so gracious vnto vs, as to set his mercie afore vs, to the end we should not be vtterly as it were desperate and past hope of trusting in him. For the vnderstanding of a thing in our brayne, is not all that wee haue to do: but it must morcouer be printed in our hart. This doctrine is not speculatyue or a gaze, (as men may terme it) as humane sciences be, (for in them it is ynough to haue conceyued what they be): but this must be rooted in our hearts. Now let vs consider whether we haue such a beleefe of Gods will, as we neede not to be dayly put in minde of it, and shewed it. And so it is to be concluded, that the wise men and men of vnderstanding are counseled here to herken and giue eare: and thereby (as I sayd) all loftinesse must be layde downe, and wee must intend to be taught of God. And so much the more must we follow the rule that is giuen vs here, bicause wee see that the world findeth no tast in Gods woord. The ignorant (bicause they know not what it is) do shet it out of their dores, and are loth at any time to come to good doctrine. The fickleheaded (as soone as they heare but some woorde at a glaunce) thinke themselues to be so great Clarke, as they haue ynough of it, and therevpon ouerpasse it, according as we see too much experience of it in these dayes. Howe many are there that haue their eares stopped, and which, although the woorde of God do dayly founde forth, so as they might be partakers of the doctrine of lyfe and saluation, yet notwithstanding make none account of it? And why? For they haue no taste of it. There are some to be seene, who hauing vnderstoode some small thing of the Gospell, do beare themselues in hand that they are so great clarkes, as they neede not to heare any more. VVhat a number of these fantastical and lighthheaded Christians are there which say, as for me I vnderstood the truth, it is thus many yeeres ago since I knew the Gospell. And what knowe they of it? That a man may well eat flesh vpon the frydayes, and that a mā is not bound to shriue himselfe: and therevpon they fall to babbling, and mingle cursed blasphemies with the slender things which they know I wote not how. And why? For they hilde skorne to be taught in Gods schole. For somuch then as we see that God doth so punish mēs negligence: wee ought to take the more heede of this doctrine, and to marke well how Salomon sayeth, that the wise man shall grow continually in wisdom by hearing. *Prou. 1.4.5.* Now if God so punish the negligence and oversight of men: what shall become of their pryde, when they shet

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the gate wilfully agaynst all good doctrine, and conceyuing a disdayne against it, do swell like toades, so as they will not in any wise be taught? After that Eliu hath exhorted the wise men and men of vnderstanding to heare, he addeth the reason: *For the mouth (sayeth he) doth serue to tast meates, and the eare to trie and iudge woordes.* Hereby he betokeneth, that such as disdayne to giue eare to God and to his truth to be taught by it, and seeke not to be confirmed more & more in the things that they haue heard already: peruert the order of nature, and become as it were monsters, and worse than brute beasts. And why? For a beast followeth his owne kinde: but behold, a man which shall call himselfe wise, hauing reason and discretion, and which was created after the image of God to be inlightened in all truth, shall notwithstanding giue his minde dayly to eate and drinke, but not to profit in Gods woorde. He hath that point comon with the brute beasts: for they be nurrished with foode and seeke no further. And a man, who would be more excellent than the Angels of heauen, doth notwithstanding giue himself wholly to eating and drinking like a beast, and in the meane season vouchsafeth not to vse his eares, which he hath receyued to a more noble and precious intent than eating and drinking. For these serue but to maynteyne vs in this transitory life: but the other serue to giue vs hope of the euerlasting life and saluation. Then if a man will not vse such a gift of God: must he not be esteemed as a monster agaynst nature (as I haue sayde) or as a double beast? Now we see what Elius meaning is: for he sayeth to vs, my friends, if any man refuse to be taught, marke what he doth: for when God created vs, he gaue vs a mouth to tast meates, to the intent we should receyue foode dayly at his hand. And the same is a benefite which we ought to esteeme, in that our Lord nourisheth vs by it, but that is not the principall benefite. For he gaue vs eares also. And to what purpose? For to be taught by. They are not to communicate one with another onely about the buying of bootes, shooes, cappes, bread, and wine: the vse of the tongue and of the eares is yet more noble: that is to wit, to leade vs into truth by the meane of Gods woord, that we might know how we were created incorruptible, and that when wee be passed out of this world, there is an heritage prepared for vs aboue, and (to be short) to bring vs vnto God. Fayth commeth by hearing as sayeth S. Paule. Seing then that God hath ordeyned our eares to so excellent an vse as to lift vs vp to heauen to beholde our God, and to behold him as our father, and to witnesse vnto vs that he receyueth vs as his children, and to sowe the seede of the incorruptible life in vs in the middes of the corruptions that are in vs: seing (I say) that wee may obtaine such a benefite by the eare, should wee play the deafe men, or stop our eares when men speake vnto vs & tell vs of the truth which we know to be for our saluatiō? Is it not an ouer great beastlinesse to do so? Then muste not a man boast any more of perfectnesse, wisdom, and vnderstanding, if he cannot abide to be taught. But contrarywise he is worse than all the beasts in the worlde as I haue shewed before. And although this sentence of it selfe haue no neede of long exposition: yet notwithstanding wee haue neede to bee quickned and stirred vp to know it. For wee see in what cace wee be. Every man is busie ynough about the things that concerne this present lyfe: but as for our own saluation and the glory of God, a man cannot bring vs to thinke vpon them. VVee are carefull ynough to eate and drinke, not onely to dresse it three or foure houres aforehand, but also to make prouisiō a long time afore, yea euen for foure liues. For men haue so greate care to compasse transitorie goodes, to the

end they may neuer haue want, that they are euer in hād with them. And although they haue ynough to finde thē during their life: yet they beare themselves in hand that they should want euen after their death. Yee see then how wee be giuen to the transitory things of this worlde, without cōsidering that God hath not created vs as brute beasts, but hath giuen vs a more excellent thing than our body, which is the hope of the eternall life that we looke for. Seing then that of very nature we be so brutish: we haue so much the more neede to marke that which is shewed vs here: that is to wit, that seing God hath created and fashioned vs, and that there is no parte of vs nother in our body nor in our soule, which is idle: but that ought to be applied to some vse: wee ought to make all those things auayleable which God hath giuen vs. Seing also that we are so buzied in our earthly cares, that some marre themselves with eating and drinking, and are alwayes at their gluttony and riot: and other some are busie in pintching and gathering, and desire nothing but to heape vp more and more: and other some followe their whoredome, and other some their ambition, to get them estimation and credit in the worlde, let vs bethinke our selues better. Seing then that we be hilde so fast here beneath, what is to be done? Let vs indeuer to turne away from all these pluckings backe, and consider wherfore our eyes are made. Is it but onely to beholde the things that may serue for this life, and to luit after them, bicause our flesh liketh well of them? No: but the chiefest cause is, that we should behold Gods workes, whereby he calleth vs to him. And wherfore were our eares made? Onely to haue intercourse one with another about our worldly matters and businesse? No: but to the end, wee might be taught to come vnto our God, and to sticke wholly vnto him, and to atteyne to his heauenly glory. Seing then that in the middes of the corruptions of our body, our Lorde hath set meanes to bring vs to the sayd incorruptible benefite, namely by giuing vs the sense of hearing: ought we not to put it to that vse? if wee do not so, surely wee shall haue no excuse. Nother must we alledge that which many menne caste forth: namely, I can no skill of Gods woorde, for it is to high and darke for mee, and I cannot fasten vpon it. Yea but in so doing wee distrust God, that he giueth vs not witte and discretion to receyue the thing that is for our saluation. For he hath promised vs that he will teach the lowly. And therefore let vs distrust all our owne senses, and confesse that wee are wretched beasts, and he will inlighten vs by his holy spirit. Let vs trust in the promise that he hath giuen, namely that he will be the scholemaster of the humble and meeke, to instruct them to saluation, so that if we suffer our selues to be gouerned by him, he will bring vs into the right way, and when he hath once set vs in it, he will make vs go forwarde more and more: and although wee be nowe and then thrust out, yet will he fet vs in agayne: and although wee fall, yet will hee lift vs vp with his hande. Thus yee see still what wee haue to marke in this texte. For it is not sayd onely that the eare shall heare, that is to say, that it is created but only to heare: but it is also sayd, that it shall iudge of wordes or matters: as if Eliu should say, that our Lord hath not giuen vs the opening of our eares to receyue the doctrine that is told vs, as a poyson; but to the end to receyue the doctrine that serueth to the spirituall feeding of our soules: like as when we receyue bread and wine, we are not afrayde to eate and drinke, as though we wist not whether it were poyson or no. True it is that wee must beware of poyson, and pray God to preserue vs frō it: but are mēso foolish to starue themselves and to forbear eating and drinking, for feare least their foode bee poyso-

Rem. 10. d.  
17.

Psal. 119. v. 8.  
Math. 11. d.  
25.

poysoned? No: for they can skill of meate to discern whether it be poysoned or no. So then let vs vnderstand, that our Lord hath not giuen vs the vse of our eares, to the end we should be afrayd to receyue the doctrine, because we thinke it to high and darke for vs: but it be-houeth vs to pray God to giue vs the spirit of discretion and iudgemēt, to the end we may apply that thing to our profit, which shall be declared to vs out of his worde: and therewithal so to gouerne vs by his holy spirit, as we may be skillfull to discern the thing that is good & profitable.

Nowe lette vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may learne to be sory

for them, and to withdraw our selues from these earthly things, and be cōtented to be visited by his hand after any maner of way, acknowledging our selues to be so wretched and miserable creatures, as we deserue well to be vterly ouerwhelmed by him, and yet not forbearing to resort to his mercy, assuring our selues that he is ready to receyue vs into his fauour, and therefore desiring him to make vs cōtinually to tast his goodnesse more and more, to the ende that in passing through the afflictions of this world, we may not cease to be comforted and to reioyce in him, and to blisse his holy name, sith that he hath once shewed himself a father and Sauour to wardes vs. That it may please him to graūt this grace not only to vs, but &c.

*The.cxxix.Sermon, which is the second vpon the.xxxiiij.Chapter.*

4. Let vs chooze a iudgement, and consider among our selues vwhat is best.
5. For Iob hath sayd, I am rightuous, and God hath ouerthrowen my right.
6. I also am a lier in my right: mine arrowe is greuous vwithout any sinne.
7. VWhat man is like Iob vhe drinketh skornfulnesse as vvater.
8. He vvalketh vvith those that vvooke in iquitie, he vvalketh vvith the vvicked.
9. For he sayeth, a man shall not please God in vvalking vvith him.
10. And therefore ye men of vnderstanding heare ye mee, God forbid that there should be vvickednesse in God, or any naughtinesse in the Almighty.



When the case standeth vpon yeelding of accōt of our life, wee must not looke to have any other iudge than God, who (notwithstanding any appeale,) will giue sentēce of vs according to his owne knowledge, and then will it be in vayne for vs to repne, for wee shall gayne nothing by it. Howbeit forasmuch as men are rebellious, and cannot finde in their hearts to confesse that God is rightuous, except they be compelled to it: God vseth a maner of speech in the holy Scripture, that he is cōtented to go to lawe with vs, and that there shall be as it were some meane iudge agreed vpon betwixt him and vs. Not that any such thing can be done, but to the ende that we should be the more reproued and conuicted, in that although wee might go to lawe with him, yet would it not auayle vs awhit. And he speaketh after that maner in his Prophet Esay. Lette vs chooze men (sayeth he) to iudge betwixt you and mee. True it is, (as I haue sayd) that there is no reason why God should abace himselfe so lasse. His meening is no more but to shewe, that although wee had libertie to cye him and to pleade our case agaynst him: yet should we alwayes be overcome. After the same maner doth he deale here in this text when Eliu sayeth, *Lette vs chooze iudgement*, according as hee had protested heretofore that hee would not be afrayde to speake. Forasmuch then as Iob had complayned that God abashed him with his maiestie, and that he had no hearing: Therevpon Eliu sayeth, Go too, I will not so fray thee that thou shouldest colourably alledge that there is no reason for thee: but I will come peaceably to thee, and it shall be lawfull for thee to speake as thou listest. If thou hatte any thing to defend thy selfe withall, alledge it, bring it foorth, and lette it bee debated. Nowe that wee haue the naturall sense of this texte, let vs see how wee can apply it to our instruction. Firste of all then wee haue to gather, that although God haue all power ouer vs: yet notwithstanding hee iudgeth vs with such vprightnesse, as there is no fault to bee founde in it: and although wee had leaue to pleade our case, yet should wee be put to shame. And this is it which hath

bene handled sundry times heretofore: namely that God vtereth not his power agaynst vs after the maner of a tyrant which putteth no difference betweene good and badde, but intendeth to trie the vtermoste of his power: no, God hath no such lawlesse power (as yee might terme it): but as his power is infinite, so are all his doings indifferent and rightfull. True it is that wee do not alwayes perceyue the reason of his woorkes, nother ought his rightousnesse to be inclozed within so small a measure as our vnderstanding: but yet notwithstanding it behoueth vs alwayes to be fully perswaded of this poynt, that God is in such wise mightie, as hee dispozeth all things with iustice and vprightnesse. Furthermore lette vs not presume to call him to the lawe, but lette vs assure our selues that wee muste before all things yeelde our selues guilty. And herewithall let vs marke also, that if we had liberty to pleade, it would not be for our profite: for wee should alwayes be founde guilty: and although that he iudgeth vs not, yet would our owne cōscience condemne vs. And therefore let vs learne to humble our selues before God, & to know that he hath such power ouer vs, as he may iustly cōfound and ouerwhelme vs, yea and that with such rightfulness, as we shal not haue one worde to answer, which he cannot disproue if he list. But let vs now come to that which Eliu treateth of chiefly here. He findeth fault with Iob for complayning that his plague was greuous, and vnderferued on his part, and that God had so peruerted his right, that he was driuen to be a lier although in very deede he had wherewith to iustifie himself. Ye see here in effect what things Eliu chargeth Iob withall. But let vs consider whether Iobs meening were so or no. I haue declared heretofore, that Iobs meening was not directly to blaspheme God, howbeit that he exceeded measure in his passions. Herken then wherin Iob did amisse. He knoweth himselfe to be a sinner: he confesseth himselfe to be so, nother sayd he that God had no cause to punish him: but yet in the meane whyle he compared himselfe with others, and thought that God handled him to roughly. Thus the chiefe thing wherein Iob over-shotte himself, is that he conceyued such a rigor in God, as he thought him to be ouerfore, and that he ought not

*Esay. 1.c.18.*

to haue pressed him so harde, considering that he was but a filie poore creature, and that his life and strength were nothing but smoke. But herein wee cannot excuse him. For I haue tolde you afore, that in handling of a good cace he followed not a good order. Like as his aduerfaries dealing in an euill cace, vsed good arguments and substanciall reasons. Therefore as concerning Iob, although he had a rightfull cace, yet did he misguyde it. And why? For although he were patient, and determined to submit himselfe vnto God: yet did he not restrayne his passions from all excesse: like as when a Christen man indeuereth to tame himselfe, and to hold himselfe prysoner vnder the obedience of God: he cannot do it with such perfection, but that in the meane while he shall feele that the fleshe fighteth against the spirite, and that wee do not the good which we would do, as S. Paule sayeth. In which place he speaketh not of those that are fleshly, and which giue themselves the brydle in all euill: but of such as haue beste zeale to serue and please God. And surely he setteth forth himselfe for an example, saying that although he enforced himselfe as much as was possible for a mortall man, to frame himselfe wholly to the will of God: yet was he not able to bring it throughly to passe. For when the temptations are great and violent, as they were in Iob: it is impossible that wee should be so constant, as not to be shaken, and that wee should not bee tickled nor suffer much infirmite in the battels which we haue agaynst our flesh. VVee see what happened to Iacob: he wrestled with an Angell, and therefore is called Israell: that is to say, preuailing with God: but yet notwithstanding he halted, and was fayne to haue a lame hip as long as he liued: to the ende he might feele, that hee had not gotten that victory in suche wise as there was no feeblenesse in him. And that is an example and patterne for vs, that although God strengthen vs by his power, so as wee overcome our temptations: yet the same is not done without some markes of our infirmity. Euen so happened it vnto Iob: and Eliu doth iustly reprove him here. Yet neuerthelesse Elius meaning is not, that Iob intended to accuse God directly of vnrighteousnesse and crueltie: but he sheweth that he did not so glorifie Gods righteousness, as he ought to do. Truely he speaketh roughly, and seemeth to wrest Iobs wordes & to make them worser than they were: but let vs marke that it is good reason that the holy ghost should bewray the vices that are in vs, although they seeme not greate vnto vs. As for example: Iob confesseth here generally that God is righteous, yea and he knowledgeth him to be such a one euē in his own person: but yet was he tossed so roughly with his passions, that it slipped from him, to say, why doth God punish mee after this sort? There is no reason why he should do it: and if I might pleade my cace, I would shew how I haue not deserved that he should be so violent against mee. Such woordes scaped frō Iob without knowing what he sayd. Howbeit if a man examine his meaning: it is not of the worst sort. Onely he was carried away with his panges, and it could not bee that he should not be so turmoyled with his passions, as not to skirmish against God. VVhy then doth Eliu reprove him nowe with such rigor? Because the least doubt which wee can haue of Gods righteousness, and the least disputing that we can make with him, is blasphemie though it seeme not so to vs. Lette vs marke well then, that here the holy Ghost discovereth the malady that was as it were hidden, to the ende wee should vnderstande, that whensoever any fancies come in our head to darken Gods righteousness, or to deface his glory by any meanes, although we purpose them not: yet are they horrible faultes, and wee cannot condemne

them ynough, nother are they veniall sinnes as the Papistes make them. For they say, that if a man doubt of Gods righteousness, yea and haue many cursed imaginations running in his minde: yet are they in deadly sinne so he consent not to them. But this is to beastly a doctrine, and yet among the Papistes menne holde it for a certayntie. Contrarywise lette vs marke well, that here the holy Ghost thundereth agaynst the conceyts that come in our thought, although wee knowe them not to be so contrarie to Gods glory: and moreouer that although wee minde not directly to accuse God, yet when wee be so intangled with wicked thoughts, and our passions tuffe vs too and fro, so as wee are not peaceable to glorifie God, and to obey him in a l respectes: wee cannot be excused, but do deserue to be reprovod, as if wee had intended to iustifie our selues and too make God guilty in respect of vs: or as if wee had charged him with iniquitie, & purposed to maynteyne our selues as though there were no fault in vs. And this ought to warne vs, to yeelde our selues alwayes guiltie without any disputing when we haue to deale with God. For although our shittes might bee allowed of menne, and that we be wont also to fall asleepe in them: yet in the ende wee shall spight of our teeth, feele that God can in one woorde ouerthrowe all our long replies, and all the fayre colours that wee shall pretend. And therefore if there come any wicked thought to diminish Gods glory, and to make vs to doubt of his righteousness: lette vs learne to knowe, that wee are already entred into blasphemie, and that we are greatly to be condemned, yea though those thoughts passe away out of hand, and that our mindes rest not vpon them.

Agayne if wee haue any thought which tendeth not to any purpose of accusing God, but onely to some intent to iustifie our selues agaynst him: it is a blasphemy. VVhat is to be done then? Let vs learne to confesse that God is righteous, and condemne our selues. For they are twoo things which cannot match together, that men should go about to cleare the miselues, and therewithal be able to glorifie God as becometh them, as he is worthy. God then neuer hath his whole right, except we be confounded and all things quite and cleane dashed, so as wee haue no defence against him, nor any thing left vs, but only to hang downe our heads. Lo what we haue to gather in the first place of this text. Neuerthelesse to the ende that this thing may be the better imprinted in our hearts: lette vs marke how Eliu sayeth here, *that Iob had walked with the wicked.* As now? doth Eliu accuse Iob to haue bene a despyser of God, and a man of disordered life, seing that heretofore he had protested that he had walked in suche perfection, as it was harde to finde a man like vnto him? For wee haue seene that he was the eye of the blinde, the feete of the lame, and the father of the fatherlesse, that his had had not bene shet to the poore, that he had not suffered the sides of them that were acold to curse him, that his house had alwayes bene open to such as had neede, that he had bene frendly to strangers, that although he had had credite, yet he neuer abused it, and that although he might haue bene borne out in place of iustice, yet had he walked simply and oppressed not any person. How then doth Eliu now accuse him to haue walked with the wicked? This is according to the matter that he hath taken in hand: namely that when a mā replieth agaynst the iudgement of God, he walketh not with him. Therefore lette vs marke well, that although a man be nother whoremonger, nor theefe, nor drunkard, nor murthurer, nor quarrelor: yet notwithstanding he sayleth not to be accessory of the greattest wickednesse that can be, if he glorifie

Gala. 5. e. 17.  
Rom. 7. d. 19

Genes. 32. g.  
28.

Iob. 31. b. 16.

glorifie not God, but haue any poynt of pryde in him, so as he cannot submit himselfe to Gods iustice, righteoufnesse, and goodnesse. Then if wee yeeld not God his due honour, wee be wicked in so doing, although the reste of our life were Angelicall. And it is a poynt which we ought to marke well. For (to our seeming) a man is righteous, so he cannot be charged to the worldward, and haue led a vertuous life. But in the meane while, think we it is no sinne, if a mā serue not god in such humility as he ought? VVhen wee haue yeelded our neighbours that which is their duetic, and God is disappoynted and robbed of that which is due to him: must we therefore needes be righteous still? No: for if I be faultie for robbing of any man, and deserue euerlasting death for the value of siue shillings: Then if I rob God of his honour, and go about to diminish his maiestie, is not that a much more haynouse crime, than all the robberies, all the whoredomes, all the murthers, all the poysonings, all the periuries, and all other things in the world? So then let vs marke well, that whereas Eliu chargeth Job, too haue walked with the wicked: it is not ment of the vices that are apparant to the worldward, as that he were a whoremonger, or a sheefe: but that he had not glorified God in acknowledging him to be righteous, but rather had contrarywise intended to condemne him: howbeit, not that he did it directly, but that he murmured agaynst God, by reason of the torment of his misery: and that although the sayde impaciency were mingled with pacience, yet notwithstanding it was to bereiected as a blasphemy, and Job was to be condemned for it as an euill doer. And hereby wee be warned, that our liuing without anoyance, and without working any deceyte, harme, or wrong to our neighbours, must be in such wise, as in the meane while our cheef regard must be of God, to walke before him in such humilitie, as his prayse may alwayes sounde both in our hearts and in our mouthes, that we may glorifie him (say I) both with heart and tong alike: and when any heartburning or incomberance commeth in our mindes, lette vs yeelde our selues guilty out of hand, and not tary till we be condemned of others, nor till God sende vs iudges to pronounce open and solemne sentence agaynst vs: nother let vs tary till he thunder from heauen, but lette eery of vs acknowledge the euill that is in himself, and mislike euen the least and slightest thoughts that can enter into our imaginacions: assuring our selues, that they be horrible and deadly sinnes. Herewithall let vs marke wel, that God will not fayle to receyue vs to mercie, sobeit that wee also be ready and willing to condemne our selues. But as for those that deale stubbornely, and will needes dispute and checke with him: they shall finde in the ende, that their wilfulnesse shall serue them to no purpose, but to put the to double cōfuzion. And so we see it is not without cause that God hath distinguished his lawe into two tables, to shew vs that the seruice and honour which we owe him, goeth foremost: and that then followeth the duety which wee owe to our brethren. The seruice of God therefore must be as the foundatiō of our whole life, so as we must glorifie him, knowing that it is the ende wherevnto hee hath created vs, and for the which he maynteyneth and nourisheth vs in this worlde. And afterward according as we are bound one of vs to another, wee muste indeuer to helpe and serue our neighbours, without hurting of any man. Ye see then what we haue to remember in this text. And now also let vs consider the maners of speach which are contayned here. VVhereas Eliu chargeth Job with this saying, *I am righteous and God hath ouerthrowne my iudgement.* It is not ment (as I haue tolde you afore) that Job intended so flatly and shortly to accuse God of over-

throwing his right. But lette vs marke, that when a man doth so precisely maynteyne his owne right, he cannot do it without derogation to God, and without aduancing himselfe agaynst his righteoufnesse. And therefore it is a poynt well woorthy to be marked. For it will be founde, that there is not any of vs which sometime or other is not so bold as to say, that god hath ouerthrowne his right. And herewithall let vs marke well, that we would fayne be righteous when wee enter into that extremity: according also as when S. Paule speaketh of the glorifying of God, and of confessing him to be righteous, he will haue all mouthes to be stopped. So long then as men reply, and and whet their tungs to maynteyne their owne righteoufnesse: they must needes haue God to be their aduersary. And looke whensoever God afflicteth them, if they cannot yeelde to cōfesse that he is righteous in so doing, surely they aduance themselues agaynst him. Ye see then what we haue to do, if we will not haue God to set himselfe agaynst vs, and to condemne vs as guilty of lifting vp our selues agaynst him, and of accusing him of vnrighteoufnesse. VVee may well protest that wee had no such meening, but yet the thing is so in deede: and what shall we gayne by denying it, seing the holy Ghost hath giuen his determinate sentence vpon it? Thus much cōcerning the first speach that is contayned here. And whereas it is sayd, *I am made a lier in myne owne right*: Thereby he signifieth, that he was not admitted in his owne defence: which is al one, as if some Iudge were vnreasonable and cruell, and would oppresse some good and rightfull case by their authority. Lo how Eliu doth here vprayde Job with his blaming of God: [as if he had sayd] oh see I pray you, I must be taken for guiltie: And why? Bicause God will haue it so, for he will not heare mee in mine owne defense, he presseth mee, and my mouth is stopped, and if I alledge any reason, it shall not take place, nor be admitted. But Job ment not to steppe so far out of his boundes. Howbeit herewithall let vs beare in minde what hath bene sayd: that is to wit, that if wee acknowledge not our duetic simply, it is all one as if wee would say that God vseth a tyrannicall power ouer vs, and procedeth not by reason and equity, but disposeth things off and on, bicause we be at his pleasure. Although then that our mouth vtter no such woordes, yea and that our heart quake at the thinking of them: yet notwithstanding if we do not fully conclude that there is no defense for vs, and that we be guilty: we do still enter into pleading agaynst God, and wee must be condemned as defacers of his righteoufnesse. As touching that it is sayd immediately, *but Job dronke skornefulnesse as water*: it is ment that he was so dilled, as hee perceyued not that the woordes which he had vsed, were vncomely and woorthy to be reiected, and that he had deserued to be skorned as a witlesse man. Yet notwithstanding wee haue seene that Job spake many excellent sayings, yea and that he was the instrument of the holy Ghost, so as wee may gather great learning of the things that he spake. Seing it is so then, why is it cast in his teeth, that he dronke skornefulnesse as water? It is bicause that when a mans passions are so inflamed that he knoweth not what he speaketh, it cannot be but that he must be caried away after that sorte. Now if this befell vnto Job: I pray you what shall become of vs? His pacience is set downe for a rule, and I haue tolde you that the end which he had, sheweth that there is nothing better for vs thā to abide the good pleasure of God in all the chastisements which hee sendeth vs: whatsoeuer they be. And yet for all that, he is accused as a shamelesse person that drinketh lewōnesse as a fishe sucketh in water. If this be layd to his charge, and rightly: I pray you what

Rom. 3. 19.

what shall become of vs, when we see our selues a hundred times impacienter than hee, and that there needeth no furtherance to make vs chafe and fret against God? Ought we not too thinke that wee are worse than dull? So then we see in Iobs person that the holy ghost ment to shew vs what we be whē aduersities comber vs ouerfore, and that our frailtie and feeblenesse are so mingled with them, as we know not where to become, but gnash our teeth and chaw vpon our brydle, and are so straught, as we keepe neither way nor path any more. This is it then which we haue to marke in this streyne. Now let vs come to the sentēce which Eliu addeth. He accuseth Iob to haue sayd, *that it profiteth not a man to haue walked with God.* This walking with God importeth that a man so giueth himself to the seruice of God, as he thinketh continually to giue an accōut, and acknowledgeth in himself after this maner. he that hath created & formed me gouer-  
neth and guideth me, I cannot shun his hande nor scape his iudgement, and therefore I must be present before his eies, so as he shall see, not only all my works, but also my thoughts. Lo what it is to walke with God. And the holy scripture doth purposely vse that kind of speech, because mē are like Coliers sacks (as they say) which make one an other black. And experience sheweth, that when we walk without having an eie vnto god, ther is none of vs, but he taketh libertie to do euil, vnder the shadow that other are as bad as himself: and in the meane while also giueth occasion to other of his neighbors to do euil: in so much that at this day, there is not any of vs, but he giueth euill example by some meanes or other, through the vices which all of vs haue of our owne. And therefore when we walke with men, we walke in horrible confusion: all our life is like a hotchpotch, or a darke dungeon, so as nothing can be discerned in it. Behold (I say) what it is to walke with men. But what is to be done? Seeing that in walking after the worlde, we become worse and worse, and euerie man draweth his neighbors vnto euil, and he himself followeth them as fast too: Is it not a peruerting of all order? Then there remaineth nothing for vs, but to gather vs vnto God, and to frame our selues wholly vnto him. It is sayd that Enoch walked with God. And why? Because he was not peruerted, and although the whole worlde was at that time as corrupt as might be, yet notwithstanding Enoch continued vncorrupted. And wherof came that? Because he gathered his wits to him, and gaue not himselfe the bridle to deale disorderly: but although iniquitie was as a waterflood vpon the earth, yet he knew that it behoued him to walk as in the presence of God. Furthermore, this importeth also, that wee must not regarde too haue some faire shewes, as many do which think it ynough to be prayded of men, & to absteyn from euill to the worldward, and that if they haue cleare hands to outward sight, it is ynough for them. But it is nothing worth except we haue our hart pure before God. And therefore let vs mark well, that when the holy scripture speaketh of walking before God, it meeneth that it is too no purpose to haue framed our outwarde life in such fort as our vices may not appeare: but that oure consciences also muste agree therewithall, so as we be cleane rid from all wicked and frowarde affections. Thirdly, our walking before God, must be to frame our selues wholly too his lawe. For if our lyfe bee allowed of men, and that we flatter our selues with our good intents: what is it? Nothing: according as wee see in the Popedome, that suche as imagine themselves to be most deuoute, thinke that God is very muche in their dette: but yet for all that bycause they despise the holy Scripture, and leane too their owne inuentions which they haue buylded at aduenture, all is

but trash and filthinesse. And therefore let vs marke, that if we will liue well, and haue a right and certaine rule, it behoueth vs to walke with God, that is to say, too walke vprightly: we must frame both our thoughts & our dedes vnto his cōmandement, & not vnto mens deuices, nor to our own imaginations. Thus much concerning this saying. Now let vs come to the principall point. How is it ment that Iob shoulde say that it shall stand a man in no stead to haue walked with God? It is bicause he was as it were astraight in his torments, and knewe not that God assisted him for that he had serued him, and conformed and ruled his life in all righteousnesse. True it is that Iob knew generally that God was righteous, & that we must not esteeme or measure his righteousnesse by the present state of the world, and the things that are seene with our eies. For ye see also that the controuersie which he had against his friends, was that the good men are afflicted and troubled in this worlde, and that the wicked do prosper, and so that God hath a higher iudgement which hee reserueth to himselfe, and therefore that we must not restraine our vnderstanding to the things that we see presently, nor thinke that God doth in this worlde render euery man that which is prepared from him: for it were too much brutishnesse to haue any such thought. Iob the hath discussed this cace alreadie. But what for that. In the meane while he ceased not to be as it were dazeled whē he came to thinke vpon his afflictions. He was so caryed away, that he asked, where am I? What haue I woon by giuing my self so to the obeying of God? Forasmuch thē as Iob was so disinayd, & started aside: he is iustly vpbroyded with the vttring of this blasphemie, that it shall not boot a man to haue walked before God. And hereby we be warned to bridle our selues, whē we behold the things that are done in this world: and not to fall into imagination to say, why doth God dissemble thus? Why doth he suffer his Church to be turmoyled so? Why are there so great outrages done? I say let vs bridle our selues short. And why? for if we do but imagin that any of these things are straunge, it is asmuch as if we blasphemed God. True it is that our lord imputeth not that blasphemie vnto vs: howbeit, that is of his own goodnesse: neuertheles we are guiltie of it. And here in the person of Iob the holy ghost reprobeth vs, to the ende we should mislike of such blasphemie and abhorre it, and that as soone as there cometh any euill imagination in our thought, we should put it away, knowing that the same would leade vs too a greater blasphemie if God withhild vs not. Furthermore, let vs marke, that it behoueth vs to be so much the warer in that behalfe, because we see that Gods seruants haue bin so tossed with that tempest. True it is that when Ieremie asketh why the wicked prosper, & why God fauoreth thē, (as it seemeth) he protesteth that god is righteous, & that his iudgements are rightfull, & he vseth this preface for a bridle. Lord (saith he) I know that thou art righteous: but yet for al that he escapeth not vnshaken. VVe see what Abacuk sayth in the same respect. Abacuk doth the like, & therein he sheweth that he was restrayned with the fear & reuerence of god, but yet was he troubled in his mind. David cōfesseth that there hapned much more vnto him. For we see how he said, then haue I washed my handes in vaine, & my giuing of my self to al righteousnesse, & my indeuering to serue God hath bin but lost time. Seeing that David came to that point, I pray you what shall we looke for? And so it is true that he reprobeth himselfe, and therewithall confesseth that his foote was vpon yee, so as he was readie to fall. And afterward he addeth, Lorde I am a beast, I am no more a man, nor worthe to be called a reasonable creature, but am become vtterly brutish like

Gen. 5. c. 22.  
24.  
Ec. 44. c. 16.  
Ebr. 11. a. 5.

Iob. 31. b. 16.

Iere. 32. a. 1.

H. 1. a. 43.

Ps. 73. b. 13



an Ass or an horse, and therefore Lord thou must holde me with strong hande, or else I am vndone. Seeing that Dauid confesseth that hee was not exempted from such temptations: I pray you how shall we do, as I said afore. And this is the cause also why Esay vttereth this saying, *Isa. 3. b. 10.* (say ye there is a reward for the righteous) not as a common saying but as a singular one. He exhortheth the faithfull to conclude, & fully to resoue themselves, that there is a reward for the righteous: that is to say, that they shall not lose their labor in seruing God. This seemeth too be a common saying, and yet notwithstanding the Propheet Esay maketh a singular one of it. And the reason is, because things are out of order in the world, as they shall be at all tymes, and therefore the faythfull are (to their owne vnderstanding) vtterly dismayde, saying: why doth God afflict vs with such rigour? VVe be readie too murmur immediatly, yea and wee should fall too blaspheming of God, were it not that he holdeth vs backe, and declareth vnto vs, that the things which he doth are not in fauor of the vnbeleeuers. So then although hee seeme to haue forgotten vs, yet notwithstanding wee must assure our selues that he will pitie vs, and that in the middes of his rigor he will assuage his stripes, yea and that we shall be discharged at his hande: for we should be ouerwhelmed a hundred thousand times, and vtterly perish, if he preserued vs not by his infinit goodnesse. Thus much concerning this poynt, wherein Iob was condemned for saying that it shall not boot a man at all to haue walked with God. It is not for that he was throughly perswaded it was so: but because he was amazed in his sorowes, and considered not Gods guiding & ordinance, as he ought to do. True it is that he alwayes knew it in part: but yet is he condemned, because hee hilde not himselfe so quiet and peafable as he ought to haue done. Then are we a hundred thousand tymes more to be condemned than he, if wee learne not to be our owne Iudges, to the ende we may be acquitte before God. Nowe it is sayde for a conclusion, *God forbid that euer there should be iniquitie in God, or vnrighteousnesse in the Almighty.* Here wee haue to note, what the summe of Elius wordes is, that we may take profite by the whole discourse that we shall see in this Chapter. It is, that it behoueth vs too glorifie God as righteous. That then is the summe of the whole Chapter. Surely this seemeth verie common, and that it is no neede at all to speake of it, bycause that (too see too) no man dareth denie that God is righteous. But yet notwithstanding a man shall hardly find one amongs a hundred, that acknowledgeth Gods righteousnesse as he ought to doo: but that euen they which doo it best, do fayle in some poynt. I say that euen the righteousest shall be tempted too the doubttes which I haue spoken of. What shall become then of the worldly and brutish sort, which are not acquainted with the magnifying of God, nor haue giuen their minde to it? And therefore let vs assure our selues that whosoever shall haue borne away this doctrine of confessing that God is righteous, and be throughly perswaded in it: shall haue profited greatly, not for a day or twaine, but for a hundred or a thousande yeares, if he liued so long in the worlde. Howbeit it behoueth vs to consider after what sort wee should confesse God too be righteous. Truly this

matter cannot as nowe bee treated of at length, but yet must I speake a worde of it, to open a gap to that which shall followe. After what sort then do we confesse God too be righteous? It is when his onely and single wyll counteruayleth all reason with vs, and that wee be fully perswaded that all things which God doth are good & rightfull, although we know not the reason why he doth them. For if a man will acknowledge God to be righteous, no further than hee himselfe is able to conceyue in his braine: what a thing were it? Should God not be subiect vnto vs? But wee must fully conclude in our selues, that God is righteous. And why? Because his will is the rule of all righteousnesse, insomuch that whatsoever proceedeth of him, it behoueth vs too honour it, although we finde it straunge to our imagination. And although it seeme to vs that it ought not to be so: yet notwithstanding let vs be restrayned with such reuerence, as to confesse that forasmuch as God is the fountaine of all righteousnes, it behoueth vs to think all his doings good. Thus ye see in the first place what we haue to mark. And againe let vs acknowledge this rightfulness in all things that come to our imagination, in such wise as we may alwayes beare in mind, that God is righteous. As how? VVe see the wicked reigne, and haue their full scope, and that greueth vs, and too our seeming God is all that while a slepe in heauen: and when he remedieth not things at the first dash, we thinke he doth not his dutie. But yet neuertheless it behoueth vs to confesse, that God is righteous in all these things. Againe when wee be troubled and afflicted, one while in our goodes, and another while in our persons, and we see that the whole Church in generall is trampled vnder foote, and subiect to the tyranny of the wicked. What is to be said to it? Yet must we still acknowledge and confesse that God is righteous. And seeing it is so, let vs tarry till he shewe vs why things go so vntowardly to our seeming: and let vs assure our selues that his disposing of things after that sort is not without cause. Wherefore let vs shet our eyes when things go cleane contrarie to our liking, and let vs onely settle our selues vpon the sayde poynt to say, *Lord thou art righteous, and I will content my selfe with thy rightfulness, vntill thou make mee to enter into thy sanctuarie, and there perceyue why thou orderest the state of mankinde after that sort.* Truly if I should followe mine owne fancie as now, I should murmur, yea and repine agaynst thee, too see how things are confounded heere. But forasmuche as wee knowe that thou gouernest the whole worlde by thine infinite wisdom and iustice: it is meete that thou shouldest be allowed, and that we should confesse that thy disposing of all things after that sort is rightfull, although we perceyue not the reason why. Thus ye see how we ought to practise this lesson in effect.

Now let vs fall down before the face of our good god with acknowledgemēt of our faults, praing him to make vs so to feele them, as we may be sory for them, that we may hate our wicked life past, and do our indeuer hereafter to frame our selues to his will, that he may receyue vs to mercy: and that in the meane while he will so gouerne vs by his holy spirit, as we may seeke altogether to please him, and to frame our life to his holy seruice. And so let vs all say, Almighty God our heavenly. &c.

*The. cxxx Sermon, which is the thirde vpon the. xxxiiij Chapter.*

10. God forbid that there should be vnrighteousnesse in God, or iniquitie in the Almighty.
11. For he shall render vnto man according to his vvorke, and cause euerie man to finde according to his vvayes.

12. God will not condemne for naught, neither will the Almighty ouertthrow right.  
 13. VVho is he that hath visited the earth besides him? or vvho is he vvhom hee hath set ouer the vvorld? or vvho hath builded it?  
 14. If he turne his hearttowards him, and dravv avvay his spirit and his breath.  
 15. Then shall all flesh faile together, and man shall returne into dust.



We haue to lay fourth this sentence which seemeth to be meetly common, namely, *that there is no vn-  
 righteousnesse in God.* Every man confesseth it, but fewe do know it, and are fully perswaded of it. If we

be at rest, and God do to vs as we desire, it is easie for vs to consent that he is righteous: but so soone as wee be troubled, and any harme or aduersitie do cumber vs, we fall to grudging, and acknowledge no more that God is righteous, as wee had done before. Therefore it is not inough for vs to protest in one worde that God is righteous: but the cheefe poynt of it, is to acknowledge all his doings to be good, and too submit our selues willingly to his mightie power when we come to the practising of it: so as if he afflict vs, we enter not into pleading with him, nor be discontented that he gouerneth vs otherwise than our desire doth craue. Ye see then what we ought to consider in this text, where it is shewed vs, that there is no vnrighteousnesse in God. To be short, vntill we be come to so much reason, as to be quiet, and obedient vnto God in all things that he dooth, although things fall not out too oure fancie, purpose or iudgement: wee accuse God vndirectly of vnrighteousnesse. And why? Hee gouerneth the whole worlde, nothing shall happen but by the disposition of his ordinance and power. Then if we finde fault in the things that happen, is it not a bending of our selues against him that hath all power? So then let vs learne to submit our selues to gods providence, confessing that all his doings are good: and then shall we count him righteous, and yeeld him his due prayse. But if wee replie against him, and fret and finde fault at his doings: it is as much as if we blasphemed him by calling him vnrighteous. True it is that it cannot otherwise be but that in our afflictions, we shall haue some heartburning: but yet must we subdue our passions, and holde them as prisoners, and conclude in our selues that sith that God is wholly good and wise, hee dooth not any thing otherwise than reasonably and vprihtly. Thus ye see howe wee ought to fight agaynst our passions, when they rise in vs, and prouoke vs too aduaunce our selues agaynst God. Nowe let vs see howe Eliu proueth that there is no vnrighteousnesse in God: he saith, *that he will render vnto men according too their workes, and make euerie man finde according to his wayes.* This ought to be wel noted. For to knowe that God is righteous in himselfe, is not all that is to be done: his righteousness is not so shet vp in his being, as that it shoulde not be knowne vnto vs: but it extendeth euery where, and must be knowne cheefly in vs. VVill we then know how God is righteous? Let vs looke euery where about vs, and we may well espie his righteousness, in considering that the world is gouerned by him with such equitie, as there is no fault to be found in it. And surely if euery man be called into his right aray there is none that shall haue occasion to complaine, but all men must needs confesse, that his bearing with them is of his infinit goodnesse, and that his punishing of them is by his rightfull rigour. Lo what we haue to gather as now vpon the reason that Eliu alledgeth. And it is a very notable poynt as I haue sayd afore. For whereas he speaketh to vs of Gods righteousness: we must not imagin

that he is righteous onely in himselfe: but consider his righteousness as it becommeth vs, and extende it as we ought to do, that is to wit, to the whole gouernment of the worlde. In what wise then is God righteous? Bicause he guideth all things vprihtly: and looke whatsoever we see, it behoueth vs to allow it as rightfull, bicause it proceedeth from him: I meane not the sinnes that men commit: but I meane that God disposeth all things in such wise in his souereyne providence, as it behoueth vs too thinke all things good that proceed from him. And therefore when any of vs, commeth to examin himselfe: let him vnderstand, that there is no couert for him too pleade agaynst God, neither can God be accused of cruelty, nor any man say that he mistreateth him: but he must of necessitie allowe his rightfulness in his gouerning and guiding of vs. Furthermore, if we will comprehend this matter, and be throughly perswaded of it: euery of vs must first search himselfe, and consider aduisedly what a one he is. For what is the cause that we are so waywarde, and that whatsoever God do vnto vs, hee cannot content vs, but we are alwayes so malapert as to lift vp our selues against him: but that woe bee blinded with vaine selfsoothings, and euery of vs thinketh himselfe to be righteous, bycause wee thinke not vpon our sinnes. And therefore if we once haue the skil to know well our owne faultes: it is certaine that all replying agaynst God, will cease and be dispatched, so as euerie of vs will come humbly and say, Lorde thou hast handled me after such a sort as I must needs acknowledge thy righteousness and glorifie thee. But what? VVe cannot forbear to beguile our selues. And although wee haue not any thing to replie: yet will wee alwayes lessen our faultes, yea and couer them though they be neuer so notorious. And forasmuch as we be so fast asleepe in our sinnes through our hypocrisy: it is easie for vs to lift vp our selues agaynst God. Therefore if men bee desirous to acknowledge that God is righteous, to the end to yeeld him his deserued prayse: the true remedie is, first to make their owne inditement, and to accuse and condemne themselves: and then will it be no hard matter to them to acknowledge that God is righteous. For they be sufficiently conuicted in themselves, that hee hath not mistreated them nor done them any wrong, but that his chastising of the hath bin for their offences: and that although he hath vsed some rigour towards them, yet notwithstanding he hath alwayes borne with them of his goodnesse & mercie. Thus yee see in effect what wee haue to beare in minde. And therewithall let vs marke, that when it is sayde, *that God will render vnto a man according to his workes, and make euerie man to finde according to his wayes:* It is no: so ment as though God punished the breakers of his lawe out of hande, and mainteyned the good: but it is to shewe that God doth no man any wrong. Then may it well come to passe (as it happeneth dayly) that God will beare with the wicked for a time: for it is seene that he maketh no countenance when men runne ryot in all euil, nor seemeth to thinke vpon them, nor to see them. Ad that is the cause also to harden the wicked to make them the bolder. For vnder the colour that God punisheth them nor out of hande, it seemeth to them that they be quite scaped and discharged. So the god doth not

alwayes punish euil doings out of hand, nother doth Eliu meene that he doth so. But in the end when God hath delayed a long time, & prolôged the term of the wicked: at length he will shew that although he wayted for their repentance, yet he forgat not their misdades, but registred them before him, and packed them vp vpon a great heap, to increase the terror of his wrath. Their delay therefore shall be dearly solde vnto them, when they shall haue so abused gods pacience, who forbare to punish them at the first, to the ende they shoulde haue leysure to knowe their faults, & to amend them. Mark this for one point: namely that God executeth not his iudgement at the first day in such sort, as we may perceyue with our eyes that he recompenceth euery man according to his workes. And in good fayth what a thing were it, if he should punish sins, forthwith as they deserue? VVe would not looke for any other day: for all should be accomplished in this worlde.

Rom. 2.4.5.  
Ro. 14. b. 10  
2 Co. 5. b. 10

And then where were the article of our faith concerning our rising againe, and our côming before the iudgement seate of our Lord Iesus Christ? To be short, there shoulde be neither reward for the good, nor feare for the wicked and rebellious. And this also is the cause why it is purposely said in the holy scripture, *that God will render recompence, or requite.* Saint Paule speaking of the righteousness of God, sayth not that he will recompence frô day to day, but that he wil recompence. And when At the last day. Eliu saying is not agaynst this sentence. But when he sayth, *that God will render,* he presupposeth the thing that is true: namely that it behoueth vs to hold our minds at a stay, vntill God shew vs the things that are hidden from vs for a time. Our fayth (I say) must bee exercised in wayting patiently for the things that we perceyue not as yet. It is ynough for vs that God giueth vs some tokens of his iustice, and sheweth vs some notable examples, whereby wee are inforced to feele, that hee hath an eye vnto men too punish their offences. If God giue vs any recordes of it, let vs bee contented, and in the meane while bee patient, vntill wee knowe the things that hee as nowe reserueth too himse. Thus ye see how wee must take this sentence to apply it too oure vse. The seconde poynt is, that God doth not so recompence euerie man according too his workes, but that hee also beareth with them whome hee punisheth, and sheweth them some fauour, although that on the one syde hee bee rigorous too them, and make them feele that hee is their Iudge. Howebeit, that is too do vs too witte, that as in respect of the worlde, God passeth not to punish our sinnes, itt suche measure as they doo deserue. For what a thing were that? Hee shoulde not sende vs diseases, wantes, and suche other things: but hee shoulde thunder vpon vs, and ouerwhelme vs at the first blowe, so as wee shoulde not feele some terrible punishment, but hee shoulde arme himselfe in his mightie Maieslie too confounde and ouerwhelme vs. For what are our sinnes? So then let vs marke that God punisheth not sinners oute of hande, and maketh them too feele his vengeance in full measure, as they haue deserued it: but beareth with them so, that all the chastizements which wee receyue in this worlde, are but Gods warnings, in giuing vs leysure too repent. Not that the same shall profite all men: for the wicked are condemned alreadie, by cause they be past amendment, and God hath not onely framed their indrement, but also sette downe their condemnation, which is readie too bee executed whensoever hee wil. Howsoever the worlde go, if wee consider well the chastizementes that God sheweth vs in this world: all of them are nothing comparable vntoo our sinnes, but hee giueth vs respice too the ende

we shoulde think: vpon them. Thus see you yet one other poynt which we haue to marke in this text. And the thirde is, that God doth not so recompence men according to their wayes, but that he reserueth power too himselfe to pardon those whom he listeth, when he intédeth to bring them back to himself. God doth not punish his chofen. And why? For it pleaseth him to receyue them to mercie, and to be at one with them of his own free goodnesse. And in so doing he burieth their sinnes, so as he entredeth not into iudgement with them, as it is sayde in the Psalme. God then hath libertie to put away our offences without punishing them: and yet the same is no derogation at all to his iustice. And why? For when God listeth to forgiue our sinnes, howe dealeth he? Hee nourisheth not the euill in vs: but he toucheth vs with it, and sheweth vs it, and maketh vs to feele how sore we haue offended him, and afterwarde giueth vs a minde to be sory, and to mourne for our sinnes. VVhen we be so touched with repentance, wee become Iudges of our owne faultes, and condemne them: and by that meanes God hath executed his office. For it is muche more when a man condemneth himselfe, than if hee were condemned of God, and gnasheth his teeth, and aboade still vnmenadable and stubborne in his wickednesse. Therefore God forgetteth not his office, when hee draweth vs too repentance: For hee pardoneth not our sinnes too the intent too cocker vs, but contrariwise, too the intent too double his righteousness, so as on the one side we may feele the euill that wee haue committed, and on the other side, hee may make his mercie shine vpon vs, too discover the miseries wherin we were till he had set vs free from them.

Ps. 143. 4. 2

And therefore let vs marke well that Gods forgiuing of the offences of his chofen, is no derogation at all to his iustice, that this saying shoulde not be alwayes true, that hee recompenceth men according too their workes, and maketh them finde according too theyr wayes. Nowe wee see the thing that I haue touched: which is, that to glorifie God in his righteousness, it behoueth vs alwayes to be perswaded in our afflictions that we suffer not any thing wrongfully, but that God hath reason to chastise vs, and that if wee enter intoo quarelling with hym, wee shall but make oure case the worser. And furthermore, let vs vnderstande, that God dooth so beare with vs throughe his goodnesse, as wee haue alwayes cause to perceyue that wee are exceedingly bounde vnto him, for that hee vseth no extreme rygour agaynst vs as he ought to do.

Finally, let vs vnderstande, that although he make vs feele his vengeance: yet he spareth vs, and that although he shewe himselfe rough and sharpe, yet doth hee intermeddle his goodnesse with it: and therefore, that hee is alwayes righteous, insomuche that men shall gaine nothing when they thinke to quit themselves: but the best for vs is, that when we see that God calleth vs, and allureth vs to come vnto him, we fall to feeling of our offences before the blowes come, and be sorie and mourne for them, so as God may bee inclined to forgiue vs. Lo what wee haue in effect too remember in this sentence. According heerevnto Eliu for the greater confirmation of it, sayth, *that God will not condemne for naught, nor ouerthrowe the right.* He speaketh no new thing, but ratifieth his owne matter, euen by answering vntoo that which was alledged by Iob. First therefore he sayth, *that God will not condemne for naught:* that is too say, men can neuer alledge that hee dooth them wrong, or that hee maketh them beleue that they haue done amisse, [when they haue not,] according as oftentimes a poore innocent

innocent shall bee oppressed among earthly Iudges, by charging him with a thing of nothing, wherein he is not faulty, and yet he must be faine to passe that way, & there shalbe false witnessers to face him downe though he were the righteouslest man in the worlde. There then a man may oftentimes bee punished wrongfully and without cause. But it is not so with Gods iustice: he needeth not to shew why, or to keepe great registers for proofes or for excuce of himselfe when he is slaudered by men: euery man carieth his owne indytement written and well sealed in himselfe. I say we need none other Iudge than our owne conscience, and though euery man knowe it not presently: yet will God waken vs wellinough, spight of our teeth: and when we shall haue flattered our selues a long time, yet must we returne to this poynt to bee conuicted, namely that he had iust cause to punish vs. And this is the cause also why Eliu addeth, *that God will not ouerthrow the right.* For when we haue no better shift, we flee to this startinghole, that God is almightie and dooth what he list, and we cannot resist him, and that he dealeth crossly and ouerthwartly with vs. And although we speake not so: yet haue wee suche crooked thoughtes, so that vnder the colour that God is Almighty, and that we bee poore and fraile creatures, we woulde make him beleue that he tormenteth vs to fore. But contrariwise, it is sayd, *that God peruerteth not the right:* that is to say, that he neuer punisheth men without a continuall respect of bearing with them, according as hee knoweth to be expedient. And if there were cause to spare them any more. Surely he would do it, bicause he knoweth what is meete for them. So then let vs praetize well this lesson of humbling our selues before God whensoever he chastizeth vs: let vs keepe our mouthes shutte that wee replie not agaynst him, and there withall let vs bee meeke, and let not hypocrisie blinde vs too sooth our selues in our misdoings. Thus ye see in effect, howe it behoueth vs to condemne our selues, and therevpon to acknowledge that God is righteous in punishing vs, and that he ouerthroweth not the right that is in vs: so as if we haue a good case he will mainteyne it himselfe, and we shall neede neither Proctor nor Aduocate: for he himselfe will bee our warrant, as who desyret nothing so much as to quit vs. So then if we bee condemned by him, wee must passe that way, and acknowledge that we haue well deserued it. True it is, that this will well be sayde ingenerall: but it behoueth euerie one of vs particularly, and in respect of his owne person, to haue this lesson well printed in his minde. And specially when wee bee beaten with Gods scourges, so as one of vs is pinched with pouertie, another with sicknes, and a third with some wrong that is done vnto him: on what side soeuer any aduersitie come vpon vs, let vs acknowledge that it is the hande of God which visiteth vs. And why? There is good reason that we shoulde do so. For wee bee wretched sinners, and ranke rebelles agaynst him: and wee must not go aboute to qualifie our faultes and to say that Gods punishments are vnmeasurable, as though hee had no cause too punish vs. But contrarywise, though hee shoulde execute a muche greater rygour, yea euen to the vtter ouerwhelming of vs: yet let vs confesse that it were not too muche, considering that our finnes are come to their full measure. Yee see then after what sort wee ought too vnderstande this sentence. And after ward he addeth, *who is he whom God hath ordeyned too set ouer the worlde besides himselfe?* Albeit that the woorde whiche Eliu vsith here doth sometimes signifie to visite: forasmuche as the sense is all one, we need not to stande muche vpon the worde. To bee short, Eliu ment to say, that there is none but God whiche gover-

neth the worlde, and that he hath not any fellow, neither is there any other creator to haue buided the heauen & the earth, but he hath all in his hande, and guideth and governeth all his creatures at this day: so as nothing is done without his will. Ye see in effect what Eliu ment to say here. But it should seeme that this reason is not fitte to mainteyne the righteousness of God. For his mightinesse is not in question here: and besides that, (as I haue touched a litle) sometimes vnder the colour that God is Almighty, men would accuse him of tyranny, as though he had no regard of our infirmitie and weaknesse. Marke then howe men take occasion to aduance themselves agaynst God by confessing his almightinesse, saying: It is true that he is the soueraine, but yet it foloweth not therefore that he hath not good flay and government of himselfe as he ought to haue. For albeit that men vex & torment his seruants: yet it seemeth that he passeth not for it, nor hath any regarde of them. But contrariwise, Eliu intendeth to shew, that God is righteous. And how sheweth he it? For he onely (sayth he) governeth the worlde. This seemeth to be nothing to the purpose. But when all is well considered, it is a peremptory reason (as they term it) and sufficient ynough to stop al our mouthes. And this is it which he meeneth by this which he addeth immediately after: namely, *shall be whom is varihteous gouerned* True it is that in respect of the worlde, the wicked shall sometimes gouerne. And why? For behold kings which are borne of women, come to the crowne by heritage, and so likewise the princes. And they bestow offices vpon their bawdes, and vpon men of no value, as it is well knowne what maner of ones these Courtiers are: or else they sell the offices, and so all iustice goeth to wracke. And how are things handied where gouernours are ordeyned by electiō and voice of the people? Not in the feare of God, nor in reuerence, as though they ment to ordeyne officets that shuld raign with iustice: but with flocking into tauerns, & there they comit the shamefullest things that cābe. Then seeing that kings and their officers & magistrates that go by election, come to their degree by so diuelish meanes: the wicked must needs raigne. But it is not so with God. And why? Bicause that naturally he hath the souerein dominion of the whole world, & the same is due vnto him: he was not chosen to it by rascals that woulde faine haue all confusion to raigne, and which choose such as shoulde support the in their euill, and do nothing but ouerthrow all good order & cōmon weale. God was not chosen in a Tauerne by parcialitie, bribery, and wicked praetises: he was not called to his office by fauour: neither hath he it by successiō of heritage, as though his Peers had agreed that he should succeed after a mortall father: there is none of all this in him. VVhat then? He hath the government of the world by nature: insomuch that the immortal being of God, & his authoritie of gouerning, are things inseparable. And this is it which is said in the .xviii. chap. of Gen. by Abraham. For there Abraham reasoneth that it is impossible that God should do any crueltie or outrage. Can he that is Iudge of the worlde (sayth Abraham) destroy the good with the wicked? Now when Abraham sayth so he meeneth not to counsell God to bethinke himselfe as one of vs might counsell a mortall man, as Moyses speaking to the Iudges, and likewise Iosaphat say, bethinke your selues, for ye sit not in the seate of a creature, but the liuing god hath called you into this throne, & whosoever sitteth there, must not raign as a man, but as the lieutenar of God. So then we may well admonishe earthly Iudges of their office. And why? For they may erre, yea & we see that men do more cōmon vsware aside vnto euill, than hold themselves vnto good and that is, both bicause they

Gen. 18. d. 15

Deut. 1 c. 16  
2. Ch. 15. v. 6

ere wholly giuen vnto euill, and also bicause there is no such vertue and stedfastnesse in most of them as ought to be, but though there be a good will, yet is there no such zealous indeuer as were requisite. Thus ye see howe the earthly Iudges had need to be put in minde of their dutie. For why? they discharge not themselues as they ought to do. But when Abraham alledgeth vnto God, that it is not for the Iudge of the worlde to condemne the good with the wicked, he saith it to another ende: namely to shewe that God cannot transforme himselfe, that he should not be alwayes righteous as well as he is God. Then is there nothing more peculiar vnto god than equitie, & if we accuse God of vnrighteousnesse, it is asmuch as we would make him not to be at all. And why? For he is not God to be an Idoll, or to be a dead & idle thing: but he is God to gouerne the world. he hath his souerain maiestie in such wise in himselfe, as he must needs be a Iudge: and being a Iudge, he must needs be so vpright, as there may bee nothing amisse in him. According here vnto Eliu sayth now, that all things which he gouerneth must needs be done rightly, & that there can be no vnrighteousnesse in him. And why? Bicause he hath created the worlde, and mainteyneth it vnder his protection & guiding. Thus haue we the true vnderstanding of this text: & now remaineth to gather the doctrine that is fit for our instruction. And first of a let vs mark wel, that God hath not created the world to leaue things to hauocke, that fortune (as they terme it) might gouerne all: but he intendeth to mainteyning of his creatures as he doth. Therefore when we call God the maker of heauen and earth, we must not restraine it too one instant: but we must beare in mind, that like as God hath framed the world, so all power is still in him, and he disposeth things here beneath, so as he hath a care of vs, and the heares of our head are numbred. yea and he guideth our footesteps, so as nothing cometh to passe, which is not foreappoynted by his prouidence. Lo what we haue to mark. And it is expressly said *that besides him there is none set ouer the world, nor none set ouer the earth*: and that is to betoken, that his creating of the world, & his gouerning of it, are things that go ioyntly together. The if we imagin that God gouerneth not all things, but that some things hapneth by chance or fortune: it followeth that fortune is a Goddesse that hath created part of the worlde, and so is not all prayse due to God alone. But beholde, it were a cursed blasphemie if wee shoulde thinke that the diuell could do any thing without Gods leaue: for it is alone as if we should make the diuell a participator of the world. Therefore let vs leaue that there is an inseparabie bonde betweene these two things: namely that God createth all things, and that he gouerneth all things. And that is the cause why it is expressly sayde, *that God hath buylded the worlde*. And do wee then thinke, that he now calleth a companion to helpe him to order his creatures? True it is, that God doth vse in ferious meares to gouerne the worlde: howbeit, that is not to diminish his owne authoritie, or for that he will haue anie companion: for he raigneth continually from aboue. What else are the greatest kings, but onely Gods handes? And hee serueth his turne by them as hee thinketh good. According as he by his Prophete Esay vprayed the proud Sennacherib, who thought himselfe to haue made all things by his owne cunning. Yea (sayth God) what art thou else, but the axe in the hande of him that heweth? If a man holde a sawe or a knife to cut withall, and too serue his turne at his pleasure, can the toole turne itsef against the man? No: but it is to shew that a man hath not onely his handes and armes to helpe himselfe withall: but also that he hath the things that are without him at his commaun-

dement. Is there any power in mortal creatures, but from the liuing God? do they not holde all of him? Then are we nothing if we be separated from him. For it is hee in whom we haue our life, mouing and being. Therefore let vs vnderstande, that when God vsfeth worldly meanes, and serueth his turne by men, as by instruments: that is not to lessen or to streighten his owne authoritie, but contrariwise to shew that he hath the guiding of them, & that if he do but commaund or whistle as hee himselfe saith, men must needs go forwarde to execute his will, yea & the verie diuels of hell are compelled vnto it. And although they bee vnwilling, and that it be vtterly against their intent: yet notwithstanding God driueth them by violent power, to execute the things that he hath ordeyned in his prouidence. And so we see nowe after what sort we must consider Gods prouidence: namely that hee hath a care of the whole world, and watcheth ouer all his creatures, not onely to foresee what may happen, (as some fantastical persons imagin that God beholdeth the things as it were aloof, which are here beneath, & then prouideth for them afterwarde) but also (which much more is) that nothing may be done which he hath not determined, so as his will is the rule of all things. Thus ye see what is shewed vs in this text. And therefore it behoueth vs too minde well the prouidence of God, too the entent that when any aduersitie befalleth vs, wee may alwayes go to the first cause. True it is, that diuerse tymes men shall doo vs wrong, as wee see how they had robbed Iob of all his goodes. Men then may spoyle vs of our goods by deceyte or violence, or they may oppresse vs by slaunders and wicked reportes, yea and a man may be wrongfully slaine. In these things it behoueth vs to acknowledge Gods prouidence as Iob hath done. He set not himselfe against the theeues which had robbed him, but sayth the Lord hath giuen, and the lord hath taken away: & yet notwithstanding Saran had bin the worker of it. But Iob knoweth that God which made the worlde, doth alwayes watch to gouern & guide it, as is shewed here. And therefore wheloeuer we be afflicted, although the same come from men, so as they do vs wrong and outrage: let vs assure our selues that God holdeth the raynes of the bridle aboue, and that it is his will to haue vs so afflicted, & that it behoueth vs to receiue the same at his hand as of oure Iudge, that we may enter intoo the consideration of our finnes & yeld our selues guiltie as hath bin said not long since. Thus ye see what we haue to marke in this streyne. And truly when wee see the wicked beare sway heere beneath, let vs knowe that it is a part of Gods iustice. Whereof commeth it, that things are so troubled, and that some men attaine to offices by wicked bryberie and parcialitie, and other some by purchaze, too the ende anon after to make their hande againe of the poore people, by fleecing one, and deuouring another. It is because God perceyuing vs vnworthie to be gouerned by him, giueth the brydie too Satan. Ye see then that all the wrongs which raigne are Gods scourges for our finnes, as wee haue seene heere tofore. Seeing it is so, it behoueth vs to consider, that when the Princes and Iudges of the earth are wicked, God intendeth too giue a greater gloffe to his owne iustice, that it may be knowne vnto vs howe it is hee that afflicteth vs, and by that meane punisheth the offences which we haue committed, shewing that we deserue not to haue him come neere vs, but rather to withdraw himselfe from vs, and to make vs feeble that bicause wee are disordered and haue shaken off his yoke, and are become as wilde beastes, we are worthie to haue the diuell raigne ouer vs, & the wicked men which are his vnderlings and of his setting vp. So then wee see that

Mat. 10. 6.  
30.

Esa. 55. 26.  
57. 7. 18.



that God deserueth to be glorified in all respectes, whatsoever troubles we perceyue in this worlde : and that it behoueth vs alwayes to come to this point, that seeing he is almightie, it is impossible that hee shoulde doo any wrong. He is no worldly prince reigning at other mens pleasures, nor set vp by wicked practises and policies, but he is the same by nature, and as he is God, so also can he not be but righteous : for his righteousnesse cannot bee separated from his mightinesse, as I haue said afore. Now herewithall Eliu addeth, *that if God turne his heart vnto vs to take away his spirit and breath, all fleshe shall fayle, and by and by we shalbe changed to dust.* Here Eliu matcheth Gods mightinesse with his goodnesse. And so he sheweth, that when we be governed by Gods hande, we must needes feele that he is good and mercifull towards vs, in that we perish not euerie minue of an houre. And why? For what needeth there more to turne vs into dust, and too bring vs vtterly to nothing, than onely the loke of God? It is sayde that if God do but blow vpon men, immediately their freshnesse chaungeth and withereth, and fadeth away. VVhen the Prophet Esay speaking after that maner of the strength of men, likeneth it to an herbe or flowre : he sayth, that if God do but breath vpon vs, hee sereth vs vp as a blasting winde sereth the grasse, and that is it which is sayde in the song of Moyfes. True it is, that there is vsed an other comparison, howbeit it tendeth to the same ende : which is, that if God withdraw his spirit and breath, we perish. According also as it is sayde in the hundred and fourth Psalme. And it agreeth moreouer with the text that I haue alledged out of S. Paules Sermon in the seuenth Chapter of the Actes of the Apostles: namely that we haue our life, mouing, & being in God. Seing the that we haue no being any longer than it pleaseth God to shed his spirite vpon vs : If he withdraw that power, we must needes perish out of hand. VVe see then that the creatures continue no longer in their being, than it pleaseth God to mainteyne them : and that alsoone as hee withdraweth that power, by and by all returneth too nothing. For a conclusion, the thing which we haue touched standeth fast : namely, that Gods mightie power is heere so matched with his goodnesse, as wee ought too knowe that he neuer vttereth any such rigour agaynst vs, but that he therewithall also spareth vs, bicause we should perish euerie minue of an houre, if he listeth to withdraw his spirite from vs. For what is there in vs if we consider our owne strength ( Haue wee any meanes too preferue our selues? VVhat moueth God to mainteyne vs? Are wee worthie to inioy the benefites that he bestoweth vpon vs? No it is nothing so. Againe, I pray you what bonde is there betwixt him and vs? Furthermore what

is our strength? VVhat meanes haue we? None at all. Then must we conclude, that there is no cause why God should preferue the worlde, but for that he himselfe is good and the fountaine of all goodnesse, so as hee is not moued by any outward reason to bestow the great number of benefites which we receyue daily at his hand : but only that it pleaseth him to make vs feele his mercie and gracious goodnesse by experience. Thus ye see that the onely life which we haue, is a sufficient recorde howe gracious and mercifull God is towards vs : and that although we were handled as roughly as were possible, so as we did but pine away, and were cumbred with continuall trouble and aduersitie : yet notwithstanding we bee conuicted by our onely breathing, that God maketh vs to feele his goodnesse. And why? For wee liue not but in him, and by him : and if he withdraw his spirite, we by and by perish and turne to dust. But yet is life a precious thing whatsoever come of it. Thus ye see that men are alwayes indetted vntoo God howsoever hee deale with them. True it is that this poynt deserueth to be layd out more at large. Howebeit forasmuche as the time will not suffer it : it shall suffice that euerie of vs do beare in minde the things that I haue touched, and that wee looke neerely too our selues, and acknowledge that wee bee nothing at all, so esteeming Gods mightie power, which hee sheweth towards vs, as we ioyne it with his goodnesse, and therevpon be moued to confesse him as he is, namely by submitting our selues wholly vnto him, and by beleeuing that he so gouerneth the worlde, that he doth not any thing but by weight and measure, and that he is iust and vpright in all his workes, and that we must confesse him to be so, although it seeme straunge too our fleshly reason.

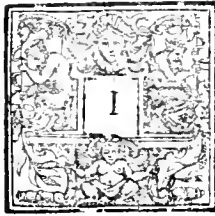
Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to inure vs more and more to the considering and knowing of them aright, so as we may learne, not only to confesse them, but also to condemne them in our life : and euerie of vs particularly to do the things which all of vs ingenerall are exhorted to doo, and therewithall suffer our selues too be guided by his hande, and patiently receyue all the aduersities that it shall please him too sende vs, to the ende wee may not settle our selues too muche vpon this transitorie life, but aspyre vpwarde too the euerlasting kingdome wherevnto hee calleth vs, where all our ioy and felicitie shall bee truely accomplished. That it may please him to graunt this grace not onely to vs, but also to all people and Nations of the earth, bringing backe all poore ignorant soules from the miserable bondage of errour, &c.

### *The Cxxxj. Sermon, which is the fourth vpon the xxxiiij. Chapter.*

*This Sermon is yet still vpon the .14. and .15. verses, and then vpon the text which is added.*

16. If thou hast vnderstanding, heare vwhat I say, giue care vnto my vvordes.  
 17. Shall he gouerne that hateth iudgement? or shall the vvicked condemne him that is righteous?  
 18. VVill a man say to a king, thou art vnfaithfull? or vnto princes, you are vvicked?  
 19. \*He accepteth not the person of the great ones, neyther regardeth he the high or the lowe : for all are the vvorke of his handes.  
 20. All shall die sodenly, and at midnight the people shall be taken avway and perish, and the mightie shall be taken avway euen vvithout hande.

De. 10. d. 17.  
 2. Ch. 19. c. 7.  
 Sap. 6. b. 8.  
 Eccl. 5. b. 15.  
 Rom. 2. b. 11.



Haue tolde you heere tofore, that men are heere put in mind of their owne fraikie, too the ende they shoulde knowe that God spareth them, and that if we abode but one minute of an houre vpon the earth, we ought to think the same a gracious turne of his. And why? If wee haue any life and breath in vs, we haue it all of God. And so we see that he maynteyneth vs of his meere goodnesse. Seeing it is so: let vs not accuse him of too great rigour. For should hee not haue iust cause to roote vs out vterly? Who is he that coule so cleare himselfe, as God shoulde haue no cause to punish him? And yet in the meane while we see, that God preferueth the world, & euery of vs is kept still in that aray, and so are wee all detters to his mercie. So farre is hee of from vsing any great rigour towards vs, that we ought rather to woonder at his pacience how hee can suffer suche iniquities, and not thunder downe his vengeance at the first brunt, and make cleare rid-  
 dance of vs. Seeing it is so, ought any man to murmure agaynst him? But if we thinke it straunge that hee beareth with other men, he may well replie agaynst vs, that he beareth with vs also. Therefore let vs learne hereby to glorifie God continually in his mercie, no lesse than in his power. For although he be almightie: yet notwithstanding hee restrayneth himselfe bycause hee loueth vs. Also we haue one other verie necessarie exhortation too gather of this text: whiche is, that knowing oure owne frailtie, we shoulde learne to put our life into the hande  
 of God, and not thinke to liue, or continue our state by our owne power, but suffer God to gouerne vs as it pleaseth him, and be alwayes readie to depart hence when he thinketh it good to take vs out of this worlde. Furthermore what is the meane to liue well? It is to knowe that insomuch as God possesseth vs, and quickeneth vs by his holy spirite, it is good reason that wee shoulde holde all of him, to the ende to bee giuen wholly too his seruice, both in liuing and dying. Were this doctrine well printed in our hearts, we should not bee such duldardes as we are: for as for the most part of men, when they rise in the morning, do they bethinke them too put themselves into the hands of God? And if they do it for fashion sake, is it for that they are touched to the quick, knowing that their life is but a little blast of winde that may vanishe away in the turning of a hande? Acknowledge they that? No: So much the more then behoueth it vs too remember the lesson that is shewed vs heere: namely that our life is but a shadowe and a vanitie. And therefore it behoueth vs to put our selues into the hand  
 of him that he will mainteyne vs according too his good pleasure, and also take vs out of the worlde in time conuenient. But as we are counselled heere to humble our selues, and to challenge nothing to our selues of our own power: So contrariwise, we haue whereon too rest oure selues, in that wee knowe our life is not in euerie mans hande, but in the onely hande of God, who is the keeper of it. And the Scripture sayth expressly, that if he withdrawe his spirit and breath, wee die all. So long then as God will preferue vs, let vs boldly desie the diuell and all our enemies. True it is, that if we looke but vpon the rage of men, it shall seeme that they be as rauening wolues, and we as fillie sheepe. They gape with open throte to swalowe vs vp, but yet can they do nothing to vs, till God giue them leaue. And it is not without cause that he challengeth and reserueth too himselfe the power of withdrawing the breath which he hath giuen vs. Therefore let vs be contented, assuring our selues that God hol-

29. *2 sal. 104. d*

deth our life, in his custodie and protection, vntill he list to take vs out of the worlde, and haue caused vs to finish our course. Nowe if a man shoulde demaunde heere, whether our soules be as it were a winde, seeing it is said that we shall perish when God withdraweth his breath: let vs marke, that although men bee immortall: yet notwithstanding, they haue not that of themselves, but of Gods free goodnesse. Besides this, what else is death, but a departing of the soule and bodie asunder? God then withdraweth his breath to himselfe, when hee sendeth vs into dust and rotnesse: and yet neuertheless, he sayleth not to take vp our soules, and to kepe them til the latter day. To be short, Eliu ment to shew here, not only that we be weake and transitorie, but also that al our strength is nothing, furtherforth than it is vphilde by the onely goodnesse of God. And when he vndoeth vs to ourwarde appearance, that is to say, in effect, he doth but the thing which he had determined as hee thought good. And that is the cause why we ought alwayes to returne vnto him, and to content our selues in that he hath a fatherly care of vs, as I haue sayde alreadie. So then let vs not be like these giddie heades which trust in their owne strength, and thinke they are able to worke wonders: but rather let vs with all humilitie and carefulesse, hide our selues vnder the wings of our God, praying him to guide vs in such wise, as we may liue according to his will. Eliu hauing spoken so, addeth an exhortation, saying: *If thou hast vnderstanding hearken to mee and giue care to my wordes.* Here he sheweth againe, that the beginning of true wisdom, is to yeelde our selues teachable. Contrariwise, they that are so puffed vp with selfe weening as they can receyue no doctrine, are so full to their owne seeming, as no man can tell them more: Suche are vterly past recouerie. And therefore not without cause do we say, that the first entrance and foundation of our wisdom: is to suffer our selues to be taught. And why? For let vs loke into our selues, and see whether our owne reason be sufficient to know and discern all that wee haue need. Nay contrarywise, God telleth vs that wee be brutish, and that all the gay shewes that are in men, are but vanitie, and their wisdom vter follie. Seeing it is so, let vs vnderstande that we haue need to be taught at other mens handes, that God (I say) might supplie our want. And therefore whosoever desire to haue a well grounded wisdom, let them learne to hearken to the doctrine that is profered them in the name of God, and let them yeelde themselves teachable and lowly to receyue it. For if we be forepossessed with pride, we may well brag and crake afore men, yea and haue great reputation to be wise men: but beholde, God telleth vs that all is but vanitie and leasing. And this is the cause why Eliu sayth purposely, *If thou hast vnderstanding beare mee.* For he sheweth, that if a man haue witte and reason, hee will alwayes suffer himselfe to be taught, that he may fare the better by it al his life after. Then on the contrarie part, we must marke, that if a man stande stubburnly in the thing that he hath conceyued, and giue not men leaue to tel him their mind, nor will heare any thing at all: hee is but a foole, or rather starke madde. For it is a kinde of verie madnesse, when a man shutteth the dore agaynst all good doctrine, and weeneth himselfe to be so wise, as hee hath no more neede to be taught, but refuseth all things, and setteth a barre before him, and if he woulde say, God shall come no nerer me. So then we haue a good lesson to marke in this text: which is, that if wee will bee of a good vnderstanding, wee must she we our selues too bee so, by receyuing quietly the things that are spoken and tolde vs. And contrariwise, let vs be sure that God condemneth vs for  
 fooles

fooles and witleffe persons voyde of all reason, if we bee so wilde headed, as not to giue eare too the things that men speake to vs, but reiect all good warnings: I say we are no better than brute beastes, what shewe of wisdomer soeuer there be in vs. And for as much as we know, that we are rude of vnderstanding, and that the things which we are able to know, we know but in part, so as wee haue but a little taste of vnderstanding, and come short (Alas) of any perfection: it standeth vs in hande to practise this lesson all our life long. And therefore in consideration thereof, let vs bee the more moued to profite our selues. And forasmuch as God is so gracious as to speake every day vnto vs, and to continue the doctrine that is meet for the ruling of our life: let vs also continually receiue that which is brought vnto vs in his name, & still exercise our selues in it, to the ende we may bee instructed more and more in his will. Behold I say, how it behoueth vs to practise this doctrine. And therevpon Eliu to continue his matter, maketh a comparison betwene the smallest & the greatest. For he saith vnto Iob, *how durst thou say to a king, thou art vnfaithfull, or vnto princes, you are wicked?* If thou haddest a souereigne Lorde that reigned ouer thee, thou wouldest stand in such awe of him, as thou durstest not misse behaue thy self towards him. Then let vs see if it be not a diuelish furiousnesse, for men to presume too murmur agaynst God? For what likenesse is there betwixt them? A king may bee wicked, what maieltie soeuer he haue: and when princes and gouernors are wicked, they will very ill discharge their duties: and yet notwithstanding men beare with them, by reason of their state. But behold, God whiche accepteth no mans person, breaketh these great ones that are so honored of the world and, razeth the out as well as the little ones, shewing wel that he maketh none account of the loftinesse of his creatures. And herēvpon who dareth open his mouth agaynst him? Now then we see what Elius intent is. Howbeit, for the better vnderstanding of this text, let vs mark that although princes and gouernors be not such as they ought to bee: yet neuerthelesse God will haue them to be honored, and although that of themselues they be vnworthie of it, yet hath God imprinted his marke in them, & will haue men to do him the honor to say, very wel Lord, these raigne in thy name, and therefore it behoueth vs to be subiect vnto the. And surely this is no vaine triall. For if all such as are in authoritie did rule like good fathers, and that we saue with our eies that they had none other care but to gouern vs well: what matter were it to obey the? VVe would do it in respect of our selues, and that were no obeying of God, but only a regarding of our owne profit. Contrarywise, when wicked and frowarde persons haue authoritie ouer vs, and we see notable faults in them: If we neuerthelesse be mild to hold our selues vnder their bridle and yoke, it is a token that we reuerence god as he deserueth. Seing it is so: wee bee bounde for his sake to obey those whome he sendeth, and whome he ordeyneth to be our superiours, although they bee vnworthie of it. And that is the cause why it is sayde in the lawe, Thou shalt not rayle vpon the ruler of thy people. God sheweth well that there shall be Tyrants: and he manaceth his people with that punishment saying expressely that hee will chastize them by sending them wicked gouernours, whiche shall seeke nothing but too pill and oppresse, and too raigne in all outrage: and yet neuerthelesse hee willet men to honour them. Why so? For although they deserue not that men shoulde acknowledge them for their superiours: yet notwithstanding will not God haue those to be receiued for his sake, whiche otherwise are nothing worth? Ye see then that we must be subiect too

such as haue publike power and authoritie, bycause wee knowe it is Gods will to humble vs after that manner. Yea, and we see that the children of God haue bin faine to submit themselues in bondage too the vnbeleeuers, when God did bring them too it. And truly wee see also the example that Daniell sheweth vs, for hee acknowledgeth that the raigning of the wicked is by reason of our finnes: and therefore wee must take it as a scourge of God: and if we cannot abide suche a disorder, wee striue not agaynst mortal men, but agaynst the heauenly Iudge. So wee see in effect, that wee bee bounde too honour suche as are in anie publike authoritie. And why? Bycause they bee not aduanced by haphazarde, but it is God that hath ordeyned them: according as it is written, that there is no power but it proceedeth from him. And if wee see anie disorder in it: wee must wyte it vpon our finnes: and therewithall, forsomuche as God hath established the sayde order, namely that Princes and Superiours shoulde be obeyed, and that we shoulde be subiect vnto them: it must bee obserued and kept among vs. Notwithstanding, whereas it is sayde in the lawe, Thou shalt not speake euill of the Prince of thy people: it is not meant that menne shoulde allowe the euill wheresoeuer it bee: for oughte the dignitie of a man that is but a woorme of the earth, too ouerthrowe the rightuousnesse of God? Ought not this sentence rather too haue his curse, namely, that cursed are they that call euill good? But whereas God hath forbidden priuate persons to rayle vpon theyr rulers: it is to make vs too liue in peace and without trouble, and too yeelde some reuerence too the seate of Iustice. For if that were not: there shoulde no more bee anie common weale among vs, but wee shoulde become worse than wilde beastes. Ye see then wher vnto God had an eye.

Besides this, wee knowe that when God sent his Prophetes, it was not to giue Kings and Princes power too doo euill, and no man shoulde shewe them their finnes: but rather it is sayde, Thou shalt rebuke the Mountaynes, that is too say, the highest states. And I haue purposely set thee ouer Realmes, and Kingdomes (sayeth God too his Prophetes) too the ende that all glorie shoulde be cast downe: too shewe that the woorde cannot bee preached as it ought too bee, except the preachers rebuke the faultes of such as desyle and vnhalowe the holie seate of God, by abusing the swoorde that is put intoo their hande. Then if there bee euill and wicked gouernours, they muste bee sharply rebuked according too their deseruings. And this was not sayde for the Prophetes onely: but Saint Paule declareth that wee also ought too obserue the like in preaching of the Gospell: that is too witte, wee must pull downe all loftinesse that listeth vp it selfe agaynst oure Lorde Iesus Christ. Those then that will needes bee spared, and haue their vyces vntouched, bycause they bee in some authoritie: muste go coyne a newe Gospell: of which number are the kings in our dayes, which will needes be called annoynted and holy, and yet cannot abyde too haue their fores touched by any meanes, but woulde haue libertie to peruert all things, and no man too bee so bolde as to open his lippes agaynst them. But we neede not to go so farre as too kings and princes: euen those that after a manner are nothing at all, if they come too anie small degree, thinke themselues too bee as peti-gods, and will needes bee honoured, though they bee laughed too scorne of the worlde for their labour. Albeit that men see there is nothing in them, (as in these newe promoted rascalles:) yet notwithstanding they

Rt.v. treade

Exod. 22. d. 27.

Act. 23. a. 5.

60

Dan. 9. b. 7. d. 13.

Sap. 6. a. 3. Rom. 13. a. 1.

Ex. 22. d. 27. Act. 23. a. 5.

Esa. 5. a. 20.

Iere. 1. b. 10.

2. Co. 10. a. 5.

treade all good warnings vnder foote, vnder colour that they be a little aduanced. Therefore they muste bee faine too marke this lesson, that is giuen them on the contrarie part: whiche is, that forasmuche as that loftinesse of theyrs aduanceth it selfe agaynste God, bycause it stoupeh not too the great king our Lorde Iesus Christ: it is for vs in that cace to vse the freedome that God hath giuen vs. Thus yee see that the meane too obserue this doctrine, of not rayling or speaking euill of kings and princes, is that we muste (as muche as in vs is) reuerence the seate of iustice, bycause it serueth too procure the peace and welfare of men, and too auoyde troubles and seditions: and yet notwithstanding, that such as doo amisse, must bee rebuked for all their high state and dignitie. For Gods aduancing of them is not to the intent they shoulde doo euill, and confounde all honestie: but rather too holde the brydle, and too restreyn all things from confusion. Nowe then, if we must for Gods sake and in respect of him, yeeld such reuerence to those that are of equall state with vs (sa-  
 20 uing that God hath set them in the seate of preferment) as too bee subiect too them: what shall wee doo when wee come to his soueraine Maiestie? For men of what degree of authoritie soeuer they bee, whether they bee kings, princes, or gouernours, sayle not too bee wicked, except God holde them backe by his holy spirite. But the cace standeth otherwyse with God. For hee hath the euermore had soueraine dominion ouer all the worlde: hee was not ordeyned by wicked practyses: he was not set in heauen by Alehouse knightes, nor by I  
 30 wote not what Outlawes, nor yet by fauour and brybing of folke: neyther was hee chosen by wicked mens voyces, that they might say hee wil beare vs oute, wee shall haue libertie too doo what wee list. No, no: God came not too his kingdome by suche meanes: neyther is hee come too it by heritage and succession after the manner of men, nor by chaunce. But inasmuche as hee is the euerlasting God, therefore is hee also bothe King and Iudge of the worlde. Seeing hee is so: who dareth nowe open his mouth too checke agaynst him? 40  
 VVee feare a king: it is well done, hee is too bee feared. Also wee stande in awe of oure gouernours: and good reason it is that wee shoulde doo so, seeing that God hath honoured them. But what is the whole worlde in comparison of him that holdeth all things in hys hande? And hee needeth not too lay open his hande too holde the worlde: but, althoughe hee shette it, yet (as it is sayde in the Prophete Esay) hee will holde both kings and gouernours, and all the whole multitude of men, as one little graine of dust.

And seeing it is so, dare wee lift vppe oure selues agaynst him? VVhat a boldnesse is that? Therefore there needeth none other euidence too condemne such as chafe and sette themselues agaynst God, than the reuerence whiche they beare too men. Suche as spewe oute their iniuries after that sort when God handleth them not after their owne lyking, and murmure saying, I cannot tell what God meeneth by it: is it meete that hee shoulde plague mee after this manner? VVhy suffereth hee the wicked too doo the worst that they can, 50  
 and the good too bee turmoyled, and yet in the meane while hee remedyeth it not? I saye if a man shoulde aske these fellowes that make suche disputations, and are bolde too cast forth suche blasphemies, whether they durst go too them that haue the swoorde in their hande, too rayle vpon them, and too spitte in their faces, and too say you are wicked: O I dare not, would they saye. And why? Thou art afrayde of a mortall

man bycause God hath giuen him some little sparke of his glorie: and commett thou too aduance thy selfe agaynste him that hath made and fashioned thee? VVilt thou make no accounte of his power before whome the whole worlde in nothing? VVilt thou check agaynst him like a madde man, and thinke too gette the vpper hande of him? VVhen thou ouershootest thy selfe after that sort, it shall bee to thy confusion. Thus yee see after what sort it behoueth vs to sende those that lift vp themselues agaynst God, vnto the similitude that is set downe here.

And likewise, euerie one of vs must of his owne accorde come too it when wee bee tempted to impacience, as surely these temptations do happen vntoo euerie man, so as wee bee prouoked too pleade agaynste oure Lorde as often as hee doth not as wee would haue him to do. Therefore when we be moued therevntoo, let vs thinke thus: what? Thou durstest not speake agaynst a king, nor agaynst a prince, that were thy soueraine & had rule ouer thee: For why? Feare brideleth thee, bicause God hath imprinted some marke of his maiestie in him. And how then darest thou lift vp thy becke agaynst him? Thou wretched creature, who art thou? It is sayde in Daniell that God sheweth well his prouidence, in that kings and princes are obeyed: for wee knowe that no  
 thing is more contrarie to mans nature, than too bee in subiection. So then if God gaue not authoritie to suche as are set in publike state, men woulde neuer obey them. And that is the cause why it is expressly sayde, that God putteth his feare intoo all the birdes of the ayre, and intoo all the beastes of the earth, so that if men were become vterly brutishe, yet must they needes keepe still that vnderstanding, that such as are aduanced too the seate of iustice, ought too bee obeyed. And yet notwithstanding, that is but a verie small portion of Gods glorie. Shall wee then go make open waire agaynste his Maiestie? Is it not the next way to breake our necks? If wee leape but three steeptes downe, it is ynough too brooze vs, and if wee leape oute of a windowe, that is  
 40 but a twoo strydes high from the grounde, beholde wee are dead. Now we would leape aboue heauen, and fetch gambaldes, and kicke agaynst God, and shall we bring it about? So then wee ought well too consider the infinite glorie of our God, to humble our selues vnder it, which thing we do not. And it is expressly sayd, *that he will not accept the person of the great: but without regarding eyther rich or poore, layeth his bande vpon all men, and rooteth them out in one night: and euen the strongest shall be take away with out bande.* VVhen we heare this, let vs vnderstande, first  
 50 that suche as are greate must not truste in their riches, credit, knowledge, or any thing else. True it is, that to the worldwarde they shall be honored, and it will seeme that they are able to mainteyne themselues, bicause they bee rich, & haue well wherewith, and also bicause they are in fauor: but all these things are nothing with God. Therefore let no man be proude of his owne greatnesse. For such as stand gazing like Peacocks at their owne tayles, do but run headlong into their owne confusion. For inasmuch as they flatter themselues, they become alwayes the bolder to do euill: and that is no more but a further kindling of Gods wrath agaynst them. Yee see then, that great men ought too put this doctrine in vre, of knowing that God accepteth not mennes persons: and by the meanes thereof they ought also too looke that they trample not the little ones vnder theyr fete, and suche as are vnder theyr power. Marke heere too what ende this doctrine is applied, and to what purpose it is tolde vs, that God is no acceptor of persons. And why? To the  
 ende

ende that he which hath seruantes shoulde not oppresse them, but vse them vprightly as Saint Paule declaereth : and that he which is in publike authoritie, shoulde haue such a regarde in gouerning his subiects, as to know the to be his brethren, bicause that all of vs are the children of God, and he hath done vs so much honour, as to make vs the members of his only sonne our Lord Iesus christ. So then let the great men of this world learne to absteine from swallowing vp of the little, and from vsing of outrages towards them : and let vs all learne to absteyn from aduancing our selues proudly agaynst those that be our inferiours. And why? For there is no accepting of persons before God. And if men trust so in the shadow of their riches and credite, let vs assure our selues that God will iudge them without regarde what they bee nowe, yea and that their damnation is readie prepared for them, so as they shall bee forced too feele that they are a part of the shape of this worlde which vanisheth out of hande, as Saint Paule sayth. And heerewithall let vs marke well howe it is sayd that both great and smal shall bee taken away in the turning of a hande, and that God will make all too bee wyped away at midnight, in the time when folke giue themselues to rest, and when euery man seemeth to be at his ease : yea and that the strongest shall bee taken away without hande, that is to say, without any preparation. God shall not neede too arme manie souldiours, or too prepare himselfe greatly too ouerthrowe the greatest and strongest. Hee needeth no more but too blowe vpon them, or else too turne away his heart, to the ende too drawe his spirite from them, and all shall perishe as hath beene declared heertofore. Hereby wee may bee taught euerie man in his owne state. So then let the great ones knowe, that Gods aduancing of them, is not too the ende that they shoulde dispysle others, nor vaunt themselues in oppressing the lesser sort: but rather let them knowe that they are so muche the more bounde vnto God. For what haue they of theyr owne? And seeing that all things bee giuen them : ought they not therefore too acknowledge from whence they come? About all things let them remember what S. James sayth, let the brother (sayth he) which is exalted too the worldwarde, glorie in his lowlinesse. And why? For if the rich and such as are honoured, or be men of skil and credite, do glorie in their highnesse : they forget themselues in so doing, and are vnthankful to God, and throw themselues hedlong intoo destruction. Therefore it behoueth them to looke neerly vnto themselues, to know that they haue nothing but of the meere goodnesse of God, and that forasmuch as they hold all of him, it behoueth them to dedicate themselues wholly vnto him, and not to take occasion to misintreat their inferiors, but rather to stoupe by applying themselues to their brethrens slenderesse, as S. Paule exhortheth vs to do. As touching the mean ones, true it is that they may well glorie in their greatnesse, seeing that God hath adopted them to be his children : but yet must we not therefore winke at their owne state. And specially whereasthey are nothing too the worldwarde, but are vtterly despised : let them acknowledge that they are lesse than nothing before God : sauing that it pleaseth him to preferue them by his grace. Ye see then how we haue one common lesson taught here vntoo vs all. And therefore let euerie of vs in his calling learne to referre himselfe vnto God, and to holde of him both his life and all the appurtenances thereof. Furthermore, whereas it is sayde, *that God will wipe away the strongest without hande* : it is too the ende, wee shoulde learne too put a difference betwixt God and men. For when the greatest princes intende too bee auenged of their cru-

mies, they haue neede too arme men of warre, and too seeke meanes too bring their enterprife aboute. But if God woulde ouerthrowe and destroy the whole world, hee shoulde finde no let : hee shall not neede too craue ayde of others, or to wage men, or too busie himselfe about casting of ordinaunce, or to furnishe himselfe with other artillarie : hee needeth none of all these things. But hee can without mans hande, withoute worldely helpe, and without straying of himselfe (I say) he can destroy all. For hee needeth no more but too breathe vpon vs, or too looke sternely vpon vs, and beholde wee are ouerwhelmed. And vndoubtedly seeing that his looke maketh the Mountaynes and Rockes to melt shall hee neede to thunder vpon vs to destroy vs? Shall wee be able to abide Gods looke when he casteth it vpon vs? Shall we bee able to abide his breath when he bloweth agaynst vs? Must wee not needes vtterly quaille? Furthermore, this is purposely expressed too ridde vs of all the vaine fancies & presumptions which we haue when we bee well furnished to the worldwarde. For although men dare not say, that they are sufficiently armed too withstande God, and to ward the strokes of his hande : yet doo they thinke so. And for prooffe thereof, if yee threaten a riche man with pouertie, hee wil looke in scorne at you, and say, rusti I haue this, I haue that. Hee will not spight God with open mouth : but howsoeuer the game go, he trusteth still in his riches, and ye shal not gaine so muche at his hande, as to perswade him that his goodes shall not warrant him. The man that is strong and in the luit and flower of his age, thinketh not that euer he shall grow oide, neither can they that are in honor, skill what shame meeneth. Lo howe men presume of themselues : and it is seene cheetly, in that the great men of the worlde do stand so stoutly agaynst God, & cannot be ramed. I he if men haue any fauor or credit, they beare themselues in hand that they haue a bulwark agaynst god and make a rampire of worldly helpe. And not onely so, but also if a man come too tell them their faultes, Gods corrections can haue no place nor entrance vnto them, no, they wil not so much as heare them to be short, men will neuer be made humble but by force. And why? Bycause of the vaine trustes wherein they sette themselues, when they thinke they are well garded and haue meanes ynough to defend them. And therefore it is purposely sayde, *that God will destroy the strong without hande*, too the ende wee shoulde not thinke too scape though we haue furnished our selues, and prouided long aforehande for all oure matters, so as it seemeth vnto vs that God cannot come neere vs. Then let vs not ymagine these vaine fancies, for God can tell well ynough how to intrap vs by some meane that we cannot conceyue. Our destruction shall come without hande, or withoute inferiour meane.

Lo howe wee ought too minde these sentences, when it standeth vpon the fearing of God and his wrathe. But therewithall on the contrarie side wee haue a comfort, in that it is sayde, that God will saue his people withoute bowe, withoute speare, withoute swoorde, and without the hande of man. Therefore like as wee bee taught there too humble our selues, and too knowe that all the meanes in the worlde shall not auayle vs, if God be our enimie : and as euerie of vs is taught too ridde himselfe of the vaine pride w<sup>h</sup>e with wee bee puffe vpe by nature : And finally, as wee bee exhorted too modestie, to the ende wee shoulde present our selues afore God, and consider that if hee turned away from vs, he could euery minute of an houre change vs and bring vs too nothing, and puld downe the highest of vs all : so



on the contrarie part, when we bee misintreated and oppressed heere beneath, and we see great alterations, so as the Tyrants become like woolues to deuoure the sheepe and flocke of God: let vs resort too this warrant, that God hauing promised to saue his Church without mans helpe, will put the same in vre, euen vnto the ende. Then although wee bee destitute of all worldly helpes, so that wee seeme as it were left vp to the spoyle, and our enemies are furnished of all things that may serue them too destroy vs a hundred thousande tymes: yet let vs trust in the mightie power of God, whiche is inuisible too the worlde. VVe perceyue not howe God will maintaine vs: and vndoubtedly it is a straunge thing howe hee mainteyneth vs at this day: but that is to the ende wee should be alwayes confirmed more and more in his doctrine, that we shall be saued without the hande of man: that is to say, that God will vter suche a force, as is yet hidden from vs, and as wee conceyue not, when it shall please him too plucke vs out of the VVoolues throate, and too mainteyne vs. Nowe if God must worke after such a fashon to preserue vs in this temporall life, I pray you what shall hee do for our saluation, which is a farre higher and precioufer thing? VVill God ayde himselfe with mans hande, when it commeth too the drawing of vs out of hell, and too the deliuering of vs from the tyrannie of the diuell and of sinne, to aduance vs too his heauenly kingdome, and to defende vs agaynst so many temptations? No: but let vs assure our selues, that hee doth it of his owne power, and of his owne meere goodnesse. Ye see then that on the one side it behoueth vs too learne feare and humilitie, that we be not puffed vp with

vaine presumption to dispise God, but rather tremble vnder him, considering that we haue not any thing to resist him, nor any other remedie, but to present our selues before him, praying him to beholde vs with mercie. And afterwarde when we be so dismayed and beaten downe, let vs come to the second point, which is to be of good chere bicause God hath promised to saue vs, yea euen without the hande of man. And although wee perceyue not that this can bee done as in respect of the worlde: let vs not therefore doubt, but that he can performe our saluation. For inasmuch as he needeth no helpe, he will not be letted to accomplish his promise, but so performe it as wee shall perceyue that our trusting in him hath not bene in vaine.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him so to open our eies, that we may not be seduced by hypocrisie, nor presume to aduance our selues rebelliously agaynst him, but that we may be patient euē in the aduersities that he shall send vs, and learne to humble our selues vnder his maiestie, to glorifie him in all things, & be well ware that we resist him not in any wise, neither with hand nor tong, but be redie to frame ourselues peaceably to his good wil, knowing that he is alwayes iust and vpright: and that wee may so liue while it shall please him too keepe vs in this worlde, as we may consider that our life dependeth vpon him, and that otherwise we should fayle euery minute of an houre: and therewithall learne to yeeld him thanks for that it pleaseth him to continue his goodnesse towards vs, whereof we be so vnworthie. That it may please him to graunt this grace, &c.

*The. Cxxxij. Sermon, which is the fift vpon the. xxxiiij. Chapter.*

21. The eye of God is vpon euerie mans vvayes, and he seeth all the steppes of a man.
22. There is no darknesse nor dimnesse, so thick, vwhere they that vvoorke iniquitie may hide themselves.
23. God layeth not more vpon man, so that he vvalke vvith God in iudgement.
24. He breaketh the mightie vvithout inquisition, and setteth others in their place.
25. For he bringeth their vvorkes to light, and turneth the night to breake them.
26. He smiteth them as vvicked in the place of the Seers.



W<sup>E</sup> saw yesterday, that if God list to punishe men, hee needeth not too make any great preparation, nor to arme men, nor to borrowe strength elsewhere: for he could destroy all things with his onely looke. Therefore hee needeth not to serue himselfe with mans hand of any necessitie. True it is, that sometimes hee doth so: but that is to shew, howe that all things are subiect to him, and that there is no creature which yeldeth not itselfe to his seruice, yea euē to execute the punishmētts that hee mindeth to haue done. But yet for all that, hee needeth not to prepare himselfe long afore hand for punishing of vs. And hereby we be put in minde too humble our selues vnder his mightie hande, assuring our selues that there is no way in this world, to fence our selues when hee is agaynst vs, but that hee shall execute whatsoever he hath determined in his owne purpose. And so men may well exalt themselves in pride: but in the ende they shall feele, that they are not of power to resist God. And now folowing the same matter which we haue touched already, Eliu addeth, that God dooth these things, not of an absolute [or lawlesse power,] but bycause hee knoweth mens wayes, and marketh all their steps. So then if

any of these great chasticements happen, so as a mightie people bee ouerthrowne in battell, and a Realme conquered: let vs assure our selues that God vtereth not such power without cause, but that hee doeth it through his iustice. And though wee perceyue not the reason why God vseth suche rygour: let vs referre the knowledge of the whole vnto him, as to whome it belongeth, and let vs content oure selues with the knowledge of that which is shewed vs heere, namely, *that the wayes of men are knowne vnto him*. Howe happeneth it that oftentimes we enter intoo disputation of Gods iudgements, and thinke them straunge. It is bicause wee see not so cleerely as hee doth. Howbeit, forasmuch as it is his office to iudge of mens wayes, let vs agree with him, and although we see not why hee doth it, yet let vs assure our selues that his cace will alwayes fall out to bee good and rightfull, seeing that hee ought too chastice not onely [particular] persons, but also whole Nations and Countreys. This saying, *that God marketh mens paces*, is taken twoo wayes in the Scripture. For sometimes it is referred too Gods promises, bycause hee is carefull too gouerne vs. But in this text (as also in manie others) it is sayde, *that God beboldeth our steppes*, bycause nothing is vnknowne too him, but all oure whole lyfe must

must come too account before him. Therefore let vs walke as before his eyes: for it shall bee in vaine for vs too hide our selues, according also as Eliu addeth, *that there is neither darknesse nor mist so thicke, that the wicked can hide themselves in it.* And not without cause is thys added. For wee see that although euevery man confesse that God beholdeth all our workes, and must needs be our Iudge: yet notwithstanding, men doo for all that beare their owne eyes, and not consider that God perceyue them. And surely it is not for naught sayde in the Psalme, that the wicked beare themselves in hande, that God seeth not their craftinesse and malice at all. Also they are vpbayded by the Prophet Esay, that they dig themselves caues vnder the earth, too hide themselves from God. Seeing then that hypocrisie doth blind men so sore: It is needefull too marke this sentence, *that there is no darknesse so thicke, that can hide the wicked from Gods sight.* And for the better conceyuing heereof, it beho- ueth vs first of all too remember what I haue touched: namely that men, although they bee sure that they shall one day come before the iudgement seate of God: doo neuerthelesse seeke startingholes, and therevpon ouersleepe themselves in their lurking holes, as though they coulede beguile God. See what an hypocrisie is thys. And heere withall let vs marke, that men deceyue themselves in shrinking away after that sort from God, in that bicause they themselves haue lost their remembrance, they thinke that hee also hath turned his backe, and remembreth not their misdeedes. Let vs not beguile our selues with such imaginations. For although he discourte- nance things for a time, yet in the ende hee will shewe that he forgot not his office, which is to be iudge of the whole worlde: and not onely to bring euerie mans works to light, but also euen their deepest thoughtes, according as it is his propertie to search mens hearts, and it is not in vaine that he chalengeeth that title to him. Therefore mark here two poynts which we haue to consider in this text. The one is, that we must bethinke vs of the vice which is so deeply rooted in vs: that is to wit, that we thinke not to scape Gods hand by our startingholes. and after as we be drunken in our sinnes, so also thinke wee that God hath his eyes shet and blindfolded, or else that he hath a cur- taine drawne afore him, so as hee cannot perceyue the things that we hide. Howbeit on the other side, and for the seconde poynt, let vs marke howe it is sayde, that all our darknesse shall bee discouered before him when he listeth. And therevpon let vs take warning that we thinke not our selues to haue made the better market, where me are not priuie to our naughtinesse. For the very cause that sendeth many too destruction, is for that they go for good me, or at leastwise can stop the mouthes of such as are not priuie to their wickednesse: for the they triumph, and dare spight God himself. But let vs assure our selues that we shal haue gayned nothing by our deceyuing of the world. For how goodly shewes foeuer we haue made, in the ende we must come before the heavenly Iudge, who will open the bookes that were fast shet before, & cause his great day too appeare, too the intent too bring all the darknesse to light which as nowe keepe things in huckermucker. And this is the cause why the holy Scripture speaketh so often of it. It is not in one place nor at one time onely, that it is sayde, that there is no dark- nesse before God. But for what cause is this sentence so often repeated? It is bycause wee cannot be perswaded of it. For when wee haue eschued the shame of the worlde, we beare our selues in hand that God ought not to stirre our filthinesse, nor to discouer it. But let vs assure our selues he will make the knowledge of it to come

euen vnto heauen. Seing then that we cannot be persua- ded of it, it is no superfluous thing that the holy ghost doth so often tell vs, that God will iudge after another fashion, than mortall men do now adayes. And that is the cause why it is purposely sayd heere that the sinners shall not hyde themselves there: as if Eliu shoulde saye, it commeth dayly to passe, that mens eyes are so dazeled, as they take their vices for vertues, yea and are so euil minded, that it dooth them good to bee flattered, according as we see that when euil hath full scope, there is no more condemning of vices, but euevery man vpholdeth them. So then it may come to passe (as is seene by experience) that vice shall reigne, and that there shall bee suche a flood of iniquitie, that all things shall bee turmoyled among men, and there shall bee no more iudgement, nor discretion with them: but yet for all that, it must go farre otherwyle before God. VVherefore let vs learne too lift vppe our eyes about the worlde, and by sayth beholde Gods iudgement which as nowe is hid- den, knowing that there all things must bee discouered, according as it is sayde in Daniell, that the bookes shall bee layde open, that is too say, that the recordes shall be layde before vs. VVhat maner of recordes? Not of paper or parchment, but of oure owne consciences, so as euevery man shall bring his arraignment, not written, but ingrauen so deeply, as there shall be no more disguising of it. And besides that, God himselfe shall bee there in the person of his sonne, with such light, as all things shall bee knowne, yea euen which are nowe vnder deepe dungeons. All these things must then bee seene both of the Angelles of heauen, and of all creatures. Let vs be- thinke vs of this, to the ende wee may walke in an other maner of feare, than we haue done, and ridde our selues from all hypocrisie: for wee cannot amende our market by flattering oure selues (as is sayde afore.) Finally, let vs learne, not too make oure reckening withoute our hoste: but as often as the case concerneth the exami- ning of oure life, let euery of vs cyte himselfe before Gods presence, and therewithall consider how it is sayde heere, that seeing it is his office too serche mens heartes, yea and euen theyr deepest thoughtes: it is too no pur- pose too quitte oure selues as nowe before men, bicause wee cannot thereby escape his hande. Therefore let vs learne too examiae oure selues after that sort, and furthermore suffer our darknesse too bee lightened by Gods woorde, seeing that this poynte also is attributed vntoo him. It is sayde in this sentence, that *there is ney- ther darknesse of death, nor mist so thicke, as can hyde those that woork wickednesse.* Therefore the Apostle in the Epistle to the Hebrewes witnesseeth, that like as God knoweth mennes heartes, so as hee will haue his worde to be as a two edged sworde to cut afunder our thoughts and affections, yea and too enter euen vntoo the marce, to discouer the things that are hid den in vs. And Sainct Pauls meening is, that when Gods worde is preached, we must needs bee reprovued, as though all our articles were written agaynst vs, and our whole life were layde afore vs, that wee maye bee conuicted, and vterly cast downe, to the ende to glorifie God, by acknowledging howe greatly we bee guiltie before him. And therefore let vs not onely cyte oure selues before Gods iudge- ment seate, to the intent to correct all feynednesse: but also as oft as his woorde rubberh oure sores, and re- baketh our vices: let vs take it patiently, and not presume too bee wilfull. For what shall wee winne by it?

VVe see many men nowe adayes which chafe and freite if their vices bee touched: for they wouide that folke

Heb. 4. 12.

*Psal. 10. c. 11*  
*Ps. 24. b. 7.*

*Ro. 14. b. 10*  
*2. Co. 6. b. 10*

*Psal. 7. c. 10.*  
*Ier. 11. d. 20.*  
*Ps. 17. b. 10.*  
*Ps. 20. b. 12.*

*Ps. 139. b. 12*

folke shoulde beare with them still. And that is all one as if they woulde not that God should haue anie authoritie more ouer them, nor bee any more theyr Iudge. But if they considered well what is sayde heere: they woulde not bee so dull as they are scene too bee, in that they bee alwayes newe too learne what things are. If a manne shewe them any thing that is commonlye knowne: they are as scornfull of it as may bee. And why? Bycause they neuer felt the auayleableness of this doctrine, how there is no darkenesse in Gods sight, but desyle themselves, hanging their groynes downe to the groundwarde lyke swyne, and sleeping after suche a sorte, as it shoulde seeme vnto them that all theyr sinnes are nothing, notwithstanding that the number of them is so great, as they may seeme too bee as it were saped in them, but yet their filthinesse stinketh not vnto them bycause they themselves are rotten in it. Therefore it woulde behoue them to thinke a little vpon this Iesson, and then woulde they bee more quiet when men shew them their vices. And it is a wonder to see, that although many mens wickednesse is apparat to the world, insomuche that euen little children can iudge of it: yet notwithstanding, they aduance themselves agaynste God, and despise him, and will not abyde to be rebuked. And what a shame is it? I speake not of things vnknown, neither stande wee here vpon the examination of mens thoughtes, nor of seeking vnder the earth for the things that are vnknowne too men: but the worlde seeth that the mischeefe doth so ouerflow, as it is pitifull. The very ayre stinkes of it: and yet notwithstanding these good Catholikes that would be taken for good Christians, and haue alwayes the Gospell in their mouth, (yea to bite it like mastie dogs that are mad) woulde that men shoulde still dissembles it: and they think that men do them great wrong to discover their lewdnesse, which (to say truth) is not discovered by vs, but onely spoken of bycause all men knowe it. Yet neuertheless (as I haue sayd) they that cannot nowadayes abyde that God should lay open their lewdnesse, to the ende that they might be ashamed of it, and repent it, shal feele in the end that they must be faine too come before his iudgement seate, where there shall be no more darknesse nor mist to hide them. So then let vs vnderstande, that it is greatly for oure profite, that God doth nowadayes sende vs his worde too inlighten vs: that we may well bethinke vs of our sinnes: Insomuch that although we haue not knowne them for a time, yet they may come too our remembrance, and wee put the thing in vre which I heere alledged oure of Saint Paule: which is, to cast our selues downe, and to be ashamed before God, and too condemne our selues by feeling the naughtinesse that is rooted to deepe in vs. Beholde, I say, how God worketh our saluation, by making vs to feele such a power and effectualnesse in his worde, as we indeuer to examin our whole life throughly, to the ende too mislike of it: but as for those that are stubborne and despise God, and come like straught men too iustle agaynste him, and cannot abide any warning: he must send them as vnreasonable folke, to the day whereof Eliu speaketh heere, wherein there shall be no darkenesse nor couert so close, but it shall be layde wide open, yea euen before all creatures. They cannot nowe indure that God shoulde make them ashamed, to the ende to burie their sinnes for euer: howbee it (spight of their teeth) both Angels, men, and diuilles, must knowe their wickednesse, and they must be ashamed euery where by the power of this light which shall discover all secrets. Thus ye see howe wee ought to applie this text to our instruction. For surely our Lordes threatning of men with the great day, is too

the ende they shoulde preuent it: and so the remedie is readie for vs. As I haue earie sayd, God delayeth not the inditing of vs till we appeare before him altogether: but he executeth his iurisdiction dayly by the Gospell, according also as our Lorde Iesus Christ sayth: that when the holy ghost cam: he should iudge the worlde. Therefore, when the gospell is preached, then doth God execute a soueraine iurisdiction, not properly vpon mens bodies, as they bee at this day, but vpon their soules: and hee will haue vs to be cōdemned there for our own weifare. And therefore (as I haue touched alredie) seing that God doth so much and so often warne vs, that we must in the ende come to the great light. let vs not stil shet our eies wilfully, nor wittingly be blinded when he sendeth vs his word to discover our filthinesse, and to shew vs that we cannot hide our selues from his sight. And so let vs profit our selues by the meane that is giuen vs at this day. But if we play the wilde beasts, and seke lurking holes still: yet in the ende we shall feele (whether we will or no) how it is not sayd in vaine, that there is no darknesse before God. For he will make vs to beholde those things in his countenance and glorious maiestie, which we woulde not see heere in the mirrour of his worde. And Eliu addeth immediately, *that hee will not lay more vpon men, that they shoulde come to iudgement with him.* This Text is dyuerfly expounded: for some take it, as though God would lay no more burthen vpon a man than hee ought, and than a man coulde beare. But when the whole proces of the text is well considered, we shall finde that forasmuche as this treatise concerneth Gods iudgements, Eliu vpholdeth, that God afflicteth vs not after such sort as we may haue occasion to pleade agaynste him. It behooueth vs alwayes to consider what matter he dealeth withall. If a man will knowe what is ment by a sentence, let him consider with himselfe: the case concerneth such a thing, that is the ground which is treated of, and therevnto must the whole sequele be referred. Then if all things bee considered, the generall ground of this text, is that men may peraduenture grudge agaynste God, but in the ende they shall bee confounded. And why? For although God seeme as nowe too handle vs with great rigour: yet when things are throughly well knowne, our mouthes shall bee stopped and God shall bee glorified, as it is sayde in the one and fiftie Psalme. Let vs marke well then howe it is shewed vs heere, that for all our fayre pleading agaynste God, our case shall quayle in the ende. And why? For it will bee founde, that God hath not handled vs vnindifferently, nor layde to fore a burthen vpon vs, that is too say, hee hath not afflicted vs ouer of measure. For although hee doo nowe and then strike men more than they are able to beare: yet is it not more than reason, nor more than they haue deserued. And heereby wee bee put in minde of the pryde, or rather of the rage that is in vs, which driueth vs too murmure agaynste God. For howe doo wee pleade wyth him? It shoulde seeme by vs, that there is some Iudge or Vmper by whome hee shoulde bee iudged. If God were too make an accounte, shoulde wee bee the bolder too spight him, when hee handleth vs not after our owne liking, and that things come not too passe as wee woulde haue them? Then let vs learne, that men are heere condemned of the diuillish pryde whiche prouoketh them too pleade agaynste God. Howbee it behooueth vs too consider well, that God will not abace himselfe so farre as too answere vs when wee summon him too the lawe: hee will not in that case appeare as our counterpartie. True it is (as I haue declared afore) that hee will doubtlesse come thither: but to what end?

Euen

Ro. 14. b. 10  
2. Co. 5. b. 10Act. 17. g.  
20. 31.

Euen to shewe the thing that is told vs here : that is to wit, that although we haue the power to cyte God, and that he were to make answer, so as he were bound too cleare himself of all his doings, and we myght haue our tung at will to speake against him : yet would that stand vs in no steade : for in the end when it commes too the vpspott, it will be found that God hath not charged vs to fore nor aboute reason. And why? Bycause our finnes are knowne vnto him, yea and so knowne, as he can tell what measure of chastisement we deserue for them. But the wellspring from whence this pryde commeth, is for that we would be our owne iudges to iustifie ourselues. And who hath giuen vs so greate autheritie? Behold, ail iudgement is giue vnto our Lord Iesus Christ : and therefore it behoueth vs to come before him with all lowliness and reuerence, to heare and receyue what soeuer he pronounceth vpon vs without any gaynsaying. But eue-ry of vs wil be belceued in his owne case, and therefore we graunt not somuch to God as to mortall men. For in worldly iustice, he that is set in the iudgement seate must not bee both iudge and party, (and yet notwithstanding he will oftentimes indge wrongfully) for men are corruptible. But yet for all that, men change not in that behalf as touching the outward order that God hath set. And what then shall wee do when wee come before his gloriouse maiestie. So wee see, that men are as it were straght from all reason, when they grudge after that sort agaynst God. And wee see also, that the cause from whence this mischeif procedeth, is the same that I haue touched : namely that wee esteeme our works after our owne fancie. Neuertheless ye see here, that God reser- ueth iudgement too himself. It belongeth too mee (sayeth he) to consider your steppes, It is I that do marke you and serch euen too the bottome. It is not for you to medle with that matter. For whosoever thrusteth in himself to play the iudge, taketh vpon him that which is not dowe to him : what is to be done then? when our Lord afflicteth vs, let vs reuerse our matter vnto him, assuring ourselues that he seeth many vices in vs, which are hidden from our selues. Behold Lord, true it is that I perceyue not the hundredth parte of my fault. : And why is that? Euen bycause I am blind, bycause I am shapred in euill, and bycause the diuell hath as it were lewitched mee. O Lord that I could first of all perceyue better the iniquities that I haue committed before thee, and yet deny myselfe little or verthelesse, forasmuch as I am not a competent iudge to consider of myne owne faults, and yet it coulde comence the hat or to lette me my iust iudge thy iust. I put my case vnto thy hand, assuring myselfe that it coulde doo things in iustice that are vnkowne to mee.

Lowly it is expressly sayd in this texte, that although we went to lawe with God, yet should he not be found, in our daunger. Then let vs not presume to pleade with him : For how faire shewes and colours soeuer we haue before men : we shall be confounded in all that wee take in hand, when we come before God. Thus ye see in effect what Eliu ment to say in this verse. Herevnto he addeth, *that God will breake the mighty, yea eue without inquisition, & put others in their place.* And why? For he will bring their workes to lighte, and: *turne the night to the dark, to the end to breake it.* As he sayth that God wil breake the mighty without inquisition : it is to the end to make vs feele better the authoritie which wee despyze so boldly, bycause wee be too dull. True it is that some in sted of this word *inquisition*, do translate *number* : as if it were sayd, although the mighty were infinite in number, yet notwithstanding God would not fayle to breake them. But

word for word it is thus : *hee will breake the strengthes or multitude of men:* For the word importeth either of both: and afterward there followeth, *there shall be no inquisition.*

Forasmuch as the word inquisition is there : and that it signifieth properly to serch or make inquitie : no doubt but Eliu ment to say, that God needeth not to make any inquisitions as earthly iudges do. For in asmuch as they are creatures, there is ignoraunce in them, and therefore they are fayne to help themselues by such meanes. For they cannot prophetic of things. But forasmuch as all things are open before God, he will iudge men without any such kind of proceeding as we see in common weales in this world. But yet there is more in it: which is, that Eliu ment to betoken, that God will not alwayes make vs priue why he executeth his iudgements, but we shall be bynd in that behalf. This inquisition then wherof he speaketh, is properly referred vnto God in chastizing men. As if it were sayd, when iudges make out a proces, it shall be commoned of, and the forme and style of it shall be obserued, so as men shall knowe the things, and afterward the sentence shall bee published, that men may knowe the crymes of the offendour, and after what sort he was conuicted. But wee must not measure Gods myghty power and authoritie by these lawes of men. And why? For he will breake without inquisition, that is to say, without shewing vs why? He will not alwayes publish his sentence : mennes offences shall not alwayes be rehered there : neither shall it be vttered why wee are punished : that shall bee hidden from vs : But yet in the meane whyle, he will not cease to put his iudgements still in execution.

Nowe wee see the naturall sense of this texte. But yet notwithstanding he addeth, that this thing is not done vniustly : For God (sayeth he) will bring their workes to light. Although then that God punish without inquisition (that is to say without such forme of proceeding as is requisite in worldly pollicy) yet doeth he all things with reason and vpryghnesse. And if this be not perceyued at the first daye, let vs tary till all things be discouered, and till he bring the things to lyght which are now wrapped vp and confounded together. And here wee haue to take warning, that we flatter not ourselues as we haue bene woont to doo. For behold what is the cause why wee do continually followe our owne sway, when God seemeth to spare vs, and thinke wee haue libertie too do euill bycause wee are vnpunished. It is bycause that when God beginneth to chastise vs after the common maner, wee perceyue it not, but are forepossessed with a blockish and fleshy carelesnesse. And afterward when it commeth to great roughnesse, we be so dismayd, as we know not where we be if he thunder vpon the sudeyere. VVhich thing he doth when he thinketh good. For after he hath forborne a long time, he needeth no more but to lift vp his hand and men perish in the twinkling of an eye, as hath bene sayd afore. Therefore to the end that euerye of vs may stirre vp himself with it bothe early and late let vs remember this text, that God wil not make long proces in punishing vs, nor is bound to any lawes. Let vs consider (I say) that we must alwayes be in a readinesse, and not delaye till he smite vs, but rather aduisedly prevent his iudgement, according as it is sayd that the man is happy which hath a careful hart. Furthermore let vs also remember this horrible theatning, that when the wicked shall say peace and all goeth well with vs, then shall destruction fall vpon their heads. So then let the faythfull vnderstand, that when God listeth too punish them, hee needeth not too begin at one poynt, and afterward to delay ere he can goe forward with his workes.

Prcc. 28 b.

14.

1. The. 5. 4. 3

worke, as mortall men do, by reason of the lettes which they haue. And why? He will condemne and execute his sentence all at once: he needeth not to trouble himselfe with making long proces for vs: we shall haue no leysure to breath vpon the matter, neither shal we pine in distresse, till we may be quite dispatched at his hande, but we shall be confounded quickly, as if heauen fel downe vpon our heades. Then if we will not be ouerwhelmed with Gods horrible vengeance: let vs feele our owne faultes. Furthermore, when we feele them, let vs assure our selues, that we haue wherewith to comfort our selues in him, at leastwise if we be sorie for them, and seek not to hide the, but lay them open before our God, and sorowfully condemne them, that we may receyue mercy at his hand. For it is sayd that he quitteth those that condemne themselves, and bury their sinnes: which haue them before their owne eyes, and willingly confesse them vnto him. Therefore let vs not dout but that God will wipe out all oure faults if he see that we confesse them freely. Yea, but yet must we passe this way also: namely to beare in minde  
 20 this saying, that God punisheth without inquisition: too the ende that euery of vs doo his dutie in entering into himselfe, and in examining his lyfe throughly, that we may be ashamed and humble our selues. And nowe it is sayde, *that God hauing so broken the great and mighty men, doth put other in their places.* And againe on the other side it is sayde, *that he punisheth them in open sight, yea and that he punisheth them as offenders.* I haue sayde already, that whereas it is sayde, that God discouereth their workes, and punisheth them in suche sort: it is too  
 30 the ende: that we should alwayes stande in awe of Gods iustice, and not imagin that hee vseth any tyrannie or crueltie. Therefore let vs keepe vs from surmising anie such power in God, as shoulde be vttered without reason. True it is that the reason which he holdeth, is vnknewne vnto vs, and wee must bee contented with his onely and single will, as with the onely rule of right: and howsoeuer the worlde go, let vs not wickedly imagine, that God dealeth crossely and ouerthwartly, or that hee iudgeth otherwise than with reason: but contrariwise,  
 40 let vs fully beleue, that although his iudgements seeme straunge vnto vs, yet are they ordered by the best rule that can bee: that is to witte, by his will which surmounteth all righteousnesse. This is the thing that Eliu declareth in this text: And the same ought to serue cheefly for vs. Then if any man be afflicted in his owne person, he ought alwayes to consider that God is righteous, too the ende he may repent him of his faults. for we shall neuer haue true repentance, except we know that God afflicteth vs iustly: neither can we glorifie god, and confesse  
 50 him to be righteous except we haue first condemned our selues as I haue sayde. Thus we see howe we must applie to our selues this doctrine, that God discouereth mens workes and bringeth them too light when he punisheth them. Verely although we examin not worde for worde the sinnes and offences that we haue committed: yet notwithstanding the chastizement which God sendeth vs, ought to profit vs in that behalfe. And therefore it is sayde, *that God punisheth them instead of the wicked,* that is to say, in suche sort as the wicked, too signifie that they can  
 60 winne nothing by their replying, nor alledge any thing too cleare to themselves, specially seeing they appaere not

too bee cleere before men. Marke that for one poynt. And another is, that hee sayeth, *that he putteth others in their place.* And that is to the ende that we should know the cause of the chaunges which happen oftentimes in this worlde. According also as it is sayde in the hundred and seuenth Psalm, which is a right exposition of this sentence. VVe be as it were straught, when we see a plague to vnepeople a countrey, or if there happen a famine, or if the land that hath bin very frutefull becōmeth barren, as if salt had bin sowne vpon it: or else if al things be so troubled with warres, as a countrey is layde waste, or the Princes thereof are chaunged: when we see any of these things, we are astonished. And why? For we knowe not Gods prouidence which raineth about all worldly meanes, neyther do we thinke vpon men. For if we considered after what sort men behaued themselves, we would not thinke it straunge that God shoulde make such chaunges and alterations. Thus ye see why it is expressly sayde, that God putteth other in their places:  
 10 namely, to the ende that when we see things change in the world, we should not think it any noueltie. And why? For therein God sheweth himselfe to be a Iudge. Let vs not father them vpon fortune: but let vs assure our selues that God doth there vtter his arme, bicause men can not mainteyne themselves in the possession of the benefites which he had bestowed vpon them. And therevpon let vs consider what our vnthankfulnesse is, that we may amende it. For assoone as our Lorde hath made vs fatte, and set vs vp in any wealth: by and by we turne our selues too kicking agaynst him, like horses that are too much pampered. And is it any woonder that God layeth his hande vpon vs, seeing wee are so proude and vnthankfull? Let vs marke what the modestie of men is now adayes. VVhen God doth them any good, do they so behaue themselves as they may possesse it long? No: But contrariwise, they spight God, to the ende he shoulde bereue them of it by and by. Seeing then that the pride and vnthankfulnesse is so heynous, as I haue sayde: wee must not grudge at the change of things, nor at the great  
 20 number of alterations. And why? For we prouoke God vnto it? Howbee it is not ynough to knowe that God taketh away one people and putteth another in their place, and setteth new inhabitors in a countrey, and remoueth men after that sort: It is not ynough (I say) too knowe these things, yea and that he doth them iustly: but also euen when we be in our best state, let vs pray him too graunt vs the grace too inioy his benefites in suche  
 30 wise, as we may still possesse them, and bee guided by them, too the euerlasting heritage which is prepared for vs in heauen. Thus ye see how we ought to put this sentence in vre: and as for the rest, it shall bee referued till to morow.

Now let vs fal downe before the face of our good God with acknowledgement of our sinnes, praying him to receyue vs to mercie, and therewithall (after he hath humbled vs vnder his mightie hande, and made vs feele hys iust corrections to our amendement) to indue vs with the gracious giftes of his holie spirit, and to increase the more and more in vs, till we be fully reformed to the glorious image of his righteousnesse and Maiestie. And so let vs all say: Almighty God our heauenlie father, we acknowledge and confesse, &c.

*The Cxxxiiij. Sermon, which is the sixt vpon the xxxiiij. Chapter.*

26. He striketh them as vicked in the place of the Seers.

27. Bicause they haue turned avay from him, and haue not considered all his vyayes.



28. To make the crie of the poore come vnto him, and to make them heare the outcrie of the afflicted:
29. And vwhen he sendeth quietnesse, vwho can make trouble? vwhen he hideth his face, vwho shall see him, as vwell vpon a nation as vpon a man?



He sawe yesterday after what sorte God punisheth offenders without inquisition, and yet notwithstanding hath iust reason to do it, so as there is no cause to blame him. And now Eliu addeth purposely, *that he doth it in the place of seers.* VVherein

he sheweth vs, that Gods iudgemētis ought to be thoroughly knowne vnto vs euen for our instruction. For when God punisheth sinners, it is not onely to the intent that euery man should know what offences they haue comitted: but to the intent they should all take example of it.

*Esa. 26. b. 9*

According as it is sayd, that iustice cometh vpon the earth, when God doth so execute his punishmētis in correcting as well those notorious offenders, as other men. So then it is not for nought that this saying is added, *that God chastise. b offenders in the sight of men, or in the place of seers* [or lokers on]. Hereby wee be warned to take better heede than we haue done, in noting and marking Gods iudgements. It is a great fauour that he sheweth vs, when he teacheth vs by other mens harmes. But if we shet our eyes, or play the dullardes, what excuse haue we? Therefore as oft as God punisheth sinnes: let euery man think vpon it in his owne cace, and lette vs receyue a common instruction, to the ende that his corrections be not loste among vs. And surely that is the cause, that after one hath bene chasticed, euery man must haue his turne. For if we could profite our selues by that which God sheweth vs: the punishment of one man might serue for the instruction of siue hundred, yea or of a thousande. But for asmuch as wee lette all the warnings slip which God giueth vs, and make no account of them: therefore euery one of vs is called in his course, and muste answer in his owne person to be punished for his offences. And so wee see what our vnthankfulnesse is, in that it is sayde that God punisheth the wicked and breaketh them in peeces in the sight of all men. For wee can well skill to talke of the thing which shall be sayde although wee see it not. If there be any report of the taking of a towne or of the sacking of it, or of any discomfiture, or of such other like things: the newes shall be caried abroade, and men will debate of it: and much more can wee well discourse of the thing that wee see before our eyes. But in the meane whyle, to what purpose doth it serue vs? Do we learne to forethinke vs of our faultes, and to humble our selues before God? No: but wee followe still our owne trade, and although wee be as bad as they whom God so visiteth and correcteth so roughly: yet do wee beare our selues in hand, that the blowes shall neuer come at vs.

See yee not then an exceeding great and intollerable vnkindnesse? So much the more behoueth it vs to marke well, how it is tolde vs here, that God punisheth not offenders secretely, so as noman might perceyue it to be his correction: but [so openly as] all of vs might fare the better by it, if it were not long of our selues. And why? For if god should fet vp scaffolds to execute his chasticements vpon: we could not perceyue them more euidently. And so our blindnesse in that behalfe cometh of our owne wilfulnesse and vnkindnesse, as I haue sayde afore. Marke that for one poynt. But the reason also is sette downe here: namely *because they turned away from him, and considered not all his wayes.* Ouer and besides that wee

haue seene already that God striketh nor men wrongfully, but to punish their sinnes: here it is shewed vs what is the wellspring of all euils: that is to wit, the withdrawing of our selues from him which is the fountayne of all righteousness. For our life ought to be so ruled, as wee should obey God and seeke him, and walke as it were in his presence. And therefore when a man is gone away from him, he cannot but run into al confusion: and that is the cause of mens destruction. So haue we a very profitable lesson in this text, to shewe vs how we may keepe our selues from going into destruction. And that is by holding our selues as it were shet vp vnder Gods wing, and by clinging vnto him to obey his will. If we haue this wisdom in vs: it is the thing wherein our welfare lieth. But contrarywise, if wee forget God: can wee scape his hand? If our lyfe stray here and there, wee are vndone, and damnation is at our backes. For it is sayd that God will in open sight and after a terrible maner, punish those that run away from him. But lette vs marke well, that Eliu speaketh not of such as had bene brought vp in the lawe, and had had the Prophets, and bene taught the doctrine of God familiarly, but of the Heathens which had had but a small taste of the light, and yet notwithstanding for asmuch as they gaue themselues vnto euill, it is sayd that they were withdrawne from God. And why? For although he were not so neere vnto them, as vnto those to whom he had giuen his lawe: yet notwithstanding wee muste holde this for a generall rule, that for so much as God hath set vs in this world and created vs after his owne image: we according to the order of nature, ought to tend vnto him, & to make him our marke to amear. Therefore when we run astray and giue our lustes the bridle, so as they reigne ouer vs: It is a turning away from God, euē with whom we ought to be all one. And so after that sorte Eliu blameth the Paynims for turning away from God. For albeit they had not the doctrine of the lawe: yet had they the instruction that I haue spoken of, according also as Sainct Paule declareth in the seconde to the Romanes, namely that they needed no paper wryting to shewe them that there is but one God, and a difference betwixt good and euill: for euery man hath it written in his heart. Now if the Heathen menne were condemned for straying away from God, and for withdrawing themselues from his obedience: what shall become of vs with whom God is more familiar without comparison? God thought it not ynough to haue created them after his owne image, and to haue printed therein some knowledge of good and euill: but he hath also giuen vs his woorde, and will haue it published vnto vs dayly. There he sheweth vs his will familiarly: and it is the waye, as Moyse protesteth, we cannot stray: we haue no excuse of ignorance: but behold, there is our rest as it is sayd in the Prophet Esa. Therefore seing our way is layed afore vs, and we know which way to take: if yet notwithstanding euery man starte aside and take leaue to do euill, and to wander in his owne affections and lustes: are we not much more worthy of blame, than those that neuer heard one woorde of good instruction? Then if the Heathen men are here called backsliders, because they are turned away from God: what are we, seing that our God cometh so neere vnto vs, as to do the duety of a scholemaster and teacher among vs, & to entertayne vs in his schoole, to the end we should learne at his hande in the person of those whom he ap-

*Rom. 2 b. 14.*

poynct to preache his woorde in his name? Therefore if wee make no account of the doctrine which is giuen vs: muste wee not be condemned as double renegates or backeslyders? Yes surely.

Then lette euery of vs looke neerely too himselfe, and consider of what value and estimation this grace of God is, when hee hath as it were his owne mouth open, too warrant vs the thing that is good, and conuenient for our saluation. Seing wee haue this, although we had it but with a wette finger as they say: yet let vs assure our selues that we cannot despise such a blessing of God, but it must needs be a withdrawing of our selues from him. Much more, seing we haue his woorde dayly preached in Sermons, and may also haue lectures besides: if all this will not hold vs in awe, and make vs to sticke throughly to our God, and to indeuour too serue him: needs must his had be vitered much more roughly and terribly vpon vs, than vpon those that had but the order of nature to guye them aright. Thus much concerning this poynct. And it is sayd immediatly, *that they considered not all his wayes.* VVherein it is signified vnto vs, that men are neuer so ignorant and vnskillfull, but that there is naughtinesse ynough in the to make them guilty, and to bereue them of all shifts before God. Heere (as hath bene declared already,) Eliu spekeeth generally of the whole world: for he was no Iewe that he might haue had the lawe and haue spokē of his like, and yet notwithstanding he sayth that those to whom God had giuē no more but their naturall wit, as he had giuen to al other men: considered not his wayes. He sayth not that they had done amisse, or erred, because they could do no better, or because they had no light of doctrine (howbeit, that might haue bin said): but here the spirit of God ment to vige men, to the end they shou'd knowe that their condemnation was iust, and that they could not alledge it for a cloke, that they had done amisse through ignorance, for want of one to gouerne them, wheras they themselues were of a good and vpright mind. For if men had a pure and hartty desire to come vnto God, surely he would not fayle them on his side.

And vndoubtedly this promis shall not disappoint men: knock, and the gate shall bee opened vntoo you: seke and ye shall finde. Then if wee see that men doo so range ouer the fields, and as it were run astraye: let vs marke that they haue not a pure and rightmeening mynd to go vnto God. True it is that they may well haue some shewe of deuotion, as we see among the Papists, where many seeme to be the best mynded in the world, and to all likelyhod vterly rauished which deuotiō to Godward. But if a man looke narrowly vpon their doings, he shall find that all is but hipocrisie, and that God doth not giue them the brydle after that sort without iust cause. Ye see then that the thing with we haue to marke in this texte, is that although the wretched Paynimes dwell in darknesse, & may be likened to blind mē which grope and see not the waye, and haue nothing but grosse ignorance in them: yet notwithstanding they cannot be excuzed of maliciousnesse and stubbornesse, and of wilfull turning away from good vnto euill, euen of set purpose: For it is writtē *that they considered not the wayes of God.* These things are not wyted vpon the brute beastes, nor vpon the stones which haue no vnderstanding: and therefore it must bee concluded, that they which are most rude and barbarouse, (euen they I say) haue refused too go ryght, and that if they had had a good desire, they had not bin left destitute of Gods grace. Yet is it not therefore to be sayd that wee are able to do well, and that there is such an abilitie in vs, that we be able to seke God: wee intreate not of that

matter: and when the Papists make such cōclusions, they shewe themselues to be starke beastes. For when it is said that men sin not by ignorance but through a certeyne wilfulnesse: the Papists conclude that seing it is so, it followeth that we haue sufficient reason to gouerne our selues well, and that we be cleersighted, and to be short, that we haue a fredom to do good or euil. But it is to great a beaktinesse to reason after that maner. And why? For they be not things vnable to bee matched together, that men should haue their eyes as it were picked out, so as they should not bee able to see or to discerne any thing, and yet therewithall also bee altogether wicked. And therefore they are neuerthelessse conuicted, not to haue considered Gods wayes, nor to haue bene led in the right way, for that they were caryed away by pryde. Ye see the in what wise we ought to match the one with the other: namely that by reason of sin, we be all of vs bereft of reason and vnderstanding: See how the heritage which we haue of our father Adam, is that our minds are combered and confounded, so as we cannot discerne the thing that is for our welfare, but drawe cleane from it, according as it is said that euen our light is turned into darknesse, vntill God inlighten vs by his holy spirit) and yet neuerthelessse that our ignorance is not such, but that wee bee corrupted in our affections, and wpe out the goodnesse which God might put into vs: and by cause our nature is froward, therefore we be enemies vnto God, and all our thoughts and imaginacions are enmities too his righteousnesse, according as sainct Paule speakeeth in the eight to the Romaines. Then are wee ignorant, and yet in the meane whyle ceasse not to be froward. VVee knowe not which way to go, and yet therewithall wee go astray wilfully. And why? For we mynd not to come vnto God, no, wee must be fayne too bee inforced thither, or else he must inspire vs with his grace, and inlighten our harts which are full of rebelliousnesse. Then vntill such tyme as God hath so reformed vs. Surely we will always shet our eyes, that we may not see his wayes. Now if this be spokē of such as had not the meanes that God giueth vnto vs: what shall become of vs? for it behoueth vs too come backe agayne to the point which I haue touched. I sayd euen now that the heathē men were not to be excuzed in turning away from God: and therefore much more are we double backeslyders, wee I say whom God had drawn vnto him. Now if it bee sayd that the heathen men haue not regarded Gods goodnesse, nor liued and walked according too godlinesse: I pray you in what case are we which haue a farre other knowledge than was giuen vntoo them? For our Lord pointeth vs as it were with his finger, what waye we shall go. And the text which I alledged out of Moyse, (namely this is the way, walke therein) is of great importaunce. I take heauen and earthe too witnessse (saythe hee) that this daye I haue shewed you life and death, and that if you go amisse, yee shall bee without excuse before God. For it appeareth that you seeke your owne destruction. And why? For in asmuch as your God teacheth you, and graūteth you such prerogatiue, as to declare his will vnto you: it is all one as if he should put the way intoo your handes, and you refuse it and choose death. Nowe when men make such a choice, must they not needs become starke diuelles? So then this protestation of Moyse ought to perce our harts and make vs to bethink our selues better. And first we see that our Lord setteh a doctrine before vs, which is for our behoof, as it were in a glasse or a liuely picture: let vs not playe the blinde and bleareyde folke, nother let vs drawe a curten before vs, to the intent too bee ignorant in that which we ought to knowe, wheras in dedde the thing

Matth. 7. b. 7.  
Luk. 11. b. 9.

Rem. 8. b. 7

Deut. 30. d.  
19.

thing is manifest ynough vnto vs. And herewithall let vs marke, that when God speaketh to vs, it is not to leaue vs in doubt, so as we should not know what his woordes ment: but contrarywise to the ende wee should receyue good doctrine and instruction by his worde. And this is another poynt well worthy to be marked. For many pretend that Gods worde is so deepe, as men canot tell what to take too, or what to follow. But this is an accusing of God, as if so be he mocked vs in putting vs in hope to deceyue vs. Therefore let vs marke well, that whē God speaketh, it is to the end we should receyue good doctrine, & that wee should become wise and skilfull: to follow the thing that is good, according as it is sayd that the word of God giueth wisdom to the ignorant: which is by knowing their owne slendernesse, that they may yield theselues vnto him. Then shall we alwayes find the sayd vse to our owne profite in the woordes of God, if we haue the wisdom to be desirous to go forwarde in the right way of saluation, and to keepe vs in it. And if a man turne aside because he hath not considered Gods wayes: it cannot be sayd that he hath erred for want of better ability: but contrarywise he himself is the cause of all his euill, & it ought to be wyted vpon him. There is yet one saying more to be noted: which is, that he speaketh of *al the wayes of God*. VVherein we be aduertized, that it is not ynough for vs to content God in parte, and to serue him by halues, but we must throughly and wholly frame our liues altogether to his will. For, to giue eare to all that he sayeth, & to submit a mans selfe to him without exception come both to one ende: and vndoubtedly those two commaundements are inseparable. Like as God himself canot be deuided: so also let vs marke that his righteousnesse cannot be deuided. VVhat maner of one is the righteousnesse of God? He hath comprehended it in his whole law. He sayeth not only that a man shall absteyne from whoredome, nother hath he only forbidden theft, nother hath he only condemned murder: but he hath ioyned ten commaundements together, and will haue men to hold them all. Now if one man obey God in chastitie, and another in absteyning from fleecing of his neighbour, and a third in keeping himself from doing wrong or violence, or from taking leaue to hurt or harme other men: is not this a rending of Gods righteousnesse in peeces? For (as I sayd) all the commaundements are inseparable, and there is in them a holy bonde which ought to be kept vnbroken. And so let vs marke well, that if we will be bliffed of God, we muste take good heede, not to some one parte of his wayes, but to all. Thus ye see what Eliu ment to note here. And hereby wee see that euery man ought to be diligent in looking to himselfe. Therefore if wee intend to examine our life well, and to square out our workes and our thoughts by it: when we haue found any outward or actuall sinne in vs, let vs proceede further, and see whether wee haue not had wicked affections: and therevpon let vs learne to condemne our selues, and pray him to clenze vs from the euill which we feele so in our selues. Lo how we ought to practize this sentence. And furthermore it is shewed vs also, that when men haue once begon to ouershoote theselues, they run astray further and further, and become euery day worse than other, till they haue renounced God, and quite cast him vp. VVe are not so malicious as to giue our selues ouer to al vices at the first day: we shall be hild in the feare of God for a while: but if we take liberty to runne at rouers, and God do happen to winke at our sinnes and iniquities: then Satan taketh possessiō both of our soules & bodies, & thenceforth carieth vs away in such wise as we become vtterly vnreouerable. Ye see then that after men haue once left to frame themselues wholly to Gods will,

and to giue themselues to soūdnesse and simplicitie: they do so appayre, as there is nomore consideration in them, but they greeue God, not in some one sinne only, but by all meanes and in all caces, so as they vtterly reiect all his wayes. And furthermore wee see here yet better than afore, how rightfull Gods iustice is in chastizing vs. Why? They that had done amisse, rebelled still further agaynst God: they ranne away from him, and had no will to be taught good: but gaue themselues ouer vnto euill, wittingly and willingly: then is it not high time that God should set to his hande to correct them now or neuer. Seing it is so, let vs alwayes be fully perswaded, that God neuer punisheth vs, till he haue bene to much prouoked to anger, and that wee haue deserued long time afore to be thundred at by his hand. Therefore it followeth, that after he hath wincked at vs, in the ende wee must needs come to that which is contayned here: namely that in open sight and after a notable fashion, he will breake all those in peeces, that are so turned away from him. Lo what wee haue to beare away in this sentence. And it is sayd immediatly: *to make the crie of the poore come vnto him, and to make him beare the exclamation of the afflicted*. Here Eliu noteth one kinde of sinne which God punisheth in men. True it is that wee offende many wayes. Howbeit for asmuch as menne cannot be brought to know their faultes, vntill they be more than conuicted of them: here Eliu hath set downe a kinde of sinne, which is most apparent and easiest to be seene. For when outrages and extortions are committed, so as one man polieth an other of his goodes, and they that are greeued haue no redresse at all: they crie out vnto God, and men heare their complaints, and euery body reweth and abhorreth their cace. Thus yee see one kinde of wickednesse which is well knowne both to great & small, which is when we see that there is no iustice, but might ouercōmeth right and wee dwell as it were among theeues. For he that listeth too make his hād by pillage, taketh no thought when he hath done all the wickednesse that can be, because there is no redresse nor any order to be taken. VVhen such things happen, euery man can speake of them. For this cause the holy Ghost hath chozen a sinne that is most notorious, to the intent we should be the better conuicted. Herewithall let vs marke that vnder one kinde the whole is comprehended. For in what wise soeuer we offend God, he hath alwayes iust cause to punish vs, and (as I haue declared already) his law cannot be deuided, it must continue whole in one, and his commaundements must be so knit together, as al of them may make but one righteousnesse. Howbeit for asmuch as we be such hypocrites, and euery man writeth himself like a snake to the intent to hide his sinnes: God intendeth here to draw vs as it were by force, and to compell vs to confesse the dette. If a poore man haue any wrong and outrage done vnto him, he will aske vengeance of the partie: and his cōplaynts shal come abroade, so as the ayre shall ring of them: and seing it is so, thinke we that it can be hidden from God? thinke we that he will let it slippe? what is to be done then? First (as I haue sayd already) let vs marke that although noman in the world complayne of vs, yet will our sinnes crie out agaynst vs, and the sounde of our offences will mount vp to heaue. If a thing be remoued, we see it maketh a great noyse: and when wee breake the righteousnesse of God: is it not more than if we should ouerthrowe a house? thinke wee there is any thing more precious than the order which God hath stablished too make vs walke according to his will? VVe go about to destroy all that. And is not that more (as I sayd) than if wee should ouertrowe some buylding? And do we thinke that the noyse of it cōmeth

Gen. 18. c. 20

not to the eares of God? Then lette vs marke well, that as oft as wee breake Gods lawe, the crie of it mounteth vp vnto heauen, and our finnes aske vengeance of vs. For although men be dumme and open not their mouths to say any thing: yet do not our finnes fayle to be registred before God. Lo what we haue to marke in the first place. But if men themselues crie out agaynst vs, and we be euill spoken of for our wickednesse, and heare their complaintes and grudgings: is there not much more reason that wee should thinke that God heareth all such cries? And lette vs euery way marke, that it is not for nought sayde: the crie of Sodome is come vp vnto mee: and therefore I am come downe to see whether it be so or no. But let vs assure our selues that our Lordes eares are not deafe, so as our offences should not alwayes come to knowledge before him. Neuerthelesse when there is such crying out vpon vs, and such confusion, hee muste needs note it the more. For of very truthe (as I haue touched already), it is a thing of no small wayght, when wee go about after that sorte to ouerthrowe the thing that our Lord hath stablised. And in good sooth what is the rule of goodlyfe? Is it not as it were an Image of God shyning amongs men? And when wee go aboute to ouerthrowe that, I pray you what a confusion is it? Howbeit lette vs marke by the way, that God will not leaue them vnpunished, which haue wrongfully vexed and troubled the poore. True it is that the greate ones wexe bolde when they see poore men destitute of succour, so as they are not releued, nor haue any friends or kinsfolke too sticke by them. And therevpon it seemeth vnto them that they may do what they list. And that is the cause why they fall to all outrage. But lette vs marke how it is sayde, that God hath a care of them: and therefore the more that poore folke are left vp, to all wronges and noman succoreth them: so much the more doth God declare, that he hath a care of them to reuenge them. If this were well considered, wee would be lesse hastie to trouble our neighbours, and specially those that cannot make their parte good. For it is a breaking of the protection that hee hath set vpon their persons: and in the ende wee muste feele that he is our aduersarie for it. Do wee then see a poore man? Let vs be as it were stopped there, that wee do him no harme, violence, nor outrage. And why? For God will steppe before him, and although the poore man do beare patiently the wrong that is done him, yet shall not the cry of it misse to come vp to heauen and to be heard at Gods hande. And like as this doctrine ought to serue for a warning, that euery of vs may bridle himself and absteine from euill doing: so also the poore ought to be well comforted, sith they see that God hath them in his protectio, and that though the wicked do trouble and vex them, yet God bridlith their rage, and watcheth over the poore, and will in the ende shewe that he neuer forgate them. Then seeing that God taketh our quarrell vpon him: let vs referre it vnto him, and lette it assuage our sorowe and griefe when wee be wrongfully afflicted, so as men do eate vs vp, and we haue no remedy, but seeme to bee as sheepe in the wolues throte. Go to: our Lorde hath promised that the crie of all extorcions which men do, shall come vp to him. Seing wee haue this buttresse, lette vs be contented, and tary till he shewe by effect, that he is neere vs and hath a care of our welfare. Lo how wee ought to practyze this sentence. It followeth, *when God giueth reste, who shall make trouble? and when he hyde his face, who shall see it as well vpon an man, as vpon a nation?* Here Eliu ment to repressie (in Iobs person) all the quarrels that wee make agaynst God. For wee would controul him in all his do-

ings: yea and wee would couenant with him, that hee should gouerne vs after our owne liking. Truly we will not say so: but yet in the meane while, it is seene that we haue that pryde in vs. What man is there which could not finde in his heart to abace the maiestie of God, to the end that things might fall out to his owne liking? If we be discōtented when God doth otherwise than we would wishe: it is asmuch as if wee would put a barre before him, to say, I intend not that this thing shall go so. Yee see then why it is now sayde: *if God giue reste, who can make trouble? And if he hyde his countenance who can see it?* Nowe, this reste that God giueth, is of diuerse sortes. For the faythfull haue the reste whereof the Scripture speaketh: which is, that they leane vnto God, and put their trust in his goodnesse, and doubt not but that he gouerneth them. Herevpon they may sleepe at their ease according as the Prophete speaking thereof, sayeth that euery man shall sleepe vnder his figge tree and vnder his vine when he is so in Gods custodie, and that wee shall knowe it. And this peace is the very frute of faith as the holy Scripture sayeth.

Yee see then that the chiefe reste which menne haue or can enioy, is to commit themselues to Gods providence, and that in respect of his fatherly care ouer them, they can say, my God I commit my life vnto thee, it is in thy hande, order it thou at thy pleasure, and I in the meane time will keepe on my course. Marke this for one poynt. But besides this also, there is another reste. For God doth spare the wicked outwardly although hee beate them within, so as their consciences do alwayes gnawethem, according as it is sayde in the Prophete Esay. For although it bee sayde there, that their thoughts bee like waues beating one agaynst another (yea and as a sinke that is filthy within, bicause that vnbeleefe must alwayes bring vnquietnesse): yet notwithstanding God casteth them into a sleepe, bycause he doth not punishe them out of hande. So then it is sayde that *if God giue reste who shall make trouble?* Hereby it is shewed vs, that when God deferrith and prolongeth the punishment of the wicked, wee must not be ouerhasty. For wee shall gayne nothing if wee pkade agaynst God and say, why doth he not punishe the offenders out of hande: That were as much as to trouble those whom God will haue to be at reste. And therefore lette vs learne to submit our selues patiently to Gods will, and to beware that we runne not a head after that sort. For it is sayd that it becommeth not any mortall creature to make trouble where God will haue quietnesse. And therewithal, lette vs vnderstand, that it is to no purpose to haue bodily prosperitie, except wee haue Gods fauour with it, that the feeling therof may make vs quiet in our harts.

Agayne if wee haue not that quietnesse, lette vs vnderstande that it belongeth to God to giue it vs. For if peace and warre be in his hande, and that hee can giue trouble and quietnesse when he listeth in the transitorie state of this worlde: much more hath hee the spirituall reste which is farre greater and excelienter. Then lette vs consider, that it lieth not in vs to quiet our selues when wee be in trouble: but wee muste resorte vnto God: for it is a singular and inestimable treasure that cometh from him, to holde vs so in quiet as wee may alwayes in the midst of the tymoules of this worlde, abide still vpon our feete, and that being tossed as it were with great stormes and tēpestes: yet neuerthelesse we may haue our anker fastned in him to hold still our owne. This (say I) is as a singular priuiledge that God giueth to his childre. So the are we cōbred? are we full of anguish, trouble & perplexity? what is to be done? let vs take vs to this ferdnesse:

knowing

Micbe. 4. b.

4.

Esay. 57. d.

20.

Esay. 45. a.

7.

knowing that it abideth within vs. True it is that wee must alwayes seeke the meanes that God offereth vs, to keepe vs to it, and to indeuer to attayne it: but how soeuer the worlde go, let vs fully resolue vs of this, that it is onely Gods office to quiet vs, and to deliuer vs from all vnquietnesse. This is the thing which we haue to marke. And further although the faythfull haue this sayd peace, so as they bee quiet in the middes of all their afflictions and of all the miseries of this world, yea and that they be- take themselues vnto God when they be tempted with distrust: yet is this no let, but that their life is subiect too much vnquietnesse. Therefore let vs not storme though it please God to turmoyle vs. For it is not sayd that he will so handle vs in this worlde, as that wee muste not be tossed too and fro: but yet for all that wee must hold our selues fast, as we be not vterly shaken downe with temptations. Lo what wee haue to remember in this sentence. On the contrary part it is sayd, *If God byde his face, who can see him?* Herein wee are warned, that it is not for vs to searche too farre aforehande what God doth, but that wee must content our selues with the knowledge of that which he sheweth vs. VVhat is this face or countenance of God? It is not a shape like vnto a mans visage, which hath nose, eyes, and mouth: but the face of God is the record which he giueth vs when we know his will. God therefore sheweth vs his face, when he telleth vs why he doth this thing or that, and it is all one as if wee sawe him before our eyes. Contrarywise he hideth his face from vs, when he afflicteth vs, when things seeme straunge to vs, and when wee knowe no reason why he worketh after that sorte. Therefore when God holdeth vs so in ignorance, it is a hyding of his face from vs. And let vs marke well how it is sayd, that we may well strayne our selues to see him: but wee shall neuer attayne to it. Then is it a Diu:lish presumption when men do so enter into disputation of Gods works, storming and chafing if God do things otherwise than they thinke good, desiring to frame him to their will, euen as though they would looke vpon him whether he will or no when he hideth himselfe: or as though they would pull him downe to

them. And may they bring that to passe? No: what is to be done then, that wee may take profite of this saying? Truly this lesson deserueth to be layde forth more at large. Howbeit as at this time (to the intent the matter be not broken of): let vs marke that whensoever it please God to shewe himselfe vnto vs, it behoueth vs to know him, and to consider his workes, as he sheweth vs them, and to be attentiuue to marke the reason why hee doth so. And when he worketh after a straunge fashion that is vnknowne to vs: lette vs reuerence such secretes, acknowledging neuerthelesse that he is alwayes righteous howsoever the worlde go: and lette vs dwell continually in that beleef, and hold vs quiet, wayting patiently till he shewe vs more fully the things that are hidden from vs as now: assuring our selues that during this life our knowing must be but onely in parte.

Nowe lette vs fall downe before the face of our good God with acknowledgemēt of our sinnes, praying him to make vs so to feele thē, that al the time of our life we may mourne before him, desiring him of forgiuenesse, and acknowledging our selues exceedingly guilty, vntill that he of his free goodnesse deliuer vs frō the damnations wherein we are, and from the daungers wherewith we are besieged. That so long as wee be in this world, we acknowledging our infirmity and weakenesse, may suffer him to gouerne vs & guyde vs to the right way of saluation, in such wise as wee may neuer be shaken downe, but that whatsoever temptations befall vs, we may stand stedfast in the calling of our God till he haue takē vs out of this world, to bring vs into his heavenly kingdome, where wee shall inioy the euerlasting reste that hee hath prepared for vs. That it may please him to graunt this grace not onely to vs, but also to all people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage of errour and darkenesse, to the right way of saluation, for the doing whereof, it may please him to rayse vp true and faythfull ministers of his woorde, that seeke not their owne profite and vayneglory, but only the aduancement of his holy name, and the welfare of his flocke: and contrarywise roote out all &c.

*The.cxxxiiij Sermon, which is the seuenth vpon the.cxxxiiij. Chapter.*

29. And vwhen he hideth his face, vwho is he that shall see him? he is vpon nations, and vpon men togither.
30. In that an Iprocrite reigneth, and there is a stumbling blocke to the people.
31. It belongeth to God to say, I haue forgiuen, I vwill not destroy.
32. But that vvhich I haue not perceyued, teach thou mee: if I haue done vvickedly, I vwill do so nomore.



I was partely declared yesterday, after what maner God hideth his face frō vs, that it be not seene: that is to wit, when men are troubled in this world, & see not the reason & end of his doings: lyke as on the contrary part, if God graunt vs the grace to see that he gouerneth all things, and to perceyue a fayre and well disposed order: then is it as though his countenance shone vpon vs as the Sunne. Do wee then see the state of the worlde so troubled, as wee wote not what to say to it? It is all one as if God hid his face from vs. And in that case what is there for vs to do, but to hūble our selues: according as it is sayd in the Prophet, that in the time of aduersitie the wise man will lay his mouth to the ground, and hold his peace, verely as one knowing

that wee shall gayne nothing by struiuing, when God listeth to handle vs so with extremitie. Ye see then that the end whereto this sentence tendeth, is to exhort vs to modellie and sobernesse, bicause our wittes are to rude and to grosse to comprehend Gods secrets, and moreover bicause God intēdeth purposely to humble vs, when he withdraweth himself frō vs. And this is done (sayth Eliu) as well vpon a whole nation as vpon one man. Both generally & particularly God can so intangle things, as we shall not know the reason of them: and if we will speake of them, we should not know at what end to beginne. And for the better expressing of his minde, he addeth, *In somuch that the hypocrite reigneth.* True it is that this present sentence may be layd forth diuersly: but the sequelle of the texte sheweth well ynough, that the meaning is, that when a wicked man, or when a naughtypacke reigneth, and there is a



*stumblingblocke* or a snare caste among the people: for the wordes import eyther of both: it is a trouble to vs when wee see the wicked reigne, so as there is nothing but tyrannie, nor any equitie and vprightnesse remainyng: but we be as it were vterly forlorne, and God is not seene. If enormities be committed, so as there is quareling and snatching on all sides: or if snares be layde so as poore folke knowe not howe to scape: then is God as it were withdrawn from vs. True it is that he is neuer the further from vs, nor hath the lesse care of vs: howbeit wee see it not. On the other side, when wee be not able too consider what is done: it seemeth to vs that God regardeth vs not: wee see nothing but darkenesse: the light that ought to guyde vs shineth not vnto vs. Nowe then what should wee do; but shrinke downe our heads, holde our mouthes shet, and wayte Gods leyfure patiently, till he remedie the inconueniences that trouble vs? Also let vs alwayes bee at this poynr, neuer to inqyre further than is lawfull for vs. It behoueth vs to thinke wel, that God doth not such things without cause why: but wee muste enter into the consideration of our sinnes: for if wee wil enter curiously into the discusing of Gods secretes, and incomprehensible determinatiōs: it is a pride that will vterly ouerthrowe vs. And therefore (as I haue sayde afore) lette vs learne, not to be ouerwyse, knowing that God will sometimes leade vs like poore blinde soules. As touching this sentence where it is sayde, *that the wicked man reyneth*: lette vs marke that although it be a fore temptation, to see such reigne as are naughty-packes, despizers of God, and giuen to all euill, and to see that might ouercommeth right, so as a man cannot tell whither to go for refuge: surely it is a great and harde crosse to overcome: neuertheless the holy ghost intended to set it before vs, to the intent that we should be armed against it.

So then, hath vnrightuoufnesse gotten full scope? Are the wicked growne so lustie as to confounde all things, and to handle matters with such corruption, as there may bee no more remedie? The holy Ghost aduertizeth vs, that it is Gods will to hyde his face after that maner, to the intent to trie our obedience. Therefore lette vs tarie till he inlighten vs, and then shall wee knowe lowe that he hath not sent these troubles among vs without cause. Thus yee see in effect after what maner wee ought to put this sentence in vrc. Nowe Eliu addeth that it belongeth to God to say, *I haue forgien, I will no more destroy*. As if he should say, that God holdeth the raynes in his hands to guyde men at his pleasure, and if it please him to punishe our sinnes, wee haue nothing too replie why hee should not condemne vs: and if hee beare with vs, yea or liste to forgie vs altogether, who shall resiste him, who shall lette him to shewe vs fauour? True it is that this is straunge to mannes vnderstanding at the first sight. For seeing that God is no acceptor of persons, wee aske why hee forgueth one rather than another? Why doth hee beare with a wicked man, when hee is seene to be altogether out of order? Then may wee well trouble our heads to seeke why God dealeth after that maner: but what conclusion muste wee make, saue onely to referre all things to himselfe in his owne purpose, knowing that it is not for vs to rule him, yea and that wee are not able to comprehend the things that are to high for vs? For when it pleaseth God to humble vs, he hath meanes to do it which can by no meanes sinke in our naturall vnderstanding. Lo in effect what is sayde vnto vs here. And whereas here is mention made of Gods iudgements, whereby he chastizeth our sinnes: lette vs beare in minde what hath ben sayd: namely that the righteousfe

man that is shall finde himselfe guiltie, twyce, yea a hundred times more than hee suffereth, and therefore that wee haue no cause to complayne. Furthermore if it please God to forgie vs, lette vs vnderstand that he doth it not for our deserts, nor for any thing that he findeth in vs, but of his owne free mercy. And this ought to bee marked wel, bicause the thing which I haue tolde you already to come naturally into mens imaginacions, hath bene the cause of bringing false and wicked doctrines into Christendome. And the Papistes are still imbrued with this errour, that God pardoneth the sinnes of those that turne vnto him, euen bycause hee seeth some good motion in them. VVhen the Papistes speake of the forgiuenesse of sinnes, they alwayes imagine, that a manne muste on his owne side dispose himselfe afore hand, and purchase that grace before God: and that although it be not of full woorthinesse, yet notwithstanding there must be a certayne meeting together, that is to say, it is good reason, that God seeing any good dispositiō in man, should helpe him, as in respect of the same. And what hath caused such dotage, to be alledged? Euen bycause men conceyue not that God hath such a libertie, as is giuen him here: that is to wit, that it belongeth to him to say I will forgie. For as much as this thing hath not bene conceyued: Therefore the Papistes haue forged this Diuelishe imagination, that God forgueth those which are any whit disposed with a good motion and purpose to repent, and that although they haue not done so many good deedes as they may deserue to be accepted, yet notwithstanding God receyueth them to mercy, bicause of the good disposition that he findeth in them. But contrarily, let vs holde the doctrine that is contayned here: namely that whereas all men be alike, and that damnatiō is cōmon to all men, so as they be all intangled in it: God pardoneth some, and leaueth the residue in the damnation wherein they are already. VVhy doth he so? It is not for vs to dispute of it. Let vs hold this to humble our selues withal, and let vs not forge meanes in our owne head, which the holy Scripture speaketh not of. And in good soth, who giueth such motion vnto a man to mislike of his sinne, but onely God, who hath already touched him by his holy spūite? for naturally we be all euill, and when wee haue comitted it, we are still more and more disposed vnto it: and hypocrite blindeth vs, by flattering vs in the same. Therefore when a sinner misliketh of his sinne: it is a token that God hath already touched him. True it is that Cain, and Iudas were greatly grieued at the feeling of their offences: but that was not for any milking of them: nay rather they gnashed their teeth agaynst God, & hardened themselves in their euill. Therefore when a sinner feeleth remorse in himself, & is touched to humble himself before God: wee must conclude that it is a marke of the holy Ghost. Now then if God giue vs applyable affectiō to mislike of our selues & to draw vnto him: it is a token that he hath shewed vs mercy. And surely, is it not a good warrant of his mercy? Shall wee then say, that man hath deserued to haue sinne forgien him of God, bicause he was therevnto disposed? we see the that the Papists haue in this behalfe falsified and disguyfed Gods doctrine, fathering that thing vpon man, which belongeth not vnto him. And therefore so much the better ought we to marke & remeber this saying, that when men haue cast themselves into destruction, and are hild in thraldome of sinne, so as Satan possesseth them: none but God hath authority to say, I forgie. And whom forgueth he? wee must nottie his grace nother to one thing, nor other, but let him vse his own minde, to dispoze all things according to his free goodnesse. Therefore when he forgueth one man, he may well

Gen. 4. b. 13.

Math. 27.

a. 5.

Mt. 1. c. 18.

well leaue another in damnation, according also as it is  
*Exod. 23. d.* sayd in Moyses, and alledged by Sainct Paule, as a record  
 19. of great importaunce aboute others, I will forgiue whom  
*Rom. 9. d. 15* I will forgiue, and I will shewe mercy to whome I will  
 shewe mercy. In saying so, God sheweth vs that wee  
 muste not inquire why he doth it: for hee curteth away  
 all such questions. VVhom then doth God pardon?  
 euen whom it pleaseth him. It is not any mortall man  
 that ordereth that matter: it is the liuing God, who de-  
 clareth that when he sheweth mercie, wee muste not  
 aske why he doth it, nor to whom, nor whether one man  
 be better disposed than an other, or whether there hath  
 bene any desert, good motion, or other meane afore-  
 hand? No. For God will haue men to content themselues  
 with his doings. Therefore whereas hee sheweth mer-  
 cy vnto some and not vnto all: it behoueth vs to magni-  
 fie his goodnesse: and if he shewe any apparance of his  
 iustice, lette vs assure our selues that he is not bound vn-  
 to vs.

And vndoubtedly this diuersitie sheweth vs so much  
 the better, that when he draweth vs, euen out of death it  
 selfe, hee doth it not but of his owne free minde: and  
 that wee for our parte shoulde bee vtterly forlorne and  
 damned, if wee were not succored by him. Thus then  
 yee see howe yee may be the more prouoked to glorie  
 God, and to knowe his mere grace towarde vs, and that  
 our saluation is grounded ouely vpon his good will in  
 receyuing vs to mercie: that is to wit, in that on the con-  
 trary parte hee forsaketh whom he liueth, and sheweth  
 not like mercy to all, but letteth some alone, so as they are  
 not rayled to saluation. Thus yee see what we haue to re-  
 member in this strayne.

Now he addeth, *th. it be will no more destroy when he bath  
 so pardoned.* And herein we haue one good lesson more:  
 which is that when God spareth sinners, he is reconcy-  
 led vnto them, and fully at one with them. True it is that  
 sometimes God punisheth not the wicked, and although  
 their sinnes be tolde them and brought to their remem-  
 brance, it will seeme that they are escaped his hande for  
 a tyme. But then is not this saying performed, that God  
 will not destroy. And why? for there he forgiueth not,  
 but nourisheth the wicked as menne fat oxen and swine  
 to the ende to kill them. VVee see that when an ox hath  
 bene leane all his life long, if a man intende to kill him,  
 he will bestowe the more coste vpon him: and likewise  
 will hee do with a swine to make him well iarded. Now  
 the Prophet vseth this similitude, too shewe vs that the  
 state of the reprobates and despyers of God, is neuer the  
 better for that they are not punished out of hand (accor-  
 ding as wee haue seene bothe in Ieremy and Ezechiell  
 that sliche as are referued, make neuer the better market  
 for their long tariance, but as they are worse before God,  
 and haue pyled vp a greate heape of cursednesse vpon  
 their heads, so also must God powre out the greater rigor  
 vpon them.

*Ierem. 12. d.*  
 3. & 51. e.  
 40.

And so although our Lord punisheth them not the firste  
 daye: yet ceaseth hee not to holde them there still vnder  
 his wrath and vengeance. And therefore this texte be-  
 longeth not vnto them. But when our Lorde doth set  
 menne quyte and cleare, and will not punisheth them any  
 more: why is that? It is bycause hee hath forgiuen their  
 sinnes. I tolde you that this lesson is very profitable: And  
 why? For firste of all wee bee so fleshy, as wee passe for  
 nomore, so be it that God make vs not to feele his rigor.  
 Although he be angry with vs, and reiect vs and as it were  
 banishe vs his house: all this toucheth vs not: lyke as if a  
 diseased person, were as good as rotten inwardly in his  
 body, and yet notwithstanding all were one to him, so

long as he feeleth no greefe. VVhen a man hath an ague,  
 if he feele no alteracions nor payne of head or backe, ad  
 is well, hee ouerpaseth it, and yet notwithstanding the  
 disease lurketh so within, as it becommeth deadly. Con-  
 trarywise if he be fore a thurt, it were good for him to in-  
 dure it for a time, to remedy the ague which is his cheefe  
 disease. But a man is so sensuall, as he careth for nothing,  
 but for the taking away of the greete and pafsion of the  
 present fitte that troubleth him. Euen so is it with vs.  
 10 For although God be offended with vs, that seemeth to  
 be nothing: we perceyue it not bycause of our dulnesse,  
 and therefore wee heape sinne vpon sinne, and continae  
 alwayes harde harted. Somuch the more then behoueth  
 it vs too marke howe it is sayde in this strayne, that  
 wee shall not scape Gods hand, except he forgiue vs our  
 sinnes.

It behoueth vs to go to the roote: lette vs not desire  
 God onely to deliuer vs from our sickenesse, wantes, and  
 such other things: but lette vs specially pray him to bee  
 mercyfull vnto vs, and when wee haue once gotten that,  
 wee shall be deliuered from all inconueniences. And yet  
 further, for the better conceyuing of this doctrine, lette  
 vs marke, that although wee be in prosperitie, yet if in  
 the meane while God be our enemy, the mischief shall  
 continue still with vs, and his benefites shall turne to our  
 bane. Then if wee vse Gods giutes vnto his displeasure,  
 all the benefites that he bestoweth vpon vs muste turne  
 too our greater condemnation: lyke as on the contrary  
 parte, when wee bee reconcyled vnto God, and hee hath  
 pardoned our offences: although hee chastyze vs, the  
 same shall bee a medicine too vs, and all our afflictions  
 shall bee blessed before him, in so much that they shall  
 turne to our saluation, as S. Paule sayeth in the eighth to  
 the Romaynes. Beholde here how it is a right necessary  
 20 poynt, to knowe that we shall alwayes bee shet vp vnder  
 the curse of God, vntill such time as he hath pardoned  
 our sinnes.

*Rom. 8. 27*

And here vpon lette vs learne, not to be afrayde of mi-  
 series and aduersities onely, but specially of Gods wrath  
 which we cease not to prouoke. And when wee shall haue  
 done amisse, let vs not beginne at the outward afflictions,  
 as who should say that our returning vnto God should be  
 to the end he should nomore afflict vs: but lette vs pray  
 him to bee so gracious as too purge and clense vs of our  
 sinnes, to the ende there may be nothing in vs that may  
 kindle him agaynst vs, or displease him. True it is that  
 the chastizements and correCTIONS which God sendeth  
 vs, are as strokes of a spurre to pricke vs forwarde: and  
 when he seeth vs dull, he driueth vs by that meanes to re-  
 pentance: but yet must we not be at this poynt to say,  
 well: I am content, so God withdrawe his hande from  
 mee. No, wee muste not do so: for wee shall haue gay-  
 ned very litle, if wee get nothing but that. VVhat then?  
 Let vs go vnto our God and pray him to be at one with  
 vs, and to do somuch for vs, that when wee haue bene  
 gently chastized, wee may knowe his goodnesse to-  
 wards vs. And I pray you, marke what is the cause,  
 why God doubleth his stripes and striketh much more  
 roughly vpon vs. VVhy so? If a man be chastized, hee  
 30 feeleth that God visiteth him, and perceyueth all things  
 to go better with him. So then a man humbleth himselfe  
 when hee hath offended God, and he desireth to be de-  
 liuered, and that God should take away his aduersitie at  
 the first brunt: but in the meane while, the poore soule  
 hath no wit to enter into himselfe, and to search his owne  
 faultes, and to atreyne to somuch reason, as to say: alas, I  
 must seeke to recover the fauour of my God. He thinks  
 it ynough if he be nomore pressed lyke a dogge that doth  
 baily. but

but shake his eares when he hath scaped with a blowe of a cudgell. Such a one goeth not so far as he ought to do, he setteth at the outward parte: and therefore God followeth with striking him still. So then we see how lightly men dispatch themselues when God chastiseth them to make them come to repentance: for they may well haue some conceyte of it, but the same passeth away out of hand. Now sith that God seeth that although a mā perceyue not his owne harme, yet the filthinesse doth settle still within him: he is fayne to presse him, to the end he may know that the disease would increase, if he purged it not to the bottome. Then let vs vnderstand that we do but growe worse and worse, vntill that God haue shewed vs mercy. And therefore wee muste not onely desire him to giue vs health, soundnesse, and whatsoever else our fleshe desireth: but also to blotte our sinnes, and to gouerne vs so by his holy spirite, as there may not be any thing in vs to prouoke his displeasure agaynst vs. And this is the cause why Dauid, and the other holy Prophetes, when they felte themselues beaten and tormented at Gods hand, did not say onely, Lorde deliuer mee from this affliction. True it is that they desired that too: but firste of all, they desired God to forgieue them their sinnes and to be nomore angry with them. And why spake they so? For they sawe well from whence afflictions come: how that they be the frutes and recordes of Gods anger: and therefore they went alwayes to the roote of the mischief. Euen so must wee do. And that is the thing whereof wee be warned in this place where it is sayd, *that God will not punish after he hath forgouen.* True it is that it foloweth not that God forgieue vs, bicause he maketh no countenance of displeasure, but doth as it were wincke at our sinnes & wee prosper as though he loued and faouered vs: but rather our destruction is then neere at hande. According as wee see howe the Sodomites were then destroyed, when they were come to the fuinesse of their delights and pleasures, in somuch that they despyed both God and the worlde: they were so besotted as they sawe not one whit: and vndoubtedly they tooke the greater libertie, vnder the colour that God had not visited them of a long time: they were as men that had drunke the dregges of wine, as the Prophets terme it. And wee haue seene in Jeremy and Ezechiell, that when God beareth with the wicked, they do as it were settle in their lees, and are soaked more and more in their vices: and when they be imbrued with them to the ful, then is there nomore remedy, nor any more remorse, as the Scripture sayeth. For this consideration let vs marke, that if we scape vp the wood of Gods wrath, although fire be not put to it out of hand, yet muste wee looke for it, and not thinke that wee haue gayned any thing, except wee be reconcyled vnto God. Now after that Eliu hath sayd so, he addeth: *If I haue not perceyued wach thou it mee: If I haue done amisse, I will do so nomore.* These things are added here as it were in skorne. For Eliu bringeth in God speaking vnto Iob, & offering himselfe to be reprovved and amended: if he haue done amisse. True it is that for asmuch as these woordes are somewhat cut of, men haue taken them in another sense: howbeit, the naturall exposition is this: VVe haue seene heretofore that Eliu hath exalted God in such libertie and soueraintie, as all mortall menne must needs stoupe vnder him, and not once open their lippes at him: and that he hath priuiledge to do what he thinkes good, and wee in the meane whyle must acknowledge that all that euer he doth is rightfull and reasonable. Not that hee sheweth a reason of it: for he intendeth to referue that authoritie ouer vs to himselfe. Eliu therefore hath shewed that already. And nowe he skorneth Iobs ouerwee-

ning, for that he had disputed agaynst God, and misvnderitoode the cause of his affliction. Not that Iob had not acknowledged a secret righteousnesse in God, which ought not to be measured by mans imagination (for Iob acknowledged that) but in the meane season wee haue seene, that his passions tossed him, so as he chafed agaynst God, and oftentimes he boyled ouer and spake vnadvisedly: This we haue seene. And now Eliu rebuketh him for it, howbeit in way of mockery. I see (sayeth he) that God muste be fayne to come to account, and to say vnto thee, well I haue done amisse, thou arte able to teache mee, another time I will do better, and I will do nomore so, as who should say that God were a little childe. Furthermore lette vs marke, that this is not spoken so much vnto Iob, as vnto the whole world: and wee haue neede of such warning. For wee knowe what dulnesse there is in our vnderstanding. If God speake vnto vs earnestly and grauely, wee are not a whit moued at it: for wee see that men are wedded to their owne opinion, and when they haue once conceyued a thing, it is not easie to turne them from it: and if a man speake playnely to vs of the Maiestie of God, and shewe vs how frayle wee be, wee haue alwayes our replies. Seing then that men are not of such capacitie that God should shewe them their faultes distinctly and grauely, and in such phrase of speache, as they might bee playnely ledde vnto reason: when God seeth them so willfull, hee muste bee fayne to mocke at them, and to put them to shame, as folke that are not woorthy to be spoken directly vnto. If I see a foole and haue labored to winne him by good meanes, and he in the ende is vtterly paste recouerie, so as he is altogether vnruely and blasphemeth God: what shall I do? shall I speake to him as if he had good discretion? No. But I shall scorne his beastlinesse, or else if I see him lift vp into ouergreat pryde, I shall threaten him. After the same maner doth the holy ghost proceede now. For he sayeth: go to: God muste be fayne to come vnto you, and say that if he haue done amisse he will amende it if you rebuke him for it. And surely what is to bee sayde to vs, when wee checke God dayly, according as euery man knowes that he findeth faultes with him in himselfe, and is discontented when things go not to his minde, and when in effect wee would haue God to turne the bridle, and to do cleane otherwise, than he doth. Then seing we are so malapert: I pray you howe can wee be dealt with, if wee be not mocked and vpbayed with such pryde? and must not a man be needes out of his wit, when he aduanceth himselfe after that sort agaynst his maker? who maketh any doubt of it?

Yee see then what wee haue too remember in this streyne. For seing that the words are so couched in skorne, it is certayne that wee be more conuicted, than if a man spake to vs in an ordinary style. And why? For when it is vttered after this maner, go too, God shall come and say, I haue done amisse, rebuke you mee, shewe mee my lesson: is it not a shame for vs to be so spoken too? Yes surely is it. VVhat? Must God come downe to vs to confesse his faulte, and submit himselfe to our correction? But we see that that is a detestable monstrousnesse: and there is none of vs, but his heares would stande staring vpon his head to heare it spoken: and yet notwithstanding our doings tende to it. VVhen menne freite and chafe after that sorte as I haue touched already, and make their vagaries, and would make God subiect to their imagination: it is all one as if they would bereeue him of his soueraintie, and subdue him to such lawe as they list to laye vpon him, as though hee were a litle babe. Men therefore will vnderstand do that thing which they would

Gen. 19.

Esa. 51. f. 17  
Jeremy. 48.  
b. 11.

Ezech. 23. e.

54.  
Sopbo. 1. e. 12

would be lothe and afrayde to heare spoken. And so wee see that the holy ghost hath taken a good waye to spight the diuelish malapertnesse which is in vs, when we murmur so against God, in that he sayeth, go to: I see then that God must be faine to come to you and aske you forgiuence, and be contented to be taught by you: and when you haue shewed him that he ought not to do so: he will do so no more. Now when the holy ghost speaketh after this sort: it is to shewe men that they are very diuelish in presuming after that maner to set vp their bristles against God, and to murmur when he worketh not to their liking. So much the more therefore ought wee too way well the words that are cōteyned here. And as often as we be tickled with any intents to be inquisitiue of Gods doings, or to bring him vnder coram. let vs consider what we do, and into what maze wee enter. For it is all one as if wee would rob God of his maiestie, and abace him in this world, and make him subiect to that we think good: Alas, and were not that too great a despying of him? whether go we? Therefore when any such thing commeth to our mind, if we bethink vs not as we ought to do, let vs remember this saying: If thou grudge after that maner, thou settest thy self against thy God. Behold, the holy ghost hath already declared and told thee, into what confuzion thou puttest thy self: namely, that it is as much as if thou wouldst become the creator of thy God: and if there were no more but this malapertnesse, warr not thou worthy to be drowned in the bottome of hel? For is there any greater pride than to desire to darken, or rather to abolish the maiestie of God? Thou sily worne of the earth, thou cursed creature, thou wretched cartiō, thou art a sink of all filthinesse, and wut how take vpō thee to check so against thy maker? When we haue any such thoughts in vs, let vs beware that we put them away, yea and vtterly bury them, and that we shet all fantasies out of dores, and stand no further vpon our reputation, but say, Lord be thou glorified in our ignorāce: and let vs say nothing else but this, Lord thou art righteous in all thy doings, although we see not a whit as now, but wee shall one day be enlightened by thee. As now it is greate wisdom in vs to rest simply vpon his will, seing he will haue vs ignorant for a tyme. Ye see then that it standeth vs in hand to put this sentence in vte. Furthermore whereas it is sayd that we teache God the thing that he perceiued not: It beho- ueth vs here to make comparison betweene God and vs: For he hath bin frō euerlasting, and we be but as snayles of one dayes breede, and yet we put out our hornes immediatly. And what for that? It is but water. VVherof are snayles made? or wherof come they? ye see then we are but as snayles, and are chaunged incontinent. And is it mee- 50 teete that we shuld pooke out our hornes against God? what strength? what courage haue we? of what continuāce of time are we? we be but threescore our fourscore yeres in the world: I speake of the eldest sort: And what then can our vnderstanding be? On the cōtrary part let vs marke of what continuance Gods wisdom and knowledge are. From euerlasting: before the world was made all things were present with him: he hath not increaced in wisdom nother is he abated in any thing. But he knewe all things euen before the world was made. So the must not men needes be worse than madd when they giue their affections head after that sort to say, the matter ought to haue gone thus? How now? Hath not God considered how this thing ought to be done? Is he not wyse ynough of himself? Is not this an ouerturning and marring of all things? He is not like mortall men: For except they haue debated vpon a matter afore hand and taken counsell of it, they can do nothing that is good and profitable. Had

God neede to consult? Hath he neede to debate of matters aforehand? How should that be? For as I sayd afore, all things haue bin present with him before all times. VVhat is to be done the? To suffer ourselues to be taught by him, knowing that there is no vnderstanding in vs, and that we do but glyde through this world, and our life vanissheth away as a shadowe: we be blind wretches, and although there be some reason and vnderstanding in vs, yet is it not able to guide vs, and much lesse to aduise God what he should do: but serueth only to make vs v- 10 excusable. And so the reason that we haue, standeth vs in no steade but to conuict vs, and cōdemne vs: And therewithall the holy scripture sheweth vs that wee bee blind wretches, yea and we are sufficiently taught it by experience. And therefore if we take vpon vs to teache God, whether do we rushe? That is the cause why I sayd that it behoueth vs to knowe first what our ignorance is. And secondly that it belongeth vnto God too dispose of all things, that when we vnderstand the want that is in ourselues: we may be out of doubt, that it belongeth vnto him only to remedy it. Then do wee lack vnderstanding? let vs craue it of him (sayeth sainct James:) which is the weispring of it and giueth it without vpbroyding. For God dealeth not nigardly with vs as men do, who when their goods do diminish, are greeued if they be too much called vpon. It is not so with God: For he neuer ceasseth to do vs good. Therefore let vs learne to offer ourselues vnto him when we want wisdom, and let vs not doubt but he will giue vs as much as shall be necessary for vs. And this doctrine which I haue touched is exceedingly for our behoof. For what hath bene the cause of so many corruptions in Christendome, in so much as the good doctrine hath bene peruerted and imbaced, but by cause me haue bene desirouse to be ouerwise as though God had not bene wel aduised. VVhen men presume to put forth their owne inuentions, and to say this will be good, and that must be done: and such a thing must be remedied: and after what sort? After their owne fancy. And had not God foreseene it? How happeneth it that he did it not afore? VVe see what God pronounceth, and therto 40 must we holde vs. He wil haue vs to receiue all things for good and holy which he speaketh. And behold, men step in and will play the sticklers, and rowe betweene two streames. And why? For they could finde in their harts to do God so much wrong, as to say he is scarce wel aduised, and that they themselues are wiser than he. But we shal knowe this thing the better by taking of a thing that is grosse and easy to bee vnderstoode: which is, that the Pope hath gone about to deuide the things that god hath ioyned together, that is to wit, that he hath bereft the people of the cup in the Lordes supper, and told the that they must content themselues with the one kind, namely with the Oiste, and that the cup serued but for the priest to sing masse withall. And what alledged hee? O there would be many inconueniences. True it is, that all those inconueniences are grounded vpon heathly superstitions, to make men beleue that wyne is no more wyne, but that it is turned into the blood of our Lord Iesus Christ. Then marke here the allegation of the Pope: O sayeth he, there would be many inconueniences if the cup should be giuen to all the people: it were better that the priest should drink in the behalf of all the whole company. To be short, it is all one as if he sayd, we be wiser than God. we see things that he saw not, and therefore we must prouide for them. And after what maner? By putting away 60 the ordinance of Iesus Christ. Be old, our Lord Iesus Christ sayeth drinck ye a l of this cup He sayeth expresse- ly drinck ye all. And behold, the Pope cometh and cut-

1. i. a. 5.

Math. 26. e.

27.

Marc. 14. e.

13.

St. v.

14th

teth off that word, saying: it is true that so was the ordinance of Iesus Christ. But we haue not done it without good reason, it is to prouide for incōueniences: I haue foreseene it to be so And what shall we say of Gods son: who is the infinite wisdom it self and the light of the world? Did he see nothing in making this institution? VVe see then that men ouershoot themselves beyond all measure, when they consider not that all Gods doings are brought about by infinite righteoulnesse and wisdom. Then let vs hold vs there, and followe the way that he sheweth vs, and not be afrayde that we shal erre, if he once shewe vs his will, and we suffer our selues to be gouerned quietly by it.

Now let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs feele them better than we haue done, so as we may be sory for them and aske him forgiuenesse, and that therewithall wee may knowe that there is no other help: for vs, but to put our selues to his meriey, that he may spare vs: not for some litle time only, but so as wee may be alwayes vphild by his power, and so assured of his meriey, as we may not doubt but that he will guide vs, euen vnto the end, vntill he haue deliuered vs from all the aduersities and miseries whervnto wee bee now subiect. That it may please him to graunt this grace not only to vs, but also to &c.

*The cxxxv. Sermon, which is the eight vpon the xxxiiij. Chapter.*

33. VVill God performe the thing by thee? For thou hast misliked it: but wilt thou chooze and not I? vvhath knowest thou? speake.
34. Yee men of vnderstanding speake you, and let vwise men heare mee.
35. Iob hath not spoken in vvitdome, nocher haue his vvords bin in vnderstanding.
36. I desire that Iob should be tried to the vttermost, to the end vve might see the ansvvers for men of vvickednesse.
37. He vvill multiply his sinnes by iniquitie, he vauntech himself against vs, and multiplieth his vvords against God.



W E haue seene heretofore how God (to skorne mennes folly,) offered to heare mens counsell, saying that if he had not vnderstoode the things that they shewe, or if he had done a misse, he would do so no more: and therupon I declared, that it was not without cause that God so skorned this presumptuousnesse: for we see how men exalt themselves against him, and take vpon them to controll him at euery turne, and therefore God had neede to dandle with them after that maner. And now Eliu setteth forth the maiestie of God, saying: *Will he performe the thing by thee?* The like as heretofore, he had (as it were) dalyed, to the end that men might knowe the better, how fond their ouerweening is: so also on the contrary part, he sheweth that it is no dalying with so greate a Lord as God is. For when wee haue repayed neuer so much, what are we? Is it meete that he should be subiect to our lustes? Should he aske counsell at our hands to knowe what he should do? Were not that an ouerthrowing of the whole order of nature? So then we see how the holy ghost hauing declared that men are not woorthy to be spoken vnto with reason and grauitie: doeth now touch them to the quick, euen by setting the maiestie of God before their eyes, and by telling them that it is not for vs to set him any lawe or rule. Thus much importeth this saying, *Will he performe the thing by thee?* For although men ouer labour themselves, yet shall they not win so much, that God should yeeld vnto them, and be subiect to their pleasure: And therefore spight of their teeth they must passe the way that God hath appointed, according as he listeth to dispose things, and: or as we sayd: For it is not in vs to rule the matter. True it is that here it might be objected, that Eliu doth not sufficiently defend Gods righteoulnesse, by alledging his mighty power. But it behoueth vs to beare in mynd, how it hath bene declared afore, that whē God is mounted vp into his seate, he doeth not there glory of an absolute or lawlesse power: but that he is therewith the iudge of the world, and that nothing is more peculiar vnto him than equitie and vpryghtnesse, inso much that he can no more be bereft of them, than of his owne be-

ing. On the other side, the case standeth not here, vpon shewing what God intendeth, but of his making of men to feele their owne fraylety. Therefore here is a comparing of things contrary. For on the one side God sheweth that all power belongeth vnto him without exception: and on the other side, he warneth vs to consider wel what we ourselues are, and what our sinfulness is, and to beware how a mortai man that is but a worme of the earth, should take so floury vpon him, as to dare stand in contention with his God, and desire to ouermule him. And sure: y so often as wee murmur against God, and cannot accept the things in good worth which come from him: we knowe him not.

So then let vs marke well, that the holy ghost doeth here bring men lack to their owne state. For neuer durst they be so bold as to grudge against God, except they had forgotten what they themselves be. VVil we then be lowly and mild to glorifie God, as it becommeth vs? Let vs enter into our selues and examin wel what our nature is, and when we knowe that we be but men, it will hold vs short from any presumption. Thus yee see what wee haue to beare away in this text. And further it is sayd, *thou hast misliked, thou shalt choyse and not I.* Here againe in this streyne God is brought in, complainyng of mens pride for pleading so against him. For surely they that cannot content themselves with Gods will, do mislike his doings, and by that meanes pretend to haue choyce & election, as though it were free for them to saye, this is not well done, God must leaue to do so True it is that we would abhor such blasphemies: and if it should be demanded whether any of vs would take vpon him to let God of the executing of his determinacions: euery of vs would answer, God forbid that euer I should intend to aduance myself so: For it is to diuelishe a pride and to haynouse a blasphemie. But yet in the meane whyle, wee haue our tongs filed to find fault: whensoever God doth not things to our contentacion, yee shall see vs grind our teeth, and make complaints, nother shall we haue neede to haue gone to schoole to learne Retorick to grudge against God. And is not this a plaine misliking of his doings? For at what point are men if they yeeld not quietly to Gods good will? Is it not their mynde to haue the



choyze of all things, and to saye God must do thus? So then God must be our page. Behold an outrageouse vice which reygneth euery where, and yet men indeuour not to put it away, no nor to amend it. Somuch the more then ought we to marke well this text, how God cometh in his owne quarrell against vs, and sayeth: you wretched creatures what intend you to do? For I see you murmur dayly: VVheras the cheef point that you haue to do, is to obey myne ordinaunce, and to take it in good woorth, and to hold your pceace and humble your selues when I afflicte you: you are so farre of from doing it, as there is none of you all, but he ryseth vp against mee. And must I be subiect vnto you? VVhat reason can you alledge that I should bee bound to that? Seing that God is brought in after this sort: Surely wee are worse than blockiſhe, if it doo not touche and moue vs. Though our harts were swolne like Toades, yet shoulde the filchinesse brust out: And though they were as harde as rockes, yet ought they too clyue asunder.

But wheras God addeth, what? do you mislike mee? And what mislike we, when we fall to accuſing him after that sort? Do we not finde fault with his righteouſnesse? where is the wellspring of all lyght? Is it not in God? And would wee reiect his doings? whether were that too go? Agayne, this importeth therewithall, that wee would haue fouereyne dominion ouer him, and that he should be no more at his owne libertie, but that he should do what wee thinke good. And that is the cause why he sayeth *thenshalt thou chooſe and not I.* And by cause men cannot finde in their harts to condemne themselves, except they bee compelled: here God addeth for a conclusion, *what knowest thou? speake it.* As who should say, he reprooueth vs for our ignorance. Our tong wil be as nimble as may be, and it is hasty to speake a thing before wee haue conceyued it: but God telleth vs that if wee had but one drop of reason, wee should bee as it were dumme. And why? For if a man speake he wote not what: Is it not a fure record of his folly? And yet notwithstanding, wee will bee talking, infomuch that our Lord needeth but to crosse vs with somewhat that misliketh vs, and it whetteth vs too murmur agaynst him.

But now let it bee knowne that we can skill wherof we talke: if al that is in vs be throughly examined, there shall be nothing found but ignorance. Many woords, and litle wit, our tongs shall runne vpon pattins, and in the meane whyle our reasons shall bee vterly sencelesse. And what a rashnesse is that? wee see then how wayghty this conclusion of Gods is, *what knowest thou? speake it?* As if he should say, I giue you leaue to speake, sobeit that you shewe by your doings that you be wyse men, and men of vnderstanding: But you are starke fooles, and there is nothing in you but ignorance: And must you then take vpon you such liberty to speake, and haue not what too saye? Now if wee can make our profit of this streyne, it conteyneth a good lesson. For first wee see, what is the rule of our life, namely to yeeld God his dewe authority, that he may dispoze of vs, that is to say, that he may do all things, and yet not by our aduice. Then it is not for vs, to set God a lawe and too point him out his lesson: but wee must agree vnto all that he doeth. Marke that for one point. True it is that wee may well demaund the things which we thinke to be for his glorie, & for the welfare of his church, or for our own priuat benefit. For he sheweth such familiaritie towards vs, as to say vnto vs, discharge your harts, and your cares. According also as Sainct Paule sayeth, that wee must

make him priuy to our desires. Therefore when wee bee in any vnquietnesse, let vs refer ourselues vnto God, and pray him to do the thing that wee thinke good, howbeit let vs rule ourselues alwayes by his word: notwithstanding if it please him not to graunt our desires, yet must we vse thanksgiuing as sainct Paule sayeth in the same place, and our desires must not be heady, nother must we constrayne God to do that which we require, but contrawise although he say vs naye, and mynde therein to exerceyse our patience, let vs alwayes blisse and glorifie his name, acknowledging that he doeth all things with inestimable iustice, vpryghtnesse, and wisdom, and that we ourselues knowe not what is good, but are poore blynd wretches, and therefore he must bee sayne to see for vs. Thus then ye see that the first poynt which wee haue to marke here, and to put in vre this streyne, is that God must not doo things at our appointment. Howbeit this stretcheth yet further, that is to wit, if wee finde any thing in the scripture which is straunge to our vnderstanding: let vs assure ourselues, that we must not leane so to our owne reason, that God should do what wee thinke ought to be done. How then? let his wil reygne and let men stoupe vnto it: For he ought not to aske counsell of vs. Then behoueth it bothe the Angels of heauen, and men vpon earth, to humble themselves, and God only to beare the sway: Yea euen with such freedome, as it be confessed that it belongeth to him to do what soeuer he doeth.

And on the other side we be warned, that wee cannot do a worse thing than to repine and grudge at God when things fall not out as wee would wishe them. And why? For it is a misliking of the only rule of ryghteouſnesse. And what a thing is that? If a man fall to euill and do amisse through frayty, he is not therefore to be excused: but when he commeth to such a fulnesse of sin, as he is not contented to offend God and to breake his lawe, and to abolish all order, but also would quenche Gods ryghteouſnesse and haue the lyght turned into darknesse, so as there myght be no more discerning betwene good and euill: what an oueroutrageousnesse is that? And yet notwithstanding, as often as men repyne at God, and cannot patiently beare his doings and glorifie him: therein they mislike of him, as though they would vsurpe authoritie ouer him to iudge him, and not only that but also condemne his righteouſnesse, which is too outrageouse and beastly dealing. Therefore when we bee tempted to grudging and impatiencie, let this text come to our remembraunce, and let vs say, thou wretched creature, what doest thou? what a maze entrest thou intoo? This is not a simple temptacion, but a pushing with the hornes agaynst God. Thinkest thou to blot out his ryghteouſnesse? with whom doest thou march thy self? Then if our flesh be so itching, as to make vs bend our selues agaynst God: let this bee as a barre too holde vs backe. And if that suffize not: let vs adde thus much further, that it is to greate a malapartnesse for vs to desire to chooze, specially by taking away Gods choyce. That men should haue the libertie to say, this must bee done: and that God shoulde haue the fouereyntie to gouerne vs, as he listeth: are twoo things that cannot stand together. And why? VVe agree with God, as fire with water. VVe be very well sighted: For if wee looke but half a finger length before vs, wee are dazeled asone as wee open our eyes: and commonly, wee iudge that thing to bee euill, which is good: Our desires are corrupt, and so are all our affections and thoughts. So then, how should we agree with God, who is the infinite, and incomprehensible wisdom

dome, and vnto whose righteousnesse it behoueth vs to be subiect? Seing there is such a contrarietie betweene God and men: If we haue the choyce, God must be packing, or else tyed to the stake: and our lusts must be like chaynes and cordes to say to him, thou shalt not stir. And what a presumptuousnesse were that? So then if wee be tempted to grudge at our afflictions, or at any other thing, when the state of the world is out of order, so as things fall not out to our liking: let vs think thus with ourselues: True it is that I may wish this thing, and thy God giueth thee leaue to aske of him so it be done with humilitie & subiectio. But whē thou hast made thy request, thou must hold thy self quiet, though things fall not out to thy liking: eue though thy God seeme to be minded to greue thee of set purpose, yet must thou yeeld in that behalf, and not play the beast. Seing it is so, let vs marke well this sentēce where our Lord sayeth: *What? whether would you go? you shall haue the choyce and I shall medle no more.* It is al one as if we would bereue God of his being, and abace him in such wise, as we might be maisters ouer him. But very nature teacheth vs the contrary to that: and as often as we murmur after that maner, and storme at things because they fall not our, as we would wishe: it is as much as if we would thrust God vnder our feete. True it is that we think it not, but yet must we not fall to such blockishnesse. Then let vs thinke vpon things, and enter into the sayd consideration, to the end wee be no more so rebellious as we be. And for an end, let vs also marke well this speche, where it is sayd, *what knowest thou? speak it.* For (as I haue touched already), if wee meane to twit a man that he is a foole, we will say thou knowest not what thou sayest. If we wote not what we say: it followeth that we knowe nothing. And out of doubt when all our skill is thoroughly tried, and that we be serched from top to toe what we be: it will be found there is nothing in vs, but dotage, that maketh vs go astraye. And yet for all that, we must alwayes be pratling whatsoever come of it: I speake of those that followe their owne sensuality. For it is well sayd, I haue beleued and therefore wil I speake. And marke here how we may speake wyzely: that is to wit, by uttering that which we haue learned in Gods schoole, and by his word. This is a good speaking and allowed of God, yea and a sacrifice of good fauour vnto him: namely whē we cōfesse that all things are good which he hath shewed vs, and when we rest wholly vpon his saying. Yee see then in what wize we haue to speake. But when a man auunceth and thrusteth forth himselfe to speake whatsoever he hath imagined in his owne brayne, in so doing he checketh against God. And what knowest thou? Let a man trye well all thy strength and vnderstanding of thy mind, and he shall finde it but stark folly. Therefore whensoever our toong is to lauish of talke: let vs remember how it is sayd here, *what knowest thou?* And it is certayne that in this place our Lord ment to condemne all mannes wit, like as in other places of the holy scripture where it is sayd that God knoweth the thoughts of men how they be but vayne, and that he sercherh all their secrets, and ouertaketh the wylie in they wylinesse, and that men may well beare themselves in hand that they be sharpwitted and suttile: and yet all is but smoke and vanisheth away strayght. So then in this text our Lord sayth, go to, if you haue any wisdom shewe it, but if you haue no skill, why then do you speake? Here we haue a generall doctrine, which is, that we must not clayme any thing of our owne wit to trust vnto it. Therefore as oft as our wit runneth at rouers, so as we presume to talke and iudge of matters rashly: let vs assure ourselues that the holy ghost setteth himself against it as our aduersary partie, & sheweth that

there is nothing but foolish rashnesse in vs. And why? For we haue no skill. True it is that God hath giuen vs reason and vnderstanding: but that is but only to do vs to wit, that the light of God shyneth in our darknesse, of purpose to make vs vnexcusable, in somuch that we haue no knowledge, except God speake vnto vs, and inlighten vs by his word: and that is the waye wherby we may be men of vnderstanding, according as it is sayd in the Psalme, that our wisdom is to profit vnder him. And therefore let vs marke that we must vtterly distrust all our owne reason, and knowe, that till our Lord haue inlightened vs by his word, we are vtterly voyde of all discretion, and there is nother modesty nor honestie in vs. Lo what we haue to beare in mind. Furthermore when we speake let vs be sure aforehand that our Lord hath taught vs, & that we haue the thing of him which wee vtter, and not imagined it of our owne brayne. If all this were well practiced, we should see the world in another order thā it is: For there are two things which displace al right. The one is, when we will be wise in our owne conceits: and the other is, when we giue bridle to our affections and lustes. But if we knew well the thing which is spoken here: that is to wit, that we haue no skill at all, and that our speaking is but to bewray our owne folly: I say if we were thoroughly perswaded of that: no dout but God should be exalted, and all men would hold themselves to his word, so as there should be one cōmon accord, and there would not be somuch disputing of this and that. And for proof hereof, why do the Papistes debate somuch vpon all the articles that are in controuersie betweene them and vs? It is not only because they cannot finde in their harts to be subiect vnto God: but also because they be so sawcy to step forth with their lordly conclusions, to determyne and bynd mens consciences to their resolutions. Then if the Papistes could hold themselves to the pure simplicite of Gods word: surely wee should in one minute of an houre agree vpon al things that are in doubt at this daye. Agayne, as touching these phantastick heads that creepe in amongs vs to defile the pure doctrine: I praye you wherof commeth it, but of this diuelishe pride, that they cannot finde in their harts to receiue the thing quietly, which the holy scripture speaketh? If a man aske these madd heades (which would nowadayes abolishe both Gods free election and also his prouidence and such other like things) what reason they haue: they will answer, mee thinks it very strange. Ye beasts, though a mā were the sharpest witted and the skilfullest that could be, so as he were a paterne of all cunning and learning: yet is he but a flye worme of the earthe to finde any faulte in Gods doings. But behold, these stark beasts haue nothing but pride wherewith they are ready to burst, and stincking poyson: and yet notwithstanding, they take vpō the to ouerturne the holy scripture vnder the colour of this saying, that they perceiue it not. In what cace are we then? So then (as I haue sayd) let this article be marked, that men which haue no skill, ought to hold their peace and kepe silence, to the end that God alone may be exalted. VVere this doctrine thoroughly put in vre, surely wee should see a quiet obedience, and that all of vs would say Amen whensoever the pure trueth of God were layed afore vs. But there is a second mischeef, which is, that our affections are to vnrule, and we giue them leaue to run at rouers. By reaso wherof if God afflict vs, or if things fall not out to our looking, we fall to storming, and euery mā is caried away, and (which worse is) it is not ynough for vs to take libertie to speake against God: but also it seemeth that we seeke occasion to rayle at his iustice if it be not agreeable to our fantasies. VVe see this at all times. And ther-

*Psal. 119.*  
*Mem. 98.*  
*99. 100.*

*Psal. 116. b. 10.*  
*2. Cor. 4. c. 13.*

*Psal. 94. b. 11.*  
*Psal. 44. d. 21.*  
*Job. 5. b. 13.*  
*1. Cor. 3. d. 19.*

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therefore so much the more behoueth it vs to marke what I haue sayd: namely that if this sentence were put wel in vre, we shuld see an angelicall order in this world. VVhat is to be done then? let vs not followe our owne reason, nor attempt things vpon our owne head, but be contented to be taught of God. And agayne on the other side, when our affections cary vs awaye into bitternesse, so as we be greued and vexed: let vs shake those things off: bycause it is good reason that God should reigne and haue al superioritie ouer vs, and that we shuld obey him: to confesse that all his doings are good and ryghtfull. For then is he glorified of vs, when we acknowledge, not onely that he ought to gouerne vs, but also that he doeth it ryghtfully. Thus ye see what we haue to note. Furthermore whensoever we finde any men, that aduance themselves after that sort agaynst God: let vs vnderstand, that they be in maner desperate and vnrecoverable, sith they cannot submit themselves to the good will of God, to acknowledge the same to be good and ryghtfull. And therefore let their example teache vs to humble our selues, and to say, Alas, as what would betyde thee if thy God preferred thee not. For whence cometh modestie but of the holy ghost? And here thou seeest what the nature of euery of vs is. Then seing the case standeth so: when wee see these lyghtheaded persons that do so aduance themselves, and passe their bounds against God: let euery of vs thinke: as muche might befall me, if I were not withild by the spirit of my God, so as he gouerned mee to make mee meeke, that I might glorifie him, and take in good woorth whatsoever he sendeth mee. Lo here in effect al that we haue to remember in this sentence. Now it is sayd consequently, *let men of hart speake*, that is to say let men of vnderstanding speake, and let wyse men herken. Heere at the first sight Eliu seemeth to speake things contrarie: for to *speake* and to *herken* agree not togither. Yet notwithstanding it is not without cause that he willethe wise men to speake, and men of vnderstanding to herken. For a man shall neuer speake well, except he be willing to heare: nother shall he euer be fit to teache, vnlesse he be willing also to receiue good doctrine. VVe see then that Eliu matcheth two things togither, which ought neuer to be separated asunder: and that is the thing which I haue spoken afore, namely, that we may wel speake, howbeit when we haue learned afore. I haue beleueed (sayeth the Psalme) and therefore haue I spoken. Therefore it behoueth vs to keepe that lesson, for how can we beleuee, vnlesse we haue giuen care and suffered ourselues to be taught? For we must be teachable when good things are set afore vs, according also as it is sayd that the wise man shall become wyser by hearing. Ye see heere a saying of Salomon, which sheweth full well, that to speake is no let but a man should herken: according also as to herken is no let but that a man may speake. For wherefore is our Lord a maister, but to the intēt that we shuld heare him, and euery of vs teache his neyghbours, and therby make the thing auaylable which we haue receyued? If God haue giuen mee any gift of grace, I am bound to vtter it to my neyghbours when I see them do amisse. So then to *speake* and to *herken* are twoo things, that not only agree verie wel, but also (which is more) are inseparable: at leastwise if all things be well disposed and considered in good order. True it is that *speaking* is heere set foremoste: neuertheless when as Eliu sayeth *wyze men*, he therein presupposeth that they which speake had first learned afore, and knew what to say. And againe whereas in the second place he setteth downe *that they should herken*: it is to do vs to wit, that our speaking must be after such a maner as we must neuertheless giue care when another mā hath

to speake, to whom God hath revealed more than to vs: according also as Sainēt Paule setteth it downe for an order in prophecying Let him that is a Prophet (sayeth he) *1. Cor. 14. f.* speak, and let but two or thre do it at once, for auoiding of confusō. Now then in that he calleth them Prophets, he sheweth that it behoueth them to haue what to say, and none must thrust himselfe forth vnlesse he be called: like as he sayeth in the .xii. chapter of the first to the Corinthians, that we haue receyued the things at our Lords hand, which we communicate to our neyghbours. Then must not any mā take vpon him an office in the church, except he be called and haue wherewith to furnish the roome. For it is a record that God will be serued by vs, when he dealeth his graciouse gifts to vs by his holy spirit. S. Paule then declareth and presupposeth, that such as speake, are furnished aforehand. Neuertheless he addeith that when God hath revealed more to another man, the first must hold his peace and giue roome to the spirit of God. And thus ye see why it is said here, that although wise men speake, and that God alloweth them, and also that they be furnished wherewith to do it: yet notwithstanding they must also herken, and be contented to hold their peace when another man speaketh better. For the Prophets do alwayes yeeld themselves subiect to the holy ghost who is the fountaine of all vnderstanding. Also, although a man haue receyued very large gifts of grace: yet doeth God deale them vnto him, but in measure: to the intēt to abridge all occasion of aduancing ourselues to much, as though any man might be sufficient of himself. God therefore hath set it as a band of loue among vs, that one of vs should haue neede of another: and it behoueth vs to mainteyne it by brotherly communicating. For this cause (except we wil be rebels against God) it behoueth vs to be willing to receiue good doctrine at his hands, although God haue inlightened vs by his word. Neuertheless it is certeyne that here Eliu intendeth to reprove Iob, as if he sayd, that Iob hath shewed himself to be euill taught. And surely although Iob were a man of greate learning: yet was he so caried away by his passions, as he was in maner dulle, and his words were out of order. This is the thing that Eliu ment to say. And in this strayne we haue a good admonition to gather. First of all, if Iob, whome God had indued with so greate grace, be condemned as a man voyde of wit, and be reported to haue bin excessiue in his passions, yea and that although he had ttreyned himself to repress them, yet notwithstanding he toke to much libertie: and waddred beastly in his words, what is to be thought of vs? Then let vs take heed to prevent this condemnation, and whensoever our mynde is ouerore shaken, so as we haue fretted against God, & would haue entred into disputation and pleading against him: let vs in the end suffer ourselues to be reproved by the holy ghost. And why? For if Iob (who was an Angell in compaion of vs) were not spared, what shal we bee? Specialy seing we be so heady and vnruelye, is we will not yeeld in any one point, which we be enforced to knowe to proceed from the hand of God: but our minds are so loftie, as we would rule both heauen and earth, and (as you would say) correcte Magnificat. Seing then that wee be so bold, what shal be done to vs? Shall we not be blamed a hundredfo'd more than Iob was? It is a thing that ought to make vs sory at the hart, when we see our passions so outrageouse. Furthermore we haue to marke in general, that a man shall neuer be meete to teache except he do (with all humittie) suffer other men to reprove him when he hath done an ille. Lo how God inteadeth to hold vs in awe by this text. And therefore let euery mā apply it to his owne instruction. For if it be sayd that men

*1. Cor. 14. f.*  
*2. Co. 12. a. 7.*

*Prou. 1. a. 5.*

of vnderstanding must as well heare as speake: what must they do, that haue no vnderstanding at all? Neuerthelesse wee see nowadayes that it is not for the wyse to speake, or too harken when they haue spoken: who bee they that haue full scope to speake and babble and make other men hold their peace? VVitleffe folke in whome there is nother skill, discretion, nor iudgement. A drunckerd that is dulled with his glottonic, infomuch that when he ryseth in the morning, he hath scarce disgested his euening wine, and is ready by and by to go to a tauerne, and there playeth the beast all day, and the double beast all night: Such a man shall nowadayes haue free liberty to speake, and other men must kepe silence afore him, and giue him the hearing. And how is that? Full shameful. VVe see that they which haue least shame, haue most liberty to speake, and as for such as are men of vnderstanding, they must haue their mouths shut, they may in no wise be brought in. Lightheaded and disordered folke, (and which is the chief of all mischief) the despysers of God haue their full scope. True it is that although they were the wittiest men in the world, and of a sober and settled mynde, yea and also of greate skill: yet is it certeyne that they should alwayes be but beastes, if they haue not the feare of God. But behold, the despyers of God, starke beasts, drunckerds and gluttons, vnthrifts, & such as haue nother honesty nor shame, even those (as I haue sayd) do nowadayes royst it out, those speake what they list, and it is not for any man to be so bold as to quetch against them. Lo at what point we be. And agayne, as for too be heard: How dare any man nowadayes tell other men their faults? For although sinnes bee as howge as mountaynes, yet may no man see them. If a man say, how now? Ought such things to bee borne withall? It will bee answered: hah? what is it? we see it not. Yee wretched beastes, if ye had no eyes, ye were the lesse to be condemned: but you are sufficiently conuicted, and there is none of you all, but he hath the sting of conscience. Too bee short, although there were nother preaching, nor warning, nor any thing else: yet the very hartbyttings that gnawe you within, might make you to see that there is nothing in you but euill, and yet you aske still, hah? what is it? So then we are faire of from putting this doctrine in vre where it is sayd, *let wyse men speake and let men of vnderstanding heare.* VVheras none but fooies, witleffe folke, and madde men, haue libertie to speake, and bynd other men to the stake, so as they haue al authoritie yetted to them, yet notwithstanding they haue ne'eres to heare, nor to receyue correction. If a man would tell them their faults, they bee such as cannot abyde any bewraying. Neuerthelesse, if we go agaynst the thing that God hath stablished, our stryuing to overthrowe it shall bee but in vayne. It is to hard a walk for vs: And therefore let such as rushe agaynst it, assure their selues that it shall bee too their ruine

and destruction. Lo what we haue to heare in mynde. And therefore sith wee knowe how things are confounded nowadayes: let vs learne too returne thither as God calleth vs: which is, that his doctrine should bee heard and take place amongs vs, so as all of vs should be diligent to receyue it, and he which knowes he hath don amisse, should seke to amend it: that by that meanes wee myght all do honour to him that ought to haue souereyntie ouer vs, and consider that if Job were condemned for giuing himself the bridle too much in that he mortified not his affections, nor hild them sufficiently in awe: Alas what shall become of vs? Then let vs thinke vpon it, and be ashamed to see thee wretchednesse that hath reigned too much amongs vs. For I pray you, to what purpose is it for vs to speake of the reformation of the gospell, when in the meane seazon wee stryue after this sort agaynst God? wheras wickednesse hath his full scope nowadayes: so farre of are men from repressing it, that it is rather mainteyned with tooth and nayle: infomuch that if a man take vpon him to speake, and to shewe them their faults: then the lambe doeth alwayes trouble the water. These stincking goates that croude themselves into Gods churche, do trouble and defile all the holynesse that God hath set amongs vs by his word: and in the meane whyle these filie lambes must be accuzed, as though they werethe cause of all the euill. Sith wee see this, let vs learne to strengthen and encourage our selues, that when we see the euill in others, we may take heede that it bee not also in our selues. And furthermore, when we feele that our Lord graunteth vs the grace to submit ourselues vnto him in all mildnesse, so as we suffer our selues to be taught: although wee see wickednesse raygne, not only let vs not consent vnto it, but also let vs resist it stoutly to the vttermost of our power. For he that dissembleth, or draweth a curten before his eyes, when wickednesse raungeth abroad, and the diuell caryeth awaye his vnderlinges, after that sort: is as guilty in Gods iudgement, as if he had mainteyned the euill. Thus ye see how we ought to practize this doctrine, if we will do God his dewe service, and acknowledge him to be Lord and souereygne ouer al monarchies and principalities in the world.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs to repent them, that being gouerned by his holy spirit, we may fight manfully agaynst all the temptacions and afflictions of the world, and whyle that it shall please him too kepe vs here, wee may seeke to bee altogether subiect to his holy commaundementes. And so let vs say, Almighty God our heavenly father, we acknowledge and confesse according to the trueth, that we be not woorthie to lifte vp our eyes to heauen, to present our selues before thee, nor to presume so farre as that our prayers &c.

*The cxxxvj. Sermon, which is the first vpon the. xxxv. Chapter.*

**E**liu procedeth saying:

2. Diddest thou think this aright, vwhen thou saydest my ryghteousnesse is aboute God?
3. For thou hast sayd, vwhat shall it profit mee, or vwhat shall it auayle mee, not to haue sinned?
4. I vwill ansvere thee and thy freends like vyvse.
5. Looke vp to the heauens and behold them, looke vp to the ayre that is aboute thee.
6. If thou sinnest: vwhat dost thou agaynst him? And if thy sinnes be multiplied? vwhat hurrest thou him?
7. If thou bee ryghteous: vwhat giuest thou him? Or vwhat shall hee receyue at thy hand?



Liu contineweth here still to blame  
 Job for blaspheming the righteous-  
 nesse of God: & he groundeth it vpon  
 this point, that Iob had ment that his  
 own ryghteousnesse surmounted God.  
 Not that he vttered those words, or  
 pretended any such thing: but by-  
 cause he had maynteyned his owne ryghteousnesse in  
 such wise, as though God had tormented him wrongfully  
 and without cause. And therevpon it should haue in-  
 sued, that God dealt not reasonably with him, but afflic-  
 ted him out of measure. Howbeit for the better, concey-  
 uing hereof, it behoueth vs to call to mynd what hath  
 bene set downe heretoofores. When Iob spake of his  
 owne ryghteousnesse, it was only to the end to shewe  
 that he was not punished for his offences, and that he  
 ought not to bee iudged wicked bycause God afflicted  
 him so greuously aboue all other men. For (as I haue  
 told you) God in afflicting men, hath not alwayes an eye  
 to the punishing of their tynnes, but intendeth too trye  
 their patience, as beefell vnto Iob when God gaue Satan  
 the brydle. For it was not bycause Iob was a naughty  
 pack, and had prouoked Gods wrathe by greate offences.  
 No, but although Satan found no fault in him, yet not-  
 withstanding he obteyned leaue to torment him. So then  
 the cause why God afflicted Iob after that sort, was not  
 for that he was angrie with him, but for that he intended  
 to try his obedience, that it might be a mirrour vnto vs.  
 Therefore Iob fought very well in saying that he was not  
 punished for his offences, but that there was some other  
 respect: And therein he deserueth not to be condemned.  
 But his faulte was, that being troubled with the vehe-  
 mencie of his passions, he thought first of all, that God  
 vsed no measure, but was to sore agaynst him, and that  
 a poore creature ought not to bee punished after that  
 sort, and so did he murmure in that behalf. True it is  
 that Iob flattered not himself in his infirmitie: but yet  
 had he not so good staye of himself as he ought to haue  
 had. And agayne, the greatest mischeef was, that hee  
 thought vpon nothing but his anguise, insomuch that  
 attymes: his fayth was as it were choked, and he loo-  
 ked no more to the heauenly life, nor to the reward that  
 is promised too all the faythfull after their manfull fighting.  
 Hee could not attayne to that, bycause he was sore  
 possessed with his greef, and as it were troubled and vt-  
 terly ouerwhelmed. Yee see then that Iob confesseth  
 ryghtly in generall, that God hath prepared an euerla-  
 sting heritage, that cannot fayle, for those that are his,  
 and that the wicked also cannot scape his hand, but al-  
 though they triumphe in this world and take their plea-  
 sure here, yet they shall paye very deere for it. Iob knewe  
 all these things in generall: but when he ment to applye  
 the doctrine to himself, he could not bring it to passe,  
 bycause his hart was distressed and hee stormed too  
 much.

VVhen he was at that afterdeele, hee gazed here and  
 could not see three foote afore him without dazeling of  
 his eyes: his wits were after a sort bereft him. That was  
 the cause why he could not comfort himself with the  
 hope of the rest that was promised him. For he had as-  
 suaged all his anguise, if he had remitted himself vnto  
 God to say, euen so Lord, yet haue I alwayes hoped that  
 thou wilt make mee feele, that such as shall haue suffered  
 their afflictions patiently, shall be happy in the end. Lord  
 thou giuest me knowledge, that such as wayte vpon thee  
 shall neuer be disappointed of their hope. For thou wilt  
 still provide for all their aduersities, and giue them a good  
 end, and although thy helpe appeare not out of hand, yet

wilt thou neuer fayle them. Iob ought to haue thought  
 of these things, but he did not. For his passion hild him as  
 it were in prison: and his faith (as I sayd afore) was in  
 maner choked. Like as if the we her bee sore troubled  
 and darke, wee shall paraduenture haue some maner of  
 light, but yet shall we not see a whit a farre off. For the  
 darke clouds do as it were dimme our eyes, so as wee  
 cannot discern any thing. Euen so is it with vs when  
 we bee afflicted. According as experience sheweth that  
 when a man is vexed in his conscience, he seeth nother  
 sunne, nor moone, but all is darke vnto him. True it is  
 that he will hold still the principles which the faithfull  
 ought to haue, so as he shall knowe God and his good-  
 nesse, but yet can he not take comfort to chere vp him-  
 self in the middes of his sorowes. For he cannot con-  
 clude thus with himself: go to, yet will I hold on still.  
 For my God recheth mee his hand, and I shall get out of  
 these distresses and perplexities wherein I am. The man  
 therefore that is so pressed with anguise when God af-  
 flicteth him and maketh him too feeble his sinnes, is dis-  
 maid and cannot come so farre as to say, God hath de-  
 clared that he will drawe his seruauants out of the graue:  
 and therefore although I seeme to be vtterly ouerwhel-  
 med, yet is not Gods mighty power diminished towards  
 mee. Lo in what taking Iob was. So then although he  
 knewe that the heauenly life is prepared for vs, and that  
 it is our very heritage, and that there wee shall haue the  
 euerlasting ioye: yet could he not comfort himself in  
 his afflictions. And why? For he was ouerraught too  
 much with his affliction, for that it made him feeble  
 Gods hand agaynst him: his eyes were after a sort blind  
 folded: his wits were so amazed as he could not chere  
 nor comfort himself to take hold of Gods promises with  
 such tast as the same might assuage his miseries. And  
 this is a lesson well woorthy to be noted. For wee see  
 continually, that when wee are afflicted with hartgreeses,  
 wee are so amazed, that wee be as if a man had giuen vs  
 a knocke vpon the head with a beetle, yea and wee may  
 well haue some feeling therof also in our bodily afflic-  
 tions. In winter if there be a greate frost, so as it be able  
 in maner to ryue stones: we could finde in our harts that  
 all were on fire. And why? For we haue the present pas-  
 sion before our eyes, and wee haue forgotten quite what  
 heate meeneth. Cleane contrariwise, in sommer when  
 wee bee ouerwhote, wee would that all were full  
 of yce.

Now if wee come too our minds: for asmuch as the  
 passions of it, are much more excessiue: no doubt but  
 they are able to oppresse vs much more. Yee see also how  
 we ought to go rightforth vnto God, that wee myght bee  
 comforted in him, and imbrace his promises which lift  
 vs aboue the world and make vs behold the glorie which  
 as now is inuisible: But oftentimes, wee cannot come to  
 that point at the first brunt. So then this doctrine is very  
 necessary for vs. For whereinto myght wee fall, if wee  
 take not hold of the rest which is prepared for vs in hea-  
 uen? wee should fall as it were intoo despayre and  
 blaspheme God. For nothing can bring vs too yeeld  
 him glorie, and too confesse that he afflicteth vs iustly  
 and ryghtly, excepte wee feele that the presente afflic-  
 tions are auaylable to our saluation, and that God ru-  
 leth them in such wise, as they serue vs for medecynes.  
 If wee heleeue not this: how can wee glorifie God?  
 Howe can wee soupe vnder his myghtie hand, to yeld  
 our selues to him obediently as saint Peter exhorteth vs?  
 It is impossible. Nay cleane contrary wise, there will be  
 nothing with vs, but fretting and gnawing of teeth. If  
 this beefell vnto Iob, what will befall vnto vs? True it is  
 that

Exec. 27 d. 12.

1. Pet. 5. b. 6.



that Iob ment it not, nother would wee do any more : but yet notwithstanding we be as blame woorthy, as if we would pleade against God, and make our selues more righteouse than him. So then we haue good cause to pray vnto God that when he afflicteth vs, he will neuer suffer vs to forgo the taste and fauour of his promises, but that we may alwayes hope that he will bring our miseries to an end : yea and to such an end, as we shall haue cause to prayse him, as a good father that hath procured our welfare. Furthermore when wee feele our infirmitie to bee such, as wee be in maner dazled by our afflictions, and cannot mount vp to the rest that tarieth for vs about: let vs vnderstand that we be in the hie way to blaspheme God if he remedy it not: yea and although wee meane not to make our selues more righteouse than God, yet notwithstanding let vs assure ourselues that we ame alwayes at that marke when we fall to grudging and repyning: and that is a cursed blasphemy. Then behoueth it vs to condemne all our passions when we be so greued and vexed, as we knowe not on which side to turne vs. 20 Let vs consider I say, that then our afflictions do boyle to feruently, and therefore are cōdemned by the holy ghost. Iob could well haue replied therevnto and haue sayd, I neuer had any intent to blaspheme God nor to magnifie my righteousnesse about his: Yes but he doeth for all that. For is God more righteouse than we, if our mouth be not stopped to condemne our selues, so as we alledge no excuses before him, nor take leaue to grudge agaynst him, when it pleaseth him to afflict vs after what sort foecer it be? Then if we be not so beaten downe, and that we confesse not that God doeth al things iustly: it is cer- 30 teyne that we would aduance our righteousnesse about his: and that is all one, as if we would spurne against the sunne. Now then sith we be warned therof, let vs learne (as I sayd) to preuent the mischeef. And when soeuer we be afflicted let vs be fully perswaded and resolved in our selues, that God knowes why he doeth it, although wee see not the reason therof. And furti more that we must not be so troubled with the aduersitie that lieth vpon vs, but that we should hope that God will deliuer vs, foras- 40 much as he hath promised euer to sayle those that are his. VVherfore let vs ouerpasse all the troubles that are afore our eyes, and which hinder vs from looking further off, and let the same serue to comfort vs, so as wee may saye, yet will God haue pity vpon vs in the end. And therefore let vs passe on still, and beldiy go through with our course. Lo what we haue to marke in this streyne. And that the sense, is such, it appeareth by that which Eliu gathereth of it. For he layeth it forth saying: *thou hast sayd, what shall it boote me not to haue sinned, and what shall it profit mee?* The thing then wherein Eliu vpbraydeth Iob that he would make himself more righteouse than God, is that he had thought it to be an vprofitable thing to haue walked in the feare of God, and to haue absteyned from sin. For if we imagin that: where is Gods righteousnesse become? It is as good as abolished. For Gods rightfulness cōsisteth not noy in doing no mā wrōg, but also in gouerning the world with equitie, and in disposing his creatures after such a sort, that if we trust in him, we shall not be disapointed, and that if we serue him with a good cōscience, we are sure to haue reward for it. Then if God should forsake those that feare him, and not passe to reward them in heauen: surely he should cease to be ryghteouse, according also as the Apostle declareth in the Epistle to the Hebrewes. God (sayeth he) is not vnrighteouse, that he should not remember your afflictions too giue you relief: For he is saythfull. VVhen he sayeth that God is not vnryghteouse: hee sheweth that

Hebr. 6. c. 10.

his righteousnesse is a thing inseparable from his being. Although then, that he exercise men with many afflictions in this world, when they haue behaued themselues stedfastly in their vocation, yet must they comfort themselues with his promis: and it is a point well woorthy to be noted. For we shall see many which imagin that God is asleepe in heauen. Howbeit his Godhead is not a vayne imaginacion, but it importeth the things which I haue spoken concerning the gouernement and souereyne dominion of the world: namely that like as he hath created all things so also bothe man and beast and all things else, are in his hand and protection, and all things must be brought to a good end for their sakes which are his: & that although things be out of order here bilowe, yet in the meane whyle, as in respect of himself, there is nothing at all out of order: and that although he suffer things to be otherwise disposed than wee would haue them, yea and appoint many confuzions also, yet can he well skil to set al things in perfect stare agayne. Thus ye see a thing that belongeth vnto God, and is peculiar to his being. And so let vs marke, that if we will glorifie God and yeeld him the deserved prayse of his righteousnesse: we must behold his hand and power in all things, and not doubt but that he hath iust cause to do whatsoever he doeth, although we knowe not why he doeth it. Lo in effect what we haue to beare in minde. Furthermore, the perfectest men that are, may sometimes be tēpted to say, what booteth it thee, not to haue sinned? according as I alledged yesterday, that Dauid entered into the same doubt, and sayd, Then haue I lest my tyme in clem- 50 sing my hands: and it is but lost labour that I haue kept myself from filthinesse and infection. Dauid was tempted herewith, and there is not any of the faithfull that is not now and then shaken with such fancies: specially when aduersities oppresse vs sore by reason of our infirmities, and the diuell assaileth our sayth through our vnbeleef, so as wee cannot but bee sore afrayd, and enter intoo these present doubts. VVell then, what is to be doone in the meane whyle? VVe must beate them 60 backe and condemne them: and not only condemne them, but also abhorre them, saying: wretched creature, needes must thou bee full of vanitie, when thou darest so set vp thy bristles against thy God: and what an outrage is that? Yee see then how it behoueth vs too thruste faire from vs, all the wicked imaginacions wherwith the diuell laboreth to peruert vs. Howbeit, some tymes the mischeef is so greates, that we be not sufficiently strengthened to withstand the assaults of it, according as it happened vnto Iob. For he fel at length to repining and sayd: what is this? I would I were where no man might think vpon mee more. After what sort speaketh Iob? It is a heathenishnesse, yea it is a brutishnesse, to say I would I were in my graue: For why? then I shuld feele no more miseries. And where is the hope of the faithfull? what becommeth of the threatnings which God maketh to the wicked, that they must be fayne to feele his dreadfull hand in the end? Iob is become so brutish, that he remembreth not these things. So then it behoueth vs, to mistrust our owne affectiōs, that we may see. How? So perfect a man, which was like an Angell of heauen, and had record of Gods owne mouthe, as we haue seene afore, is neuerthelesse so ouerraught with anguish, as he cannot consider that when we go to the graue, we be not there medled together confuzedly, but God separateth his owne seruants from the rebroate, so as their soules are in his custody, and he kepeth them in safetie. If Iob were so farre driuen, that he could not remember this: what will betyde vs? True it is that Iob was not an infidel,

Psa. 73. b. 13

to deny the resurrection, and to reiect all the doctrine of the euerlasting life. No, but he wanted a presente aduisednesse to bethink him of it, in the time of his nede he had not his armour alwayes in a readinesse. It is like as if a man should perhaps be taken vnwares, and so amazed as he could not draw his sword, but shrinke backe and stagger, yea and paradiecture receyue some blowe, ere he could defend himself. Euen in like case was Iob. True it is that he had both sword and buckler: but he was taken so vnwares, as the dinell had him at some aduantage: 10 Infomuch that he began as it were to shrinke and (as I haue shewed afore) could not lift vp his mind to heauen to behold the hope that God giueth to the faithful. Seing it is so, let vs learne to desirist ourselues, and to knowe that there is such a fraylty in vs, as we should bee borne downe neuer to ryse vp agayne, if our Lord did not pity vs, and reache vs his mighty hand, to the end we might cal vpon him and refer our selues wholly to his will. Thus yee see what we haue to marke in effect vpon this texte. And by and by Eliu addeth, *I will answere thee and thy companions.* 20 In saying so he sheweth that when men stryue in that maner against God, they shal gaine nothing by it, though they had neuer so great a band and trayne. For God is able ynough to beate them backe with one word to their confusion. Iob had no companions, but spake alone in the mayntenance of his quarrell: but Eliuze intent is to say, Although thou haddest a greate army with thee, and that you had conspyred together too accuze and blasphemie God all with one mouth: yet notwithstanding, myne answere shall bee sufficient for you all. Here then we see 30 how strong Gods tructh is, and that it is in vayne too fight agaynst it, and that although wee bee fensed and haue manye pattakers, yet must God alwayes haue the vpper hand, so as his ryghteousnesse, shall contynue vnappayred. VVhen wee haue barked our fill agaynst it, wee shall not bee able too byte it, as shal be sayd anone. Marke (I say) what we haue to remember in this strayne. And therefore first of all let vs learne, not to bee lauishe of our tongues when God afflicteth vs, and when things go not after our mynd. Let vs not bee impacient therefore 40 in our afflictions, but let vs alwayes humble ourselues vnder him, acknowledging that he is ryghteous howe soeuer the world go. For if wee be so bold as to barret with him: it will be to our greate confusion and shame. Yee seethen how all men ought to brydle (and as it were to imprison) theselues, to the end they may neuer murmure agaynst God, nor blasphemie him. Furthermore though wee haue many partakers, yet shall it not boote vs: For God will not suffer himselfe to bee overcome, by neuer so greate multitudes of men. It shall bee in vaine 50 for vs to assemble men of our owne retinue: For wee shall all of vs bee put too the foyle together. If all the world had made a confederacie to spyght God, he would not passe of it, he would but laugh them to scorne: according as it is sayd in the second Psalme, that when the kings of the earth haue consulted together, and the people haue storned as much as they list: he that is about will laugh them to scorne.

*Psalm. 2. 4.*

Thus yee see that the second point which wee haue to marke, is that wee must not thinke our case to bee the better, when wee haue many adherents and partakers. For God will condemne all the whole packe of vs. And furthermore wee see also on the other parte, that when wee haue Gods tauth on our side, wee must not sticke to maynteyne it. And why? For he will giue vs mouth and wisdom, and also power to beate backe all our enemies. And wee haue greate neede in these dayes to be armed with such assurance: For wee see with what tu-

rioussnesse the enemies of the gospell set vp themselves. Bycause wee bee but a handfull of people and they a greate multitude, and that in a maner the whole world agreeth with them to practize our death: They beate themselves in hand, that the goale goeth on their syde: and there is nothing but triumphing amongst them before any stroke bee stryken. VVhat a thing were it then, if wee knewe not that which is shewed vs here? That is to wit, that forasmuch as wee haue the truth on our side: one of vs may alwayes fight agaynst a hundred thousand, and wee neede not to bee afrayde, when the Papistes come stoutly agaynst vs with their Ergoes, although they be a greate hoste and wee fewe or none in comparison. No no: let not that abashe vs. And why? For this saying, *I will answere thee and thy companions,* is not written alonely for the person of Eliu, but the holy ghost giueth vs that promis, to the intent we should not sticke to enter into battell, and too stand stoutly to it to the vttermoost, sith we knowe our case is good, and that God fyghteth for vs bycause wee maynteyne his quarrell.

Therefore, when wee haue such a certeynetie, let vs fight boldly agaynst our enemies, for they must needs bee confounded in the end. Thus yee see what wee haue to heare in mynde, and how wee may put this text in vre to applye it to our instruction, specially at this presente tyme, when wee see the whole world imbattayled agaynst God, and the multitude of enemies so greate, as it myght vtterly discourage vs, if our Lord did not comforte vs by telling vs, that wee haue wherewith too answere for him, though there be neuer so many gaynsayers that are so confederate together. Now let vs come to the answere that Eliu maketh. *Behold the skies* (sayeth he) *look vp to the greatest beaues:* they are hygher than thou, and thou cannest neuer reache to them. This seemeth to bee a very rawe answere: For had he none other reason wherby too shewe the ryghteousnesse of God? Yes: But if this saying be applyed as it ought too be: it is ynough to stoppe the mouthes of al such as blasphemie God. For by the beholding of the heauens, hee leadeth vs to another consideration: which is, that our doing well profiteth not our God, and that our doing euill, cannot hurt him: For what shall he be the worse for it? Seing it is so, he is not to be measured according vnto men: For he is not reuengeful, as who would say he is angry when a man doeth him wrong, or that he is led by affection, like a man that looks too bee pleased, and thinks himself beholding to another man for doing him any seruice. God is none such. So then wee must not measure him by our owne meteyard, nor imagin any fleshlinesse in him. For the very skyes that are vnder his feete, doo shewe well that he is not like vs, nor medled here with vs to haue any parte at all of our nature. Therefore wee see that this reason (where it is sayd, *Behold the skies and loke vp about thy hed*) is sufficient too beate downe all those that dare list vp themselves agaynst God.

But now it is needfull to laye out that which followeth by peccemele, to the end it may bee the better vnderstoode. VVhen Eliu sayeth, *if thou doo good what profit doeth God receyue by it?* He sheweth thereby, that God is not bound vntoo vs. Marke that for the first point. The second is, that he is not affectioned, as men are: when any pleasure is done them, they are moued with it, by cause they bee passible: but God is not so: wee canne neither shewe him friendship nor fauour. And so he is not like vnto vs. And as touching the first point, namely that God is by no meanes bound vntoo vs, do

what wee can: It is a very true thing. Notwithstanding we see how men growe proude, yea euen without cause or occasion, and would make God beleue, that he is beholding to them although they can bring him nothing. And this draweth after it a mischeeuouse taylor of superstition. Why do the Papiſts labour so much at this daye for these ceremonies and gewgawes? It is because they thinke that God receyueth some profit by them, when they make many gewgawes, and haue babbled and trotted from place to place. They thinke they haue made a fayre worke when their churchstufte is well decked, and when they haue wel trimmed and washed their puppets, as if a man had made a goodly banquet and decked vp a house, and bestrowed it with ruffes & other things. The Papiſtes (I saye) surmize that God delyghteth in these nyce toys, and that hee taketh pleasure in them. But wee must not imagin that wee can bring any thing vnto God. And that is the cause why it is sayd in the sixteenth Psalme, Lord, my goods cannot come at thee. Howe then? But I honour thy saynts that are on earth. Forasmuch as God can receyue no benefite by vs, he commendeth our neyghbours vnto vs: and when wee do good to such as are in necessitie, liuing freendly and vpryghtly among men, and indeuering to impioye our selues faithfully, where wee bee able to helpe and succour: God accepteth such things as sacrifices. So then let vs remember this doctrine, where it is sayd that wee cannot bring any thing vnto God. For it serueth to abate all pride in vs, to the intent wee myght not thinke that God is any thing beholden to vs, nor bee led vnto foolish superstitions, to gad vp and downe and to do many things of no valewe, as though God tooke pleasure in them. And why? For wee can bring nothing at all to him. But we must also apply this doctrine too the presente intent of Eliu: which is, that God is not like mortal men, which are moued and touched. And why? Because they haue neede one of anothers helpe, and cannot set lyght by other mens force.

Thus yee see what the cause is that wee bee moued and caryed to and fro. But there must no such dotages enter into our head concerning God: for he behaueth not himself after our maner, nother can wee do him any good. Contrary wyse also it is sayd that if wee sin, we can hurt him by it. True it is that when wee offend God we do (as much as in vs lyeth) impeache his ryghteousnesse: and by that meanes he is very ill delt withall. Therefore when wee sin, we are a woorthy nolesse than if wee had impeached the most iustie of God. VVe knowe what is the rule of ryghteousnesse which he commaundeth vs, and when wee go contrary to that, it is asmuch as if wee would barre him from reygning, plucke him out of his seate, and as it were trample him vnder our feete. Of all these things are men gilty: but yet cannot God be either increased or diminished in himself. Therefore let vs marke well that by our sinning wee hurt not God. Neuertheless as touching them that blaspheme God, true it is that when they spewe out their venim, thereby they deface his glorie, according as it is sayd that his name is euill spoken of, and his glorie diminished, when we acknowledge him not to bee good, ryghteous, and wyse, by confessing it before men. And so is his reygning diminished, howbeit in respect of vs. And not in respect of himself. But in the meane season, what do we by sinning? when wee haue done neuer somuch, wee cannot do him any anoyance. Let the best archer in the world shoote vp, and see if he shall hit the sky. VVhen wee haue practized all that is possible, can we come at God? Can wee by any meanes touche him? No surely. But

(which more is) all that we cast vpward, must fall downe vpon our owne heads. If I shoote at a man, and hit him, I wound him. but I cannot hit God as I sayd afore. VVe may well runne casting of stones, and we may wel shoote both with bowes and gonnies, but yet shall God bee alwayes farre ynough from the dint of our strokes. True it is, as I haue already sayd, that wee may well barke, but wee can neuer byte. VVhen men cast vp their blowes, where lyght they? Shall they passe about the skyes? No. But they shall fall backe vpon their owne heads. And so men cannot auance themselves agaynt God, but too their owne confuzion.

Thus yee see a text here well woorthy to be noted. VVherin Eliu sheweth, that if we do amisse, wee can do God no hurte at all by it. And therupon we haue a double instruction to gather. The one is, that God sheweth a singular and infinite goodnesse towards vs, in that it pleaseth him to accept our seruice although he receyue no profit by it, and that he same touche him not at all. Marke that for one. And this ought to be vnderstoode in one word. But forasmuch as, there be some ignorant persons here: it is requisite to declare it more fully. Yee see then that God might reiect vs, without making account of any of vs. And why? For (as I haue sayd) let all the world strayne it self as much as it can, and yet shall wee not bee able to do any thing that can profit our God. And yet notwithstanding he telleth vs, that if wee indeuer to do good and to walke in his commaundements, our doings are acceptable sacrifices vnto him. Now, is it not a singular comfort that he giueth, when he sayeth I accept your doings, and although they be not worthy to be esteemed at my hand, yet I take them in good woorth, and bind my self to you as if I were beholding too you for it? Is it not a souereyne goodnesse, when God doeth this of his owne accord? Then let vs learne to magnifie the mercie of our God, for accepting our works wheras they deserue it not, nor he on his side, is any thing bound by the. Also let it serue to encourage vs to do well, when wee see that God receyueth the thing at our hand which is nothing woorthie, and putteth all the poynts of our works as it were into articles in his booke of account, for that they be acceptable to him thorough his owne goodnesse. And in good sooth is it not an inestimable goodnesse of our God, and such a one as ought too rauishe vs into woonderment, when wee thinke vpon it? VVe see then how gratiose he sheweth himselfe towards vs. And on the other side, we must consider the other point that is set downe heere: which is. *That do wee neuer somuch euill, wee cannot hurt our God.*

Therefore let vs assure ourselues, that God will not punishe vs for our sinnes, by reason of any spyght he beareth vnto vs, nor for that he desireth to bee reuenged, as a man doeth when he is offended. For when a man hath any wrong done him, so as he is harmed in his owne person, or hindred in his goods, he will seeke to bee reuenged. God (I say) is not moued with such considerations. VVherfore then doeth he threaten vs? Because he will not haue vs perishe: he sheweth the fathersly regard which he hath of our welfare, and in the meane while if he punishe vs indede, therein he sheweth his iustice. For in this case, there is no going to lawe with him as if he had some priuate quarrel to vs: but he punisheth vs as a iust iudge: according as his office and nature do afford. Then seing that our God procedeth after that maner: what haue wee to do, but to consider his fathersly loue when he chasticerth vs? for by that meane hee draweth vs backe from the waye of damnation wherin we are. Therefore when wee feele his hand, how rough

foeuer it be, let vs alwayes consider that he sheweth himself ryghteous. VVhat is to be done then, but only to trust in him, and to comfort our selues by it, and therewithall to desire him to haue pitie vpon vs, that although wee haue offended him, yet he may not forbear too receyue vs to mercy: Herewithall let vs be fully persuaded and resolu'd, that God will not beare such a stomack towards vs, as a proude and stately man will do. But forasmuch as he is the fountayne of all goodnesse and mercy: if wee come vnto him, he will make vs feele how mercifull he is mynded to be towards vs. And although hee chaunce vs now and then, yea euen more roughly than we would: yet will he make vs to perceiue that he doeth it for our welfare, to the end we should not perishe, and that his brydling of vs so short, is to humble vs and to make vs bowe vnder his myghtie hand and cha-

licements.

Now let vs fall downe before the face of our good God, with acknowledgement of our faul's, praying him to make vs feele them better than wee haue done, too the end wee may finishe our race with the greater patience through out the miseries and calamities of this world, and therewithall learne so to seeke for the perfection of ryghteousnesse, as wee may neuer bee wery to learne more and more in his schole, and to go forward in the waye of saluation, vntill wee be come too our races end, which is, that being bereft of all the infirmities of our fleshe, wee may bee clothed with his euerlasting glory. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, bringing backe all poore ignorant soules from the miserable bondage &c.

*The cxxxvij. Sermon, which is the second vpon the. xxxv. Chapter.*

8. Thy vickednesse toucheth a man like thyself, and thy ryghteousnesse the Sonne of man.
9. By reason of the multitude of oppressors, men cry not (or howle) bycause of the mightinesse of maysters.
10. And no man sayeth, vwhere is God that hath fashioned mee, vvhich giueth vs songs in the nyght?
11. VVhich teacheth vs more than the beasts, and instructeth vs more than the birds of the ayre.



Or a conclusion of that which was declared yesterday, we haue to consider what Eliu vttereth heere in fewe words: which is, *that our misdeedes do touche men, and not God, and likewise that our righteousnesse, to the end we should not imagin that God*

is colerick to reuenge himself when wee haue offended, or that on the contrary parte he is bound vnto vs, as if our seruice did him any good. Then let vs not thinke that God is like vnto vs, nother let vs measure him by our wit. True it is that he abaced himself of his owne good will: For how doeth he speake vnto vs, but after the maner of men? But yet must this bee no derogation too his hyghnesse. Should God bee despized, bycause it pleaseth him of his infinite goodnesse, too yield to the rudenesse of men? Nay, Contrarywise he deserueth too bee magnified the more at our hands. Then were it a greate wrong and iniurie, too transfigure him bycause he frameth himself to our slenderesse and to thinke that he is angrie, bycause men haue prouoked him, or to thinke that he ought to recompence men, as if he were bound too them, I say it were as an abolishing of his maiettie. For he is not of our number: Let vs yeeld that vnto men as vnto whom it belongeth: but as for him, it behoueth vs to honour his incomprehensible hyghnesse. Thus yee see what wee haue to gather vpon this first verse. And nowe remayneth to see, after what maner God is ryghteous and gouerneth the world in equitie, and yet in the meane whyle things are out of order. For the wicked haue their full scope, they oppresse, they pill, they powle: and God dissembleth, and maketh no countenance to prouide for it. How is it ment that God hath the guiding of the world, and that he dispozeth all things ryghtly, and yet notwithstanding men see so greate troubles, and outrageouse iniquities without redresse? Eliu therefore comprehendeth all this, and sheweth that wee must not woonder though God being so patient doo let

things go amisse, and prouide not for them so soone as we call vpon him: For we do it not hartely. Then if God suffer men to be afflicted, he doeth it iustly, bycause they returne not to him with prayer and thanksgiuing as they ought to do. Neuerthelesse it behoueth vs too tary his leysure, and although he delaye his iustice, and seeme not to send it, so soone as it ought to come: yet notwithstanding wee must wayte patiently, and do him the honour to trust in him, although he bee as it were hidden from vs. This (I say) is the first poynt which is set downe here. And first of all Eliu declareth, that men are not woorthie that God should succour them at their neede. And why? If they be oppressed, so as they haue any harm or wrong done them, true it is that they crye out, and storme, and can skil to bewaile their cace, but yet doo they neuer the more flee vnto God. A man shall heare the screkes and howling of such as indure aduersitie: but yet for all that God heareth them not although it be his office to reskewe them that be wrongfully oppressed, bycause they haue not an eye vnto him, nor doo direct themselues vnto him, but make their complainte without order. Should not God then leaue them there, as in their owne wilfulnesse? And what is the remedie of it, but to know that God doth not chalenge this title to himself in vaine, that he wil succour the oppressed, and therupon go directly vnto him? But we do it not, and therefore our crying out is to no purpose, for wee deserue to be shaken of at his had, and that he shuld shet his eyes, and not regard to helpe vs. And why? For we seeke him not. It is written, seeke, and yee shall find: and we go quite an other waye. Thus yee see a poynt that is well woorthy to bee noted. For it is a stumblingblocke that troubleth vs very sore when we see that God suffereth men to languishe after that maner, and seemeth not to pitie them when their miseries are come too most extremite. For therupon wee conclude that he regardeth not our iniuries, but is so farre withdrawne from vs, as hee hath no care to prouide for our necessities. But in the meane

while we consider not that we deserue wel to be destitute of his helpe, because we go not right forth vnto him. And truly euen at this day the confusions are so greate and horrible in the worlde, as we cannot thinke vpon them without shuddering. Looke vpon the warres that are in many places: ye shall see a whole Countrey wasted: the poore folke knowe not what to do, their houses are burned, and their goodes are vtterly spoyled. By meanes whereof the people are in such anguish, as it had bene better for them too haue had their throtes cut at the first, than to pine after that sort as they do. But yet for all that, they looke not vnto God. If a man go intoo straunge Countreies, he shall heare many complaints, and he shall not neede to go verie farre for the matter: for wheresoever bee taxes and impositions, or wheresoever men of warre passe like floods of water, there is no man but hee shall crie, for hee shall bee galled vnto the harde bones. But dooth the world amende for all this? Doth it come with true humilitie to seeke God and to say, Alas Lord it is for our sinnes that thou handlest vs so roughly, and it would behoue vs to thinke thereupon, but there is nothing in vs, but pride, disdain, and rebelliousnesse against thee.

And therefore Lorde thou hast shewed thy selfe to be our soueraine: nowe shewe vs also the fauour that wee may feele thee our father, and succour vs in this ende. Doth the worlde vse any such speeche? Alas it is faire from it, men do rather chafe vpon the bitte, and in the meane while thinke not at all vpon God. Is it not rather a recorde that he cannot beare such despising of his grace? For like as he proueth his truth when hee helpeth those that seeke him and sue to him: and as hee sheweth thereby that his promising too bee mercifull too such as seeke him, is not too disappoynt them of their truste and hope: and like as hee ratifieth his truth, and sheweth himselfe faythfull and trustie, by helping such as call vpon him. So also on the contrary parte he suffereth those to rotte which seeke not him and letteth them wast and consume by length of tyme, so as it is not perceyued that he regardeth them or hath any care of their neede, wherein he sheweth himselfe to be ryghteous, for he punisheth the negligēce or rather the pride that is in them, by cause they despised his grace which was offered them so freely.

True it is also, that sundry tymes God doeth not at the first help those that seeke him in truth: but that cometh not to passe continually. And when it happeneth yet is it iustly: wee must not bind him to our liking. So then although God do slowe to succour his seruants, euen when they call vpon him with all their hart: yet doeth he neuer forsake them. Howbeit the thing that Eliu treateth of here is very common, after the ordinary maner that the scripture speareth. For when it goeth about any doctrine, it is to shew the thing that may be seene most often. Ye see then what wee may conclude. When we haue considered what the world is, wee shall finde that such as are smitten and vexed, can wel ynough lament their miseries, but their crying is not vnto God. It is like a beastly howling: they call out their shrieks into the ayre, but they reache not out their harts vnto God: they cast not their cares and sorowes vpon him as he commaundeth vs: and that is the cause why he sheweth not himselfe fauorable vnto vs. Wee must not blame him of crueltie or vnrighteousnesse, neither must he imagine that he doeth men wrong: For wee see they are worthy of that punishment, and to receyue the wages of their vnbeleef, by cause they rested not vpon the promises that are giuen them, nor were moued in them-

selues to resort vnto God, as they ought to haue done. Now if it be sayd that men call vpon God, (as peradventure some prayers will be made) Eliu sheweth that all that is nothing. And why? For they say not, *Wher is God that made mee? Which giueth songs in the night, which instructeth vs more than the beasts, and teacheth vs more than the foules of the ayre?*

This (as I touched euen now) serueth too answere that it myght bee alledged, that wretched men do call vpon God when they are afflicted. Yea sayth Eliu, but it is but faynedly, and therefore it is in vayne. For inasmuch as the prayers which the most parte of the world maketh are but hypocrisie: therefore God heareth them not. Thus the reason that Eliu setteth downe, is that they go not vnto God, as to their maker that hath fashioned them, nor as to him that comforteth men, nor as to him that hath giuen them so many benefites as they ought to magnifie his mercy what miserie soeuer they endure. Then if we acknowledge not God to be such a one as he sheweth himselfe towards vs, nor esteeme the gracious gifts which we haue receyued at his hand: I saye if we come not to him thus mynded: there is nothing but feyning and falshood in vs, and therefore wee must not maruell though he shette the gate agaynst vs, and make no countenance to heare our requests. Behold a text right woorthy too bee marked. For yee shall see in these dayes that the Papistes make procesions whē God layeth his hand vpon them: If there bee any plague or famine or other aduersitie: true it is that they turne vnto God, and sodo the Paynims as well as they. But what? Do they call vpon him with a true and ryghtmeening hart? Alas they are far wyde of it: all that they do, is but ceremonies.

And for proof hereof, let vs marke well that men cannot seeke God ryghtly, except they knowe him to be such a one as they should feele him by experience. First of all when wee call vpon God, wee must remember that hee is our maker, and that wee are in his hand. But nowe let vs examin those which make countenance of praying. If a man serche their hart: shall hee finde that they haue skill to say, seing that my God hath fashioned mee I am in his hand, and it belongeth too him to rule mee in my lyfe, and to provide for all my necessities: I hold all of him, and therefore it behoueth mee to suffer myselfe to bee gouerned by his hand and according to his pleasure? Shall a mā finde one among a hundred that is thus minded, and that speaketh with a true hart, to yeeld honour to God, as too his maker? They will confesse it well ynough with their mouth: yea (say they) wee were made by him, and hee hath giuen vs life. But in the meane whyle for all their confessing, yet are they not fully resoluēd of it: it is cleane contrary with them.

So then there are no prayers that are woorthy too beare that name, when men are so brutishe as they acknowledge not God for such a one as he sheweth himselfe towards them. Howbeit the matter consisteth not only in acknowledging God to bee our maker: but wee must also therewithall esteeme the gracious gifts which he is ready to giue vs, according as it is sayd expressly in this text *that he giueth songs in the nyght*. Some men expound this saying after this sort: namely that the birdes doo cheare vs with their singing, and that the same ought too bee imputed too Gods goodnesse and that men shewe their vnthankfulnessse if not acknowledging it. Other some raise in that God doeth comfort vs, by making the starres to shyne, and thereby giueth vs occasiō to set forth his goodnesse. For although the Sun

*Psa. 62 b. 9.*  
*1. Pet. 5. b. 7*



be downe, and darknesse ouerspreade vs: yet doeth God lighten vs by them, as by candels, as who should saye, that his maiestie is not quenched, nor altogether hidde from vs. But such expositions are to much streyned. I herfore we must take it simply, that God giueth songs euen in the tyme when men are asleepe. For the night seemeth as it were to make all things dead. VVhē the sunne is down, and all things are whist and still: there seemeth to bee as it were shet vp in a graue. If Eliu had spoken of songs in the day tyme, it had not bene so greate a magnifying of Gods grace: For a day tymes, men followe their worke, thē doth their che. efuinesse shew it self, thē are their wits awake. Therefore it had not bene so excellent a thing too haue sayd that God giueth songs in the day tyme, as whē he assigneth them to the night. But this is a singular goodnesse of God, that when as wee be after a fort dead, and our spirits are as it were oppressed, and there is no liue. inesse in vs: yet notwithstanding, our Lord doeth stil giue vs songs. For when mē wake in the night, they haue wherof to reioyce, in feeling that God hath them in his protection. They ought to consider that they cannot continue without sleepe, and that in the meane whyle God watcheth for them. Tl efore they ought to reioyce in that behalf, and to say, Alas Lord, I cannot call vpon thee so long as I am asleepe: behold I am heere as a blocke or timberlog, and yet thou keepst mee, and in the meane whyle I breathe through thy goodnesse: yea and this sleeping doeth so feede and refresh mee, as I gather new strength without feeling it. Now when mē think vpō these things, haue they not cause to bee glad and to say, Alas my God, thou shewest thyself a father towards mee, euen whyle I seeke thee not, yea and when I haue not any sense, but am like a dead creature? Then seeing it is so, is it not much more likely that thou wilt be neerer mee when I commit myself vnto thee, and call vpon thee? Howsoeuer the case stand, whither I sleepe or whither I wake, I shall alwayes bee in thy hand and safekeeping. VVhen men haue such thoughts in them, is it not a singing vnto God? So then we see wherat Eliu ameth: namely that oftentimes they which are afflicted haue no truthe in them when they pretend to pray vnto God. And why? For it would become vs to gather together Gods benefits, and to call too mind the good that he hath done vs with. out end or ceasing, to the intent that the same might cheere vs vp. But we be so slouthful as it is pitie to see it, yea and we fall to disputing how wee may go vnto God, what meane there is to come at him, and whither he regard vs or not. Yee see then that the thing which we had to do, is too cheere vp our minds with the greate number of benefits that he hath bestowed vpō vs, and which he ceaseth not to deale vnto vs still from day to day. For first of all, that serueth to confirme vs in such wise, as wee must not doubt too come vnto him vpon trust that he will heare vs: and also it will make vs to come to him with thanksgiuing, wheras they that haue not tasted his goodnesse, and the benefits which they haue receyued at his hand, do grudge and repine agaynst him. Therefore when wee haue well weyed the thing that is told vs heere, no doubt but we shall bee throughly inflamed to seeke him and to say, Behold my God, thou giuest mee so manie good things, as are ynough to rauish mee when I thinke vpon them. And therefore, seeing thou hast shewed thyself so Lountifull too wards mee: ought I not to bee patient and too blisse thy name, if thou afflict mee? But men doo no such thing at all: they forget Gods benefits, and thrust them vnder foote: and therefore they call not vpon him truely and earnestly. The thing then which wee haue to marke v-

pon this streyne where Eliu speaketh of night songs, is that God neuer ceaseth to do vs good, in so much that in the time which seemeth moste dead, and when a man would say that euen God himself were hidden, so as he seemeth not to be mynded too continue his fauour any more towards vs: he ceaseth not to giue vs occasion still to magnifie his goodnesse. Seeing it is so, we ought to be touched with another maner of desirousnesse to come vnto him, than we be. After this, Eliu addeth the vniuersall benefit which God hath bestowed vpon al men. True it is that euery man ought in his owne behalf too mynd the benefits of God: according as there is neuer a one of vs which is not exceedingly bound vnto God for the greate benefits which he hath done vnto him. If I desire to know that God is good and liberal, I neede not looke what he hath done to all men indifferently, but onely to enter into myself, and to consider the whole courtse of my lyfe, and too marke the benefites which I haue felt at the hand of God. So shall I be as it were rauished about the world too saye, Lord if I should go about too cōprehend thy goodnesse, it is so deepe a gulf as I am neuer able to bring it too passe. For when I take but a little portion of the tokens and records which thou hast giuen mee of it: behold I am at my wits end, and how then should I bring it about? Lo how it behoueth euery man in his owne behalf too marke the priuate benefites which he hath receiued of God. Yet notwithstanding if wee thinke but only vpon the things that are common and general amongs all mankind: the same ought to bee ynough too cause vs too magnifie God, yea euen in such wise that when wee come too pray him too deliuer vs from our afflictions, wee ought therewith too reioyce and too yeeld him prayse for shewing himself so good a father towards vs. But what? wee do it not. And therein wee shewe our owne vnthankfull and maliciouse mynde: and if wee perceyue it not, it is apparant that there is nothing but hypocrisie in vs.

This in effect is the thing that Eliu ment too say here. And his words are, *it is God that teacheth vs more than the beastes, and which giueth vs more vnderstanding than too the foules of the ayre.* Here hee maketh a comparison betweene men and beastes. For if heauen and earth could speake, it is certaine that they should needes prayse God though they haue no vnderstanding, nor are auanced too that dignitie which wee are. And why? It is a greate honour that God hath done them, in that they are the work of his hands, & in that they are his creatures. Now if God haue inhonored heauen and earthe, and all the senselesse creatures, in that he hath voutsafed too create them: and if he haue inhonored the beastes, though he haue made them voyde of reason: what hath he done too man, too whom he hath giuen such vnderstanding? That is the cause why Eliu doeth here compare vs with the beastes. For wherof was it long that God made not vs asses or horses? For the noblest and excellentest man vpon the earth cannot saye, I made myselfe, or it was my will too bee made such a one. For God could well haue made him a dog, or a swyne when he made him a man. Then must wee not seeke the ground in our selues why God made vs reasonable creatures, but wee must commend his goodnesse too wards vs, specially seeing he hath so greatly honoured vs, as not onely too make vs of the number of his creatures, but also too aduance vs aboue the brute beastes, by giuing vs witte and reason which hee hath not doone too any other earthly creatures.

And this is the thing which is told vs in the first chapter of Sanct Iohn: namely that a. things haue their lyfe *Iob. i. c. 3. 4.*

of God, and that the same life hath euer more ben inclofed in his eternall worde. Howbeit, there is one life which is in lighte, and that life serueth for men. Whereas it is sayde, that the life of men was in it, that is to saye, in the lighte: S. Iohn sheweth that wee haue not a brutish mouing to eate and drinke: but that we haue discretion, So as God hath giuen vs vnderstanding to knowe good and euill: to attaine euen to the euerlasting life, and to perceiue that there is one onely God, whome wee ought to honour as our father. Forasmuch then as God doth so enlighten men: wee see our selues bounde in a farre greater and straighter bonde, than if hee had but simply made vs his creatures. For if there were no more but that God hath created vs with his hande, yet behoued it vs to giue him thanks for it. But seeing it hath pleased him to make a difference betwene vs and the brute beastes, and to giue vs so noble and excellent a life as wee see: may we not well say, Lord what were we? And yet notwithstanding it hath pleased thee to sette vs heere in the number of thy children, and to giue vs thy marke. And whence cometh this vnto vs? Can we finde any thing in our selues to say that we haue moued thee here vnto, or that thou wert led vnto it by our worthynesse? No, but all proceedeth of thyne owne free goodnesse. Nowe then we see what is conteyned in thi. text: namely that we haue cause inough to prayse God, though there were no other thing than the generall benefit which extendeth to all mankynde: which is, that he hath giuen vs witte and reason to bee aboute the brute beastes. Neuerthelesse: it is true that the reason which God gaue to the first man, is very sore corrupted as now. For as wee bee in our own nature, we are so peruered, as we cannot iudge any thing of God: wee bee blinde wretches, there is nothing but vanitie in vs, and moreouer our iustes doe so carye vs away, as there is no staye nor modestie in vs. In somuche (that whiche worse is) if we be compared with brute beastes, there will bee founde more soundnesse in a horse or an oxe, than in a man. For a horse hauing no reason, dothe notwithstanding retaine that whiche was giuen him: but as for man, he is so sorted, as the reason which hee had is turned into maliciousnesse, and in stead of honoring God for the benetites which he hath receiued, he is become proude and vterly rebellious againste him. And furthermore wee see that all the reason which wee thinke our selues too haue, is but vter beaftynesse. For when wee come to thinke vpon God, do we not see howe men are intangled in their superstitions? What can men conceiue of God but vter vanitie, as the scripture sheweth? Then if men bee so dazeled when they thinke vpon God, and forge such a heape of superstitions when they would serue him: where is the reason and vnderstanding which Eliu magnifierh here somuch? True it is (as I haue sayd) that all the light which we haue of nature, is turned into darknesse, by reason of the sinne and corruptions which we haue drawne from our father Adam. Howbeit looke what is euill and sinfull, that must wee impute to our owne fault, according also as it is not of the nature whiche wee haue receiued of Eue [by our first creation] whereas wee be so enclined to confusion if we trust our own witte: we cannot say that that cometh of our first creation: I say wee must not impute it vnto God: For God created vs after his own Image, and that Image was marred by the sinne of Adam. And so it behoueth men to acknowledge their owne faulte, and to yelde themselues gilty before God, for this disfiguring of our selues, and for turning his lighte into darknesse. But by the waye heere is yet one other point to marke: which is, that in the midst of our ignorance and of all our

errour and superstitions, our Lord doeth hold vs still conuicted and bound vnto him in an inestimable bonde, for that he aduanceth vs aboute the brute beastes, by leauing vs some discretion imprinted in our hartes too discerne good and euill. And this is it which Saint Iohn meeneth by adding in the forealledged text, that the light shineth in darknesse: as if hee should say, although sinne haue so peruered mennes vnderstanding and as it were vly defaced their nature: yet notwithstanding God dooth still inlighten them in such wise, as a man may perceyue some print of the first creation. Although then we haue not the thing that was giuen at the beginning to our father Adam, nor scarcely holde any litle portion of it: yet ought we well to perceyue that God hath giuen vs an inestimable benefite, in that it hath pleased him too make vs men, & to separate vs after that sort from brute beastes.

See heere, howe that from the greatest to the least, no man can haue occasion to murmure agaynst God. For we must alwayes come to this poynt, to enquire what are we? What haue wee giuen vnto God? What can we alledge vnto him why he should be bounde vnto vs? Nothing: but contrarywise it behoueth vs to yelde vnto him, that forasmuch as hee created vs after his owne Image, and made vs men, therein wee are exceedingly bounde vnto him. And therewithall let vs marke, that as now if God put a difference betwene man and man, we haue no cause to grudge againste him, as we see these fantasticall persons do, who if a man speake to them of gods election, & tell them that he choseth vnto saluation whō he thinketh good: they kick and winch agaynst it saying, how so? Were it any reason that God should haue his creatures so? Were that indifferent dealing? Yea? As who should say that God were tied to men, and had no authoritie at all ouer them. Seing it was in Gods choyce and power to make vs brute beastes, & yet he hath printed his Image in vs, and giuen vs a far higher dignitie than to th<sup>e</sup> why should we grudge as now agaynst him, if he put a difference betwene man and man, and do it by his owne secrete ordinance, without making vs knowe any other cause than his shewing of his goodnesse? For seing that he hath not made a man a beast, whereas he might haue done it: if he do loue him in his owne nature, haue we cause to grudge againste him? No: we see then that such as rayle at Gods election are out of their wits, specially seeing it behoueth them to return to this matter which is shewed vs here: namely that it was knowne, euen vnto the very paynims: for it appeareth that eue among the Paynims some haue vsed this maner of praying God. Therefore such phantasticall heades must be set to schole to the Infidels: (or they are not worthie too haue their maliciousnesse (which is matched with such pride againste god) reprobued by the holy scripture. And further, if the consideration of the benefites which God hath bestowed generally vpon all mankynde, ought to prouoke vs to magnifie him: haue we not so much the greater occasion to do it: and to call vpon him with thanksgiuing for the benefites which we haue receiued of him, in that he hath giue vs much more: that is to say, in that he hath reformed his Image in vs, offered vs his word, & shewed himselfe more familiarly vnto vs? therefore here we must proceed by degrees. First we must vnderstand, that seing god hath inhonored vs by making vs his creatures, we are alredie bound vnto him though there were none other cause. But whē he hath preferred vs before the brute beastes, yea euen of his owne meer goodnes without finding any cause why in vs: that is yet another thing wherein hee hath shewed himselfe more louing. And when wee come too seeke him, suche knowledge must make the way for vs, and open vs the gate.

Beholde

Behold I come to my God, and in what maner do I seeke him? Not only as him that hath created mee, but also as him that hath vttered a fatherly loue towards mee: For I am created after his own image and likeness. What is the cause that he hath aduanced mee about the brute beasts? Is not this then a sufficient matter and occasion of boldnesse too come vnto him? And furthermore if I bee scourged by his hand, is not the forsayd reason ynough to assuage our miseries, howe greuouse soeuer they seeme to be. That is to wit, that seing wee haue receyued benefits at Gods hand ought wee not to suffer our selues to be chasticed by him, if he list to vse roughnesse towards vs? Thus it is sugar, (as I may terme it) to seazon our sorowes withall, when wee call Gods benefits to remembraunce, in the tyme of our affliction, by acknowledging and saying: Very well, I am a mortall creature, and God hath put a difference betweene mee, and the brute beastes. Howbeit moreover I haue bene baptized in the name of our Lord Iesus Christ: and that is a second marke which hee hath set vpon mee, to shewe mee that he is mynded to kepe me in his stocke: howbeit as much as in mee is, I haue defaced my baptisme, I haue bene a faythlesse wretche: and yet behold, my God hath drawne mee backe againe to himselfe, he hath inlyghtned mee in the middes of the thick darknesse wherein I was: Verely I was plunged to the bottome of hell, and my God hath reached mee his hand, and Iesus Christ the day sunne of ryghteousnesse doeth so inlyghten mee, that in beholding his face in the doctryne of the gossell, I see the gate of paradysse opened vnto mee. Seing then that our Lord cheareth vs in such wise, haue wee not good cause to magnifie him, and to humble our selues before him? But now let vs see how many there are to bee found that do so. True it is (as I haue declared already) that such as are ouerpressed with miseries and calamities will crye vnto God. But after what sort? Haue they thoroughly considered aforehand how much they are bound vnto him? haue they made their waye, by acknowledging the benefits that they haue receyued? No: But cleane contrary. So then forasmuch as men acknowledge not God as their maker, nor call to mynd the benefits which they haue receyued of him without ceasing, and specially seing they acknowledge not that he hath created them after his owne image: wee must no more thinke it straunge though God suffer vs, to pyne and wither away in our miseries, and we perceyue no helpe at his hand: For we are not worthie of it. Thus ye see what we haue to marke in this text.

But now what must wee do on the contrary parte? Forasmuch as the holy ghost doeth here by the mouthe of Eliu reprove men for their frowardnesse, and tel them that if God do not comfort them nor deliuer them from their aduersities, it is because they seeke him not in truth: let vs be we well aduised to make Gods former benefits

our sheelde to set against the aduersities that oppresse vs, saying: True it is that this affliction is so bitter, that if thou looke no further, it were ynough to rumble thee into dispaire: But hath not thy God shewed himselfe a father towards thee? and that, so many wayes as thou must needs feele his fauour and goodnesse. Then behoueth it thee to shet vp all thy senses in it, and not to suffer the affections to debate overmuch. Behold (I say) wherunto it behoueth vs to come. And furthermore when wee haue wel bethought vs of Gods gratiouse gifts, let them serue vs to double vse. The first must be to certifie vs that wee shall not bee disapointed in our praying. For seing that God hath already shewed himselfe beneficiall towards mee before I was borne, and continued the same all the time of my life, and that his goodnesse is an infinite thing: Should I doubte that he will not heare mee when I come to call vpon him? ye see then how we ought to take Gods benefits to perswade ourselues that we lose not our time in seeking vnto him. Again, the other point is, that we must arme our selues with patience. Therefore when we think so vpon Gods benefits: let the same serue to comfote vs, in the time of our trouble, and let vs not be so malicious as to grudge against him, but rather let vs thinke thus. Seing my God hath created me, is it not reason that he should haue all right ouer mee, and that he should gouerne mee at his pleasure? Then if wee come to refer ourselues after this sort vnto Gods goodnesse, we shall not cease to submit ourselues vnto him for any affliction that he laith vpon vs. And why? For we haue receyued benefits at his hand, and therefore wee must not nowe presume too plucke our heads out of his yoke. Thus ye see the two things wherunto it behoueth vs to apply the knowledge of Gods benefits, if we wil call vpon him in truth.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs feele them better than wee haue done: and therewithall to open our eyes, that we may not be so dul-headed as to forget or despyze his benefits. but maye magnifie them according to their worthinesse, and think vpon them in such wise, as we may be prouoked by them to serue and honour him, and to walke aduisedly according to his good wil, and take such example of the chasticements that he sendeth too our neyghbours, as the same may serue vs for corrections, and that if it shal please him to chastice vs in our owne persons, and to make vs feele the strokes of his hand as wee had neede: he will turne all to the furtherance of our saluation, so that in passing through all the troubles of this world, he may strengthen vs continually with his power, vntill hee receyue vs into the euerlasting rest, which he hath prepared for vs in his kingdome. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, bringing backe all poore ignotant soules &c.

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

12. There they shall crye, and God wil not heare them, because of the pryde of the vicked.
13. Surely it is but vanitie: God heareth it not, nother doth the Almighty regard it.
14. Thou hast said he seeth thee not, there is iudgement before him: vwayt for it.
15. But now his visiting is not in anger (or it is nothing to his visiting in his wrath) nother punisheth he greatly in anger.
15. But Iob hath opened his mouth in vaine, and multiplied vwords without vnderstanding.



Orasmuchas the first sentence which wee haue nowe reherfed, ought to be ioyned to the matter that I hadled yesterday, it behoueth vs to beare in mynd what hath bin declared: which is, that when God heareth not these that are in trouble, he sheweth that the blame of it must be wited vpon themselves, by cause they come not to him with a ryght and pure hart. according as Eliu hath declared that when we come to seke God, we must consider the benefits & gracious gifts that we haue receyued at his hand: for else we cannot trust in him. What is the foundation of our faith? the free promises that God hath giuen vs. But yet the experience that we haue of his goodnesse, is a confirmation of the thing that we knowe by his word. And so, they that haue not conceiued the tast of his benefits, cannot come vnto him but with hypocrisie. Moreouer when we knowe not how much we are bound vnto God, it is impossible that we should bee patient to obey him, and continue quiet without murmuring agaynst his will. Therefore Eliu addeth now, *that there they shall crye*: as if hee should saye, very wel, it is true that men shall crye vnto God when they bee troubled: but in what plight are they? Come they before him so minded as they ought to be? No, nothing lesse. For they think not at all of the benefits which they haue receiued at his hand, nether do they profit themselves by them, to settle their trust vpon him. So then men shall crye out for anguise, but they shall not come at God, there is no opennesse in their hart: and therefore if God heare them not, wee must blame their owne sinnes for it, and not saye that God hath forgotten the world, and doeth not his dewty, or that he is as it were asleepe. Therefore when men seke God in truth, he is neere them, and his hand will soone shewe it self to succour them. But so long as they howle like wilde beasts, & loke not ryght forth to the marke which they ought to ame at: their crying shall be to no purpose: let vs marke well that at this day God will not heare vs (at leastwise to make vs feele his helpe) though wee storne neuer so much in crying if we stand not vpon a sure ground. And the cheef point is, to knowe him for such an one as hee sheweth himself: namely a father and sauour, and to rest vpon his goodnesse euen by calling to remembraunce the records which we haue erst felt therof, to the end the same may giue vs courage to seeke him as wee ought to do. And then no doubt but vs shall soone find him, yea we shall not neede to, make long windlasses: For he will come before vs. And so we see that prayer consisteth not in ceremonies, but in the rightnesse of the hart afore God: yea and not only the feeling of our miseries must make vs to desire remedy of them, but also wee must through faythe desire him to shewe himself our father and sauour: And that faith being grounded vpon his promises, must also bee confirmed with all the good tokens that he giueth vs. And when we shall haue found by experience how good and mercifull he is: we must be able to apply the same to our owne instruction, that wee may be rightly fenced. And furthermore, in requiring God to be mercifull vnto vs, we must bring him the sacrifice of prayse for the benefits wherwith he hath bound vs vnto him already. Nowe after that Eliu hath sayd so, he addeth, that such as toke not hold of Gods prouidence, sayed, *tush all this is but vanitye, God heareth not, nether doeth hee Almighty regard*. This obiection is made in the person of the vnbeleuers: For although it be told them that God doeth iustly leaue men weltring in their owne wretchednesse, by cause they come not too him with

faith and obedience: yet notwithstanding they cannot conceyue the reason, but imagin foolishly that God heareth not, & that he seemeth to let the world go at hauck, and that things are ruled here bynearth by fortune. Ye see then that the faythlesse do with a brutillie and suddayne conceyte, catche hold of the thing that is shewed to their eyes, without further discerning: as though wee were loth to consider any further reason, than that which cometh next to hand, and would say, O, I see that yonder man hath doone such a thing. Yea, but thou must seeke further, & vnderstand the reason of it. No marie, I wil not be inquisitiue. Is not this a wilful bereeuing of our selues of wit and reason? Is it not a shetting of our eyes agaynst the light? Euen as much do the vnbeleuers. They see that God heareth not those that crye: & thervpon they fall to storming, yea & to accusing of god. And therefore no maruel though god make not his succour & fauour to be felt of such as do nothing but chafe in their aduersities, & yield him not any obediēce, ne seeke vnto him with such mind as they ought to do. So the, God hath iust cause to let me perish after that maner: And why? Because he calleth the to him, & they come not to him the way that they ought to do. If a mā tel the faithlesse these things: they shet their eyes and think not vpon the. Is it not as much the as if they said there were no prouidence of God at all, and that he had no regard of vs? Is it not an vtter burying of it? And yet neuerthelesse, that is the thing wherto our fleshly reason caryeth vs, if we be not restreyned with the bridle of loweliness and modestie, to deeme of Gods woorks and iudgements according as his woord sheweth vs. This then is reherfed now by Eliu in the person of the vnbeleuers, and it is not for nought that the holy ghost hath set downe such a blasphemy. For it is to the end that euery of vs should bethink himself. VVe haue the seede of such frowardnesse in our nature, that we be (at euery brayde) caried away with this rage of chafing agaynst God, to conclude that he doth not his dewtie. Forasmuch then as our stomack is full of much pride, and we passe our boundes so farre as to ouerthrowe all reason: this is set afore vs, to teache vs to hūble ourselues, when wee come to iudge of Gods doings and ordinaunses. VVherfore let vs not giue bridle to our nature, but heare God speake, and way well the reasons that he bringeth. And aboue all things let vs marke wel what Eliu ioyneth with it here: For after the making of the said obiection, he addeth: *alibough thou sayest, God seelb not: there is iudgement before him, loske thou for it*. Here Eliu remedieth the sayd frowardnesse which hath bene discovered, to the end we should bethink vs of the euill that is in vs, and giue it ouer. True it is that these words are as it were crafed by reason of their shortnesse. And by cause it is set down thus, *Behold thou sayest, or else albeit that thou say, be shall not see it*. This saying may be taken also in the person of Job: as though Eliu vpbayed him to haue thought thus: Thou shalt not see God, nether shalt thou knowe what he is. But when all is wel considered, the sentence must be knit together, and therewithall it must also be distinguished thus: *Although thou say then, be shall not see it*. Hereby Eliu signifieth that men aduaunce themselves too much, and that they ought too consider their rudenesse and small capacitie. For it is not in them too see God, that is too say, too serche him to the bottom. True it is that we must alwayes looke vnto God, howbeit we must first beseeche him to giue vs eyes: And furthermore also wee must beholde him in the glasse that he offereth vs, that is too saye, in his worde and in his woorkes, and wee must walke in such sobrietie, as wee must not bee desirouic too seeke more than is lawefull or than hee giueth

vs leaue to do. There is then one maner of seeing God which is good and holy : which is to behold him so farre forth as it pleaseth him to shew himselfe vnto vs, and to distrust oure owne vnderstanding, so as wee desire to bee inlightned by his holy spirit, and not ouercurious and presumptuous to know more than he permitteth. But if we wil looke God in the face, and not suffer any thing to be hidde from vs, but will enter intoo his incomprehensible determinations, euen too the verie bottome of these depthes : it is an intollerable pride, and men do vtterly confounde themselues by it. Then let vs learne what meane we must holde too see God. VVe must not go to it with ouermuch hast, but we must be sober, knowing the small measure of our vnderstanding, and the infinite highnesse of Gods Maiestie. Furthermore, seeing he hath declared himselfe vnto vs, so farre foorth as hee knoweth it meete and conuenient for our welfare : let vs holde vs content with the knowledge that he hath giuen vs, and not fall to raunging here and there. Marke then howe Eliu sayth now vnto Iob, although thou say, I shall not see it : as if hee had sayde, thou art ouerhastie too speake, and thou thrustest thy selfe further in than thou shouldst. For consider what thou art, and consider what God is, and cast downe thine eyes, and forget the pride that is in thee. And afterwarde he addeth, *there is iudgement before his face: or iudge thou* : For the saying maye bee sette downe twoo wayes. If wee take, *iudge thou* : It is an exhortation too humilitie and repentance, as if Eliu shoulde say, wretched man I see thou listest vp thy selfe agaynst God, and what maketh thee too doo so, but bycause thou iudgest not thy selfe? Therefore enter intoo thy selfe, and looke vpon thine owne wretchednesse, and then will all thy pryde be plucked downe. Thus ye see the remedie that is giuen vs heere by the holy ghost, to reprove vs when we runne astray, and haue through our vnbeleefe conceyued anie wicked and hastie imaginations agaynst God. For if wee will bee brought into the right way, wee muste go downe into our owne selues, and examine our owne ignorance and sinfulness, and then shall wee bee ashamed, and forget the wandring conceytes wherewith we were caryed to and fro. Lo what sense and doctrine we ought to gather of this saying, if wee take it too bee set downe, *iudge thou*. But the very true meening of this Text is, *that there is iudgement before God*. And therefore Eliu concludeth, *that men shoulde looke for it*. Heere is a counterviewe betweene the face of God, and our sight : as if Eliu shoulde say, that God ceaseth not too bee righteous although it appeare not vnto vs. Then if we wil knowe that God gouerneth the worlde, and ordereth all things vprightly : wee must not measure him by the things that wee perceyue. And why? For Gods iudgement is too high for vs, & we cannot reach vnto it at the first brayde.

Therefore let vs marke well that God seeth what is good and rightfull, whereas wee are molte commonly blind : what is to bee done then? Nothing else, but euen tatie, according as the faythfull man must bee fedde with hope that he may yeeld himselfe pleasurable and obedient vnto God : and we knowe that it behoueth vs too hope when things are not visible to vs. Nowe haue wee the naturall sense of this text : It remaineth that wee apply the same too our owne instruction. *Although thou saye iob shalt not see it*. This sheweth vs, that wee muste not haue oure tongue at libertie to shoote foorth whatsoever we thinke concerning God. But wee must brydle our tongues, and holde our thoughtes as prisoners, assuring our selues that God intendeth to keepe vs in humilitie by concealing the reason of all his woorkes from vs.

Therefore let those that will not bee condemned by the spirite of God, take heede that they rushe not oute too farre. Marke that for one poynt. And why? It ought to be well considered, that we be not able to see God: howbeit (as I haue sayde alreadie) true it is that God graunteth vs the grace and priuiledge to shewe himselfe vnto vs, howbeit that is but so farre forth as he knoweth too bee expedient for vs. God being inuisible of himselfe sheweth himselfe in a glasse so farre as is conuenient for vs, that is to wit in his worde, and in his workes, but yett must we not be too inquisite of him. And this is also the cause why he sendeth vs alwayes to the meane, which he hath hidde, to allure vs to knowe of him. For he knoweth our ouerboldenesse, and also the sicklenesse of our witte, and that wee bee so vnconstant as it is pitie to see. Truly they are twoo great vices, when men are so ouerhardie, and also haue so disordered lustes. On the other side, there is ignorance or rather beastlinesse, and moreouer also frowardnesse. And therefore wee haue neede to be restrayned by the meane that God hath giuen vs, which is, to be contented with the things that are conteyned in the holy Scripture: assuring our selues that we shall be no more in danger of straying, if we follow that way without stepping out of it, and consider Gods workes, not to iudge of them after our owne fancie and liking, but only by hearing what he telleth vs by his word, and by suffering our selues to be taught at his mouth, so as wee desire to haue none other cunning but that. And furthermore, forasmuch as it is sayde, that our Lorde Iesus Chriit is the liuely image wherein to beholde whatsoever is good and conuenient for vs to knowe : let vs rest there, according also as it is sayde in another place, that all the treasures of wisdom and knowledge are layde vp in him. Then let vs marke well that wee bee blinde wretches, and that if wee will inquire of God by our owne wit, he shall bee hidden from vs, and we shall neuer come neere him, and much lesse bee able to come at him. And therefore we must learne to condemne our selues vtterly, confessing that there is nothing in vs, but meere brutishnesse. Haue wee once acknowledged that? Let vs pray God to inlighten vs by his holy spirite, that wee may not bee full of presumptuousnesse and pryde, to say, I am able to seeke them of my selfe. Let vs keepe our selues from suche diuelish presumption, and let vs humble our selues before God, praying him to inlighten vs. And heerewithall also, seeing he hath ordeyned bys worde to be the meane to shew himselfe vnto vs: let vs be as it were tied to it, and not attempt to passe beyonde it. Thus much concerning the first poynt that is shewed vs here. Nowe let vs come to this which is sayde, *that there is a iudgement before his face, and that we must wait for it*. I haue touched alreadie, that we must not esteeme Gods iudgements by our eyesight, for that is too short: and it is so dimme as is pitifull. VVhat then? Let vs vnderstande that God dwelling in vnapprochable light (as the Scripture sayth) reserueth to himselfe the knowledge of the things which are too profounde for vs. Therefore let vs conclude, that God is righteous although wee see it not, and that whensoever wee finde his dooinges straunge, and are offended at them we must thinke thus: wretched creature, thou hast eyes in deed, but they are too dimme, yea they are starke blinde. and although thy God inlighten thee, yea eue with some good portion, yett will he stil restraine thee, to the end thou maist doo in the honor to confesse that he is righteous. Seeing the that thy wit and vnderstanding are so weake: what a thing were it if thou wouldst cōprehend the infinit wisdom of God? Therefore refer the things vnto thy god which passe thine

2.Co.4.a.4  
Coll.1.b.15.  
Heb.1.a.3.  
Collo.2.a.3.

1.Tim.6.d.  
16.



vnderstanding: for thou seest not the reason in that behalf, vntill thou beare wel in mind, & fully beleue this lesson in thy hart, *that there is iudgement before the face of God* Mark I say how it behoueth vs to correct the ouerboldeesse that is in vs, to the end we may cōfesse that although we might seme to haue cause to enter into disputation against god: yet notwithstanding he seeth the things that are hid from vs. And this is the comparison of the contrarie things that I spake of euen now. Then whereas it is sayde that there is iudgement in Gods sight: it is also declared vnto vs, that it is not in our sight: as if Eliu should say, God seeth, and not man: God knoweth, and man is ignorant. VVil we the referue vnto God his due honor? VVe must rid our selues of the vaine presumption wherein we are puffed vp by nature: for we would be to wise: and we are alwayes tickled with this diuelish lust of desirousnesse to inquire of the things that belong not vnto vs. Therefore let vs be contented to glorifie God, yielding vnto him that which is his owne: namely a wisdom that surmounteth all our vnderstanding and capacitie. But it is impossible that this should be done, without hope: for that is the stay that holdeth vs in the obeying of our God, and the thing that nourisheth vs in modestie and lowlinesse: and oute of doubt if we hoped not that things should go better, & that God would giue the such an end as we cannot now perceyue: it is certain that our minds should neuer be quiet. The let vs mark, that if we will giue god the glory which belongeth vnto him, by confessing him to be righteous: it behoueth vs to be hopeful. And although things go amis, so as al is in a broyle, and it seemeth that heauen & earth should be confounded together: yet must we rest vpon the promises that he hath giue vs, which are, that forasmuch as he turneth the darknesse into light (as he hath shewed in the creation of the world) and knoweth how to draw good out of euil: he will dispose the things that seemed to be vtterly out of order, as it shal be perceiued in the end that he hath a wonderfull wisdom. Neuerthelesse, that is not at the first brunt. Therefore here is a good doctrine & warning: namely that we must not iudge of things at the first sight: (for that were too halie & rash a iudgement) but hope must go before vs, and be as a lampe to shew vs the way. And what is the oyle of this lamp. That is to say, how are we inlightned by it. By sticking to Gods promises. For if we waite patiently till God worke according as he hath spoken with his mouth, and vntill his hand vtter it selfe in conuenient time: then shal we learne to be modest, and to glorifie him by confessing him to be righteous in al his doings: notwithstanding that we be troubled here, and seme to be in the middes of many guises. And this is the true studie of Christians. Furthermore, marke here how we be nowadays so easily caried, or rather vtterly driuen out of the way, bicause we haue no settlednesse, but are tossed with vnquietnesse, yea eue with bowling vnquietnesse, so as we would haue God to make hast according to our fancie. If he do not things as wee imagined in our minde: it seemeth to vs that all things are forlorne and past recouerie, bicause we vnderstande them not. For so long as we thinke but vpon our selues it causeth vs to be out of patience, and there is no obedience at all to be found in vs: and therefore so muche the more doth it stand vs in hand to put this doctrine in vre. So then when we see all things in hurlyburly, so as God seemeth to haue shut his eyes, and to haue turned his back vpon vs: let vs vnderstand that it is bicause of our sinne. Yet neuerthelesse, let the same confirme our sayth, and let vs be quiet, assuring our selues that it is Gods office too inioyne vs silence vntill conuenient time bee come, yea and vntill he knowe it to be conuenient. For it is

not for vs to binde him to the stake, and to say, this thing must be done after this maner, and that thing after that. But we must learne to repose our selues in god, and then shall all pride be beaten downe, so as wee shall thinke all Gods doings too bee good, rightfull, and iust, although they seme straunge to vs at the first sight. Thus yee see what we haue to marke in this text. Now Eliu addeth, *that Gods present visiting or punishing is not in his anger: and that he knoweth not in multitude greatly.* Truly this text is somewhat hard, but the plaine meening of it in effect is this. That although God do now shew himselfe rough and sharpe: yet notwithstanding if we knew how dreadful and terrible his wrath is, we would say it is none of the things which we see in this worlde. And why? *For he will not examine things to the vttermost.* Hee searcheth not things to deepe: he doth but onely passe ouer them, and as it were with a glaunce (as men terme it) Hereby Eliu ment to shew, that when we be afflicted to the vttermost, so as God seemeth to thunder in such wise vpon vs, as if he would ouerwhelme vs: it behoueth vs to consider what his wrath is, and that if he would vtter it too the ful, it were able to destroy, not only some one mā, but also a hundred thousande worldes, yea and to consume them vtterly, and to bring them to nothing. Ye see then wherunto we be brought by the holy ghost. Furthermore it is a verie profitable admonishment, to assuage the afflictions that God sendeth vs. For what causeth vs too thinke that we be tormented out of measure? It is bicause that to our seeming God could not do worse: and we can not offend God more on our part, than whē we conceiue such an opinion of it. So then according to that which I haue shewed, let vs learne to cōsider what Gods wrath is, that is to say, how dreadfull it is. And although he shewe himselfe very rough towards vs: yet notwithstanding let vs assure our selues it is not the hundred part of that which we should feele, if he would execute such rigor vpon vs as we haue deserued. Seing the that we may know that gods wrath is such as is able in one minute of an houre to destroy a hundred thousand worldes, & that neither men in earth, nor Angels in heauē should be able to abide it, but heauen and earth, & all that else is besides, should be melted away like snow, yea & be brought vtterly to nothing: we ought to humble our selues, notwithstanding that god deale sharpe with vs, and send vs very rough punishmētts. Much more the ought we stil to be pacient, seing that god spareth vs, & bereth with vs. And in good sooth haue we not cause to giue him thanks, seing he vttereth not his wrath against vs as we are worthie? Is it not a sufficient matter to giue vs hart, & to cheere vs vp throughly in the mids of our afflictions, whē we consider [and can say in our selues] true it is that I am as good as ouerwhelmed, & it seemeth to be Gods will that I shall vtterly perishe, but yet is his rigor nothing so great vpon me, as I might feele it, if he had not respect of my feeblenesse? Forasmuch the as my God beareth with me, I will trust in him, and not cease to seeke him: for he giueth me still some signe that I may haue entrance to come vnto him. Behold I say, how we haue cause rather to blisse God in our afflictions whē we knowe that he beareth with vs. And there withall also we be taught to trust in him, seing that he openeth vs the gate to the ende we might still aske him forgiuenesse of our sinnes, and beseeche him too haue mercie vpon vs. And therefore let vs wey well these wordes of Eliu when he sayth, that Gods present punishing is nothing in respect of his wrath: wherfore wee must not say, what? The miserie is great, and I can indure no more. It is certaine, that if a man haue an eye to Gods wrath, and compare it with all that can bee indured in this worlde: hee

shall finde that in verie deede all that can bee layde vpon vs heere, is nothing to it. Now seeing that all is nothing, and that God searcheth vs not with extremitie, but passeth ouer vs lightly, and as you would say glaucingly, so as he maketh a countenance to trie vs, but examineth vs not straightly, bicause wee bee not able too beare it: let vs learne to restreine our murmurings, and if our fleshe prouoke vs to impacience (as we be ouermuch giuen vnto it) let this remedie serue to correct that vice. How nowe wretched creature, what intendest thou too doo? VVilt thou spight thy God? Thou seest that he beareth still with thee, thou hast prouoked his wrath so sore, as thou mightest well deserue to be rooted out of the world a hundred tymes: thou art worthie to be drowned in the deepe of hell, and yet thou seest that he maketh his Sun to shine vpon thee: hee nourisheth thee with his bread, and mainteyneth thee in this present life, at his owne charges: Thou art not worthie to bee in the number of the works which he hath created, and yet he giueth thee respit till to returne vnto him. VVhen we thinke vpon these things, we haue wherewith to comfort our selues, that we might not be too much cumbred with impacience. Thus in effect ye see the doctrine that wee haue to gather in this text. And heere withall let vs marke, that although our Lord do not now visite vs in his wrath, nor examine things to the vttermost: we must not therupon fall asleepe: for the great day wil come, wherein nothing shall be forgotten. As now God winketh at things and punisheth not the wicked: they take libertie, as though they were scaped out of the Iudges hande, and should neuer yeeld an account: but they shall pay deare for the tyme, when they shall so abuse his patience, which would allure them vnto goodnesse, by giuing them respit too amende. Seing then that the wicked do so mocke at God: horrible vengeance must needs fall vpon their heade in the ende: and that shall be at the great day. Furthermore if God spare vs, let vs not cease to bee watchfull: and if he chastise vs, and beate vs with his roddes, let vs alwayes consider how terrible our wrath is, and therupon conclude that hee doth but summon vs. And why? To the ende we shoulde preuent his last iudgement. Therefore let vs alwayes thinke vpon the great day, and not rarie till wee bee taken tardie with the comming of oure Lorde Iesus Christ: but let euerie of vs condemne himselfe, when God stirreth vs therevnto. Furthermore let vs alwayes beare in remembrance, that God is oftentimes mindefull of mercie in the middes of his displeasure: and that the same is the cause, why he examineth not the great multitude of our sinnes. For howe great is the multitude of our sinnes? I pray you if euerie man would examine himselfe as he ought to do: should he not finde an infinite number of sinnes in him, yea and of so heynous offences as would vterly dismay him. But the cause why we consider not the greatnesse of our sinnes, is our hypocrisse which hindereth vs, and keepeth our eyes blindfolded. But if a man would examine himselfe throughly: he should finde himselfe a hundred thousand tymes confounded, before hee came halfe to his wayes ende. For God seeth much more cleereely than wee do. VVhen we haue spied one fault, God wil spie out a hundred thousande, yea euen of millions: what shall the heauenly Iudge do? So then let vs marke that God forbearth vs of his owne mercie, to the ende hee would not trie vs in the multitude [of our sinnes] that is too say, not searche vs too the vttermost. And Eliu sayeth expressly heere, in multitude greatly [or in great num-

ber] to signifie that it were impossible that any creature should stande out, if God of his goodnesse did not spare them, and continually abate the rigour of the punishments which we haue deserued by our sinnes. And herevpon (as I haue sayde already) wee must needs thinke that there is a farre other iudgement, than can be perceyued in this worlde, howbeit we knowe it not as yet, and God beareth with vs. And when wee bee come too the lowlinesse to condemne our selues, and to craue forgiveness at his hande, let vs not dout but that when we shall appeare before his iudgement seate at the latter day, all our sinnes shall be wiped out there: and let vs vnderstand that the examining of vs, which he doth now put vs to in part: is to the ende he may not examine any thing at all at the latter day, and that the remembrance of our offences may be so abolished, as they may come to account before him, but that we may be receiued there as righteous, as though there had beene nothing in vs, but all innocencie and soundnesse. Yee see then that it behoueth vs so too applye this doctrine too oure vse, as wee may learne so too walke in hope, as wee may alwayes go forwarde to the comming of our Lorde Iesus Christ, and also profite our selues when we see that our Lorde sheweth vs tokens of his wrath and vengeance as at this present: Alas, what calamities are too bee seene through the whole worlde? And we might say that God is vtterly alienated from vs, if wee had not his doctrine too sence vs withall. Surely when wee do throughly consider the outrageous iniquities that raigne euerie where: it appeareth plainly that God beareth with the worlde, and proceedeth not with such rigour as men haue deserued. Therefore let vs learne heereby to returne vnto him with the better hart, not doubting but he will receyue vs. And besides that, let vs holde our thoughtes and affections fettered and bridled: And forasmuch as Eliu hath heere condemned all wicked thoughtes, wandring wordes, and false ymaginations: let vs beseeche God, first too denze our heartes from all the wicked fancies wherein we be too much intangled, and therewithall to brydle our tongues, that we may not vtter any thing but to his honour, according to the request which David maketh, saying: Lord open thou our lips, that my mouth may set forth thy prayse. So then we haue good cause to pray God so too gouerne both our mindes and our tongues, that all our thoughtes and words may be to his honour. For if David who was so holy a Prophet, needed to craue this at his hande: what had we neede to do, which are so euill taught? Seeing it is so, let vs be well aduised that whensoever we think of God, we esteeme him good, wise, and righteous in all respects: and that whensoever we speake of him, it may be to call vpon him, and to yeelde him thanks for his goodnesse, which hee maketh vs to feele in these dayes, wayting till we be filled with it to the full.

Nowe let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him to touch vs so too the quicke, as we may learne to returne better vnto him with true repentance, so b. thinking vs of our life past, as wee may amende it heereafter, and henceforth learne to giue our selues wholly too his seruice, in following his holy commaundements as they are shewed in his lawe, whereby wee ougto to rule our whole life. And so let vs say, Almighty God our heauenly father, we acknowledge and confesse according to the truth, that we bee not worthie to lift vp our eyes too Heauen, too present our selues before thee, nor too presume so farre, &c.

*Pf. 51. d. 19.*

*The. Cxxxix. Sermon, which is the first vpon the. xxxvi. Chapter.*

Eliu spake againe and sayde,

2. Heare me and I will argue vvith thee, for yet haue I vvordes to speake of God.
3. I will extende my knowlledge a farre off, and proue him to be righteous vvich made me.
4. My vvordes shall be voyd of vntuth, and the perfect of knowlledge shall be vvith thee.
5. God being mightie, yea being mightie in strength of mind, enuieth not, [or reiecteth not.]
6. He quickneth not the vvicked, but giueth iudgement to the afflicted.
7. He vvill vvill not turne avway his eyes from the righteous.



They that had heeretofore vphilde that God leaueth no sinne unpunished in this worlde, are beguiled as hath bene declared more fully already. And sure we see that God deserueth the punishment of many faults, to the end to make vs looke

the further: For if he should as now execute a full iudging wherein nothing were missing: we should haue no occasion to hope for the coming of our Lorde Iesus Christ: he should haue no more to do in iudging of the world: for all would be done afore hande. So then Gods punishing of sinnes in this world, is not at all times, nor all after one rate: It is ynough that hee giueth vs some tokens and markes that he is Iudge of the world. The like also is perceyued in mainteyning the Godly: It is sayd that god gouerneth his seruants, and is the preseruer of those that commit themselves vnto him and that he deliuereth them from all their aduerities: yea, howbeit that is not done in such wise, but that he suffereth the Godly to be now and then afflicted, yea & seemeth not to be minded to succor them though they call vpon him. Therefore it behoueth vs so to acknowledge Gods providence, as we consider that he reserueth many things till the last day. And this is the matter that Eliu should treat of here. This Chapter then importeth none other thing, but that if we open our eyes, we may easily see that God holdeth the brydle of all worldly things, and sheweth hi melfe to be carefull ouer vs. True it is that we see not so perfect and good a state as were to be wished: no, it is faire wile of it. Howbeit the reason is apparant: namely, that God is mynded to exercise vs heere with manye battayles, and againe, that he intendeth to drawe vs further, namely too make vs to knowe that a day will come, wherein all things shall be stablished againe, so that whereas things go amisse as now, it is to the ende, that wee shoulde bee the more prouoked too desyre the appearing of the Sonne of God, too sette all things in order againe, according as it is his office, and as hee hath promised so to doo. But before Eliu treat of the foresayde matter, namely that God gouerneth the worlde, and disposeth thinges in suche wise, as his iustice is shewed by experience: hee vseth heere a Preface. *Heare mee (sayeth hee) for I haue yet matter to speake concerning God. And what matter? I will extende my knowlledge a farre (sayeth hee) to proue that he which maae me, is righteous.* Eliu in saying that he had yet to speake of God: sheweth that a faithfull man must not giue ouer the maintenance of Gods quarell, too the ende to stoppe their mouthes, whiche murmure agaynst him, or blasphemme him. And truly if wee had but a little peece of the zeale that is comaunded vs in the holy scripture: we woulde be much more earnest in mainteyning Gods honour than we be. It is sayde in the Psalme, that the reproches which are offered vnto God, ought to light vpon our heades, and so touch vs, as wee may feele them at the heart, and bee more greued and forie for

them, than if men did vs all the outrage that were possible to bee thought. For who are we? If we were a hundred tymes misused: ought our owne honour too bee so much set by at our handes, as the honour of God? No. But yet we see the cōtrarie, so as if any of vs be defamed, by and by he will reuenge himseife, or at leastwise seeke iustice, and is neuer contented til his honor be repayred, and yet his honor is nothing. For what are we? But as for the name of God, that shall be rent in peeces: one shall villaynously skoffe at it, another shall spee we out cursed blasphemies agaynt it, and a thirde shall rayle at it: And this geere passeth and slipeth away amongs vs, no man is moued at it, and if we speake but one woorde agaynt it, wee thinke we haue done more than ynough. Therefore when we suffer Gods doctrine to be flaudered, his Maiestie blasphemed, and his name runne in mennes mouthes with reproch: therein wee shewe that there is not one droppe of good zeale in oure heartes, and this cowardlynesse of oures, deserueth that God shoulde disclayme vs for his children. For if wee tooke him for our father: coulde wee abide that men shoulde aduance themselves after that sort agaynste him? A childe that is of a good nature, woulde couer the reproch of his carnall father, although he were of no value. And what shall we then do, when the matter concerneth him that is the wellspring of all righteousness, and the king of glorie, and which deserueth all prayse, as the scripture speaketh, and as the effect it selfe sheweth. Then if we clayme him for our father, and yet notwithstanding haue our mouthes shette when men go about too peruert his truth, and his name is reuled, and too bee short, hee is made an open scoffing tocke, and wee bee not touched nor greued at all with it: are wee woorthie to bee acknowledged for his children? So then wee ought too marke this text betrer, where it is sayde, *that there is yet more to be spoken of God.* This worde yet importeth that when a faythfull man hath sette himselfe agaynste the wicked whiche impeache Gods honour, hee is not discharged for shewing onely that hee consented not vnto them: but as much as in vs lieth, we must to the vtermost withstande and resist those that offer wrong vnto God, and go aboute to diminishe or deface his glorie by any maner of meanes. We must I say, be their enemies to the vtermost, and neuer giue ouer the battaile, in so hoie and iust a quarell. But in the meane while, we see the wicked are a wayes readie to mainteyne euill caces: and in these dayes the wickeddest man shall finde most bearers and bolsterers, in somuch that a man might conclude, that if he will bee fauoured and borne out, hee must giue himselfe to ail euill. And againe euerie man will sell his conscience and his tongue for a little good cheere or some other suche corruption. These things are manifest, and yet in the meane while, they whiche say, they haue some zeale of God, are dumbe, and dare not open their lippes. Seeing then that these villaynes are so outrageous: I pray you shall there neede any other

recorde

recorde to condemne those that haue had no courage and stoutnesse too mainteyne Gods honour, than the wickednesse that is seene in the wicked, in that they doo so linke together in all euill. Thus as for goodnesse, yee shall not finde a man that will hazarde himselfe for it. The wicked may spight God in theyr mainteyning of wicked matters, vnder the colour of some present that shall bee giuen them: and in the meane while, no man shall haue the minde to mainteyne goodnesse. Therefore let vs learne to be more zealous of Gods glorie than we haue beene. And first of all, when we see men go about to overthrow the good and pure doctrine: let vs shewe what sayth there is in vs, and make confession of it, by withstanding Sarans lies, and such as seeke nothing but to bring troubles and stumblingblockes into the Church of God. That is one poynt. Againe, do we see God scorned and dallyed withall, and men talking of the holy Scripture to bring all religion in disdaine? Let vs be inflamed with a holy anger, for it is a cause which ought too moue vs, and grieue vs, when wee see Gods honour wounded, and his religion misused. So then let vs shewe that wee haue yet too talke of God. Thirdly, when wee heare blasphemyes flying abroade in the streetes, or in the markets, or in vittayling houses: let vs labour to resist them to the vttermost of our power, that we may ridde and clenze away such abomination from among vs. Wherefore as muche as in vs lyeth, let vs not suffer Gods name too bee reuyled. And for a conclusion, whensoever wee see any euill raigne: let vs cast a stoppe before it, and labour to amende it, and then will God do vs the honour too acknowledge vs for his Proctores and Aduocates. But if wee do otherwise, wee giue Satan the vpper hande, and are guiltie of betraying the name of God, for that we made no account of the thing which is principal, and so ought to be taken. This is it which wee haue too marke vpon the wordes where Eliu sayeth: *that yet he hath still to speake of God.* Afterwarde hee goeth forward with the same sentence, according also as it is a case, well woorthie that the faythfull shoulde imploy themselves in it too the vttermost, yea and streyne themselves about all their forces, for when he sayeth, *that hee will extende his knowlege a farre:* thereby hee sheweth, that when we speake of God, wee must lift vp our mindes higher than oure naturall vnderstanding mounteth. And in good sooth, shall a man euer attaine vnto God, if hee iudge according to his owne fancie and fleshy reason? No. But we shall rather darken his glorie.

So then, if wee will glorifie God, let vs learne to reach out our knowlege farre and wyde, according as example is giuen vs heere. And howe? For a man shall neuer reach out his knowlege as he ought to doo, too speake of God, except hee knowe that his Maiestie is higher than all our vnderstanding, and therefore that he must be faine to come downe to vs, and to lift vs vp vnto him. Thus must we humble our selues with all reuerence, to the ende that God may lift vs vp too him, and shewe himselfe to vs, and make vs partakers of the doctrine which otherwise wee couide neuer attaine vnto. Ye see then how we must reach out our knowlege a farre when we haue to deale concerning God. Nowe, were this well obserued, we shoulde profite after another maner than we do, both by sermons and lectures. But what? As for them that come too Sermons, howe are they disposed to receyue the doctrine that is set forth? It is ynough for them to come to the Church, and too shewe themselves there. And therefore they go they wayes as ill as they came, or rather worse: for it is good

reason that god should punish the with blindnesse, which doo so despise the inestimable treasure of his Gospell. When men come thither lazily without any minde, and there fall into their dumps, and consider not that it is God which speaketh vnto them, that they might do him honour, and receyue the thing that is gone oute of hys mouth: are they not traytors to God, in yeelding so little honor to the doctrine of saluation? That is the cause the why God blindeth them. When we read the holy scripture, either we will bee provide, so as we do but ouerrun matters vpon trust of our owne wit, as though wee were sufficient Iudges to determine vpon all things: or else we mingle Gods worde with our worldly affections. And furthermore, we are so farre off from reaching out our knowlege a farre: that wee bee as it were forepossessed with our owne fond and trifling imaginations, and with our wicked lustes, which holde vs as it were locked and bowed downe, so as we cannot lift vp our heades vnto heauen. That is the cause why we see so slender profiting: and that such as beare the name of faythfull, knowe not what God is, neither do desire too knowe. Therefore let vs learne by the example of Eliu, to lift vp our knowlege, and to reach it out a farre when there is any talking of God: and let vs learne also to do him the honour, too dispose our selues too looke reuerently vnto him. For that also is an accomplishing of this saying of the holy Scripture, that God is neere vnto the lowly, and sheweth himselfe to such as distrust in themselves, without challenging to them any drop of goodnesse as of themselves. And finally as often as we speake of God, let vs not giue our owne braine the bridle, but let vs learne to reach out our knowlege further. Eliu addeth, *that hee will proue him to be righteous whib he made him.* Here we see wher vnto all our talke ought to tend whē we speake of God: namely to the mainteyning of his glory. And what doctrine soeuer is referred to that ende, we must hold it for good & holy: like as when men reason and dispute too diminishe the honour of God, it is certaine that there is nothing in them but frowardnesse, howe faire colours soeuer they pretend. So then whensoever we speake of God, let vs beare in minde to proue him righteous, that is to say, to yeelde him his duetie, so as he may bee magnified at our handes, and we acknowledge him suche as hee woulde bee knowne to bee, that all mouthes may bee shette, and haue no occasion to mislike of him. Thus yee see that the talke which we ought to haue concerning our God, must bee to sanctifie his name: according also as we desire in the prayer that wee vse euerie day. And Eliu addeth immediately, *that his wordes shall bee voyde of vne truth, and that he will shewe vnto Iob that his knowlege is perfect.*

Heere hee protesteth that hee will not mingle anie thing with the good doctrine, nor go about to disguise it. And surely it is one poynt further which wee ought to marke well, that when wee open our mouth to treat of God, and of his workes and worde, there must not bee any mingling with it, but purenesse must be kept, so as all that euer we speake be whole and sound. For as for him that mingleth good matter and euill matter together, what dooth hee else, but bring good meate, and well seasoned too the taste, which yet notwithstanding is poisoned? Euen so is it with all suche as make a fayre shewe, and do indeede alledge good and true sayings: and yet notwithstanding doo interlace them with lies and errors. Let vs marke well then that he which executeth the office of a Teacher, muste not onely regarde to haue good sayings, but specially indeuer too haue this simplicitie, that hee neyther adde nor diminishe anie thing

thing from Gods pure doctrine. And therefore if wee will haue a weil ruled fayth, wee must go by that lyne, and take good heede, that in teaching, wee vse nothing to guide vs, but the pure will of God, and that all oure wordes bee referred and conformable therevnto. But if we handle things otherwise, and deale not with suche soundnesse and vprightnesse as God requireth, who (as wee say) wil haue his worde preached in singlenesse, I say if wee haue not that minde with vs: wee shall perceyue in the ende, that wee haue bene out of the way. Heere then wee be taught too receyue the pure and holy doctrine as wee ought too do, and to see that it bee not mingled. For what a thing is it, too mingle poyson with good drinke or good meate: This is the thing which wee haue to consider in Elius wordes. And whereas he sayeth, *that bee will bee perfect in knowledge towards Iob.* It is of some men referred vnto God, as if Eliu shoulde say, that in the ende Iob should perceyue, that it was not for him to set God too schole, as wee haue seene heretofore that hee went about to do: not of sette purpose, but bycause that by his murmuring it might seeme that hee woulde haue ruled God after his owne manner: and that bycause hee contented not himselfe with his dooings, hee woulde haue founde fault with him, and haue reuered his ordinance. For this cause (as some thinke) Eliu sayth here, that God shall be found perfect in knowledge. Howe bee it this saying ought rather too bee referred too him that speaketh: as if hee shoulde say, thou shalt perceyue that I am a faythfull teacher. His meening then is, that forasmuche as hee will speake in Gods name, Iob ought well too admitte his wordes, bycause hee woulde not mingle nor adde any thing of his owne, but handle the true doctrine perfectly, euen as he had receyued it of God. Therefore when a man that preacheth God, magnifieth his doctrine, it must not bee taken as though he aduanced himselfe too much: for we must exalt Gods truth about all loftinesse, so as nothing may deface it.

Thus yee see after what maner Eliu speaketh heere. It is not to vaunte himselfe in his owne person, but too the ende that the doctrine whiche hee bringeth, (according as it is of God) might bee receyued, and euery man humble himselfe vnder it. And doubtlesse it is a monstrous thing, when men fall too stryuing agaynste it. VVherefore let vs vnderstande that there is such a perfection in it, as all the worlde ought too holde their mouthes shette, and acknowledge that God shoulde bee so honoured when he speaketh to vs, as euery man ought too obey him.

But nowe let vs come too the generall matter that is conteyned heere. Hitherto Eliu hath vsed a Preface, and nowe hee entereth intoo the pleading of Gods cace, and sayth, *that God being strong despyseth no man, Verely (sayeth he) that is of strength and courage.* Heere hee taketh a grounde too separate God from men, and too take him out of their number, too the intent we shoulde not thinke of Him as of oure selues. For the verie cause why wee iudge amisse of him, is for that wee woulde alwayes fashion him after our smalnesse, as who shoulde say there were not an infinite difference of power betwixt him and vs. Then if men go about to resemble God vntoo a mortall man, it is a defacing of his Maiestie, and yet for all that, it is more than ordinarie, insomuch that wee finde it in all caces by experience. If God vse any rigour, wee fall too surmising this or that, and take occasion too repine agaynste him: and if hee threaten vs, wee are not awहितe moued at it, For wee beare oute selues in hande, that his anger will passe o-

uer. And what is the cause of so beastly a presumption? It is for that wee discern not God from his Creatures. Also on the contrary part, when God promifeth too receyue vs too mercie, wee cannot bee perswaded that it is so. For wee bee letted and hindered by oure owne imaginations [whiche make vs too thinke] what? I haue offended him so muche, and so muche. VVee make him alwayes lyke a mortall man, and therefore it is sayde in the Psalme, Looke howe farre the Hea- uens are from the Earth, so farre are my thoughtes from yours. And hee confirmeth the same saying by his Prophete Esay. Howe nowe sayeth hee, thinke yee that I am angrie after your manner? Thys serueth too shewe vs, that although wee haue prouoked hym too the vttermoste, yet will hee bee mercyfull still: and that although wee bee too too vnwoorthie, yet will hee not ceasse too reache oute his helpe vntoo vs.

So then wee see that this doctrine of Eliu is not superfluous, but exceeding muche for oure behoofe, bycause there are verie few that can withholde from mingling God with men, so as no difference can be perceyued betwixte hym and his creatures, and yet notwithstanding it is tolde vs, that there is greater difference betweene God and vs, than there is distaunce betweene Heaven and Earth. Therefore wee muste not measure his thoughtes by ours, nor speake any thing of him after oure owne imagination: For that were an vtter peruerting of all. Then let vs remember howe Eliu meening is in effect, that G O D oughte too bee so exalted aboute all Creatures, as menne may not presume too iudge of him after their owne naturall reason, nor after the disposition of things whiche they see heere bylowe: but consider that hee is a farre other thing, and as farre differing from vs, as the day differeth from the night. And for prooffe heereof, he sayeth, that God being strong reiecteth no man. For what is the cause that a mortall man seeketh too hurt his neighbour, and puncheth him with his elbowed too ouerthrow him, or too make him too stumble by some meanes or other? Euen the enuie and spight that one beareth too another, and also the feare that they haue whiche maketh them too saye, suche a one may doo mee harme, and if suche a man bee aduanced I shall bee plucked backe by it.

So then, bycause there are so manie infirmities in men, they are alwayes afrayde, least their neighbours shoulde bee aduanced too muche. That is the cause why they are full of contentions and quarelles: That is the cause why they woulde alwayes haue them diminished that are in too great authoritie and credite. That is the cause why menne labour after that sort too bring their neighbours lowe. Nowe let vs see if we can finde anie such poynt in God. No, no: For hee is too greates too enuie vs, hee passeth not what men say. For could wee eyther hurt God, or diminishe his honour though wee were neuer so great? There is no king nor prince that can aduance hys Throne aboute the Clowdes: but as for God, hee is aboute the Heauens, yea and aboute the Angelles: and as for men, what are they? The Prophete Esay speaking of mennes pryde, when they woulde so aduance themselves, sayeth that they are like Grasshoppers. Yee see that when Grasshoppers skippe, they make a great leape, bycause their legges bee long, but yet are they sayne too fall by and by too the grounde againe, or else they be as Frogges.

Thus yee see what comparison the Prophete setteth downe, too scorne the vaine gloriousnesse of men.

For

Ps. 103. b. 11.

Esay. 55. c. 9.

Esay. 40. f.

22.



For admitte wee coulde flee aboute the Clowdes, admit wee were fellowes with the Angelles: yet wee see that they do worship the soueraine Maiestie of God, and are fayne to hyde their eyes with their winges, according as it is sayde in the prophecie of Esay. God then is not a-  
*E/say. 6. 2.* frayde that wee can doo him any hurt, neyther will hee beare vs any enuie as though we were able too anyo him: his Maiestie shall alwayes continue vnappreached spight of our teeth. Seeing it is so, wee must conclude that there is no proportion betwixt him and vs, nor ima-  
 10 gineth that when God is offended hee hath good cause to bee angrie, for feare least men shoulde bereeue him of his right.

True it is, that men are blameworthy for so doing, but yet can not any thing prejudice him at all. So then there is no infirmitie in him, that hee shoulde entie hys creatures: for he is great. And Eliu addeth moreover, *that hee is great in strength of heart, or that he is mightie in vertue of minde.* Herein Eliu toucheth another vice which is in men. For euen they which are mightie, and ought  
 20 not to enuie their inferiours, are notwithstanding so womanish hearted, that they are afrayde of them: according as wee see, that euen kings and princes whiche are of a spightfull nature, are sorie when they see any vertuous man. And why? For there is no true noblenesse in themselves, to say, God hath ordeyned me too aduaunce men of vertue, and to esteeme them and honour them: but cleane contrariwise, forasmuche as they bee bace minded themselves, they would haue all the world like them, and are ashamed to see an honest man. If there bee a prince  
 30 that would wallow in all filthinesse, and keepe a stewes in his Court: It greueth him to haue his lewdnesse discovered, whereas whoredome reigneth euerie where, yet doth he seeke still to get more libertie to giue himselfe to all lewdnesse. For asmuch then as men are seene to bee so bace minded: Eliu sayeth, that wee must not imagine God too bee after that fashion. And why? For besydes that hee is mightie, and men are not able to reache vnto him, hee is also mightie in vertue of minde, hee lyketh well of vertue, Iustice pleaseth him, he alloweth  
 40 goodnesse, and hee seeketh by all meanes too shewe that the more vertue that there is in men, the better hee is serued and honoured. For the thing wherein the glorifying of God consisteth, is that men shoulde bee vertuous. If a king see any of his subiectes more woorthie of commendation than himselfe, it mislyketh and greueth him. Why so? Because the thing whiche is in others wanteth in himselfe. But it is not so with God. For why? Haue men any goodnesse of their owne nature? No: but wee muste bee faine too receyue it of  
 50 God, hee is the well spring from whence it muste come.

Seeing it is so, God needeth not too feare that his honour should be darkned by mens vertues. But mark: here what we haue to consider: wee shall neuer knowe God to bee righteous and mightie in himselfe as wee ought to do, if wee consider him but by our naturall wit. And why? For oure mindes are too grosse and heauie too mounte so highe. But when wee see the vertues and  
 60 graces which he dealeth vnto men: those are fayre myrrours and liuely pictures wherein hee sheweth himselfe: and the more that men walk in righteousnesse, the more is he continually magnified, as in the thing wherwith he is serued and honoured. So then wee see nowe, that wee must no more match God with men, nor iudge of him after our guize and fancie: but he must be viterly separated from them according as in verie dede the heauen is not so farre off from the Earth, as there is distance be-

twixt him and vs, as I haue alledged alreadie out of the Psalmes and the Prophete Esay. And nowe after that  
*P/s. 103. b. 11. E/say. 55. c. 9*  
 Eliu hath spoken so, hee addeth that which I haue touched alreadie: that is to witte, that although many things bee out of order in this worlde: yet a man may perceyue the markes of Gods prouidence. And vndoubtedly, although God doo not as nowe keepe one vnchangeable rate: yet notwithstanding it is well scene, that God  
 is aboute all the things in this worlde: and that if hee guided not the sterne, there woulde bee a horrible confusion euerie where. Therefore let it suffice vs too haue heere some markes of Gods prouidence, too the ende we may giue him his due glorie, and say, Lorde thou arte Iudge of the worlde howe soeuer things fall out. And although thou leaue many sinnes vnpunished, and cause the righteous and innocent too suffer many afflictions: yet neuerthelesse, wee perceyue that all things are guided by thy hande, and thou haste souereyne dominion over all things. Yee see then what Eliu treateth of heere, and first of all hee sayeth, *that God quickeneth not the wicked, that he giueth iudgement to the afflicted, and that he turneth not away his eyes from the righteous.*

These sentences whiche Eliu taketh, are generall: and also it behoueth vs generally too conclude, that God is righteous euen when wee perceyue not any signe of his righteousnesse. And wee muste remember the thing that hath bene declared afore: which is, that whert wee see that things are not set in so good order and perfection as wee woulde wishe: it must put vs in minde, that God will one day iudge the worlde in the person of his sonne, according too the article of our beleefe, that Iesus Christ must come too iudge both the quicke and the deade: and truly (as I haue sayde) if all things were disposed as were too bee wished: what a matter were it? VVee shoulde no more looke for the last resurrection. Doo wee then see that God executeth not all his iudgements, but reseructh some too himselfe? Let the same confirme vs in the hope of the last daye, and of the comming of the Lorde Iesus Christ, vntoo whome  
 40 God his father hath giuen all power, too the intent hee shoulde appeare in his Maiestie, too right all things that are oute of order, and too set them at a stay. And when wee see that God punisheth some offences, and delyuereth those that are his: whether it bee our selues or others, let the same suffice vs too allowe of his prouidence. I see that God hath punished suche a fault: then muste I conclude that hee hath shewed mee as it were a myrrour of his iustice, and that the wicked shall come to account before him. For why, he accepteth no persons, hee is not an earthly Iudge that will doo good iustice by  
 50 startes, so as if there bee some fault committed, it shall bee punished with great rigour, and in the meane while, many others shall bee let slippe through some briberie or parcialitie, and so shall the Iudge be quite and cleane chaunged.

This is euident, insomuch that all the Iustice in the worlde, yea euen the best that is too bee founde, is but the euilnesse bycause it proceedeth not of a good and founde minde that holdeth out continually. But there is no suche thing in God: he is not moued with fauour, nor corrupted wyth rewardes. What then? Hee iudgeth according too the truth. Seeing it is so: wee muste needes conclude, that when God punisheth an offence, therein he sheweth vs that nothing escapeth him but that all our woorkes must come too account before him, and that although they be hidden at this day, so as they be not perceyued at the first, yet we shall be neuertheless guiltie when we come thither.

So then, let vs learne too practise this lesson that is shewed vs heere, that is to wit, *that God turneth not away his eyes from the righteous, nor quickeneth the wicked.* And howe shall we knowe that? Not alwayes, nor all after one rate, as I have sayde afore: but yet God giueth vs sufficient proofes, too conclude that hee watcheth ouer the Godly, to the ende to mainteyne them, and that hee keepeth them in his protection, pitying them, and deliuering them from all daungers. I say, wee see suche examples heereof, as wee must needs haue this matter fully settled and concluded in vs. Furthermore, we see also that God lifteth vp his mightie hande too repress mennes iniquities, howbeit not alwayes: For hee lea- ueth many of them unpunished, winkyng at them, yea and making counteraunce, as though hee fauoured the wicked in many caces. But I haue shewed alreadie, that the same must confirme our sayth, and that wee muste bee fenced agaynst such stumbling blockes, by knowing that God reserueth those things till the latter day, which hee accomplisheth not as nowe. But howe soeuer the worlde go, we see that inasmuch as God punisheth such offences, hee hateth and abhorreth sinne. And therefore it behoueth vs to iudge therevpon, *that he quickeneth not the wicked.* But as this doctrine is set downe heere too teache vs too glorifie God in all respects: so also let vs marke that it must edifie oure sayth, and teache vs the feare of God. Do we then see that God turneth not away his eyes from the Godly, but hath pitie vpon them to helpe them? Let vs bee stablished in truste of his goodnesse, that wee may resort vntoo him as oft as wee bee afflicted. Haue wee scene that God hath deliuered any man, or that he hath deliuered our selues? Let the same make vs to returne too him, and say, howe nowe? My God hath made mee too feeble by experience, that hee is readie too helpe all suche as trust in him: and the

Matth. 1. d.  
28.

Scripture sayeth vntoo vs, Come vnto mee all yee that labour, and are heauie loden, and I will refreshe you. Ye see then, that all the recordes which God giueth vs, witnessyng that hee will not turne away his eyes from the Godly, muste confirme vs in the promises of his goodnesse whiche hee giueth vs. Also on the contrarie part, whereas it is sayde, that God quickeneth not the wicked: let vs learne to take the vse of it. Do wee see any crime punished? Let it prouoke vs too walke in feare, and to say, there is no dallying in this cace with God. Why so? For hee chasteneth such a one to the intent too instruct vs by his harmes. For it is a great fauour that God sheweth vs, when hee giueth vs such examples of his rigour and wrath, as we neuer thelesse without being

touched, maye take warning: too eschue his vengeance, which was readie for vs, and which he might haue made vs too feeble.

Thus yee see that all the examples of the chastisements and corrections which God doth in this worlde, ought to serue too our learning. True it is that wee can well say, God is righteous, and such a one hath his due reward: we can skill to condemne such as haue done a misse, and too allowe the corrections that God sendeth them: but in the meane while, we applie not the thing too our owne vse, and yet were that the principall poynt. When I see that God punisheth a man, I must enter in too my selfe, and looke if I bee not attained with the same vice, or whether I bee not as guiltie in some other respectes. And therevpon I must humble my selfe, and waike more aduisedly than I haue earst done. Furthermore, we haue yet one other frute too bee taken of the chastisements that God sendeth. Therein wee see also that God hath care of his children. If God beate downe those that haue troubled one and wronged another: why doth he it but too take our quarrell in hande? So then we ought to be the better minded to serue God, when we see him set himselfe agaynst our enemies, and thunder vpon them, after he hath suffered them to haue their scope for a time. And therefore (as I haue declared afore) we ought to bee the more confirmed to leane vnto his promise by sayth, without doubting that hee will shewe himselfe a father towards vs. And therewithall we must bee hilde in his feare, that wee may preuent all the vengeance which we see too light vpon the wicked, and vpon the despisers of his maiestie.

Nowe let vs fall downe before the face of oure good God with acknowledgement of our faults, praying him to make vs feeble in such wise, as we may learne to bee sorie for them, yea and to be angrie and greeued at our vices, and sinfull lustes, so as wee may seeke earnestly too haue his righteousnesse raigne in vs, and too bee reformed too his holy will, and that moreouer forasmuche as wee haue too fight agaynst the temptations of this present life, hee will giue vs armour to defende our selues withall, that although we knowe much miserie and wretchednesse in our selues, yet we may not doubt but that he will vphold vs, and supplie our wantes by his grace, according as we knowe that all perfection of vertue and goodnesse is in him, too giue the same vnto vs, according as hee knoweth vs too haue neede. That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, bringing back all poore ignorant soules, &c.

### *The Cxl. Sermon, which is the second vpon the xxxvj. Chapter.*

6. He quickeneth not the vicked, but giueth iudgement to the afflicted.
7. He vvill not turne his eyes avway from the righteous, he vvill set kings in their seates and they shall bee exalted for euer.
8. If they be in the stocks, and bound vvith the cordes of affliction.
9. Hee vvill sheve them their faulcies, and make them feeble their sinnes, and they shall bee touched vvith them.
10. Hee vvill open their eare to the ende to amend them: hee vvill speake vnto them, and make them depart from iniquitie.
11. If they heare him and obey him, they shall passe their dayes in prosperitie, and their yeares in glorie.
12. If they heare not, they shall passe by the svvorde, and be consumed vvithout knowvledge.
13. The hypocrites of heart do put too vvrauth: they crie not euen vvhen they be bounde.
14. Therefore their soule shall die in youth, and their life among the vvhoaremongers.

After



After that Eliu hath generally sayde that God turneth not his eyes from the righteous, but hath a care of him: and contrarywise, that hee quickneth not the wicked: he addeth particularly for the better prooffe of Gods prouidēce, *that he giueth iudgement to the afflicted.* For if a poore man that is vtterly destitute of succour, and an outcast in the world, is neuertheless deliuered from vexation and trouble: the same muste needes procede of God, yea I say, it muste needes be fathered vpon God. For if we haue no stay in the worlde, and yet haue strong and mighty enemies: what is to be sayd, but that we are vndone, and that there is no more hope of our life? Then if we recouer, it is manifest that God worketh in that behalfe. So, it is not without cause that Eliu doth purposely set downe this saying for a prooffe that God gouerneth all things here beneath. Also he setteth downe a second example of Gods prouidence: namely the *gouernment of Princes* and of men that sit in the seate of Iustice: wherein wee perceyue, that God is righteous, and that he will not haue things to be out of order. And although there be not a continuall rate euenly kept at all tymes (as was declared yesterday) yet notwithstanding when wee see that there is any order in the world, therein we may see as it were in a glasse, that God hath not so lette looce the reynes to all confuzion, but that he doth still shewe vs some signe and token of his iustice. And vndoubtedly if a man consider on the one side what the nature of man is: and on the other side after what maner the gouerners and magistrates and such as haue the swoorde of iustice in their hand do discharge themselves: he shall see and easely discern it to be a miracle of God that there is any common weale amongs vs, yea and we must needes know it and perceyue it. I say that the nature of men is such, that euery man would be a Lord and Mayster ouer his neyghbours, and noman by his good will would be a subiect. Seing then that our Lord suffereth not the strongest to preuaile, but that there is some feare and obediēce towards those that are in preheminance: therein it is to be seene, that God doth not onely brydle, but also fetter mens nature, to the ende that the sayd pryde auance not it selfe so high, but that publike gouernment should bee aboute it. And agayne wee see that all men are giuen to euill, and their iustes are so boyling, that euery man would haue libertie to do as he list, and no man be vnder correction. Therefore it is to bee concluded that the state of gouernment commeth of God, and that therein hee sheweth that his creating of men was to the end they should behaue themselves honestly and modestly. And for the second poynt, we see how Kings and Princes and such as are of meaner state, behaue themselves when God hath armed them with the swoorde of Iustice, and how they turne all things ypside downe, in somuch that it seemeth that they intended to spite God, and to disdain his ordinance. Now if they which ought to mainteyne peaceably the order that God hath set, inforce themselves to ouerthrowe it, and fight as it were of set purpose to bring things to confuziō: and yet for all that the state of gouernement continueth still in the world, and things are not so vtterly confounded, but that there abide still some marks of the thing that God had stablished: Is it not too be seene therein, that God is double righteous? And therefore it is not without cause, that Eliu, after hee hath spoken of the succoring of the poore by God, addeth immediatly one other kinde, namely *that God stablisheth Kings*, and that not for one day, but too the intent that the same order should

stand for euer in the world. True it is that there are many changes off and on, and that there fall great alterations vpon Principalities and Lordshippes: and therein God sheweth also that it is his office to pull downe the prowde. But yet neuertheless, euen in despite of men and of all their rage, there shall some order remayne still here bylowe, I say euen in respecte of tyrants. If a King reygne wrongfully, so as hee be a despizer of God and full of crueltie, outrage, and vnstabile couetousnesse: yet notwithstanding he muste bee sayne to keepe some shadowe and countenance of Iustice, and hee cannot go beyond it. Whereof commeth that, but bicause God sheweth himselfe there? And therefore lette vs learne to profite our selues in such wise by the things that are seene in this world, as God may be glorified at our hands, as he deserueth: and specially when wee see him deliuer the poore that are vtterly oppressed, & nother haue, nor hope for any succour at mens hands: let vs there consider his mightie power and goodnesse, and dispoze our selues to yeeld him his due prayze. This (say I) is the thing that we haue to note. Howbeit herewithall, to the intent to proue our selues to be Gods children, let vs beware that we lend our helping hand to such as are wrongfully persecuted, & that according to the abilitie which God giueth vs, we do succour such as are trode vnder foote, & haue no means to reuenge or beare out themselves. VVe must (I say) do our indeuer in that behalf, and streyne our selues to it in good earnest. Secondly, sith we see gouernours and men of authoritie so froward and spitefull, and yet notwithstanding that God suffereth them not to fall quite out into all disorder: there let vs humble our selues to honour his prouidence, assuring our selues that if he restrayned not their wickednesse, we should be ouerwhelmed with an horrible fludde, and all should bee swallowed vp and drowned out of hand. Therefore it behoueth vs to magnifie God in that we see there remayneth some iustice & good order, although that such as reygne and holde the swoord in their hand, be vtterly wicked and giuen to all naughtinesse. So then, let vs consider the same, and let vs (as much as in vs is) mainteyne the order of iustice, for so much as it is a soueraine benefit that God bestoweth vpon mankinde, and that therein also it is his will to haue his prouidēce knowne vnto vs. And sith we see that Princes and Magistrates and all officers of Iustice are so far out of square: let vs be sory to see the order so peruerted which God had dedicated to the welfare of men: & not only let vs abhor such as are the enemies of God, & withstand the order of gouernment which he had set ouer the: but also let vs know, that they be the frutes of our sins, to the intēt we may impute the fault & cause of the whole mischief to our own selues. Thus ye see what we haue to remēber in this text. Now let vs come to that which Eliu addeth: He sayeth that if the *good men*, or else if the great men of whom he had spokē, whom God had exalted to high degree and dignitie aboute the rest of the world, bee at any time *set in the stocks*: I say if they be at any time brought downe, euen to shame and reproch, so as men put them in pryson and fetter them, and they be tied to confuzion *with cordes*: yet notwithstanding God forsaketh the not in such necessitie, but maketh them to feele their sinnes, and telleth them the faults that they haue comitted, to the end that vpon knowledge of them, they may amend them & returne into the right way, and he openeth their eares, to the end they should bethinke themselves the better, and know themselves. Eliu then sheweth here, that whē God seemeth vnto vs to shet his eyes, and to regard no more the gouerning of men: he hath iust cause so to do: and that although wee thinke it straunge, yet muste wee

acknowledge that he is iuste and rightuous in all his doings, and that wee haue cause to glorifie him. Truly it behoueth vs to beare continually in minde all the things that haue bene treated of heretofore: that is to wit, that things are not ruled in this worlde all after one rate, and that God reserueth a great part of his iudgements which he intendeth too execute, vnto the latter day, too the intent that wee should alwayes liue in hope, wayting for the comming of our Lorde Iesus Christe. And it muste suffice vs to haue some tokens whereby to perceyue the things that are tolde vs here.

Nowe then, the intent of Eliu is to preuent a stumblingblocke that menne might conceyue, when they see good and rightuous folkes trampled vnder foote, and God layeth them open too the tyrannie of the wicked, and the worlde troubleth them without cause, so as although they haue not done any bodie wrong, yet neuerthelesse menne ceasse not too molest them. For when wee see that: it seemeth too vs that God thinketh not vpon the worlde, ne looketh so farre as vnto vs, but letteth fortune alone with the rule of all things: Lo how our eyesight is immediatly dazeled at the beholding of things that are out of order, and there is nothing more easie with vs than to stumble. For this cause Eliu sheweth vs here, that although good menne be persecuted, or else if such as were aduanced too great estate be ouerthrowne, so as God seemeth to confounde heauen and earth together: wee muste not therefore bee too sore dismayed in our mindes. And why? For God hath some iuste reason to do it, which wee be not able too conceyue at the firste brunt. But lette vs tarie with patience, and wee shall knowe that God will make such afflictions to do vs good, and that they tende to a good ende. And why? For then (sayeth hee) *doth God shewe them their finnes that are so tormented*, and maketh them to perceyue what they be: & that is to the end to bring them to good amendment.

Nowe then, here wee see, firste of all that wee muste not deeme things by outward apparance, but gage deeper & seeke the cause that moueth God to do the things which wee thinke straunge at the first sight. It seemeth cleane contrarie to all reason, that a good man should bee so persecuted and that euery man should ouerrune him: howbeit God knoweth why he doth it. Therefore wee must haue an eye to the end, & not be to halie to shoote forth our verdict at the first dash, as they do which iudge at all auentures. Now then what is the ende of our afflictions? It is to make vs to perceyue our finnes: and it is a very notable poynt, whereof wee may gather a very profitable lesson. True it is that we heare it oftentimes spoken of: neuerthelesse we cannot heare of it too much: for we know that afflictions are so irksome to vs, that euery of vs falleth to chafing as soone as wee feele any strype of the rodde at Gods hande, and wee cannot comfort our selues nor keepe our selues in patience. And therefore so much the more behoueth it vs to marke well this doctrine, that when God suffereth vs to bee vexed euen wrongfully as in respect of the world: euen then doth he worke our welfare, in that it is his will to make vs feele our finnes, and to shew vs what we be. For in time of prosperitie wee be blinde: and surely wee shall not know aright what is conteyned here, vnlesse God bring vs too it by his chastizements. Are wee at our ease and in pleasure? Euery of vs falleth asleepe and flattereth himselfe in his finnes, in somuch that our prosperitie is as a drunkenesse to cast our soules into a dead sleepe. And (which woofe is) when God letteth vs alone in peace, although wee haue offended him a thousand wayes: yet we cealle

not to sooth our selues, bearing our selues in hande that we be in his fauour, & that he loueth vs because he scourgeth vs not.

Yee see then that menne cannot perceyue their owne finnes, if they bee not driuen by force to knowe themselves. And therefore seeing that prosperitie maketh vs drunken after that sort, and that when we be at rest, euery man flattereth himself in his finnes: it standeth vs vpo to suffer God patiently to scourge vs. For affliction is the true schoolemistresse to bring men to repentance, to the ende they may condemne themselves before God, and being so cōdemned learne to hate their finnes wherein they weltered afore. Therefore, when wee knowe the frute of the chastizements that God sendeth vs, wee will beare them with a meelder and quieter minde than wee do. But it is a piteous case to see howe rechelesse wee are, bycause wee know not that God procureth our welfare by affliction vs after that maner. Furthermore lette vs marke well, that wee muste not looke vpon the visible hande of God for the feeling of our finnes. For it may come to passe, that God will giue menne the brydle, so as they shall persecute vs, yea euen vniustly, when wee shall not haue done them any wrong. But yet euen in that case it behoueth vs to learne, that God calleth vs vnto his schoole. For his forbearing too smyte vs with his owne hande, and putting of vs into the handes of the wicked, is too tame vs and meeken vs the better: and then doth hee put vs too the more shame. Then if the wicked haue their full scope, so as it lyeth in their hande to torment vs, and they doo the woofst that they can vnto vs: It is all one as if God shoulde tell vs, that wee bee not woorthie to bee beaten of his owne hand, and that he intendeth to shame vs. So much the more therefore must wee bee prouoked too thinke vpon our finnes, and too bee sorie for them, and therewithall too marke how Eliu addeth, *that God dooth then open our eares*. That saying betokeneth two things in the holy Scripture. For sometimes it signifieth but too *speake too vs*: and sometimes it signifieth too *touch our hearts* in such wise as we heare what is sayde too vs. God therefore openeth our eares, when hee sendeth vs his woorde, and causeth the same to bee sette before vs: and agayne hee openeth our eares, or hee vncouereth or vnstoppeth them (for the Hebrewewoorde doth conueniently importe as much) when hee suffereth vs not to bee deafe too his doctrine, but giueth it enterance into vs, to the ende wee may receyue it and bee moued with it, and that the power thereof may shewe it selfe. These (I say) are the two fortes of opening our eares, which wee dayly perceyue God to vse towards vs.

Also hee openeth the eares of those whom hee afflicteth, in that hee giueth them some signe of his wrath, thereby too teache them to bethinke themselves better than they haue done. If a man demaunde, what then doth not God speake too vs when wee bee in prosperitie? Yes surely doth he: but his voyce cannot come vnto vs: for we be fraughted aforehād with our owne delights and worldly affections. And vndoubtedly wee see, that when men haue their fill of good cheere, and may make merry at their owne pleasure, and liue in helth and welth, they ouerjoy themselves. There is none other talke with the then, but of sporting: in such wise as God is no more heard among them. But afflictions are messengers of his wrath, and then are wee touched with greefe for offending him, so as we call our selues home againe. And so afflictions muste generaly serue for instruction too such as receyue the, so as they may drawe homeward vnto God, from whom they haue hilde themselves aloofe before.

Marke

Marke that for one poynt. Yet notwithstanding men suffer not themselves to be governed by God, vntill he haue softened their hearts by his holy spirite, and opened the passage for the warnings that he giueth, and perced mens eares that they may yeelde them to his seruice and obedience, as it is sayd in the Psalme. This is it which we haue to marke. And therefore when wee be afflicted, first let vs remember, that it is all one as if God should speake vnto vs and shewe vs our sinnes, and indited vs to the intent to drawe vs to repentance. Howbeit forasmuch as wee be dull vpon the spurrs, or (which more is) wee be vterly stubborne and deafe vnto all the warnings that he giueth vs: It behoueth vs to pray him too perce our eares, and to open them in such wise to his instructions, as the same may turne to our profite: and that he suffer not the ayre onely to be beaten, without touching of our heart: but that he moue vs too come and returne vnto him. Otherwise let vs be sure wee shall do nothing but chafe at him, and reiect his corrections: according as experience sheweth in moste men, that such as are smitten with Gods scourges amende not for all that, but rather wexe woorse and woorse. Then sith wee see such examples, let vs learne that all is to no purpose till God open our eares, that is to say, till he haue made vs to heare him speake to vs by the woorking of his holy spirite, and also to obey him in that which wee haue so heard. Lo what we haue to marke vpon this streyne. Now he addeth immediatly, *that if they beare and obey, they shall spende their dayes in weale, and their yerces in glory: but if they berken not too him, they shall passe by the swoorde, and dye without knowledge.* Here Eliu sheweth vs yet better, the profite that wee haue by being in aduersitie. It is vndoubtedly a great benefite, and which cannot bee sufficiently valued, when we be drawne to repentance; and that whereas we were in the high way to damnation, our Lord bringeth vs backe to himselfe. I say it is a thing that ought to allwage all the sorrowe of our afflictions. Howbeit there is yet much more in it: namely that our Lorde sheweth vs by prooffe, how profitable the same is for vs, to the end wee may be deliuered from our aduersities and succored by him, and he shew himselfe fauorable to vs by that meanes. Seing then that all this is found by experience: haue wee not cause to be glad when God deliuereth vs after that sorte? For if he should suffer vs to be sorted in the pleasures of this worlde, in the ende wee would growe paste grace, and therefore he is fayne to remedie it in due season. And if he do it by afflicting vs, and therevpon deliuer vs to the intent wee should perceyue his hande: is it not a singular prooffe of his fauour, and of our fayth? If God should suffer vs to weter in our own filthinesse and to settle in our owne lees (as the Prophets terme it) wee would rotte away as I haue sayde afore: and besides that, we would not esteeme his grace to wards vs to be such as he sheweth it by taking vs out of the aduersities wherevnto we were fallen. Lo here a double benefite that redoundeth vnto men by Gods correcting them after that manner. For first and foremost they be brought backe vnto him: and secondly they perceyue his fatherly goodnesse when they be deliuered by this grace. Thus yee see what wee haue to marke in this streyne. Nowe a man might demaund, yea, is it so? are we sure that Gods intent is to drawe vs to repentance, when hee scourgeth vs himselfe, or when he suffereth vs to be troubled by men? VVhat can wee tell whither his purpose and will be such or no? Herevnto we answer: In asmuch as wee see that afflictions last but for a time, and God deliuereth vs from them: lette vs vnderstand thereby, that he mindeth not to vndo vs vterly, but is contented that wee be beaten

downe and humbled vnder his hande. But if our neckes be of brasie to withstand him, so as wee will not bowe for the corrections that he sendeth vs: wee do nothing else but continually double his strokes. Then on the contrary parte, if wee feele our sinnes so, as wee craue forgiveness of them, and hee perceyue vs to bee rightly touched: then maketh he our aduersities too turne to a wholesome medicine to vs, and therevpon he deliuereth vs from them.

VVee see all this (I say) euen with our eyes. So then lette vs not grudge any more when wee see God sende such troubles into the worlde, nother lette vs bee offended at it as though hee had his eyes shet. For he knoweth well ynough what he doth, and hee hath an infinite wisdom which appeereth not too vs at the firste dash: and in the end we shal see that he hath disposed things in good order and measure. Also lette vs learne herewithall, not to be too much grieued when wee bee afflicted after that manner, assuring our selues that God doth by that meanes further our saluation.

Agayne, would wee bee healed when wee bee so in trouble and payne? would wee haue a good and desirable end of them? Then lette vs folow the way that is shewed vs here, namely to heare and obey. How to heare? By beyng taught when God holdeth vs as it were in his schoole, so as our afflictions may bee as many instructions to resort vnto him. Then let vs heare these things, and lette not that slippe out of the one eare which entered in at the other: but lette vs obey, that is to say, lette vs yeelde God such obedience as wee ought to do: and lette vs not seeke anything else than to frame our selues wholly vnto him. Lo by what meanes wee may bee ridde of our aduersities. But what? wee muste not maruell though menne linger in payne, yea and bee plunged dayly deeper and deeper in their miseries: for which of them giueth eare vnto God when hee speaketh? It is apparant what a number are afflicted and tormented, and it is euident that Gods scourges are occupied euerywhere now adayes. But how fewe are there that thinke vpon them? Yee shall see a whole Realme oppressed with warres till they can no more: and yet shall ye scarce find a dozen men among a hundred thousand, that heare God speake. Behold, the yerkes and lashes of his whippes do sounde and roare in the ayre: there is horrible weeping and wayling euerywhere: menne crie out alas and wo is mee: and yet of all the whye they looke not too the hande that smyteth them, according as the Prophete vpbraideth the stubbornharted, that whereas they feele the strokes, yet they perceyue not Gods hande.

VVee see the lyke in plague times and dearth. So then, is it any woonder if God sende incurable woundes, and put that thing in vre which is sayde by the Prophete Esay: namely that from the sole of the foote to the crowne of the head, there is not any soundnesse at all in this people, but all is like a leprosie, so as they bee rotten and filthie; and their sores past recouerie? Is this to be wondered at, seing that now adayes menne are so thanklesse to Godward, that they shet him out of the doores, and will not heare him that they might obey him? wherefore whensoever we be beaten with Gods scourges, let vs learne to come by and by vnto him, and to herken to the warnings that he giueth vs, so as we may feele our sinnes & millike of them. That done: lette vs be hartely sorie for them, to the ende it may please him to haue pite vpon vs. If wee go to woork after that sorte, God will not forgente his owne charge of instructing vs and of deliuering vs from all our aduersities. But if wee will needes play the restie lades, hee will hamper vs well ynough, according

*Amos. 4. b. 6.*  
*Esay. 29. c. 13.*

*Esay. 1. b. 5.*



ding as it is sayd here, *that we shall passe by the sworde and bee consumed without knowledge*, that is to say, in our owne folie. Whereas it is sayde that wee shall passe by the sworde: the meening is that the woundes shall bee vterly vncurable, so as we must hope no more for any healing, for there shall be nomore remedie for vs. If wee be not wilfull when God warneth vs of our faults: he will shewe himselfe a good Phisition towards vs in purging vs of them, at leastwise if wee bee not past amendment. But if there be nother reason nor amendment in vs, so as we chawe vpon the bridle without feeling of our sinnes to be forie for them: lette vs assure our selues that all the afflictions of this worlde shall be deathfull vnto vs. If wee learne not to returne vnto God when he calleth vs, and giueth vs space of repentance, that is too say, if wee come not in tyme conuenient, and enter when the gate is open to vs: I say if we do not so: all the chastizements that were giuen vs for our welfare, do turne to our greater damnation, and they muste be as many summonings, insomuch that the fulnesse of all miserie muste bee accomplished vpon vs. So muche the more must wee be-  
 thinke our selues, that wee prouoke not such vengeance of God vpon vs wilfully. For is it a small matter that it is sayd to vs, that the wilfull sorte must be wounded by Gods owne hand, namely bicause menne (asmuch as is possible) do desie him and will not yeeld vnto him when he is so fauourable to them as to warne them, and giueth them an enterance vnto him? And in good soothe, when menne checke at God in that wise, is it not an open defying of him? Is it not a treading of his grace vnder foote? But God cannot away with such spitefulnesse: for (in his Prophete Esay) he sweareth by his owne maiestie, that when menne make a scorning and say, lette vs eate and drinke when God calleth them to repētance: it is a sinne that shall neuer be blotted out. Beholde I say, God is so displeasid with that sinne, as hee sweareth that hee will beare it in remembrance for euer. So much the more therefore ought it to prouoke vs to humble our selues, when God giueth vs any forewarning: assuring our selues that he procureth our welfare in that behalf, to the end we should not shake off his yoke when he intendeth to lay it vpon vs, nor beate backe the strokes of his roddes which hee giueth vs, as though he smote vpon a Stith. And it is sayd expresly, *that such as giue no care vnto God shall die without knowledge*, that is to say, their owne folly shall vndo them. This is sayd to the end that men should be left without excuse. True it is that wee will sheeld our selues with ignorance when we go about to qualifie our faults, or else to wipe them quite away. VVee will say, I thought no such thing, I wist not of it. But let vs learne to know that when any mention is made of mens ignorāce: it is to condemne them the more bicause they played the beasts and had no reason at all in them. And euen so doth the Prophet Esay speake thereof. The very cause (sayeth the Lord) why Heil is open, and why the graue swalloweth vp all things, and why all my people are consumed, is for that they had no knowledge. God complayneth there of the sinners for casting themselues wilfully into destruction: and therewithall sayeth that that befell them for want of knowledge: yea but immediatly he vpraydeth the Jewes that they were become brutish. For the Lorde on his behalf doth sufficiently warne vs, that it is long of none but of our selues that we be not well taught. Truly God is a good scholemayster, but we be ill scholars. God speaketh to vs, & we be deafe: or els we stoppe our eares to the intent we would not heare him. So then, the ignorance whereof Eliu speaketh here, is wilfull, bicause men cannot finde in their hearts that God should poynt them

Esay. 22. d. 13.

Esay. 5. c. 13.

their lesson, or teach them to come vnto him, but had leuer to folow continually the common trace, and therefore shet their eyes & stop their eares. Thus ye see an ignorāce that is ful of wilfulnesse and stubbornnesse. Now it is true that for a time the wicked do like well of themselves when they feele not Gods hande. Howbeit it is so much the worse for them, as wee see examples of it day by day. If a man speake to these vnturists that are giuen to aughtinesse, and threaten them with Gods vengeance: they do but nodde their head at it, & make a mocke at it, bearing themselves in hand that it is but a sporting matter. Againe, they take sermons in scorne, and turne all the holy Scripture into skofing, to the ende it should haue no more reuerence nor authoritie. VVe see this before our eyes. Howbeit, they do alwayes impayre their case: for surely this saying shal not fall to the ground, namely that whosoever will not heare God in affliction, must needs perish without knowledge: that is to say, the ignorance wherein he is ouersotted must cause him to haue the greater fall, and plundge him the deeper in Gods curse. Now sith we see this, let vs learne to be teachable: and assoone as God speaketh, let vs giue eare to him and be ready to submit our selues to his woord, and let nothing hinder vs from returning vnto him. This is the thing which we be taught in this sentēce. And surely our own nature would otherwise alwayes egge vs to striue against him, as it is sayd here. Furthermore here appeareth mēs foolishnesse, in that although they will not be counted fooles and vnduized: yet they labour to excuze themselves by follie and ignorance, when it cometh to the making of their account afore God. But all this shal not auayle them at al. And therefore it stādeth vs the more in hand to labour for humilitie betimes, and to resort to this comfort that God giueth vs when he sayeth, that hee teacheth vs by double meanes. For on the one side he maketh his woord to be preached vnto vs: & on the other side he beateth vs with his roddes, to the end that euery of vs in his own behalfe should be moued to returne into the right way. Therefore let vs haue our eares open to receyue the doctrine that is set afore vs in the name of God, to the end he speake not to deaf folkes, or as it were to blockes of wood. And therewithall also let vs be pacient, to abide the afflictions that he shall send vs: & when any thing falleth not out to our liking, let vs not therfore cease to magnifie God and his grace still, assuring our selues that by that meanes he maketh vs to feele our sins, to the intent we should not be so saped in them as to perish. Ye see then that vnlesse wee will spite God wilfully after we haue heard his woord, it behoueth vs also to vnderstand what he intendeth by his chastizing of vs, and by sending of aduersities vpon vs, on which side so euer they come: for there shall neuer happen vs any thing but at his hand. By and by Eliu addeth, *that the Hypocrites of heart do put too wrath, and that they crie not when they be bound: that their soules shall die in youth, and that they shall perish with the vborne mongers.* He sayeth *Hypocrites of heart*: and why doth he terme them so? He meeneth those that are imbrued with naughtinesse, and haue a backenooke to shrinke into from God, and cannot be drawne to any soundnesse. For wee shall see many poore soules that sinne through oversight, bicause they be vnconstant, so as they bee easly thrust out of the way, and yet there is no malicious nor rooted wilful stubbornnesse in them. But there are other some which are *Hypocrites of heart*, that is to say, which haue in them the roote of contēpt & of all stubbornnesse, so as they mocke God and haue no reuerence of his woord, but the Diuell hath so bewitched them, that they condemne the good & follow the euil, or at leastwise allow it, & could find in their harts

harts to delight in it & to feede it Therefore let vs marke well that whereas Elia speaketh here of hypocrites of hart: he meeneth such as are so wholly giuen ouer vnto Satan, that they not only sinne through ouersight, but are so wholly framed vnto euill, as that they be fully bent (as they say) to doing of mischief and to mocke God: and of such maner of mē there are to many exāples to be seene. For if a man cōpare those that are vnconstant and offend through frayltie, with the wicked & the despizers of god: the number of the wicked will be far the greater. And so let vs marke, that it is not without cause that Eliu calleth them hypocrites of heart, or frowardharted, that is to say, vtterly giuē to extreeme naughtinesse & maliciousnesse, so as they will not in their aduersities by any meanes submit themselves vnto God, but rather do put to wrath. And let vs marke wel this saying of *putting to wrath*: for it is as much as to kindle the fire still more and more, and to throw wood into it to increase it. And in good sooth, what do the froward forte when they striue and stomacke agaynst God in that wise? Do they amend their cace and state? Alas, they do but heape vp wood more and more, and the wrath of God muste needes burne the whotter. So then let vs marke, that if we resist Gods chastizemēts, thinking to beate them backe by our wilfulnesse & frowardnesse: we shall but increace wrath, and Gods curse shall augment more and more, till we be vtterly cōsumed by it. Now whē we heare this, what haue we to do but to pray God, firste to purge vs in such wise, as wee may not haue the sayd rooted stubbornnesse and priuie spitefulness in vs: but that although we haue done amisse through infirmitie, yet there may alwayes bee some roote of the feare of god in vs, so as we become not vtterly past amēdment. Also let vs euer indeuer to inure our selues to the sayd sobernesse and singlenesse of hart, to the end we be not so snarled in our sinnes, as to like well of them and to foster them. And moreouer let vs marke well, that if wee will worke wyles & pollicies with God, our market shall not be amended awhit by it, but we shall rather increace

his wrath towards vs. Ye see then that mē ought to looke well to the amēding of their euill doings, seing that Gods curse shall be so increaced vpo them. And here is expresse mention made of the increacing of Gods wrath, bicause men thinke themselves to be scaped, whē God hath deliuered them frō some one mischaunce, for then they thinke all the worst is past. But wee thinke not vpon the meanes that are hidden from vs, namely that God will anon after bring foorth new rodde, that he will draw new swordes, and that he will suddenly thunder vpo vs when we looke not for it. For asmuch then as wee are not sufficiently a-fraid of Gods wrath: therefore it is purposely sayd that the same increaceth, and that we heape it more and more vpo vs: in so much that a hundred thousand deaths must needes wayte vpon vs, when we shall haue despysed the message which God sent vs to bring vs backe againe and to guide vs into the right way. Therefore when we shall haue despysed Gods warnings after that sort, we must be fayne to feele his horrible vengeance vpon vs, whereas otherwise he protesteth that he is alwayes ready to cōforte such as submit themselves willingly to his good wil.

Now let vs fal downe before the face of our good God with acknowledgemēt of our faults, praying him that his correctiōg of vs and our feeling of his stripes may not be in vayne, but that we may learne thereby to returne vnto him, so as we may not tarie tū. he shewe vs some signe of his wrath, but that for asmuch as wee be dayly allured by his word. (& that after so louing and gentle a fashiō as we see,) we may not grow hardharted, but rather giue diligēt care to that which he shall say, that wee may preuent his iudgement: and that whensoever he listeth to execute any rigour vpon vs for our sinnes, wee may not therefore cease to haue an eye continually to his promisse, and to hope that after he hath made vs to feele our owne miseries, he will deliuer vs from them, namely vpon condition that wee learne to be forie for them and to forsake them. That it may please him to graunt this grace not onely to vs, but also to all people and nacions of the earth, &c.

*The.cxlj Sermon, which is the third vpon the.xxxvi Chapter.*

15. He setteth aside the poore in their affliction, and openeth their eares in their oppression.
16. Truly he would plucke thee out of the mouth of distresse & set thee in a large place, vwhere there should be no stryghtnesse: and thereste of thy table should be full of fat.
17. Thou haste filled the iudgement of the vicked: but yet shall iudgement and iustice holde out.
18. For behold the vvrath, to the ende that he destroy thee not vvith tūne abilitie, and that the multitude of giftes deliuer thee not.
19. He vvill not regard thy greatnesse, nor all thy prouision, nor all thy force.



WE haue seene heretofore, that men gayne nothing by struing agaynst God, but rather impayre their cace. For their hardhartednesse increaceth Gods vengeance, and kindleth the fire of it more and more. And now moreouer it is sayd for a conclusion, that such as wil needes play the rebelles after that maner against God, shall dye in the storme of their youth and with the rebornongers: as if a man should say in our common language, looke vpon yonder viie ribaulde, he will be hanged. Euen so is it sayd that the despizers of God shall die with all their strength. For when they see theselues at their ease, they be full of fiercenesse & pryde: but yet shall God consume them well ynough. And Eliu doth new againe set downe that which he had sayd afore: namely, that God openeth the eares of those whom he afflic-

tesh. And not without cause is this repeted forasmuch as it is hard to make mē beleue it, & yet notwithstanding we may well cōsider that this doctrine is more than necessary for vs. For afflictions are hard and cōbersome to vs, in so much that we chafe & fret and cannot abide Gods hand: but rather thinke he doth vs wrōg, bycause we know not the fruite that commeth of it. Therefore it cannot be told vs to oft, that God openeth mēs eares when he afflicteth thē: and for the same cause it is sayd also, that God setteth them aside [or shoeth thē out] in affliction. True it is that some translate it *Deliuere*, according also as it is taken in that sense. Howbeit it is not ment here that God taketh them out of their affliction, but it is sette downe in [or by] affliction. So then it is a similitude that Eliu vscth: as it hee shoulde say, that God shoeth out and gathereth to himselfe those whom he chastizeth, bycause that when menne are in prosperitie, they wander and dote

in their owne imaginacions: but as soone as God layeth his hand vpon them, and maketh them to feele his rigor: it is all one as if he should take them aside to himselfe, to shew them their faults, and to bring them to repentance. Now we see in effect what Eliu ment to say. And let vs marke well, that the opening of mens eares by affliction, is by cause that whyle wee liue in ease and pleasure, our eyes are blindfolded, according as the Psalmes sayeth, that when men are in prosperitie, their eyes stroute with fatnesse, so as they see not a whit: and therefore they be vterly sotted in their sinnes. Also wee haue our eares stopped in prosperitie, and cannot heare a whit: and therefore our Lord had neede to open them with afflictions. Truly this doctrine is sufficiently proued by common experience, and we neede not to seeke any exposition of it as of a darke thing. For we see that such as are not pinched with any aduersitie, cannot away with any correction. As soone as they are but spoken too, they are in a chafe: and this is to be seene not only in euery seuerall person, but also in the whole bodie of a realme. So long as there is no warre, pestilence, nor famine: we see that if men be rebuked for their sinnes, they murmur at it, and there is nothing but resistance with tooth and nayle. And why so? As I haue sayde, it is bicause mens eares are stopped with fatnesse, and cannot abide that God should in any wise tell them of their sinnes. Or else if men be not so proude as to strise agaynst admonishments: yet shall it litle auayle to speake to them, it is to no purpose to finde fault with them, they passe not for it. Why so? For euery man is full fraught aforeshande with his owne delightes and pleasures. To be shorte, wee be neuer touched, till Gods hande nippe vs by chastizing vs. And that is the cause why so many calamities happen to the worlde. For in asmuch as men giue no eare vnto God, ne make any account of his woord, longer than he vserh force of hand agaynst them: when he seeth them so puffed vp with pryde, and that he can not otherwise weeld them: he tammeth and subdueth folke by mayne force. And yet the same is not ynough at all times: for how many are there to be scene, which resist Gods hand of wilfull stubbornnesse, and continue alwayes hardharted, so as they growe woortie and worse when they feele the strypes? And this is too common a thing. But in this place it is precisely spoken of those to whom God intendeth to shewe fauour. For in afflicting men, he ameth at twoo endes. As for the reprobates, he purposeth to make them vnexcusable: and as for the godly, hee intendeth to tame them in such wise, as they may returne to him with a lowly mind. So then, in this sentence there is no mention made, but of such as God will not suffer to perishe, and for that cause doth he chastize them. Nowe if it be needefull that God should worke so towards his chozen: what had he neede to do generally to all mankind? Here is no mention made but of those whom God knoweth and auoweth for his children, and whose saluation he intendeth to procure by gouerning them with his holy spirit: and yet notwithstanding, euen they should haue their eares stopped, and they should be sotted in their owne pleasures, if God drewe them not to himselfe by afflictions. Therefore let vs learne here, that there is a horrible frowardnesse in our nature. Furthermore although our Lord haue touched vs, so as we haue some good will & desire to come to him: yet let vs be sure that we haue still neede of this help, namely that our Lord should pricke vs and spurte vs foreward, and by all meanes possible subdue vs to him. And it standeth vs in hand to serue our owne turnes with all the troubles & aduersities that he sendeth vs, so as we may apply them to the sayde vs, assuring our selues that there would be no-

thing but rebellion in our flesh, if it were not subdewed after that maner. Thus ye see what we haue to beare in minde. Furthermore lette vs learne, not to be stubborne against God when he afflicteth vs: but seeing wee know that his intent is to open our eares: let vs pray him that our afflictions may so auayle and profit vs, as we may come vnto him, and he make vs to go foreward still in the good way when he hath once brought vs into it. And to bring that to passe, let vs learne not to gad after our own lustes, as wee see most men do, who are caried away, and when God calleth them to him, runne from him, and can finde no way to come to him. Therefore let vs set our selues aside, that is too say, lette vs as it were bee gathered vnto God, and not be so sotted in our owne vanities and wicked affections, as wee see our selues to much giuen too them. Thus ye see in effect what wee haue to remember in this sentence. Nowe hee addeth immediatly, *that God will plucke a man from the brim (it is properly from the mouth) of anguish and affliction, and set him in a large place where he shall bee no more in distresse, and the rest of his table shall be full of fatte.* The woord *Rest* may be taken as wel for the things that are set vpon the table, so as it shall bee furnished with all good things: as also for the ease and quietnesse that shall be at the table. And this is purposely spoken vnto Job, bicause he had felt Gods bountifullnesse: and doubtlesse Eliu vpbraydeth him with his vnthankfulnessse. Come on (sayth he) hast thou not knowne heretofore that God made thee to prosper? VVhence came all the riches which thou diddest possesse, but of the bounteousnesse which God shewed towards thee? And surely he would still shew himselfe the same, if thou wart meete to be hadled so gently at his hand. It is certayne then that he would go through as he began: *but thou hast persecuted the iudgement of the wicked.* Thou seeest then that thou canst not abide that God should do thee good. Now it is true that Job is accused partly wrongfully. Neuerthelesse it is not without cause that Eliu condemneth him for grudging against God, and telleth him that *iudgement and iustice shall hold out,* notwithstanding all his murmuring. In the meane whyle, wee may gather a god lesson out of this veise: which is, that whē God scourgeth vs, we must cal to minde the good that he hath done vs, to the end we be not troubled, but consider that the chastizemēt of his hand are not done without cause. And that is the poynt also wherevnto Dauid bringeth vs: for after that God had exalted him to the seate of the kingdome, and giuen him so many victories agaynst his enemies: whē he came to be extremely afflicted, and it seemed that he should be vterly ouerwhelmed: he acknowledged that for asmuch as we be Gods creatures, it behoueth vs to be in his had, that he may dispose of vs at his pleasure, and wee must beare patiently the chastizemēt which he sendeth. Therefore let vs learne to apply this sentence to our instructiō, so as when we be beate with Gods roddes, we may call to minde what benefites he hath bestowed vpon vs, to the ende wee may yeeld our selues wholly to his will, and acknowledge it to be good reason that hee should turne vs to and fro at his pleasure. And therewithall, this remēbring wil also serue to asswage our griefes: for if we had neuer felt other than rigor at Gods had, we would be so far out of pacience in our afflictions, as wee should haue no heart to call vpon God, or to flee to him for refuge. But when wee knowe that hee hath shewed himselfe a father towards vs, and drawne vs to him by gentlenesse: then maketh he vs to feele, that suche as trust in him and suffer themselves to be gouerned by his hande, are happie. Thus ye see what giueth vs courage and comfort, euen in the middes of all our troubles. And therefore let vs marke well,

2. Sam. 15. f.  
26. & 16. c.  
11.

well, that when wee be pinched with aduersities and afflictions, the things that wee feele presently muste not so amaze our wittes, that we should not thinke vpon Gods goodnesse, and vpon the comforts that he hath giuen vs. For it were a goulfe of hell to thinke vpon nothing but our present chastizements. VVhat then? Lette vs mingle Gods goodnesse with his rigour. Haue we receyued good at Gods hand? Then lette vs not ceasse to flee vnto him when he afflicteth vs, hoping that he will bring our troubles to a good end, seing he hath made vs to feele already by experience, that such as do so referre themselues vnto him, do finde him a good and pitifull father. Thus yee see what the holy Ghost ment to teache vs here by the mouth of Eliu. Nowe let vs come to the verse where it is sayde, *that Iob had fulfilled the iudgement of the wicked.* True it is that these woordes may also be taken, as though it were sayd, that he had filled iustice and iudgement, with the iudgements of iniquitie. But the true meening is, that Iob had ouershot himselfe so farre, as to cupple himselfe with wicked men. Neuerthelesse, this is not ment of his life, as though he had bene a theefe, a whoremonger, or a murtherer, or as though he had bene a blasphemor or a looce liuer: Eliu ment none of all those things: but the meening is, that Iob had not glorified God in his aduersities, but had repyned to much against him, yea and had gone aboute to exalte himselfe, as though God had done him wrong, and vsed crueltie towards him. Thus yee see wherein Iob is condemned here. Not that he had led a leude life: but for that he had not borne his aduersitie paciently ynough. And that is called *a fulfilling of the iudgement of the wicked*, that is to say, an agreeing to their fashions and enormities. For wee haue also to note, that nothing is more precious vnto God, than the glorie of his owne name. True it is, that when menne giue themselues, some to whoredome, some to outrage, and some to gluttonie: therein Gods iustice is impeached, and the order that hee hath set among vs is peruerted and broken: and (as much as in vs lieth) Gods maiestie is alwayes defaced. But yet notwithstanding, when a man blasphemeth God openly, and humbleth not himselfe vnder his hand: no doubt but it exceedeth all other sinnes, and is to be condemned more grieuouly. Therefore wee ought to marke well this streyne, where Iob is vpbayded with fulfilling the iudgement of the wicked. Now, that we may take the more profite of this sentence: it behoueth vs to marke firste of all, that as soone as a man steppeth out of the way, streytwayes he beginneth to intagle himself with the wicked, and (as much as he can) bereeueth himself of Gods grace. Howbeit we stumble not so grossly at the first brunt. For it will seeme vnto vs that the faultes bee but meane. But in the end we runne so farre as to blaspheme God, and to despize him in such sort, as the very Diuell himselfe shall stirre vs agaynst him, and we shall be inflamed as it were with a rage or madnesse to spite him, and that cannot be done but to our destruction. Lo what befalleth vnto men. But as for Iob, it was not so with him. For he had liued so holily, that he was as a mirrour of angelical perfectiō. VVe haue seene what he hath protested heretofore: namely how he had bene the defender of the fatherlesse, the maynteyner of the widowes, the eye of the blinde, the foote of the lame, that his table had bene free for al poore folkes to come vnto, that he had clothed the naked with the woull of his sheepe, & that he had not abused his credite to oppresse any body withall, although he had the world at will, and might haue done many extortions. And yet notwithstanding we see he ouershot himselfe when Gods hand pressed him with such vehemencie. VVhat a thing is it then if we despite God wittingly and

willingly, as I tolde you euen now\* that when men steppe out of the way, forthwith (as much as in them is) they separate themselues from God, and take the high way to cast themselues into Satans snares? I therefore let vs take good heede to our selues, and though we haue liued neuer so rightuouly: let vs be sure that if wee be not hilde still by the grace of God and by his holy spirit, we shall soone giue him the slip, in somuch that wee shall be as good as giuen ouer, euen in the turning of a hand. And if there be such frayltie in vs that wee may so soone fall into euill: what shall become of vs when wee shall haue gone forward & continued a long time in prouoking Gods wrath, and (as much as lay in vs) quite quenched the light of his holy spirit? VVherefore let vs bethinke vs well to walke in such feare, that vpon knowledge of our owne feeblenesse, wee may not be blinded with any presumption, but rather pray God to guyde vs and hold vs with his mightie hand, and not suffer vs in any wise to fall: And that if he happen to suffer vs to swarue, he neuerthelesse so hold vs vp, as we may not come to the full poynt of iniquitie, but that as soone as we shall haue done amisse, we may by and by be sorte, and flee to his mercie. Thus yee see what we haue to marke in this verse. And that we may be hild the better in the feare of God: lette vs marke well, how Eliu addeth, *that iudgement and iustice shall hold on still.* As if he should say, that men may well play the mad bedlems, but yet shall God continue still in his full state, and in the end (of force) become their iudge. Though men aduance themselues neuer somuch, yet shall they not for all that come vnto the maiestie of God. VVe may well take counsell agaynst him: but we shall neuer attayne so high. And although we could plucke the Sunne out of the skie: yet could we not touch God. Therefore let vs learne, that here men are warned, not to skirmish agaynst God as they are wont too do, as though they were able to ouermatch him and to get the vpper hand of him: for we know that (as it is told vs here) iudgement & iustice shal hold their owne still. Now that we see the intent of Eliu, lette vs apply his sayings to our vse. I haue told you already, that men make no boanes at all to pleade agaynst God. And why so? For they measure him by the knowledge that they haue of themselues, and conceyue not the infinite maiestie that is in him: for that would soone dash all their prittleprattle. And therefore whosoever we be tempted to set our selues agaynst God, and to grudge agaynst his iustice: let it come to our remembrance, to thinke what we shall gayne by it. For yet shall iudgemēt and iustice hold out still: that is to say, we cannot let that God should not reigne, nother can we further our deuce at al agaynst him. So then, seing that Gods iustice is infinite, and that his iudgements shall continue euermore in full strength & force: what remayneth for vs to do, but to shrinke in our heads, & to submit our selues wholly vnto him? Thus is it that we haue to beare in minde, if we purpose to receyue good instructiō of this text. And lette vs not beguyle our selues with vayne presumption, as we see that most men beare their own eyes wittully: but let vs yeelde God his duectie, that is to wit a rightuoufnesse that cannot be diminished by vs, and a iustice which wee cannot by any meanes preiudice.

60 VVhen wee haue once concluded that: then shall wee be more aduised and sober than we haue bene wont to be, and wee shall not haue our tunges filed to plead with God, but wee shall with all humilitie acknowledge our faultes, and be sory that wee haue offended him. And if wee be in trouble: wee shall perceyue that it is for our behoote to be chastized at his hande, and that that schoole is passing profitable for vs, considering that we herken not to his woorde, except hee driue vs thereto as it were by force.



Thus yee see what we haue to remember concerning this lesson. Now it is sayd, *that his being angrie, is to the ende that aman should not be confounded in his abilitie: for there (sayeth he) there were no remedie: he will not passe for golde nor for siluer, nor for all the force of the world.* Lo here a goodly confirmation of that which we haue touched already: that is to wit, that Gods causing of vs to feele his wrath, is to the end wee should not be vtterly destroyed: for if he spare vs, wee do nothing else but harden more and more. VVhen men haue once stepped awry, and God beareth with them: the more that he forbearth them, the more do they grow brutish. For although that in vsing gentlenesse towards vs, his intent is to winne vs by that meane: yet notwithstanding our nature is so froward, that in steade of comming to him, we drage still from him. To be short, we see it is to common a thing among men, to dally with God when he vseth them gently, and to do nothing else but mocke at his goodnesse and patience. For asmuch as it is so, God must needs vtter his wrath, or else we should all of vs perish, and his long forbearing of vs would be an augmenting of our damnation. And that is it which Sainct Paule meeneth when he sayeth, that Gods afflicting of vs is to the end we should not perish with the world. Therefore it behoueth vs to be of good comfort in the middes of our troubles, seeing that God hath a regard of our saluation, and procureth the same by shewing himselfe rough towards vs. For we cannot abide that he should be a louing father to vs, and that he should handle vs tenderly: wee abuse his goodnesse continually: and therefore he is fayne to make vs feele his displeasure, or else wee should vtterly perishe. This is it in effect which Eliu ment to say. Nowe, were this well put in vre, truely it would be no payne to vs to blisse Gods name in our adueritie. In steade that wee gnash our teeth, and euery of vs stor neth and thinketh that God doth vs wrong, or else conceyue such bitterness as our hearts are shet vp, and we cannot consider our finnes: wee should bee gentle and meeke, and take pleasure in the minding of Gods gracious goodnesse. But what? Although we confesse this doctrine to be true: yet when it cometh to the putting of it in vre, we shew full well that we haue quite forgotten it. Yet notwithstanding it is not without cause that the holy Ghost doth so often lay afor vs and bring to our remembrance, that Gods shewing of himselfe angrie with vs, is bicause he loueth vs, and that if he should alwayes shew vs a louing countenance, it woulde ouerflowe vs and destroy vs. Therefore it behoueth vs to feele his anger effectually. Neuerthelesse, the same is a record of his goodnesse, and a meane whereby he calleth vs to him, to the intent wee should not follow the way of destruction whereinto we were entred. Lo how wee ought to be put in minde of the ende and marke whereat God ameth when he scourgeth vs. Herein shall wee be warned once agayne, howe stubborne our nature is. Is it not a shame that whereas he would handie vs gently, and as it were dandle vs in his lappe, we spurne at him with our feete, and scratch him, and (to be shorte) cannot away with such goodnesse and gentlenesse, which he would be readie to vse continually towards vs? Is it not to be sayd that we be of too slauish and charlish a nature? Truely the Scripture auoucheth, that it is Gods nature to be gentle, long suffering and louing, to beare with the weake, and to shewe mercie although men haue offended him. Seing it is so: surely he transformeth himselfe, and after a fort followeth not his owne nature, when he chastizeth vs and sheweth himself hard and sharpe towards vs. Neuerthelesse he is fayoe to vse such roughnesse by reason of our wilful stubborn-

nesse, bicause we be wilde beasts, and sling so farre out of square, that when as he would gather vs gently home to himself, we fall by and by to biting of him and to kicking agaynst him. Therefore it behoueth vs to thinke vpon our owne frowardnesse as oft as God vseth any rigour towards vs. And therewithall wee must also take comfort in our aduersties, for asmuch as wee see that God doth neuer forget his mercie, in somuch that euen when he seemeth full minded to taunder downe vpon vs, as hee striketh vs with his one hande, so he setteth vs vp agayne with the other: and if he send vs to the graue, it is to lift vs vp afterward aboute the heauens. Seing then that God doth in the middes of his anger shew vs his goodnesse & yelde vs record of it: haue wee not wherewith to comfort our selues in him? And this comfort ought out of hand to ingender quietnesse of conscience. If we be afraid of Gods rigour, and thinke that he will destroy vs: then is it vnpossible that we should be pacient. Contrarywise also seing that God sheweth vs that he is not minded to destroy vs vtterly, but that he is a father to vs if we flee to him for refuge, and repayre to him with humilitie: the same ought to rid our hearts from all rebelliousnesse and bitterness, and make vs to submit our selues to his obedience, so as wee may say, Lorde, sith thou art so good to mee, suffer me not to strue agaynst thy hand, specially seing it is so fatherly. Thus ye see, that to the end we may be comforted in our afflictions, it behoueth vs to yelde our selues in subiection vnto God, that he may gouerne vs, and to thinke well of his iustice, to the ende that wee kindle not the fire of his wrath more and more through our rebelliousnesse, as hath bene sayde of it afore. And this is sayd purposely: *to the end that God do not vtterly ouerthrow him and consume him with his abilitie.* This serueth to abate mens pryde in that they will needes strengthen themselves continually agaynst Gods hand. And for that cause Eliu addeth, *that there shall be no ransoming: for we may well bring great presents, but yet shall nether gold nor siluer be able to deliuer vs from the hand of God: but rather the same shall be an occasion to destroy vs.* And here wee must vnderstand, that God intendeth to abate mens aduancing of themselves agaynst him. For if one man be riche, another in good credite, and a third in good estimation and woorthip: wee make bulwarkes of these things agaynst God, & we thinke our selues well ynough fenced to withstand his hande. Or if wee haue not that foolish conceyte: yet will there alwayes bee some blockishnesse in vs. For vntill such time as men be brought to nothing, so as they knowe there is nother strength nor ought els in them: they thinke themselves able to withstand God. VVhat is to be done then? Let vs learne that all our abilitie is lesse than nothing, specially when wee haue to deale with our God, for he will do no more but blowe vpon it. VVee may well gather together all the strength in the worlde, not onely which might be in any one man, yea though he were the strongest that euer was: but also all the strength that is in all creatures aboute and beneath: and yet shall it be nothing woorth at all if wee haue the hand of God agaynst vs. And therefore lette vs marke well, that if we wil humble our selues before God, we must dispatch away all vayne presumptuousnesse, and not thinke wee haue any thing remayning in vs: in so much that although we think we haue some courage and strength in vs for a time, yet it behoueth vs to know that all the same is but a smoke, if it please God to consume vs. And therevpon let vs returne vnto God, praying him to giue vs abilitie by his power, that is to say, to make vs to rest alwayes vpon him, knowing that wee hold our life and all the appurtenances thereof, of his onely free goodnesse.



nesse. Thus ye see what we haue to marke in this streyne where it is sayd, *that God will destroy men with their abilitie, and that they shall bee consumed notwithstanding all their strengtb.* And whereas it is sayd that there shall be *no ransoming*: it serueth to expresse the better the thing that we come to say. For although all men graunt, that nother gold nor siluer are able to raunsome a man from the hand of God: yet we see that they fall asleepe in their riches, credit, and such other things. And when they haue graunted that they cannot withstand God: yet doo they make bulwarkes of them, as though they were able to beate backe all harmes, and so they fight agaynst God. How so? whence commeth such presumptuousnesse? Beholde, a worme of the earth, which is but carion and rottennesse, aduanceth it self agaynst God: & must not that needes be a horrible and more than beastly blockishnesse? Yes surely. Specially when a man is riche, so as he thinketh he hath l. wore not what to be esteemed for, or that hee would purchase himself estimatiō by vaūting himself so farre as to lift vp himselfe agaynst God: although he speake not one woorde, yet is he so doted, that he beareth himselfe in hand, that his gold and siluer are able to deliuer him. Then must wee not regard what men confesse with their mouthes: but wee muſte haue an eye to their doings, which giue a true prooffe of the sayde Diuelish pryde, namely of trusting in their gold and siluer, and that in steade of putting it to good vse, they gather such a pryde by meanes thereof, that they fall to iuiting agaynst God. Then seeing it is so: it behoueth vs to thinke well therevpon: for the holy Ghost vseth not here any superfluous speech. True it is that at the firſte biuie it may seeme needelesse to tell vs that God regarde th nother gold nor siluer. For who is he that knoweth not that? the very babes haue skill to say as much. Yea, but in the meane whyle, the wisest (that is too say, they that take themselves to be wyfest, and are so counted among men) are so blinded at euery turne, as they beare themselves in hand that they may be bought out with gold and siluer. For vnder colour of somewhat which they haue, for that men feare them and honour them: yee shall see them so befotted, as they take themselves no more to be mortall men. They thinke not that God can in one moment ouerthrow them: for if they beleued that, they should neuer haue the sayd diuelish pride of exalting themselves after that fashion agaynst God. Now sith it is so: lette vs learne to profite our selues better by Gods chastizements than we haue done. Furthermore although he smyte not vpon vs: yet let vs haue the wit to fare the better by the corrections which he sheweth before our eyes. For God vseth such goodnesse, as to teach vs by other mens harmes, and to set such chastizements before vs, as may serue to our instruction. Therefore let vs thinke vpon it, and not

aduance our selues agaynst him. Moreover, seeing we cannot bring any thing to redeme our selues out of his hand: let vs resort to the raunsome which he hath giuen vs in the persone of his owne sonne, accordinge vnto St. Peter telleth vs, that we be not bought with gold nor siluer, but with the precious blood of the vnspotted Lamb. Thus ye see that the poynt wherevnto we must come for the concluding of this text, is that after wee once know that we be bereft of all meanes to scape Gods hand, and that we should of necessitie be vterly consumed, but that he vseth pitie towards vs: wee must vnderstand that he hath giuen vs a good remedie, in that it pleased him to offer vp his onely Sonne in sacrifice for vs: for then were we fully raunsomed, and that is a sufficient discharge to put away all our faults, so as the Diuell shall not haue any interest in vs. For although we were ouerwhelmed with the infinite multitude of our finnes: yet notwithstanding if the blood of Iesus Christ answer for vs, it is a sufficient satisfaction for all our offences, and ynough to appease the wrath of God. Ye see then wherevnto our refuge must bee. But we cannot come to the blood of Iesus Christ, vntill wee be bereft of all statelincesse, as well past as to come. Past, to the ende wee may consider that wee should vterly perishe in our finnes, & be quite and cleane ouerwhelmed if God had not giuen vs this meane of being purged by the blood of his Sonne. And to come to the ende, we be no more caried away with such rage, as to lift vp our selues agaynst God, as though wee could scape his hand, but rather holde our selues in such awe, euen with a willing minde, as wee looke not that God should cheyne vs vp lyke wilde beastes, but as euery of vs may bridle himselfe of his owne accord. Let vs haue such modestie in vs, as not to attempt any thing agaynst him: but whensoever it shall please him to chastize vs, lette euery of vs thinke thus in himselfe: Go to, my God chastiseth mee for such a sinne, and after such a maner: and it behoueth mee to make my profite of it. Therefore let vs not be deafe when God warreth vs after that fashion: but let vs looke narrowly to our selues, and be watchfull according to the examples that he giueth vs, to the intent we growe not past grace, and so the thing befall vs which is spoken heretofore, namely that wee heape vp continually a greater wrath and a more horrible vengeance of God vpon vs.

Now let vs fall down before the face of our good God with acknowledgement of our finnes praying him to giue vs such repentance of them, as we may resort wholly vnto him, to submit our selues fully to the guyding of his holy spirite, that wee may walke rightly according to his good will, in such wise as his name may be glorified in vs, all our life long. And so let vs all say, Almighty God our heavenly father &c.

*The.cxlj Sermon, which is the fourth vpon the.xxxvj. Chapter.*

20. Consume not the night to roote out the people vnder them.
21. Keepe thee from turning to iniquitie, for thou hast chozen it rather than affliction.
22. Behold, God exaltech by his povver, vwho is like him to teache?
23. VVhom hath he set ouer him in his vwayes (or vwho bu. b overlooked him in his way?) vwho shall say vnto him, thou haste done amisse?
24. Remember thou to magnifie his vvorke vvhich men behold.



El knowe it is a good and profitable thing to thinke vpon Gods workes. And that also is the thing whence wee muste fetch all our learning and wisdom through our whole life. But specially in the night time when wee be alone by our selues, wee haue

leyſure to be occupied in applying our mindes to that studie. For we overpasse the things that we see a day times: but in the night we thinke vpon them with more leyſure and settlednesse, and we comprehend them better. Neuerthelesse wee muste keepe a measure in musing vpon Gods workes. That is to wit, if they be to high for vs and passe the reache of our vnderstanding, wee muste stoppe

there and glorifie him, specially when it pleaseth him too conceale the reason of his doings from vs. And that is the cause why he sayeth in the text, *that we must not spend the night in musing to much how the people are rooted out vnder them.* It is good to seeke how God rooteth out nacions, to the end to learne humilitie. For it behoueth vs to reason in this wise: namely that if God passe not to destroy a whole countrie and the inhabters thereof: what shall become of any one poore man? Shall one man be proude and thinke to haue an euerlasting state, when he seeth before his eyes that God sweepeth away a great multitude of people in the minute of an houre? Ye see then a profitable comparison. How? If God spare not a whole countrie when they haue offended him: what shall become of me in whom he knoweth an exceeding great number of sinnes? For I am but a wretched creature. Furthermore when wee shall haue muzed vpon such things, and now and then our mindes are troubled and amazed, by reason of fundry doubts that come in our heades, which we be not able to resolue: what haue we else to do, but to holde our selues within such sobrietie, as to reuerence Gods iudgements although we comprehend them not? Therefore it behoueth vs to take good heede to Gods workes: but yet must we beware that we ouershoot not our selues in making to long and deepe search of them. And that is the cause why we be forbidden in this text, *to consume or swallow vp the night.* Marke that for one poynt. And further let vs marke, that whereas it is sayd, *that the people are rooted out vnder them:* it is to magnifie Gods power the more, in that he causeth me to sinke as it were into a bottomlesse pitte in the same place that he shall haue given them to dwell in. If a whole nacion were driuen out before our eyes, and conueyed into some farre Coutrie, and continued still the same that it was: that were no matter to make vs too wonder so much. But when suddayne chaunges come in the world: it will seeme that God maketh men to melt away like snow. And in very deede we see that some Countrie hath bene very well peopled, and now at this day it is layde waste. VVhat is become of the inhabters? True it is that they be scattered here & there: but yet the remembrance of them is as it were razed out, forasmuch as a man cannot poynt them out to knowe where they are become. Thus yee see what is imported in this sentence, where it is sayd, *that nacions shall be rooted out of their place, and as it were vnder their foote,* as though the earth had opened and swallowed them vp, so as a man might not perceyue the print of their path. VVhen God worketh after that fashion, it is a wonderfuller thing, than if the people were remoued from place to place, and that it were seene how God dislodgeth a whole countrie too giue them a newe dwelling. And hereby we be warned, that in considering Gods iudgements, wee muste looke higher than our owne wittes can reach vnto: for that is the cause why we feare not God so much as we ought to do. Yet notwithstanding we diminishe not his power, in not fearing the highnesse that is in him, which ought too make vs afrayd. Therefore as oft as we set our mindes to the considering of Gods iudgements which he executeth in this world: let vs learne to consider with our selues, that it is to high a thing for vs, & that when we haue thoroughly thought vpon it, we must be faine to stop short, for our wittes reach not so far and wide. Besides this, here is also one other good admonition: which is, that God needeth not to vse the inferiour and visible meanes, if he list to consume vs: for when wee stand fastest, he can make vs melt away. The earth that beareth vs to day, shall fayle vs [to morrow]. Although we haue none enemy to assaile vs, and although God sende no great armies agaynst vs:

truly he needeth no more but to giue vs one angry looke, and we shall be consumed, yea euen without putting any hand vnto vs. He shall not neede to change our place, he shall not neede to remoue vs a farre off, hee shall not neede to cast vs downe to breake our neckes: for when we stand surest vpon our feete, and we seeme best able to hold our selues in good plight: euen then shall we soonest perish if God be agaynst vs, and no man shall bee able to rid vs from his hande. Seing that this is tolde vs, lette vs learne to humble our selues and not to haue any other foundation than the souerayne power from aboue. And forasmuch as God promiseth to reache vs his hand, let vs trust therevnto and referre our selues wholly vnto him, therewithall acknowledging our owne vanitie and vn-sufficiencie, to the end wee be not puffed vp with any presumption that maketh vs drunken. Thus ye see in effect what we haue to beare away in this verse. Now it is sayd immediatly, *keepe thee from turning to iniquitie: for thou haste choozen it rather than affliction, or elle by cause of affliction:* for the Hebrue woorde and maner of speache importeth both twayne. First & forme st Lob is warned here, that he should not turne vnto euill. And vnder that terme wee meane not cyther robbrie, or murder, or spitefulnesse, or such other like things: but we vnderstande the hartburnings agaynst God, and the grudgings and rebellings that proceede of impatiencie. The cause then why it is sayd that Lob must keepe himselfe from turning vnto euill, is for that he shewed not himselfe to bee pacient ynough in submitting himselfe vnto God, and in acknowledging his rightuousnesse during the time of his aduersitie. And it is purposely sayd vnto him, *that he should stand vpon bis garde:* for it is a harde thing too forbear falling, when we be pinched with aduersitie. Againe, looke what is sayd vnto Lob, ought to serue vs all. And so lette vs take this saying as an exhortation of the holy Ghosts to vs all in common, that we should be watchfull when we afflicted, so as we swarue not aside vnto euill. VVhat is the reason? For as soone as Gods hand toucheth vs, we be greeued out of measure, and there needeth no more to put vs out of pacience. Specially if the affliction be great and violent, then are we viterly dismayed, what stoutnesse soeuer there were in vs afore: and whereas a man would haue thought vs to be inuincible, we be quite out of hart, and wote not where to become. Seing then that there is such frayltie in vs, it standeth vs in hande to looke well to our selues, and to do our indeuer to holde fast that which is good. Yea verely: for although a man strayne himselfe to the vttermoste, yet shall he haue much a do to stand out, that hee stumble not by some meanes or other. Yet notwithstanding we haue cause to be of good cheere, for somuch as we see that the spirite of God considereth how harde our battels are. For if wee labour to keepe our selues from euill, lette vs not doubt but that God will holde vs vp euen when he seeth vs at the last cast. And if we holde on and inforce our selues therevnto, although there be feeblenesse in it, and that we do not our ductie to the full: yet will God accept the paynes that we indure and take them in good weorth. Behold the thing that ought to giue vs courage. But yet must we be diligent in that behalf, according to that which is shewed vs here. Therefore let vs not flatter our selues, but sticke to it that wee turne not aside vnto euill, that is to say, that we be not ouermuch greeued when God beateth vs with his rodde. I say, let vs labour to keepe our selues from struing agaynst him, that wee murmur not at his iustice. For (as we haue seene heretofore) it is extreeme wickednesse when men list vp themselves after that sort agaynst God, and are so stubborne as they cannot thinke well of his doings to glorifie him in  
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the same. And although it appeare not to be such an euill in the iudgement of men: yet doth God esteeme it as a most heynous crime, and not without cause. VVherfore as oft as wee feele any aduersitie, let vs looke well to our selues, that we be quiet and submit our selues wholly vnto God. And that is the thing which Eliu sheweth more evidently when he addeth, *that Iob had chozen euill rather than affliction, or by cause of affliction.* Both these translations tend to one ende: which is, that Iob bare not his cace peafably with humbling of himselfe, but lifted vp himselfe agaynst God in his affliction, and considered not that it behoued him to haue stouped vnder the hande of him that hilde him in his power. If a man aske how Iob can be condemned of such sturdinesse, seing he is set before vs as a mirroure of pacientnesse: I haue answered that question already: namely that God accepted him for pacient. And certesse that vertue is commended in him, not onely by the record of mortall men, but also by the record of the holy Ghost. Yet notwithstanding that is no lette but that he had imperfection in him, and did amisse in some respect. Now if Iob hauing indeuered himselfe to be quiet that he might glorifie God, and knowe & publish his mightie power, was blamed neuerthelessse: I pray you what shall become of vs? if we make comparison betweene the pacientnesse that was in him, and the hartburnings and repinings that are in vs: we are so coy, that if God do but ticke vs with his little finger, we are by and by in a pelting chafe, and there is nothing else with vs but murmuring and spiting. Seing then that we be so farre of from the vertue of Iob: do we not deserue to be a hundred times more condemned than he? And therefore let vs vnderstand, first of all that although affliction be sent vs to tame vs withall: yet doth it stirre vs to rebelling agaynst God: not of it owne nature, but bicause of our sinfulnessse. VVhen God chastizeth vs, it is to the end to deale the better with vs: according as he sheweth vs our finnes, to the intent that in condemning them wee should seee to him for refuge, and hauing knowne him to be our iudge, beseech him of pardon and grace, & learne nomore to delight and sooth our selues in our vices. Thus ye see to what end God chastiseth vs. But we turne our afflictions to the contrary: for in steade of stouping vnder Gods hand, we do nothing but fret and grinde our teeth, and storne. To be shorte, wee cannot abide to be eyther poore or sicke, or to suffer any other miseries in this worlde, but wee would fayne that God should let vs alone in peace, yea and that he should gouerne vs after our owne fancie, and not do ought at all to our misliking. And so by reason of affliction we swarue aside vnto euil. Seing then that there is such a frowardnesse in vs, that the meanes which God ordeyneth to holde vs in awe vnder his obedience, are turned by vs to the cleane contrarie, in so much that they make vs to play the wilde beastes, and to chafe agaynst him, and to kicke agaynst the spurre: seing (I say) that there is such sinfulnessse in vs: lette vs learne to resist it as much as is possible. And seing that Iob, for all that he could do, is blamed here to haue chozen iniquitie in his affliction: let vs cōsider that the same will much more happen vnto vs, if we looke not well about vs. Furthermore whereas it is sayd, *rather than affliction*: (for that is the most conuenient and fit translation, notwithstanding that both of them (as I sayd) do come to one end): that maner of speaking hath a certayne grace in it, whereof wee may gather instruction. It is sayd then, *that Iob choze iniquitie rather than affliction*: And howe? VVhen a man chafeth agaynst God, doth he therefore scape his hand? No: but he holdeth not himselfe in his aray, for aduersitie ought to make vs to stoupe, but wee

fight agaynst the hand of God. True it is that our so doing is in vayne, for wee shall bee disppoynted of all our hope, and wee shall gayne nothing by it: but yet for all that, as oft as we gnath our teeth after that maner agaynst God through impacience, our meaning is (if it were possible) to be no more subiect vnto God. And that is the cause why I sayd that this saying importeth a good doctrine. For if we perceyued thoroughly that all such as cannot yeeld meckely vnto aduersitie, are loth to be subiect vnto God, and could finde in their hearts to beste backe all his force: wee would abhorre impacientnesse much more than we do, yea and we would thinke it to be an intolerable blasphemie. Then if we sticke not to chafe and turmoyle when Gods hande is vpon vs: it is a token that we be not acquaynted with that which is sayd in this text, namely that all such as are vnpatient are loth to be subiect any more vnto God, and would fayne haue the soueraintie and authoritie abolished which he hath ouer them. This is a thing that ought to put vs in minde to be more pacient than we haue bene wont to be, whosoever it pleaseth our God to frame vs to humilitie. And after this Eliu addeth, *That God exalteth by his power, and who is like him in teaching? or who is such a teacher as he? Orther some translate it, who is he that russeth or casteth forth as he doth?* For the Hebrew woord betokeneth also to cast or throw. Neuerthelessse, the proesse of the text sheweth, that forasmuch as Gods wisdom is treated of here, it is better to take the woorde for *to teach or to taske men to a lawe or doctrine*, according as the woord betokeneth most commonly. Nowe then it behoueth vs to take this sentence after the first maner: which is, *That God hath not his lyke in teaching.* This is not referred simply to the woord of God, but also to the inward power which God vttereth, when it pleaseth him to touch vs to the quicke, and to perce our hearts in such wise as we come to him. Truly whensoever Gods woorde is preached, or when men reade the holy Scriptures, then is God our teacher, and it is he with whom we go to schoole, and it may wel be sayd that there is no teaching like vnto his. For when we shall haue bene taught by men all our life long: yet shall there be nothing but vanitie in vs, vntill we be grounded in the wisdom of God, bicause there is no substantialnesse, but there: all other things vanishe quite away. And in good faith, were the wise men of this worlde neuer so highly learned and sharpwitted: yet was their vnderstanding darkened continually with some cloudes, in somuch that there was no certaintie in them, but they were euer newe to seeke. As much is to be sayd of all such as are taught of men. Therefore it is a very true saying, that there is no teacher like vnto God: for we shall neuer be taught perfectly, till we haue knowne the woord of God. But Eliu proceedeth here yet further: that is to wit, that we be then taught of God, when it pleaseth him to touch our hearts inwardly by his holy spirite, and that hee woorketh after such a sort as wee know his maiestie and obey the same. But there is not that creature to be found, which can do that: that is the peculiar office of God and of his holy spirite, yea and he referreth it wholly to himselfe, and experience sheweth that he onely is woorthy of that prayse. For though we should reade the holy Scripture continually without ceasing, and that it were expounded to vs by men of excellent skill and great cunning: yet should all their labour be vnauayleable, and we shall profite nothing at all vntill God enlighten vs by his holy spirite, touch our hearts and soften them, perce our eares (as hath bene seene heretofore) and open our eyes, so as our hearts which are as hard as flint may be turned into flesh, and we bow vnto his obedience. Vntill such time as God do this: it shall be

to no purpose for men to speake to vs, for all their teaching will slip and vanish away from vs, and yet shall neuer be able to take roote in our mindes. Therefore not without cause is it tolde vs here, that there is no teacher like vnto God. Furthermore this is not sayd, only to the ende wee should repayre vnto him to be rightly taught: but also to the end we should learne not to be selfwise in the discourses and imaginations which we conceyue. And why? For that were the next way to shet our selues out of the doore, that wee might not come to Gods schoole. **10** What is to be done then? let vs learne to be vtterly ignorant, till our Lord haue taught vs his will. And moreover let vs content our selues with the knowledge of that which we haue learned at his hande: and whatsoever else cometh in our head, let vs thrust it vnder foote, assuring our selues that it is euery whit of it but leasing and faisehood. Thus ye see what Eliu ment in this streyne. And that also is the cause why he sayeth, *Behold, God exalteth or aduanceth by his power.* Hereby he sheweth, that if God worke with vs, we must not go about to know the vttermost of all things that he doth, as we may trie the workes of men: for in as much as we haue them before our eyes, wee behold them and seeke euery corner of them, and also wee be able to handle them with our hands, and toASSESS them and turne them at our pleasure. It is not so with the workes of God. And why? For he *exalteth in his power*: that is to say, hee is wonderfull in his doings. Therefore men must not attempt nor preace so farre, as to search the vttermost of his doings, or to iudge at aduerture of them and to giue bridle to their rashnesse, when they comprehend not all that is in them. And why? Seing that Gods workes are so high, (as which do proceede of his infinite power,) it behoueth vs also to stay at them. For wee be couched here by lowe, there is a great distance betweene them and vs, and we cannot flie so high. Wherefore let vs holde vs contented with that which God sendeth, and suffer our selues to be gouerned by his holy spirite, and nother couet nor desire too knowe any thing, saue that which he shall haue shewed vs. To be short, let vs be his scholars, assuring our selues that all our wisdomes consisteth in bridling our owne fancies, so as they raunge not abroad. Nowe wee see what the meering of Eliu is. And therefore for the better confirming of the matter which I haue dealt with heretofore, let vs follow the sayd admonition. It hath bene sayde that it is a good thing to apply our minde to the considering of Gods workes, so be it that we deale soberly, acknowledging the steddemesse of our owne vnderstanding. Therefore whereas it is sayd, that God *exalteth in his power*: lette vs vnderstand that he intendeth not to let vs wander after our own liking. And therefore let vs not be so proude as to say, that his workes are to be esteemed as mens workes: but let vs assure our selues that he will haue men to magnifie them and to honour them. Furthermore for as much as wisdomes fayleth vs, and yet notwithstanding our fleshe tempteth and tickleth vs to be desirous to seeke more than is lawfull for vs to know: let vs beare in minde that there is none like God in teaching, & therefore that it behoueth vs to come to him, to the end that he may enlighten vs, and that our mindes may be gouerned by his hande and direction. **60** When we be taught in that schoole: we shall profite ynough in Gods workes, and therewithall wee shall haue wherewith to barre all our own curiosities. And vndoubtedly it behoueth vs to be alwayes watchfull, that we may restreine our selues. For although the faithfull be modest, and framed along while aforehande to receyue instruction at Gods hande: yet notwithstanding there are still some curiosities fluttering in their heads, so as they be

haled away, and many imaginations come in their minds, causing them to say, why is this? and why is that? But let vs alwayes come backe to this cōclusion, that for somuch as we be not able to comprehend Gods woorkes, no nor any creature else is of power to do it: it behoueth vs to come vnto him, and hee muste not onely teach vs by his woorde, but also enlighten vs and order our thoughts, and bring vs vnder his lure, to hold vs fully in awe. Thus ye see in effect what we haue to remember in this sentence. Now it is sayd anon after, *who shall ouersee him in his way? And who shall say to him, thou hast done amisse? or else, whom hath he set ouer him in his way?* for the Hebrue woord signifieth to giue preeminence and lordship, and sometime to visite or oversee. Neuertheless the meening of Eliu is euident ynough: namely that it is not for mortal creatures to controll God, or to make search to finde fault with his doings, and to blame thē as though he were misaduised and knewe not howe to order things as they should be. This is the summe of that which is contayned here. Now to the intent wee may gather a more familiar doctrine of thi sentence: lette vs set it downe for a ground, that men muste be iudged by God, and that they haue not authoritie to be iudges ouer him. That is the thing which is shewed vs here by these woordes which Eliu vseth. Will wee then iudge God? It is high treason: for wee vsurpe that which is his. It is written that all knees shall bowe before him. And why? To come before his iudgement seate, as Sainct Paule declareth in the fouretenth to the Romanes. Seing then that God reserueth the iudging of vs to himselfe alone: what remayneth for vs to do, but to abstayne from that Diuelish boldnesse of desiring so to cōtroll him and to striue agaynst him, as though there were any fault to be found in his doings and hee were blameworthy, and that wee were of some better discretion and skill than he? Nowe were this well put in vre we should see another maner of modestie in men to like of God, and whereas blasphemies stush out of mens mouthes, wee should heare Gods prayes found euerywhere, so as there should be one agreeable melodie too magnifie his inestimable rightuousnesse, wisdomes, power, and goodnesse. But what? Although eueryman confesseth at the first blush that it is good reason that God shoulde worke after suche a maner as no man might aduance himselfe agaynst him: yet notwithstanding all men do it, and there are very fewe that can refrayne such pryde, when they see themselues inclined thereto by nature. Therefore it standeth vs the more in hand to holde fast the doctrine that is giuen vs here by Eliu, or rather by the holy Ghost: which is, that wee must be mindefull to magnifie Gods woorkes, yea euen those woorkes of his which are knowne to men. Now then, after that Eliu hath sayd that noman can reprove God in any of all his workes: he telleth vs *that wee must remember to magnifie them.* And why? For at length wee shall finde men to be conuincid by experience, that God doth not any thing but in all vprightnesse and equitie. Therefore lette vs consider it, that our mindes may be restrayned, to the end wee fall not to straying and to gadding ouer all the fields. And it behoueth vs to ioyne these two sentences together as they be matched here. The firste is, *who is he that can say vnto God, thou hast done amisse?* And the other is, *That wee must remember to magnifie him.* Truly moste men can well ynough presume so farre, [as too accuse God of misdealing:] and in very deede a man shall heare nothing but grudgings agaynst God: and although he be vpright in all poynts, yet do not menne cease to finde fault with him: but yet for all that they be not able too reach vnto him. And that is the cause why Eliu skorneth

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*Esay. 45. d.*  
23.  
*Ro. 14. b. 11.*  
*Phil. 2. b. 10.*  
*Ro. 14. b. 10*  
*2. Cor. 5. b.*  
10.

that foolish ouerweening of theirs, in that he sayeth, that no man is able to charge God with any misdealing. Men may well spew out their blasphemies: but yet shall they vanish and shedde away like water, & in the meane while God shall continue in his perfect state still, and laugh such presumptuousnesse of menne to skorne, when they will needes rush after that maner against him. Then lette vs marke well, that such as hold not themselues in such modestie as I haue shewed that they ought to do, shall not auaile at all whē they haue replied neuer so much against God. And why? For he hath not set any persone ouer himselfe. Herein it is shewed vs that men are ouerfoolish and destitute of reason, when they dispute so against God: VVhy? for who hath set them in any such office? If a man should take vpon him to iudge those ouer whom he hath no authoritie, and to set taskes and tallages vpon them, and to giue sentence vpon their doings: would the world think well of such presumptuousnesse? would it not take such a man to be a starke foole? But wee bee farre more fond in lifting vp our selues against God. If a poore Begger should giue away Dukedomes and Lordships, and appoynt Iudges and Licutenants in a countrie: euery man would laugh him to skorne. But we do much more when wee take vpon vs to rule God and to giue him his lesson. And what a presumptuousnesse is that? If wee would take in hand to subdue all Princes to our lure, it were not so greate and furious statelinesse as this. Nowe then Eliu sheweth here, that if wee be tempted to iudge ouerhastily of Gods workes, and that our reason waxe to bolde and proude: we must come to this poynt to say, VVhat? when all things are throughly considered, is it meete for vs to looke vnto God to controll him, or to spie out his doings to finde faulte with them when they haue passed his hands? Haue we the ouersight of him? Is it for vs to examine his wayes? Then if wee be once fully resolued of that poynt, it will be ynough to barre all curious questions, and to hold vs in awe. For (to be short) it behoueth vs to conclude, that Gods shewing of his workes vnto vs, is to the end that we being vnder the, should looke vpon them and consider them. It is sayde here, *who is he that shall ouersee [or ouerlook] him?* This saying importeth much: for there are two sortes of looking vpon Gods woorkes. The one is when we perceyue our owne smalnesse, and acknowledging that wee do but creepe here by low, do lift vp our minds aloft by faith, asfuring our selues that wee be not able to comprehend so high and profoūd secrets, and (to be short) when with our sayth there is matched this lowlinesse of honoring the things that are vnknowne to vs. Thus yee see one good maner of looking vpon Gods workes: for it is vnder him. Therefore when we be so lowly and meekeharted, and hauing considered our owne measure, do lift vp our heads and cast vp our eyes, desiring reuerently to know what it pleaseth God to shew vs, and no more: then do we looke vpon Gods woorkes vnder him. But contrarywise it is sayd in this text, *who is he that shall ouerlook him [or looke aboue him] in his wayes?* Lo here a contrary way of looking, when men aduance themselues and mount about with their Ergoes and with a desire too ouerlook Gods workes as though the same were vnder them. But when they mount after that maner, they muste needes breake their neckes: for what maner of ladders haue they? Agayne, let vs labour asmuch as wee can in our vayne imaginations, and it is certayne that wee shall haue no fundation to beare vs vp. So then it is an vntoward and cursed fashion of looking vpon Gods workes, when menne steppe to him as though they would thrust all his doings, vnder their feete, and call him to account, and sit in iudge-

ment vpon him as though they had superioritie to ouerrule him. Let vs keepe vs from such diuinish pride: for it is added as an appurtenance, *that wee muste remember too magnifie Gods woorkes.* And that is the second sentence, which I sayde was to bee matched with the other former one. But why is it sayde, *that wee muste remember it?* for it seemeth that Eliu might haue sayde at one woorde: Magnifie thou the workes of God: but he sayeth, *Remember thou.* VVhy so? For wee be willingly occupied about our owne wicked imaginations, which hinder vs from yeelding God his deserued and due glorie. And therefore it standeth vs in hande too quicken vp the remembrance of our minde, seing we be so forgetfull of God. As for example. VVhen wee should thinke vpon God, the first thing that will come to our thought, shall bee some illusion of Satans, to make vs fall in a rage, or to cast vs into despayre, or to snarle vs in some distrust, or else to make vs tumble into our destruction.

Yee see then that our wittes are ouerwrapped with such ignorance, as wee thinke not vpon God, and in the meane whyle Satan is wylie ynough too put some wicked fancie in our head, to turne vs away from God if it were possible for him. True it is that many menne know not what this meeneth: for they be vtterly blockish: but they that know it are warned to bethinke them of the disease that is rooted in all menne. And forasmuch as wee may bee tempted with wicked conceyts: therefore it is sayde that wee muste bethinke our selues, and not suffer God to bee as it were buried, but call too remembrance that which God himselfe hath printed in all menne, that is to wit, that the Creature muste not exalt himselfe agaynst his maker: and the same muste serue vs for a brydle too holde all our affections in captiuitie, and too thrust them vnderfooote, so as wee may say, wretched creature, where art thou? Commeth thou here to dispute agaynst thy God and to subdue him? Is it reason that thou shouldst take vpon thee to controll him, and make him too passe as it were vnder thy hand? what a malapertnesse is that? then if men enter into suche an examination of themselues: it will driue away all the lewde imaginations that come in their mindes, and are a hinderance too them to magnifie Gods woorkes as becommeth them. And therefore lette vs beware that the Diuell put no lewde conceyts in our heads, but lette vs warde them a farre of by magnifying Gods workes as they bee woorthie. And how shall wee magnifie them? not by iudging of them after our owne knowledge. No: but wee must honour them although they passe our reache: and although wee perceyue not the reason why they bee done, yet lette vs not cease to say, Lord thou art iust, righteous, and full of equitie.

Thus yee see that the thing wherein we must occupie our selues all the time of our life, is too knowe that the greatnesse and excellencie of Gods workes is such, as we cannot yeelde them such prayse as they deserue, without aduancing them aboue our selues. And Eliu also sayeth exprelly, *that men know them,* to do vs to wit, that when menne haue fought their fill agaynst God, (according as wee see that pryde alwayes in vs): yet in the end we must needes be ouercome. For God will peradventure suffer vs to inquire of him vnaduidedly: but when we haue so giuen the brydle to our foolish lustes, and Satan hath carried vs away in our fleshy affections: in the ende wee shall perceyue (howbeit all to late) that God is righteous, and that he shall continue so, spite of our teeth. So then seing that experience sheweth that Gods workes deserue all prayse, what is to be done? Shall wee take vpon vs to inquire of all his doings to the vttermost? let vs shunne that:



that: and let vs rather learne to honour him with all humilitie, and in so doing to yeeld him the rightuousnesse which he deserueth, and to confesse that his wisdom, his iustice, his goodnesse, and his mightinesse appeare in such wise in all his workes, as he must needs be knowne to be such a one as he is, that is to wit, a most louing father towards those that are his, and a iust iudge towards those whom he hath forsaken.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him so too touch vs, as we may vterly condemne our selues before him, namely to the ende wee may be acquit through his

mercie: & that therewithall it may also please him to remedie all the vices that are in vs, and so to clenze vs, as we may draw neerer and neerer to the heavenly life. And forasmuch as wee be so much inclined to pryde and presumption, as we cannot bow vnder him as were requisite: let vs pray him to graunt vs the grace to submit our selues to him with al humilitie & feare, so as we may be fit to receyue instrustio, both by his woord, & by his holy spirit, to the intent that in all poynts and all respects wee may yeeld him his dew honuour, and he guyde vs as obedient children vnder the government of their father. That it may please him to graunt this grace not only to vs, &c.

*The.cxl.ij. Sermon, which is the fifth vpon the.xxxvij. Chapter.*

25. Men behold it, euery man seeth it a farre of.
26. Beholde, God is greate, the number of his yeeres is not knovvne, there is no counting of them.
27. For he restrayneth the droppes of vvater, and aftervvard maketh the rayne of his moysture to poure dovvne.
28. He maketh it to come from heauen, and it shreadeth dovvne vpon the multitude of men.
29. VVho can knovv the diuersitie of his Clovveds, and vvhat is the heape of his Tent?
30. He stretcheth out his light and couereth the rootes of the Sea.
31. By them doth he execute iustice vpon the people, and giue abundance vvherevvith too liue.
32. He clotheh his dry streames vvith the clovveds, and commaundeth them to go agaynst them.
33. His companion brings him tidings of strife, and there is anger in mounting vp.



We haue too beare in minde the matter that was glaunced at yesterday: namely howe it is shewed vs here, that although me would shet their eyes, yet can they not bring to passe that God shoulde not set himselfe afore them, and that his workes shoulde not be knowne to them. Herby wee be warned, that if any man know not God, the same cometh not of simple ignorance, but rather of stubborn-wilfulnesse, by cause he turneth away from him. For (as I haue sayde afore) Gods woorkes are to manifest vnto vs: they shew themselves euerywhere: and therefore we cannot be ignorant of them, except wee list our selues. In respect whereof it is sayde, *That men behold them a farre of.* For this similitude importeth, that they bee so excellent, and that there is such a greatnesse and maiestie in them, that although there bee a farre distance betweene them and vs, yet are wee able to see them. VVee knowe that if a man be farre off from vs, our eyesight will not resche thither, but it fadeth by the way: or if there bee a great Castle, it will seeme to be but a little cabban if wee looke at it a farre of: and a whole Towne will seeme to be but a twoo or three houses. Thus doth farre distance diminish the outward appearance of things, which are great when wee see them neere at hand: VVe haue experience ynough of it in the Sunne. For it seemeth to be scarcely twoo foote broad: and yet notwithstanding if a man know the reason, and the things which the Philosophers and those that are acquaynted with the secretes of nature do shewe, hee shall perceyue that the Sunne is much greater than the whole earth. And here it is sayd expressly, *that men beholde Gods woorkes a farre of.* How farre of? So farre, as our eyesight must needs be vterly dazed. But yet as farre of as it is, wee perceyue howe God woorketh: and therefore it foloweth that there is

such a maiestie in Gods woorkes, as wee ought of duetie to honour him therein. Nowe then lette vs marke, that such as glorifie not God as they should do, cannot cloke themselves with ignorance: for it is but a vayne couert, by cause his woorkes cannot but be knowne vnto them. In so much that if wee alledge that our eyesight is too weake, and that Gods woorking is too high for vs: it is to be replied, that although Gods woorkes be not nigh vs, yet wee ceasse not to perceyue them, so farre forth as is needefull for the magnifying of them. And although our eyesight be very feeble, yet is there such a greatnesse, excellencie, & worthinesse in Gods woorkes, as we haue some incling of them. Therefore lette vs learne to apply our mindes to the knowing of the things that God sheweth vs. Furthermore let vs marke also, that it behoueth vs to know God and his woorkes according to our owne measure. If he shew himself a farre of, let vs content our selues therewith. True it is that we may well desire to haue him to come neere vs: and on our part also it behoueth vs to streyne our selues from day to day, to haue a more familiar and full knowledge of him and of his woorkes. But yet for all that, we must walke in humilitie, & if God list, not not to be knowne to the full, but only in part: let vs holde our selues to that which pleaseth him. And in the meane while (as I sayd) let vs not play the purblind or starkblind buffards wilfully: but let vs suffer God to shew himselfe to vs, and when he hath shewed himselfe and wee know him, let vs honour him & yeeld him his deserued prayse. Now herewithall Eliu sayeth, *that by cause God is great, we know him: not, nother is there any numbering or accounting of his yeeres.* This sentence should seeme to repugne that which I haue sayd already: for to know & not to know, are things vterly contrary. VVe saw in the last verse, that although God be far off from vs, yet notwithstanding his woorkes are so great that we see them: and now it is sayd, *that God cannot be knowne.* But by the knowing that is spoken

ken of here, it is ment that we cannot comprehend God in such wise as he is in his maiestie: wee come farre short of that: it is ynough for vs that we haue some little taste of it: we be not able to cōprehend the infinite light that is in him: it suffizeth that wee haue some little sparkes therof. Thus then ye see in what wise God is not knowne: namely in that our capacitie is so small to conceyue and cōprehend him. Yet notwithstanding his meening is not to be vtterly hid frō men: for he sheweth himself ynough to be honored at their hands. Therefore this knowledge which we haue of God, is not to be able to determine of him, and to say throughly what is in him: but yet neuerthelesse we are vnexcusable if we honour him not, for so much as he hath shewed himself in such portion vnto vs, as he knoweth vs able to beare, and as is for our profite. Now we see after what maner we behold God, and how he may be knowne of vs: that is to wit, by looking at him as it were in a glasse when he claddeth himselfe with that visible maiestie which is seene in heauen and earth. Lo in what wyze he ought to be looked vpon And for that cause it is sayd, that the creatures are as his seate: those are his ornaments: and as a Prince that appareleth himselfe in his royaltie to haue the more reuerence: euen so Gods ornaments are in the heauen and in the earth: and there it is that he must be looked vpon. For as for his substance or being, that is inuisible and hidden from vs. But he vitereth his vertues in such wise, that although wee were blind, yet might we grope them, according also as S. Paule vseth the same similitude in the 17. of the Actes. Seing it is so, let vs learne that we do then see God, when we consider his workes: for his mightie power appeereth there, and sheweth vs that he deserueth well to bee glorified at our hands. But yet must wee not presume to knowe him perfectly, so as we should be able to define what his glory is: for that passeth all our vnderstanding: wee muste cast downe our eyes and confesse that he dwelleth in vnapprochable light. Therefore our knowing of God is but in part: and therewithall it beloneth vs to confesse, that we be so ignorant and weake, as it is ynough for vs to haue some tast of Gods maiestie, and we must hold our selues at that stay sith we see that our wits fayle vs, and that we be as good as forlorne. I say it behoueth vs to holde our selues within our owne slenderesse, praying God to rid vs of this mortall flesh, to the intent we may behold him as he is, when we be become like vnto him, as it is sayd in S. Iohn: and furthermore that in wayting for that day, he reforme vs presently after his owne image, to the end we may behold him the better. For thereafter as God clenseth vs from all our fleshy vices, and from all the heavy drosse that wee feele in our selues: so maketh he vs the meeter to behold him. And so vpon the knowledge of the weakenesse of our owne wittes, wee haue to pray vnto God to reforme vs more and more, to the end we may profite and increace in his knowledge. VWhereas mentiō is made of *the numbering of his yeeres*: and whereas it is sayd, *that they cannot be reckened*: truly a man may thinke it rude geere at the first blush: for in asmuch as God had no beginning, it needeth not to bee sayd of that euerlastingnesse, that the yeeres thereof cannot be reckened: and therefore that saying might seeme superfluous. But if wee consider what Eliu aimed: we shall finde that saying greatly to our profite. And why? As I haue sayde heretofore, men are so caried away with pride, as they find fault with Gods doings, and will needes controll him. And whereof cometh such saucinesse, but that in effect they thinke theselues wizer than God? Now to beate downe such ouerweening, it is sayd here, *that a man cannot reckon the number of Gods yeeres*. Therefore whēsoever we would

be iudges ouer him, and are tempted with the sayd presumptuousnesse and desire to mount higher than becometh vs or is lawfull for vs: lette vs bethinke our selues thus: wretched creature, thou art but as a snayle, it is not past three dayes ago since thou camest first vpon the earth (I meene euen them that haue liued a foure or fiftescore yeeres) & yet thou wilt take vpon thee to iudge thy God. And in what plight art thou? For when thou shalt haue reached to the very creation of the worlde: it is nothing in comparison of the euerlastingnesse that is in him. So then, thou seeest now thine owne follie, and that thou art out of thy wittes when thou enterest into such a maze, as to go aboute to iudge him. Therefore let vs learne, that here is not only told vs that Gods age is endlesse: but we muste also compare it with the shortnesse of our life, according as we be warned to do. For we know that wee be transitorie and slippe away like a shadow. Then must we compare the sayd shortnesse [of our life] with the endlesse time of God, and the euerlastingnesse which hath nother time nor bounds: and that will serue well to keepe vs from aduancing our selues into such presumption as we haue bene woonted to. Thus wee see in effect what Eliu telleth vs here. Now must we come to the declaratiō of that which he sayeth concerning Gods workes. For he alledgeth *the Rayne, thunders, and vapours*, and such other like things, as Hayle, tempests, and whirlwindes. VWhen wee see those things, God giueth vs suche signes of his maiestie, as wee muste needes honour him, or else wee be to vnthankfull and blockish. True it is that God hath other workes higher and harder to comprehend than these: but the intent of the ho'y Ghost was, to teach vs grossely according to our rudenesse and homelinessse: and therefore Eliu setteth downe here an exāple of the workes of nature, which we say are common. VVe neede not to go to schoole nor to be great Clerkes to haue knowledge of Rayne, of hayle, of fayre wether, and of the chaunges that we see in the ayre. True it is that the reasons of them are not very common and ordinarie. For if a man should aske a poore sillie soule how Rayne is ingendred he could not resolue him of it, bycause wee see not howe the water mounteth vp, nor also howe the water can be ingendred in the ayre, and it might seeme a thing agaynst reason. So the playne countrymen cannot discourse the things that are to be knowne by Philosophie: as how the rayne is ingendred by drawing vp of the vapours or steames, in somuch that when the Sunne striketh vpon the earth, for asmuch as the earth is full of holes, and not so cloce shet but that there are little vaines in it: he draweth vp the vapours aloft, and by little and little they become thicke, and when they be in the middes of the ayre, there they ingender Rayne. For by that meanes the moistures are drawne vp by little and little, vntill that al of the growripe to giue vs rayne. Agayne the countryfolke vnderstand not whereof it cometh to passe, that there is not so great heate in the middle roome of the ayre, although the same be neerer to the Sūne. For the cause of it is, that the heate setteth it self here vpon the earth as vpon a harth, whereas in the ayre it spreadeth abroad in such wise as it cannot rest there. And that is the cause why hayle is ingendered there, as we see. It is a straunge matter, in so much that we would hardly beleuee it if it were not a common thing among vs, that the hayle should thicken in the ayre, and that although the Sunne be neerer thereto than to vs, yet notwithstanding (as we see) there must needes be a great coldnesse there. The ignorant therefore haue no knowledge of these things, nother can they finde out the reason of it, but are amazed at it. Howbeit although wee know not the reason, yet the thing it selfe is sufficiently knowne,

Act. 17. f.  
27.

1. Tim. 6. d.  
16.

1. Iohn. 3. a. 2

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Psalm. 90.

knowne, in somuch that it appeereth that the drawing vp of the vapours from the earth after that maner, and the ingendering of Rayne afterward, and also the holding of the rayne in the ayre after it is ingendered there, (according as it is sayde that the clowdes are bottels, barrels, or tubbes) are a wonderfull worke of God. And in good sooth if there were barrells in the ayre to hold the water in, it were not a notabler miracle, than too see the clowdes hanging ouer vs. VVhat letteth that they fall not downe to ouerwhelme vs and to destroy the earth? 10 Muste it not needes be an excellent power whereat our wittes must be amazed? This is the cause why I sayd that without any going to schoole, or without any curious great booke learning, a man shall find sufficiēt knowledge of Gods workes in the order of nature, to make him vnexcusable, bycause the same is so common among vs. As for example, when wee looke vpon the rayne, hayle, thunder, and such other like things, the same shewe vs a certayne maiestie of God to make vs afraide, so as wee muste needes be moued spite of our teeth: for by that 20 meanes our Lord inforceth vs to know the maiestie that is in him, notwithstanding that we through our vnthankfulnesse indeuer to quenche it to the vttermoste of our power. Now then we see why mention is made here vnto vs of the rayne & such other like things. Not bicause that God hath not other workes more wonderfull and excellent: but to the ende we should not pretend ignorance: for the holy Ghost setteth before vs the things that are seene and knowne of the whole world. Seing it is so, what haue we to do but to worship God, yeelding him his deserued honour: & to beate downe al pryde in our selues, 30 so as we learne to submit our selues to his ordinance, and allow whatsoeuer he doth or dispozeth? Howbeit, it will bee good for mee to expound the woordes, before I gather the generall doctrine. It is sayd, *that God restrayneth [or holdeth backe] the droppes of water.* And it serueth to expresse better his excellent power, which would not bee beleued if men sawe it not with their eyes. If a man should tel vs that the droppes of water were hild vp, (that is to say, that the water which is so fine and furtle a thing 40 that it sheadeth and soketh away and hath no fastnesse in it, is neuerthelessse hild vp in the ayre, notwithstanding the great number of the droppes, and the great quantitie of it:) we would thinke it straunge, if we had not experience of it. If water were a firme and substantiall thing, there might well be some mountayne of it for God to hold together. But wheras there are a hundred Millions of drops in one little clowde, and euery droppe is of it own nature readie to fall away and to disperse all the rest of the bodie, (as soothly nothing is more sheading and slipperie 50 than water, in somuch that looke how many little portiōs there are, so many diuisions there are) and yet notwithstanding they are all hild together: if we knew it not and perceyued it not, wee would neuer beleue it. Must wee not needes then acknowledge an infinite power in God, when we see the things that could not be beleued? And so Eliu in saying that God holdeth together the droppes of water, ment to expresse better the mightie power that God sheweth vs in holding vp the rayne in the ayre. And afterward he sayeth *that of his vapour he maketh Rayne.* If a man demaunde whereof rayne is ingendered: I say, of nothing. The vapour of it owne selfe would not rize vp from the earth, which hath hir steames within hir holes, for that is hir nature: but the rizing vp of it is by the drawing of the sunne, which sucketh vp the moysture to hale it vp on high. Otherwise what ropes needed there [to draw it vp:] VVere it possible to beleue it, if wee sawe it not? But it is seene manifestly. Yee see then that

the vapours which were nothing, (that is to say which appeared not at al in our sight,) do rize vpward agaynst their nature. And when they be vp aloft, rayne is made and fashioned of them: and afterward the earth is moystened with it, and bringeth forth frute, and men take their nourishment thereof. Behold our Lord drieth the earth by drawing the vapours from it after that maner: and it is asmuch as if a man should drawe the sappe and iuice out of a thing, so as he should leaue nomore strength in it. Ye see then that it withereth. But God findeth a contrary meanes. VVhē he hath so dried the earth, and drayned as it were the bloud and substance out of it: he moysteth it agayne with the same, and we see that rayne giueth abundance of frutes, according as it is shewed here. Seing then that we perceyue it to be so: muste it not needes be that we are couicted of the Maiestie of God which we would not consider before? Although then that we shet our eyes, yet doth God (spite of our teeth) shew himself to vs, & his maiestie is visible to vs in all sortes. Immediately it is declared, *that God hath as it were his Paultions [or Tents],* according as we know how it hath bene declared heretofore, that the clowdes and all the cope of heauen are termed Gods Paultions or Tents. And diuers times it is sayd *Psalm. 104.* 4.3. that the clowdes are his chariotes, namely bicause he guideth them and maketh them to go foreward, or else doth as it were walke vpon them to make his triumphes. Thus ye see how God is presented vnto vs as a Prince, in that he vseth the heauen as his palace, and his maiestie sheweth it selfe there. Agayne, the clowdes are as yee would say the pillers of his Paultion, to the ende wee should be the more moued to consider his royal workemanship. Then seing it is so, let vs learne to yeeld God that which is his owne, and let not his glorie be defaced through our vnthankfulnesse. Moreouer it is not for nought, that wheras this similitude hath bene set downe already heretofore, Eliu repeteth it here yet once agayn. For we know the foolish curiositie that is in men. They will needes behold God as he is in his owne being. But they cannot. So much the more heede therefore must we take to these 60 maner of speeches which are agreeable to our infirmitie. Behold, God is visible vnto vs: but in what maner? He dwelleth in his palace: and will we then preace vnto him? would we know him according as our capacitie cā beare? Let vs go to that palace. Howbeit let vs not enter into it with a frenetike boldnesse to comprehend all Gods secretes. For seing he dwelleth in a palace, he must at leastwise haue as much power as a worldly King who is but a frayle creature. So then let vs content our selues with the sight of that excellent palace, to honour his maiestie. And if it please him to come neere vnto vs, it behoueth vs to come before him with all reuerence, and not to passe our bounds. Behold (I say) what we haue to consider in this maner of speech, where *the Clowdes are termed the pillers of Gods palace,* and are sayde to holde vp his Paultion, or else to be ioyned to it as a parte of it. For it serueth too shewe, that it is ynough for vs too taste what Gods maiestie is, so farre soorth as hee vtereth the same too vs by his workes. Eliu speaketh also of the effects of Rayne. He sayeth *that God executeth his iudgements vpon men and giueth abundantly whereof to liue.* VVhereby he meeneth that God will (when hee listeth) make the rayne to serue to sette soorth his goodnesse: so that if he minde to shew himselfe a fosterfather towards men, the Clowdes shall bring him wherewith to further thē. For like as if a Prince intend to succour a Couētrie that suffereth famine, he will appoynt menne to bring victualles thither from a farre off lothe by lande and by water: euen so the Clowdes bring vs Gods prouision, namely when hee vtereth his infinite

infinite goodnesse towardes vs. Contrariwise, when he purposeth to shewe his rigour, the Cloudes execute his vengeance vppon vs, and hee vttereth his displeasur there. And why? For when Raynes are outrageous they doo great harmes, and make such fouldes that both hay and Corne are swept away. Moreover there followe other wastings also, according as it is diuerse tymes seene, that the Sea drowneth a great Countrey. Ye see then howe God dooth by rayne execute his iustice, and also on the contrarie part make vs to feele his goodnesse. And that is the cause why it is sayde, *that he couereth the rootes of the Sea*. For when wee beholde the raine and the Cloudes: at the first brunt it toucheth vs and maketh vs afraide, and it is meete also that wee should be stricken with some feare. But when God withholdeth the waters, so as they poure not downe vppon the worlde, ne swallowe vs vp here at the first dash: that maketh vs to perceiue Gods prouidence the better. Now then we see what Elius intent was. And finally hee sayeth, *that God will mingle darkenesse and light together*. For

when the Sunne shineth, there commeth no we and then suche a sodaine storme, as men are abashed at it: as in the Sommer tyme the weather shall bee so calme and fayre as can bee deuysed, and in the turning of a hande, ye shall see such a tempest, as it shall seeme that the worlde shoulde go too wrecke. And who dooth that? Muste not hee needes bee an excellent mayster which commaundeth it? Must not that excellencie of God be wonderfull?

Furthermore it is sayde heere, *that God commaundeth the Cloudes too mount vp*, and againe, hee commaundeth the fire which is in the aire, that is to say hee commaundeth *the streamings* which being of fire nature are whote and drie. God then commaundeth them too iustle agaynst the Cloudes that are about too mounte vpparde, and *thei vppon followeth a battell*, as if two armies incountered together with mortall anger. Euen so is it in the incounther that is betweene the Cloudes, and the drie gleames that are about. Then is there as it were an anger when these Creatures meete, and eche of them is as yee woulde say at deadly foade with other. And who doth that? Needes must God be the commaunder of it. For if wee shoulde say it were done by haphazarde, we shoulde bee too brutish, and the verie babes might laugh vs too scorne: for there is no man but hee knoweth that God woorketh heerein, and that hee ruleth from aboue. Ye see then in effecte what wee haue too gather of the woordes. But the cheefest matter is to gather the doctrine that is conteyned heere. Truly the woordes are right worthie to be well weyed, too the intent that they maye bee referred too the ende whiche I haue touched. Howebeit by the way we haue to remember heere, that there needeth no great cunning too proue vnto vs, that there is but one God whiche reigneth and guideth the worlde, and disposeth all the order of nature according to his owne will. Why so? For if we haue liued neuer so little while in the worlde, so as wee haue but seene it raine a three or foure tymes: beholde God, yeeldeth vs sufficient recorde of his Maiestie, so as there is no more excuse for vs if we shette our eyes: for (spite of our teeth) we shall vnderstande, that there is a God which overruleth all things that wee can see heere beneath. Thus ye see what wee haue to remember. And heereby we see that suche as scoffe at all religion, and are not moued at the Maiestie of God, are as good as bewitched by Satan. For (as I sayde) wee neede not to lauge gone to schule too learne this lesson. Yet notwithstanding, there are men euen of great skill, that thinke not theselues

wyse ynough, if they despise not God. And howe is it possible that they shoulde become so beastly? It is (as I sayde) bycause God hathe vtterly giuen them ouer, and they be so dulle that Satan raigneth in them, yea euen with such darkenesse, as they be not worthie to be accounted for men. Notwithstanding, let vs marke therewithall, that they haue alwayes fore hartbytings: and although they labour too weyre out all knowledge of God: yet haue they such a heartburning in their conscience, as they are faine (spite of their teeth) to feele the maiestie which they would vtterly abolish: and they can not shift it off, but that God must pursue them, and shew himself to them.

Then let vs conclude, that the thing which is conteyned heere, is seene by experience: which is, that if menne doo but open their eyes, they muste needes beholde a Maiestie in all the order of nature: and that although they shette their eyes, yet dooth God make them too feele him. Lo what we haue to marke heere in the first place. Truly this doctrine deserueth to bee layde oute more at large shewebeit, forasmuche as wee haue spoken of it heretofore, it suffizeth too call too minde what I haue earst declared, without tarying long vpon it.

But by the waye let vs marke, that the holy Ghost doth here set downe those woorkes of God which are lest knowne to all men, both to great and finall, too the intent that vppon the knowing of them, euerie manne shoulde take the more courage too prayse and honour God when they knowe him. Why so? If the manner of teaching in the holy Scripture were curious and high, so as none coude fasten on it but the learned sort: wee woulde drawe backe, and moste men woulde take occasion to say, Alas, what can I do? I neuer went to schole, and God vouchsafeth not to shewe himselfe but to learned men. But when as we see that God chaweth oure morselles too vs, and dresseth vs like little children, and frameth himselfe too our rudenesse, giuing vs things in suche wise, that euen the smallest and ignorantest may haue their part and share (as menne terme it) of them: I pray you ought not wee too take the more courage too learne and vnderstande what God is, and too comforte ourselues in the great goodnesse which hee sheweth towardes vs? For if he had not an inestimable care of our welfare, he woulde not vouchsafe too come downe so lowe. But sith it is his will to stoupe vnto vs in his creatures, and forsomuch as hee seeing what is meete for vs, sheweth himselfe to vs in such wise as we may conceyue him: perceyue we not therein how much he loveth vs, and howe he procureth our saluation? Ye see then what wee haue too beare in minde. And therefore when as mention is made vnto vs of Raine, Cloudes, Whirlewindes, and Haile, let vs not imagine but that GOD coulde reason more clearly with vs if he listed. For who gaue witte too the Heathen Philosophers too treat so well and skilfully of the secretes of nature? It is God that gaue them that knowledge. But in the meane while he teacheth vs after another fashion. And why? For he will haue men to preache and set forth the doctrine of saluation vnto vs, to guide vs too his owne kingdome, and he will haue it not onely to make vs kings and princes, but also to lift vs vp aboue the whole worlde, to make vs fellowes with the Angelles, and to mount aboue the heauens.

Forasmuche then as God intendeth too lift vs vp on high: he commaundeth downe vnto vs too make vs all partakers of the benefites that are conteyned in his woorde. Wherefore let vs learne not too despise the holy scripture

ture as a common thing : but let vs vnderstande that Gods minde is to frame himselfe to our infirmitie after that maner. Ye see then what we haue to marke. Herewithall let vs learne also not to despise Gods workes because they bee common among vs. VVhat is the cause why we esteeme not Gods doings to bee a myracle, but for that we be inured to them by custome? I see it raine: verie well, I am not moued a whitte at it, bicause it is an ordinarie matter too mee. But surely it is a villaynous vnthankfulnesse, that whereas God doth dayly worke a myracle, wee shoulde bee as it were dyled thereby, and not thinke vpon it any more. So then although rayne, hayle, and the ryfing of rempests by the order of nature, bee ordinarie things : yet let vs not forbear too marke well all those things, and to consider by percelmeale how oure Lorde layeth foorth the infinite treasures of hys power and maiestie, to the ende to be honoured at our handes. Thus ye see what wee haue to beare in minde. Howbeit before I passe any further, it might be demaunded to what purpose Eliu alledgeth these things, seeing hee reasoneth of a farre other matter: which is to shewe that God is incomprehensible in his doings, and that men must not presume too striue agaynste him, nor too mainteyne their owne quarells as though they were rightfull, and that God were cruell in afflicting them. This seemeth too bee nothing at all to the purpose. But I haue resolued this question alreadie. Onely I will say a worde of it sleightly, to reue the remembrance of the thing that hath bin spoken heretofore at length. VVhich is, that the inferior things are set generally heere afore vs, to make vs mount vphigher to Gods secrete and incomprehensible iudgements.

VVhen wee see the raine, the clowdes the stormes, and the hayle, surely they bee naturall things (as men terme them:) they serue for this transitorie life, and they concerne the worlde, and things heere beneath. Yet notwithstanding we be so confounded by them, as we be inforced to reuerence the maiestie of God. For when we shall haue inquired, how it is possible for those things to be done: our wittes sayle vs, and there remaineth nothing for vs, but too humble our selues before God. Now if these small and lowe things compell vs to honour God, and that our infirmitie bewrayeth it selfe therein: what shall become of vs when we fall to moun-  
ting about the Clowdes, yea and about all the Skies, and when we come to the euerlasting purpose which God holdeth there as it were hidden in himselfe? Then if it come too that poynt, I pray you what shall become of mennes wittes? They may well sifter and fiske about: but a man may sooner breake his necke a hundred thousande tymes, than attaine vntoo God. Yee see then, what the manner of Elius teaching is heere. For by these things whiche seeme small because custome hath made them common among vs, hee sheweth that God in his highnesse ought of duetie too bee honoured at our handes: for wee shall neuer comprehend what hee is. And why? VVee comprehend not what the Clowdes are, but our wittes misse of that? For we see it is no stryuing in this behalfe agaynste Gods doings. Shall I go set an order in the Clowdes, to say, it must not bee so or so, and that it is but a tale of a tubbe, that the raine is ingendred of the vapours of the earth, and that the Sunne draweth vp the things here beneath after that maner by the heate of his beames? Shall wee (say I) stoppe God from disposing all things according too the order which hee hath set in nature? Alas, that were too damnable an outrage: euerie man will graunt that. Nowe seeing that oure weakenesse sheweth it selfe in

these small things, whiche are ryfe and common, and which God setteth before our eyes: (for yet neuertheless, we know that it behoueth vs to fall down there before God to worship him, & to confesse that our vnderstanding is nothing at all, especially sith it comprehendeth not the things that we see day by day:) much more reason is it that wee shoulde brydle oure wittes, and reyne them short when we come to his secrete determinations and iudgements, which hee executeth not euerie day, and which are not so common and ryfe among vs. And why so? For it is a diuelishe pride when a man will mount so high, and therefore he must needes fall into so vtter ruine, as he can neuer get vp againe. Then let vs kepe vs from this stateliness of desiring to rise vp against God, namely in his secrete determinations which surmount the whole order of nature, and all the things that we are able to comprehend by our vnderstanding. This is in effecte the thing that Eliu looked at and aimed at. Nowe by the way let vs marke for an ende and knitting vp, that whereas it is sayde, *that God executeth his iudgements, and giueth men abundantly wherewith to liue*: It is to the ende we shoulde knowe, that all the order of nature is in Gods hande, and that the ayre is not gouerned by it selfe, nor the raine commeth at the appoyntment of the Sunne. How then? For we see contrarie effects. Beholde, water drowneth men and sweepeth them quite away: and againe, it mainteyneth them. Yee see heere two contrarie woorkings: nourishment on the one side, and wasting on the other, so as God destroyeth and ouerwhelmeth all. Both these twaine we see: and what is the cause thereof, but that God ouerruleth things from aboue. So then, let vs learne to magnifie God in this, that wee see him applie his creatures too such vse as hee thinketh good. Furthermore, when on the one side we see his rigour: seeing that hee myndeth too punishe our sinnes, wee ought too consider that therein hee sheweth himselfe a Iudge, to the ende we shoulde condemne our selues before him, and flee for refuge to his mercie, forsomuch as he vttereth the treasures of his goodnesse, and sheweth himselfe liberal. VVhich thing he doth at such time as he declareth himselfe to haue a care of vs by sending vs prouision by the Clowdes, wherby he maketh the earth frutefull: to the ende it shoulde yeeld vs sustenance. VVhen we see this on the other side: let vs bee satisfied with the goodnesse of our God, to put our whole trust therein, and to rest thereypon, concluding that sith hee sheweth himselfe a father in the cherishing of oure bodies, which are but fraile carkesses: much more reason it is that seeing hee hath fashioned vs anewe vnto hys owne glorie, we should not doubt but he is chare of our saluation, and that he sheweth himselfe a father in that, more than in all the rest. This is it that we haue to marke in this streyne, where we see that God as nowe applieth his creatures to his owne pleasure, vsing them on the one syde, as Roddes too execute his iustice, and on the other side, making them too serue our turne, even by employing them too releue the necessities of this present lyfe. Therefore let vs beare all these things in minde, that wee maye bee taught in his feare, both too reioyce and rest in his goodnesse, and also too settle our trust wholly vpon the same.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs perceyue them better than we haue done: and that therewithall we may knowe that we must mislike of our selues still more and more, to the ende to correct the finfulness that is in vs: & that forasmuch as it hath pleased God to drawe vs alreadie vnto him, we may consider



the grace that he hath begonne in vs, and thervpon take corage too go forward still more and more, till wee bee come to the perfection that he calleth vs vnto, and neuer be wery of traveling thitherward: and that in the meane season we may haue our eyes open to behold his good-

nesse, power, iustice, and wisdom which he sheweth vs: and he reforme vs wholly to his obedience, so as we may seeke nothing but to dedicate our whole life to his seruice. That it may please him to graunt this grace not onely to vs &c.

*The. cxliij. Sermon, which is the first vpon the. xxxvij. Chapter.*

Also my hart trembleth at it for feare, and it leaperh out of his place.

2. Herken to the noise of his voice, and to the sound of his mouthe.
3. He directeth it vnder the vvhole heauens, his light is vpon the vvinges of the earth.
4. Again he brayeth vwith a greate sound, he thundreth vwith his myghtie voice, and he taryeth not after that his voyce is heard.
5. God thundereth terribly vwith his voyce, he dooth vvonderfull things, and vvhich a man cannot comprehend.
6. For he commaundet the snovve to fall dovne vpon the earth: and [likevwife] the fyvete shovvers, and the raynes of greate force.



His serueth at leastwyse, that whyle we be in this world we shuld haue our eyes open too consider the woorkes of God that are neere vs and easie to be scene, though we be no learned nor deepewitted folk. For euen the veriest idiots perceyue the order of nature to bee such, that they see the maiestie of God there as in a mirour. True it is, that wee ought to lift vp ourselues yet hygher too consider well what God sheweth vs. Howbeeit (as I sayd) we ought at leastwise to consider the things that are present afore vs. Notwithstanding, it is not ynough too vnderstand that God hauing created the world doeth also gouerne it: it behoueth vs to knowe moreouer to what ende the thing ought to be referred. If we knew no more but that it is God which sendeth rayne and faire wearher, it is God that thundereth, it is God that maketh the lightenings to run flasing through the ayre: that were an attributing of a soueraigne power vntoo him, and so should he bee knowne to bee almightie. But there is yet more: For when God sendeth rayne, it is not only to shewe what he can do: but sometimes it is his mynd to challize men for their sinnes, and other tymes it is his intent to yeeld forth the treasures of his goodnesse and bountie. So then it is not ynough to haue knowne that God is almightie, and that all creatures are in his hand and at his disposition: but we must marke also how and after what maner hee vseth them: that is to wit, to iudge the world with, when he hath borne long ynough with our sinnes: and againe to make vs feele his fauour, and to knowe him to be our father and fauour, and the partie that maynteyneth and nurrissheth vs. VVe see then that Gods iustice, goodnesse, and wisdom must be linked with his almightinesse. And why? To the intent we may on the one side be taught to feare him, and to walk in his obedience: and on the other side rest our selues vpon him, seeing we haue so fayre recordes of his loue, and that we may call vpon him, assuring our selues that hee regardeth vs and pitieth vs, and that we be vnder his protection, and that if we resort vnto him when we be destitute of counsell, he will instruct vs by his holie spirite.

Nowe then wee see, that the order of nature beeing well considered, serueth not onely too set out a soueraigne power in God, to the ende men shoulde honour him by acknowledging him too bee almightie: but also to make vs immediately too take holde of his grace and good-

nesse, too rest therevpon, and to seeke oure whole refuge there. Also it behoueth vs too knowe, that men shall not scape vnpunished, bycause hee sheweth them before hande, that all things must come to account before him. And that is the thing whiche Eliu hath treated of, according as it was shewed yesterday, that by raine, hayle, and tempestes, God doth sometymes iudge the worlde, and sometimes giue men abundantly wherewith to liue.

And now he addeth, *That his heart leaped out of his place at it, and that he was afrayde at the sight of such things:* as if he shoulde say, that our knowing of God must not be a gazing in the ayre after our owne lykings, and in the meane while to conceyue but only some dead thoughts: but it must bee a liuely touching of our heartes, and of all our powers to the quick. And this is general to all men. But the vnbeleeuers (do as muche as they can) kill this feare wherewith they ought to bee touched, whereas the faythfull make their profite of it, and willingly prouoke themselues to the sayde awfulesse, to the ende too doo homage with all reuerence to the Maiestie of God.

Then let vs beare in minde, that Gods manifesting of himselfe vnto men, is not onely to put some fleeting conceyte intoo them, so as they might say, There is a God, and fall too reasoning of him: but also therewithall too giue them a liuely instruction inwardly, so as they maye become the better minded. This (say I) ought to bee in all men. Howebeeit wee see that the vnbeleeuers doo (to the vttermost of their power) beate backe the feare which they haue conceyued, and labour too play wyth God, and to get libertie to be quite and cleane oute of awe of him. Lo at what poynt the faythlesse sort are, so as they fight agaynst their owne naturall vnderstanding, and indeuer themselues too become brute beastes, that there may not be ought in them to trouble them any more. And why do they so? For God is agaynst them, forsonuel, as they be giuen too all euill. They see that God cannot away with them, and therefore they shunne him, and labour too ridde him quite away, lyke as an Outlaw or a Theefe woulde faine that there were no ciuill Magistrate in the worlde, to the ende that his sinnes might escape vnpunished. In like cace is it with all worldelings: forasmuch as they cannot disbarre the hande of God, so long as hee siteth in his maiestie too iudge: they woulde faine exempt themselues from his iurisdiction: and that is the cause (as I sayd) why they labor to quench the light of reason which was giuen thē. But they

cannot bring it to passe: and therefore they are as Mules that chawe vpon theyr brydles, and fall to repynning agaynst God, and howsoeuer the worlde go with them, they growe hardhearted, and waxe euerie day more blockish than other, till God haue giuen them quite ouer, so as they feele no more remorse of mynde, as Sainct Paint speaketh of them. And surely it is the extreamest of all miseries, and the verie vpspottedte of theyr decay, when they feele no more grieffe, that is too say, whē they haue no more remorse of conscience, but beare with themselues in sinning, and go on still in their common trace, according also as Salomon sayeth, that the wicked man is then come to the gulfe, and dungeon of iniquitie, when hee hath no more feeling to returne vnto God, and to humble himselfe, and to mislike of hys faultes. Contrarywise, when the faythfull are touched with the Maiestie of God, they kinde the fyre more and more, like as if a man hauing alreadye some Coales or fyrebronde, shoulde kinde it more. Euen so deale all they that couet to walke vprightly. For after that God hath once touched them, and that they themselues by beholding the order of nature, haue once perceyued that there is a soueraine Maiestie, which guideth and governeth all things: they applie that reuerende feare to their owne instruction, so as they pricke and prouoke themselves in their heartes, too resort vnto God, bearing him continually in their remembrance. And as oft as they haue occasion too looke vpwarde or downewarde, they prepare themselues too the knowing of God, so as they gaze not aboute at aduenture, but bethinke themselues thoroughly aforehande, that they must looke vpon God the maker of all things. VVe see then that whereas the wicked and heathenish sort labour to become blinde, and therewithall to waxe hardhearted agaynst God, and finally too become brute beastes, voyde of vnderstanding and discretion: the faithfull take profit of the knowledge which god giueth thē by the meanes of his creatures, and cōsequently the said light increaseth & groweth strong in them, & they inforce themselues to it to the vttermoost of their power. And that is it which Eliu mēt here by saying, *that his beare trembled and leapt out of his place.* True it is, that the wicked shall be afraid of thunder and lightning, and spite of their teeth the Maiestie of God must touch them, to make some secreete alarum within them: but yet for all that, they dispatche away such thoughtes, and treade them vnder foote. On the contrarie part, suche as desire to knowe God, do vppon occasion of such beginning, set and applie their whole studie to aduantage themselves by that feare and dreade which God sendeth into their heartes. Furthermore, Eliu vseth goodly similitudes here in describing the thunder, lightning, froit, & tempestes. He sayeth that a man may *bear Gods voyce, yea euen a voyce of great noyse* (sayeth hee) *and a sounde that proceedeth out of his mouth.* Heere Eliu speaketh not of the woorde, which is dayly preached vnto vs, for vs to take learning by it, and wherein God doth familiarly shewe vs his goodnesse: but by Gods roaring voyce, and by the noyse that proceedeth out of his mouth, hee meeneth the thunders that are made in the ayre: and therein hee declareth by a similitude, that our Lorde hath a manner of speeche which is able too make all Creatures too quake, And not onely in this place, but also in the nine and twentieth Psalme it is sayde, That the voyce of God thundereth, the voice of God maketh the Mountaine of Libanus too rore, the voyce of God cleaueth the greete trees, the voyce of God maketh the Hindes to cast their Calues, the voyce of God is hearde in the Mountaynes, the voyce of God maketh the whole Earth too shake.

This voyce is none other thing, than the same noyse that is made by the thunder: neuerthe lesse it serueth too reprove men of their vnthankfulnesse, in that they giue not eare too Gods thundering: according also as it is a common prouerbe when men play the madde men, too saye that they are so lowde, that a man could not heare God thunder for them.

Yee see then that the Scripture vpbraideth vs with such blockishnesse, and bereeueteth vs of all excuse. For if men say, Tush we neuer had any learning, the scripture was neuer opened vntoo vs: what then? Did it neuer thunder in all our life? Did God neuer speake? Haue we not conceyued such a maiestie in him, as we ought of right to stoupe to honour him, and to submit our selues vnder his obedience? But all that we do, is to no purpose, we bee as bad as brute beastes, there is as it were a madnesse in vs matched with pride, if we cannot consider that he hath all authoritie ouer vs. Ye see then that men are sufficiently conuicted when it thundereth. For they ought to consider the voyce of God, namely the greate and lowdsounding noyse whiche maketh the ayre too roare.

Againe, if men say they bee ignorant and as it were in darkenesse: what matter makes that? The lightnings do as it were clyue afunder the Skies, and wee see suche a brightnesse, as God sheweth himselfe sufficiently, yea euen to take all couert from vs, that no man might flatter himselfe in his hypocritie, nor go about too iustifye himselfe, as though wee had knowne nothing of God. For the lightning is ynough to shewe vs the glorie that is in him. Thus ye see why Eliu speaketh heere of the greate noyse and sounde that proceedeth oute of Gods mouth. And hee enlargeth the matter bycause menne are to retchlesse, and if one tell them in fewe woordes, the matter which I go aboute to lay forth, they haue no greate regarde of it, it slippeth away from them out of hande.

Heere therefore Eliu standeth longer vpon his matter, and pursueth it further, bycause wee ought to consider well the order that is in the thunder and lightning, and also in the raine and deawes, and in all the stormes that we perceyue. And he speaketh expressly of *sweete and gentle showes*, and also of the boystuousnesse and violence that are seene ostentymes in that behalfe, as in pursuing that which he had touched alreadye concerning Gods iudging of the worlde, sometime by sending raine from heauen, and sometime by giuing abundance of food. For if a sweete raine come in due season, it will make the Earth frutefull: but [otherwise] the raine will marre and destroy all the benefites whereby we looke for sustenance. Therefore wee perceyue both twaine of these things in God: and that deserueth well to be considered. Also that is the cause why it is sayde, *that God dooth wondrous full things whiche wee comprehend not*, by the thunders which hee sendeth. For in verie deede, after it hath so flashed, and that the Lightning hath flouen throughout, and the Thunderclappes haue bene heard: immediately there commeth a tempest, and God letteth the raine, and the storme, and the hayle to poure downe without tariance: and whersoever the dint of the tempest lighteth, there insue incredible things. For ye shall see a man consumed to ashes. He shall keepe still his shape, and hardly shall yee finde a hole so bigge as a pease, and yet notwithstanding the man shall bee quite consumed. A hard swoorde shall bee vtterly molten, and the scabber that yeeldeth shall be whole still. Trees shall be sometime rooted vp, sometime wrung afunder, and sometime vtterly consumed, so as there shall be nothing left of thē. As much

is done too houses. To bee short, if a man consider all the effectes of a tempest, they be things that could not bee beleued, if they were not knowne by experience. And therefore it standeth men in hande to humble themselves, considering the weaknesse of theyr owne witte, and the mighty nesse of Gods woorkes. If wee bee not worse than blockishe, wee muste needes learne heereby, too submitte our selues vntoo him, and to honour him, and to yeelde him all glorie and soueraintie. This in effect is it that Eliu sheweth vs. But first of all let vs beare in minde what hath beene touched: that is to wit, that it is not ynough for vs too conceyue God too bee the maker of the worlde, and too father all power vpon him: but we must also knowe him to bee our father, bycause he draweth vs too him with so gentle and louing a care, as if we were his owne children. VVhat earthly father dooth so much for those that are descended of him? Then to knowe rightly what God is, it behoueth vs too taste of his goodnesse, which hee vttereth too vs, and maketh vs too feeble, and whereof wee receyue the frutes and the ioyment euen in this mortall lyfe. Now when we do so taste Gods goodnesse: it is too leade vs further, that is too witte, that wee shoulde trust in him, and consider that hee hath not put vs into this worlde, to the ende wee shoulde perishe as brute beastes: but too bring vs too the euerlasting heritage whiche hee hath promised vs. Therefore wee may well grounde a right trust in God, by reason of the benefites which wee receyue of him: and wee may well conclude, that oure soules are more precious to him, than our bodyes: and that if he vouchsafe too sende vs the things that are requisite to mainteyne vs in this worlde, he will not leaue the cheefe poynt. VVe see then, that if wee had our eyes open to beholde Gods prouidence, and the order of nature that is set afore vs: the same woulde serue too teache vs too put our whole trust in him. And when wee repose such trust in him, wee may also call vpon him, assuring oure selues that sihe hee watcheth ouer vs, our prayers shall not bee vnknowne vntoo him, but hee will accept them. Lo what we haue too put in vre. And surely it woulde be our true wisdome, if wee could minde these things, and settle our thought vpon them. VVe shoulde fare the better all our life long. But what? VVe do nothing else but wander in sonde speculations, and therefore we reape none other rewarde but oure owne vanitie. VVe see howe men are intangled in these earthly things: and if a bodie speake to them of the heavenly kingdome, they vnderstande him not: for surely they be not worthie of it,

So muche the more then behoueth it vs too take heede to that which is conteyned heere: namely that we acknowledge the goodnesse of our God in that he nourisheth vs, and that wee bee bolde too call vpon him as our father, and too flee too him for refuge, seeing hee sheweth himselfe to bee our father, and that we haue so good a gege of it, in that he not onely telleth vs it by hys owne mouth, but also hath his hande open too make vs feeble wherewith. On the other syde, let vs learne too feare, when wee see him execute his iudgements, yea, euen by meanes whiche sometymes are for oure welfare. So then let vs learne there, that God myndeth to subdue vs to himselfe, and too teach vs to serue him, and not to prouoke his anger wilfully: but rather to come vntoo him with all reuerence, sihe we knowe that hee is armed with such power to reuenge himselfe of the dyspyfers of his maiestie, least he poure oute that greate and terrible puissance vpon vs. And that also is the cause why Sainct Peter bringeth vs too these considerations,

namely, that God did once destroy the worlde, and wipe away all the inhabitors of the Earth by water, which notwithstanding is the beginning thereof. If a man demaunde whereof, or of what stuffe the worlde was made: wee see in the holy Scripture, that it was a confuzed matter, which God did let downe at the first beginning, and that the same was water, wherein there was nothing but depth and confuzednesse. VVell then, yee see that suche was the originall beginning of the worlde: and when God intended too destroy all mankinde, wherewith armed hee himselfe? Hee sente a flood. Yee see then, that the water from whence wee drawe oure lyfe, and whiche hath beene as it were the groundwoorke of the whole worlde, hath neuertheless beene the destruction thereof. Sith we see thys, let vs consider that we haue no being heere bylowe without the hand of God: and that whereas we be lightened by the Sunne, whereas we drawe breath from the ayre, and whereas we be nourished and fedde with breade: it is not the Creatures themselves that doo giue or mainteyne our lyfe. And why? For God will turne all into death when he listeth: and the instrumentes of lvs goodnesse shall be turned into deadly swordes to destroy vs. So then let vs learne, that when God sendeth vs either hayle, or noysom rayne, or sore frostes: his shewing of himselfe terrible in those things, is too the ende that wee shoulde knowe our sinnes, and entering into our selues, beseech him of forgiuenesse for oure offences past, and learne to stande in awe of him hereafter, and to obey him better than we haue done heretofore. Moreover, whensoever wee haue felt one stripe of his hande, let it not sticke in our minde for one day onely, but let it serue vs too thinke vpponeuer after. Hath God sente vs any drought? Or hath hee sent vs any raine? VVe must beare it in remembraunce, and not looke to haue it beginne againe, but bethinke vs thus: Go too, during the time that I haue liued in the worlde, I haue seene sometymes that the rayne hath marred all the seede that was layd into the ground: in steade of Corne, men haue had Darnell, or nothing at all: and againe, God hath so parched the earth with heate, that all hath beene seared away: or else there hath beene some winde that hath shaken downe or blasted all that was for the sustenance of man and beast. I haue seene all this, and I haue seene also that by such meanes God hath sent famin. Nowe then, I must not tary till God strike againe, but it must be a learning too mee for all the tyme of my lyfe. Thus yee see in what wyse wee must put thys doctrine in vre.

Moreover, as oft as we heare it thunder, let vs vnderstande that it is a sounde whiche proceedeth from the mouth of God: For our wittes must not friske and wanze away in the ayre, as though the Thunder were ingendered there, wythout the commaundement of a superiour mayster. Then let vs come vntoo God, and assure our selues that the thunder must needes bee ingendered by the power of his mouth. And when the ayre is so troubled, and all on a rore: let vs vnderstande that the same is no dead thing, but the very order which God hath stablished, wherby hys power is manifested vnto vs.

Yee see then what we haue to remember. But if we can perceyue that God moueth mens heartes by lightning, raine, and tempests: let vs assure our selues that we bee doublefolde guiltie before him, when wee be familiarly taught, not by a confuzed noyse, but by his woorde, so as hee offereth vs a doctrine that is certayne, and wherein we may be edified. And doubtlesse we deserue too

bee much more grieuouſly condemned, if we take not profite of the hearing of this voyce, whereby hee dooth not ſtrike vs in feare, but comfort vs. True it is that when ſouer Gods worde is preached, the ende whereto it tendeth is to make vs feele our wants. For it is not withoute cauſe that Gods woorde is tearmed a twoo edged *Heb. 4. c. 12.* ſworde, to examine men, and to ſearch all their thoughts and affections. And for the ſame cauſe it is ſayde alſo, *Ro. 15. d. 16.* that we muſt be ſacrificed vnto God by the meanes of the Goſpell. There muſt then be a kinde of dying in vs, or elſe Gods worde ſhall neuer preuaile in vs. VVe muſt renounce our ſelues, & whatſoever is of our own nature muſt be beaten down. Thus ye ſee how our Lord thundereth and lightneth by his worde. But on the other ſide, by the ſelfe ſame worde he alſo quickeneth vs, cōforteth vs, and (to be ſhort) giueth vs a ſullioy, in that hee calleth vs to himſelf, & offereth vs his ſonne to guide vs thither, telling vs that in him we be aſſured of our ſaluation. So then ſeeing that God ſpeaketh ſo familiarly vnto vs, if we hearken not vntoo him too glorifie him, lyeth there *20* not a more grieuous and horrible damnation vpon vs, than vpon ſuch as neuer had any teaching, more than theyr onely beholding of the order of nature, and their hearing of the Thunder, and yet were moued inwardely at it?

True it is that this perceyuerance ſhall be ynough to condemne vs (as I haue ſayde already,) and although men had neuer heard cyther lawe or ſcripture: yet notwithstanding, if they lyued in this worlde, they haue not any excuſe: for God is ſufficiently declared vntoo *30* them too reprove them of malice and wilfull ſtubborneſſe. And vndoubtedly wee ſee that God hath tormented and as it were racked the greateſt deſpyſers of his Maieſtie that euer were, by his thunder: Reade the Storyes of the Heathen men, and yee ſhall ſee that the greateſt ſcorners of God that euer were, haue bene ſo frayde and affrighted, that mauger their heartes, they haue ſhewed at the hearing of the thunder: yea and confeſſed that there was a God aboue the thunders and tempeſts, whome they were inforced to feare. God hath *40* diſtreſſed the in ſuch wiſe, that they were ſet (as ye would ſay) vpon ſome man that had wrought high treaſon agaynſt his Prince. Euen the greateſt Princes of the worlde haue taken knowledge by thunders and tempeſts, that there was a God in heauen which gouerneth al. And that is a prooffe, that the thunder ought to be ynough to bowe the hardeſt heartes that can bee, ſeeing there is ſuch a marke of Gods Maieſtie in it. Then needeth there none other thing than the tempeſts and lightnings that are ſeene in the ayre, to condemne the dogges *50* and ſwine that make a mocke of all Religion. Although there were neither lawe nor doctrine in wryting: yet doth the onely thunder holde them conuicted, ſo that ſpite of their teeth they muſt bee faine to graunt that there is a God in Heauen.

So then this voyce whereof mention is made heere, will be ynough to condemne all the men in the worlde, although they had neuer heard nor read ſo much as one worde of doctrine. Howbeit we muſt alwayes come *60* to the compariſon that I haue touched: which is, that if Gods thundering in the ayre with a confuſed ſounde be a ſufficient ſpeaking to condemne the vnbeleuers, and his making of the lightnings too ſlaſh abroad, is a ſufficient light too condemne the blinde: what ſhall follow when hee ſpeaketh gently, and vſeth ſo amiable a manner of teaching, yea and euen liſpeth with vs, too the intent we might vnderſtande him the better? VVhen

he not onely affrighteth vs not, but alſo allureth vs with gentleneſſe and courteſie too come vnto him, if wee bee ſtubborne agaynſt him, what ſhall become of vs? VVhat excuſe will there be for vs? And heere ye ſee why (in the *Psal. 29. b. 9* Pſalme that I haue alledged) it is ſayde, that in the Temple of God euerie man ſhall giue God glorie. For after that the Prophet had ſpoken of this mightie voyce of God which maketh the mountaynes too remoue, the *10* Rockeſtoe melt away, the Earth too quake, the trees too fall downe from mounte Libanus, and the wylde Goates too ſlinke their Kiddeſ in the Forreſtes, and which moueth and ſhaketh the whole worlde: afterward he addeth, that God ſhall bee glorified in his Temple. And howe then? VVhen the lightningſ ſlaſh through *the wings of the Earth*, that is to ſay, ouer all the borders of the Earth, and the *Thunderclappes* are hearde from the one ſide of the worlde, to the other: ought not God to be knowne in all things, and ought not both greate and ſmal to do him homage? Yes verely. And wherefore then doth the Prophete ſpeake ſpecially of the Temple of God? It is according to the compariſon that I haue touched: which is, That God affrighteth and wakeneth the Heathen men when he thundereth: howbeit, that is not to bring them to ſaluation, but onely too conuince them vtterly, to the ende they ſhoulde not pretende any tryſing excuſe that they knewe not God nor his Maieſtie. They knewe him ſufficiently to their viter condemning, but as for vs, Gods intent is to drawe vs too ſaluation when hee ſpeaketh vntoo vs. For there hee *20* thundereth not too make the ayre rore, neyther maketh he a confuſed noyſe, as I haue ſayde: but hee ſpeaketh gently and familiarly, he vttereth his heart vnto vs, hee ſheweth vs which is the way of life, and he inlightneth vs with the brightneſſe of his worde which ſhineth vpon vs. Thus ye ſee why God deſerueth too bee glorified in hys Temple. For although hee bee manifeſted to the whole worlde, and all creatures are inuited too prayſe him, yea and that they be conſtreyned and inforced therevntoo: yet is there a farre other more mightie and royall power *30* in the worde that is preached vnto vs. For there God ſheweth and vttereth himſelfe in ſuch ſort, as wee muſt needes be worſe than brutiſh and blockiſh, if we thinke not vpon him too ſubmit our ſelues too all that is ſpoken to vs in his name and authoritie. Thus ye ſee what we haue to beare in minde.

And by the way let vs conſider howe malicious the worlde is, ſeeing that the woorde of God (for all that it is ſo well preached and knowne,) is notwithstanding ſo ill receyued of moſt men, and ſo little reuerenced, inſomuche that it ſhoulde ſeeme that men are purpoſed too ſpight God in reiecting all doctrine, notwithstanding that they knowe and are fullye aſſured that it is of him.

See ye not how rebellious the Papiftes are at this day? But let vs not go ſo farre, let vs come home among our ſelues. Men profeſſe themſelues to be minded to holde of the Goſpell, and yet notwithstanding, let them be ſpoken to in the name of God, let things be laid open before the, let matters be made ſo plain vnto them, that euen the verieſt diuels of them be cōuicted, that the things which are preached are taken out of the holy ſcripture: and yet they continue ſtill in their ſtubborneſſe, without making any cōſcience to ſtrive agaynſt God. Their maliciousneſſe is matched with ſhameleneſſe, inſomuch that me are come to ſuch point, as we neede not to go out of Geneua to ſee moſt manifeſt rebellion in ſetting light by God, or to ſee ſuch diueliſh pride as to ſay, Tuſhe God ſhall not raigne ouer vs, let them prattle and talke what they liſt, and *yet*

yet will we not yeelde a whitte for them. Verily there is such rebelliousnesse to be seene that men make as much account of the things that are spoken in Sermons, as of Fables. This thing is too notorious, the examples thereof are too open, and woulde God they were not such to our great confusion. But yet in the ende, they that haue dallyed so with so great a mayster, must bee faine too knowe him whome they haue wounded and pricked as the Prophete Zacharie sayeth. So then, it behoueth vs to marke well this sentence, and so to marke it, as we may bee more apt and willing to bee taught at Gods hand, than these wilde beastes are, which sharpen themselues agaynst him, too reiect all that concerneth his doctrine and pure woorde. For there is yet some shamefastnesse in the Papistes. VVhen they fight agaynst the holy Scripture, for the maintenance of their Idolatryes and abominations, they seeke false glozes and shiftes, and to bee short, although their couering of themselues be but with a wette sacke, yet notwithstanding they confesse that their intent is not too resist God. But when men steppe foorth with such vngodlinesse, as they cannot finde in theyr heartes to receyue one worde of that which is knowne too bee Gods truth, but frotte and chafe agaynst it, so as there is not so much honestie in them as to admitte the thing which they knowe to be good, but doo the cleane contrarie: is it not manifest therein, that we bee much worse than the wretched Papistes? VVherefore (as I sayde) at leastwise let thys serue vs for a warning, that we bee not doublefolde condemned. And specially aboue all things, sith hee cometh vnto vs, and speaketh too vs, and gathereth vs together in his name, to the ende to be heard, and to sitte in such wise among vs, as all of vs both great and small may referre our selues to him: let vs bethinke vs to glorifie him: not only with our mouth, by confessing slightly that we be his: but also [with our deedes] by giuing proof in effect that we be desirous to be his heritage. And sith he vouchsafeth this incomprehensible benefit, grace, and honour vpon vs, to giue himselfe to vs, and to be our life: let there also bee an interchaungeable gift on our side. let vs put our selues wholly into his hande, let him possesse vs, and let him inioy vs. Furthermore, whereas it is sayde, *that God dooth great and mightie things in thundering, and in sending forth lightnings and tempests, and that we comprehend it not*: let vs be sure that in speaking both by his lawe, and by his Gospell, hee intendeth to lift vs vp aboue all our vnderstanding, as in verie deede we shall neuer profite in the doctrine of God, nor in his word that is set forth vnto vs, if we haue not this principle, that is to wit, that God exerciseth vs in secrets that surmount all our capacite: according as it is sayde, that God hath prepared suche things for those that loue him, as neuer eye of man sawe, nor eare of man hearde, nor neuer entered into the heart of anie creature. Then if wee haue not that grounde, wee shall neuer taste the things that are preached to vs euerie day. Nowe to the intent wee may taste them well, what is to be done? Let vs consider that our Lorde calleth vs to his heavenly kingdome, and is minded to draw vs out of this worlde. Intend we then to be good schoollers, and to profite in the doctrine of our Lorde Iesus Christ? Sith we see that we be plunged [ouer heade and eares] in this worlde, and in these corruptible things: let vs labour too wade out, and let vs from day to day fight against our owne affections, that we may draw neere vnto God, and be made alone with our Lord Iesus Christ, according as Saint Paule sheweth vs in the thirde to the Collosians, that if wee minde to haue part in heauen, and to cleaue vnto Iesus Christ, who is gone vp aloft, and to bee made one with him: it behoueth vs to mortifie whatsoeuer is of the earth. Furthermore, let vs consider that oure wittes are too rude and feeble too conceyue what God is in full perfection, inso much that we shall neuer haue any small taste of him, except hee guide vs by his holy Spirit, according also as Saint Paule maketh the same conclusion in the foresayde text which I touched, where he cyteth the saying of the Prophete Eiaj. Therefore after hee hath sayde that the sensuall man comprehendeth not the secretes of God: he sayeth we bee renewed by the holy Ghost, too the ende we may haue knowledge of them. True it is that we haue not bene of counsell with God, according as hee declareth there againe afterwarde. But yet dooth hee admit vs counsell so farre foorth as is expedient for vs. Therefore when as wee knowe our owne inirmitie, let vs pray him to inlighten vs by his holy spirit, that wee may know the things which otherwise would be to high and profounde for vs.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs so to feele them, as we may bee touched with them, to condemne our selues for them, and to mislike of our selues: and that in the meane while he will so worke by his holy spirit, as we may be renewed to obey him, and to walke in his feare: and that we may profit therein more and more, vntill such time as being quite rid of all fleshly corruptions, we be clothed againe with his righteousnesse and heavenly glorie. And so let vs all say, Almighty God our heavenly father &c.

*The Cxlv. Sermon, which is the second vpon the xxxvij. Chapter.*

7. He sealeth the handes of all men, to the ende to knowe the men of his vvorke.
8. The beastes shrinke into their dennes, and keepe themselues vwithin their lodgings.
9. He maketh the vwhirlewinde to come out of a heape, and the colde commeth from the scattering vvinde.
10. At the breath of God the frost is giuen, and againe aboundant vvaters oute of a narrowve place.
11. Hee maketh the Cloudes to labour to moysten, and sendeth rayne, and maketh the Cloude to shedde out through his light.
12. Hee maketh the circles to turne about by his gouernance, to the ende to doo vvhat he commaundeth ouer the vvhole vvorld.
13. VVhither it be for a scourge, or for his Earth, or of mercie that he taketh it avway.





We saw yesterday, that the astonishment which men conceyue of the thunder, is as a prooffe of Gods maiestie and power. According therunto it is sayde heere, that God in thundering, *doth as it were set a seale vpon mens handes*, to keepe them close, namely, *to the ende to knowe the men of his making.* And the beastes also are faine to shrinke intoo their dennes. As if it were sayde, that God draweth men a part, as if some bodie should gather all his folke together, a householder his household meynie, a prince his subiects, or a Capitaine his souldiours, too the intent to muster them. Thus yee see the cheefe intent of this streyne. And the same extendeth euen too the wilde Beastes, too shewe that euen they also are in the hande of God. And hee proueth that they are at his commaundement when it pleaseth him, if by nothing else, yet euen by the thunder, in that the same compelleth them too bee as it were shet vp in prison. In verie deede this verse is commonly translated, That God setteth as it were a Seale vpon mennes handes, to the intent they shoulde knowe their owne woorkmanship: as who shoulde say, that all the frowardnesse which men haue too applie themselves to one thing or other, is by reason that God hath printed a marke vpon them, and that they haue it not otherwise than by instruction giuen them from heauen. But the text will not suffer it too bee vnderstoode so. VVorde for worde it is, *to the ende to knowe the men of his making.* It followeth therefore that God doth then knowe men, when he holdeth them after that maner as it were locked and shet vp within their houses. To the ende that this may be vnderstoode the better: when men haue libertie to go and run, it seemeth that they be as it were exempted from subiection. If it be fayre weather, one goes into the feeldes, another in the streetes, and so men leeme not too bee hilde any more vnder subiection. But if it bee fowle weather, so as it thunder, or that there is any blustering winde abroad: then men are faine too keepe within doores. Therefore it is like as if a man should assemble his housholde and say to them, I will know how they behaue themselves, and what euerie man doth, and euerie man shall make me his account. Lo howe God appoynteth men a time to be gathered together, to the ende too make his musters, and to shewe that all are in subiection vnto him. And this (as I sayde) extendeth euen too the wilde beastes. For when the Leastes wander abroad, they seeme not to be in subiection to God. But when he maketh some tempestes, so as they bee driuen home to their dennes: then must men needes perceyue, that God hath a secreete bridle to holde them with, when he listeth. We see then, that the thing that was treated of yesterday is declared heere yet more expressly: that is to witte, that the thunder is the messenger of Gods Maiestie, not onely in that it astonisheth men: but also in that it compelleth them to hide themselves in their houses: which is all one as if God shewed that hee holdeth men in his hande, and that mennes going and comming abroad, is because hee giueth them leaue, howebeit that he could holde them shette vp at his pleasure. Sith wee see this, let vs learne too yeelde obedience vnto God at all times. For if wee acknowledge not the subiection that wee owe vnto God. But when it thundereth: we shall haue profited but slenderly in his doctrine. Neuerthelessse the same is a putting of vs in remembrance, to consider that he ruleth all our steppes, and that wee cannot stirre one finger withoute his guiding. Therefore let vs acknowledge it, and learne too bee subiect too him at all tymes,

and to suffer ourselves too bee governed by him. Lo what wee leaue to beare away in this streyne. And if we haue not this aduisednesse and discretion with vs, behold the verie beastes are able too teach vs. For wherefore do the Lions, Beares, VVoolues, and all other wilde beastes, keepe themselves in their Caues and Dennes: but because God sheweth himselfe too bee superiour ouer them. Therefore if wee will needes runne astray, and not suffer God to holde vs as it were shet vp vnder his hand, but will shake off the signet or Seale that is spoken off heere: the Beastes shall condemne vs by their example. Beholde yet further what wee haue too beare in mynde, that wee may the better profite our selues by the whole sentence. The Hebrewewoorde that Eliu vseth heere, signifyeth properly too Seale, as when men seale a Letter, to the ende it shoulde not bee looked intoo. Also a man maye seale a Cofer, or a Cuptoorde, by setting a Seale vpon it, when he will not haue anie bodie too looke intoo it. God then vseth a dreadfull kinde of sealing, when hee sendeth thunder and tempestes. Heere is no printing of waxe with a ring or other material Seale: but he compelleth men too keepe themselves as it were shet vp, so as they be after a sort close prisoners in their owne house. It is not with their owne good wittes: and therefore let them consider that there is a mayster aboue them, and that no part of their whole life is in their own hande. Thus yee see howe this similitude is set downe heere, to the ende we should compare the incomprehensible maiestie of God, with all the things that we can see among the worldly creatures. And it is sayde immediately, *that God maketh the tempest to come out of the beape of Clowdes*, and againe, *that it is the scattering winde, or the Northwinde that causeth the colde to come.* These chaunges heere do set forth Gods mightie power the better, to the ende hee shoulde bee glorified thereby. Truly if God kept alwayes one ordinarie rate, so as there were neuer greate heate, nor great colde, nor anye winde or raine, but that the ayre were alwayes temperate, and suche a measure were kept, as men might continually feele themselves disposed after one manner: it were a thing more to our liking. If wee were delt with after oure owne desyre, wee coulde finde in oure heartes too haue a continuall springtyme, so it might bee too oure profite. Then like as the heate combereth vs, so also the colde greueth vs, and wee would faine bee exempted from them both, and haue the ayre so temperate, as nothing might bee misliked, nor nothing go agaynste our myndes. But in the meane while, Gods glorie is better perceyued in the chaunges that are made: as when hee causeth raine too fall vpon the grounde, and anon after scattereth the Clowdes, and remoueth them, rayseth vp whirlwindes, and causeth colde to succede heate: the same doth better set out his Maiestie and also waketh vs, to the ende we shoulde thinke thereon. For we see how dull mens wittes are, and therefore it is requisite that we shoulde be touched more to the quicke. True it is that if we had the witte too looke vpon God with a cleare and pure eyesight: his giuing of vs life and sustenance in this worlde woulde bee ynough for vs.

But for so much as we be so grosse, and therewithall also so malicious, that wee neuer come vnto him except hee diuine vs perforce: it is for our behoofe to be touched by the chaunges that are made. For when wee see the weather fayre, and then sodainly the ayre is troubled: when the Clowdes thicken after a heate: when a raine commeth and cleareth the ayre, and by and by followeth a frost: when there is suche as drought a it maye seeme that the Earth shall bee brunt vpe, and anon

anon God sendeth *the cloudes and maketh them labour* to releue vs if he intend too giue vs seasonable weather: I say when we see such alteracions: then must wee needs be woofe than blockish if we thinke not vpon God. And vndoubtedly (as I sayd afore) he bringeth himself to our remembrance, and sheweth himself after a more manifest and visible maner, than if things should alwayes kepe on in their owne course. This is the cause why Eliu standeth so much vpon this text, to lay fourth and expresse the alterations that are made in the aire by fayre wether and fowle, by heate and cold, by cloudes & cleere wether, by whirlwinds and frosts, and by diuers other things. And for the same cause also it is sayd, *that God by his gouernment maketh the Circles to turne about*: for I expound this as though it were sayd, that the world is renewed when such alteracions happen. If there were but one season all the yeare long: things would looke alwayes after one sort. But when as the Sunne shyneth one day, and anon after is suddenly hidden and couered: behold, there are as it were two diuerse worlds, and such varietie pro-  
 20 keth vs to consider the better, that there is a God which gouerneth all things. For howe is it possible that things should alter in such wise, and that there should bee such a turning about: but that God woorketh it about? VVe see one while that the earth is shet vp with cold, and that the ayre also is possessed with it: and contrary wise we see that all is set at libertie again by fayre and pleasant wether: Lo heere new worlds. And so it is not without cause that Eliu addeth for a conclusion, *that God maketh the Circles* (that is to say the world) *to turne about*, making them too  
 30 change now after one fashyon, and now after another. And why? To the intent that if wee bee not sufficiently taught by one meane, wee should lift vp our countenance to heauen, and looke round about vs, that at leastwise by beholding the sodein alteracions that are made, wee myght be prouoked the more to knowe God, that hee myght be glorified, according also as we haue more occasion so to do. This is it that we haue to remember in this streyne. And now wee see that the moe meanes that God giueth vs to come to him, that we myght bee taught too  
 40 feare and honour him: so much the lesse can wee excuse our vnthankfulnessse, and so much the more shall we bee to blame if wee cannot profit ourselues by them. Therefore there is nother fayre weather nor fowle, heate nor cold, hayle nor tempest, which shal not set it self against vs at the iudgement of God. They shall beare witnessse agaynst vs, to discouer and shewe the lewdnesse that is in vs, by cause we haue not honored him that hath shewed himself so many wayes, and on all sides allured vs to behold his maiestie. And therefore as oft as the weather  
 50 chaungeth, although the alteracions be troublesome too vs at the first sight: yet let vs vnderstand that they bee for our welfare, for by that meanes God wakeneth vs, as I sayd afore. The hauing of fayr weather were ynough too befotte vs, if there should be no change. But if rayne come, then wee thinke with ourselues, verie well, God can make a new world in the turning of a hand, yea euen without perishing of the substance of it at all: Howbeit the fashyon of it shall be so defaced, as it shall seeme to be new turkined. Now then, when wee consider this: wee  
 60 knowe that Gods vsing of such alteration as we see, is for our welfare and saluation. Furthermore let vs marke well the fashyons of speeche that are set downe heere. For if there be a greate drought, the skye seemeth to be of yron or brasse, and after the same maner also doeth the Holye  
 Leuit. 26. c. scripture speake of it. VWhen God threatneth to punish  
 19 & Deut. men by taking away the Rayne, he sayeth, I will giue you  
 23. an earth of yron, and a heauen of brasse: the earth shall

be shet vp so as shee shall not open hir breasts to giue you sucke, and the heauen also shal bee so hard, as it shal giue you no rayne. Now if Rayne come after a great drought: the same is the more woonderfull: for men would not haue looked for such a change, if they had not seene it come to passe. Therefore they maruell at it. But the woondrednesse dimmeth our eyesight, and maketh vs not too esteeme Gods miracles as we ought to do. Neuerthelesse, when the wether is so soone chaunged and altered, and so suddenly darkened: the thing in it self sheweth a singular woorking of God. Also it is sayd, *that God maketh the cloudes to labour to moisten the earth*: namely as though they cliued asunder and emptied themselues, that the earth might receiue nurrishment. Marke this labour wher-  
 vnto God imployeth the cloudes for our seruice, in that he dreepech downe the Rayne from them, and afterward when they haue sucked vp the moysture from beneath, they yeeld ouer their nurrishment backe again, and in the end wanze away and consume to nothing. Therefore whē wee heare that God guideth his creatures after that maner, to imploy them too our vse, as if he should send vs  
 menseruants and maydeseruants for wages: let vs therein acknowledge his infinite goodnesse. And this is not sayd of the cloudes only: but also of the Sunne and the Moone, which are right noble creatures, & yet neuerthelesse God  
 Deut. 4. c. 19. voutsafereth to imploy them to our vse.

Seing then that so much is sayde of the Sunne and Moone whom God imployeth to our seruice: therein we see the loue that he beareth vs, and how hyghly we are in his fauour, and how precieuse our life is vnto him. Truely this commeth not of our owne woorthinesse, for who are we? And yet notwithstanding, behold howe God submitteth the heauens to our vse. So much the more then haue men playd the beastes in woorsipping the Sunne and the Moone: and for the same cause God telleth them in way of vpbrayding, that he had appoynted them to do them seruice. Therefore seing that God maketh the clouds and the earth also to labour and trauell after that sort: let vs remember that bothe aboue and beneath, he  
 sheweth vs more than a fatherly loue, making vs to feele his goodnesse, to the intent we should consider how dere and welbeloued we be of him, notwithstanding the wretchednesse that is in vs. For we be not woorthie to be reckened among the residue of his creatures. If men bee compared with the earth, with the aire, or with the verye brute beasts: it is certain that they are vnwoorthie to be nurrished heere. And why? By cause we be corrupted and marred: and therefore we haue so much the more cause to magnifie Gods goodnesse towards vs. Furthermore, wheras it is sayd, *that he chaungeth away the cloudes with his  
 50 bryghtnesse*: it is yet one change more, which is woonderfull and ought to make vs too perceyue the hand of God. For behold, when the wether is close, it seemeth to vs that wee haue quite and cleane lost the sight of the Sunne. And if wee were not acquainted with such alteracions, wee would thinke that the water threated too burye vs out of hand. And in good sooth what are the cloudes when they haue so ouercast the whole ayre, and that the earth is so wet as men see? Are they not as it were a graue? Now then, God maketh the clouds to vanishe away in a minute of an hour: and to whom may that be imputed? Truely wee will say, to the order of nature: we will say, to custome. But howsoeuer it be, yet must we  
 needes perceyue the hand of God if wee be not too blockish. Therefore let vs beare in mynd, that it is no superfluous take whē Eliu seth this diuersitie of matters, to shewe the maiestie that God setteth forth in the world by the sayd varietie of tymes, to the intent too drawe vs vnto  
 22. v. too

too him. And he sayeth expressly *that he sendeth both clew-  
des and whirlywyndes: and all to do the things that he hath or-  
deyned through the whole world.* As if he should say, that  
it behoueth vs alwayes to consider Gods mightie power  
and dominion ouer all things which wee see, that we may  
learne to perceyue our owne sinnes when he punisheth  
vs, (as he will ad again anon) and also to the end we may  
foraste of his goodnesse, as we may be thoroughly filled  
with it when it pleaseth him to handle vs gently. To the  
end then that wee may knowe these things: let vs con-<sup>10</sup>  
sider that the creatures gouerne not themselues, but  
that God dispozeth of the as he thinketh good: and that  
is, too do whatsoeuer he commaundeth vpon the earth.  
Heerof wee haue a good lesson too gather. For what is  
the cause that wee bee so afrayd of thunder and of o-  
ther things, but for that wee feare not God? And it is a  
iust punishment of our vnbeleef. Men will not feare  
God: and whither sendeth he them? Euen too the sen-  
slesse creatures: and that is to put them to the greater  
shame. Looke vpon a despyzer of God, which tram-<sup>20</sup>  
pleth all religion vnder foote: he is caryed away with  
a diuelish rage: he shaketh off all difference of good and  
euill: and yet notwithstanding he is inforced too bee  
afrayd of the thunder, insomuch that hee is as it were  
out of his wittes and in a traunce. Marke the pay-  
ment which all they deserue that are loth too yeeld o-  
bedience vntoo God: they stand in awe of a senslesse  
creature.

So then let vs learne to graunt our God the mightie  
power which belongeth vntoo him, to the end wee may<sup>30</sup>  
bee exempted from this fearfulness which the ignorant  
and vnbeleeuers haue, and all the cankerharted sort,  
and the despyzers of all religion. For if wee knowe that  
God guideth and gouerneth the tempestes: then shall  
wee perceyue that being in his hand wee shall bee free  
from all daunger when it pleaseth him. The thunder  
can doo nothing. And although wee see it flye abroad,  
and shoote from heauen to the earth in a moment: Yet  
is it still in the hand of God. And therefore like as a  
sword cannot wound men when it is eyther flat vpon<sup>40</sup>  
the earth, or when it is in the scabberd: euen so is it  
with the thunder and lightening: they can do nothing  
simply of themselues, but God darteth them where hee  
listeth. If wee once knowe this, wee shall not bee afrayd  
of the thunder. True it is that it will abashe vs, but ther-  
withall it will serue vs for a spurre too pricke vs fore-  
ward, that wee may bee confirmed in the feare of God,  
and profit more and more therein. Neuertheless what-  
soeuer come of it, wee cannot bee dismayed at the thun-  
der, bycause wee are sure that God dispozeth of it, and<sup>50</sup>  
that we ourselues also are in his cuttodie, so as the thun-  
der cannot doo any thing against vs more than pleaseth  
him, likewise wee must not bee afrayd of the hayle, but  
of him that sendeth it. VVee must not bee ouerfear-  
full of a tempest so as wee should bee dismayed at it: but  
wee must tremble before the maiestie of our God: and  
when wee haue trembled, wee must mortifie all our  
fleshly affections, and take the comfort which hee giueth  
vs on the contrarie part in shewing himself a father to-  
wards vs.

Behold (I say) how wee ought to put this sentence  
in vre. But these creatures also must serue vs for example.  
For sith wee see that the rayne, the wyndes, the stormes  
and all things do execute whatsoever God commaun-  
deth them, what ought wee to doo? Hath the rayne eares  
too heare what God appoynteth? nother Sunne, nor  
earth, nor clouds, nor ayre, haue any reason or vnderstand-  
ing: and yet wee see that all these creatures serue and

obey God. There falleth not one drop of rayne too the  
ground, without his will. The Sunne doeth nother ryze  
nor set, otherwise than God hath limited his pace and  
assigned his course, in somuch that hee misseth not one  
twinceling of an eye of it. As much is too bee sayde of all  
other creatures. As for vs then which haue speeche,  
which haue eares too heare, which haue vnderstanding  
and reason: haue wee not sufficient euidence too con-  
demne vs, if wee apply not all those things to the ob-  
eying of our God, seing that the whole order of nature is  
nought else than a proof of the obedience which all crea-  
tures bothe at oue and beneath doo yeeld vntoo God?  
VVee (as hath bene sayd alreadye) are men of his ma-  
king: for (as it is also sayd in the Psalme) It is not man  
that made himself, but it is God that made him. Seing<sup>Psa. 100. 4. 3</sup>  
then that wee hold all things of him: ought the strength  
(which he hath giuen vs) to bee as a furie to rush against  
him and to resist him, and to stop his will from hauing  
free course? And yet notwithstanding, that is the marke  
that all our indeuers shoote at. For if wee consider  
wherin men are moste forward: we shall finde that  
they neuer leaue resisting of God and fighting against  
him, so as all their seeking is to abolishe his truth, wher-  
in wee see so much the greater spytfulness. Therefore  
let vs bee sure, that the rayne, wynde, stormes, tempests  
and such other like things, shall giue a glosse too this  
diuelish rebelliousnesse of ours, in that wee cease not  
too prouoke Gods wrath, and too plucke men from o-  
beying of him, and from submitting themselves too his  
will, too bee quietly governed by him. Lo what wee  
haue to marke in the second place of this sentence, where  
it is sayd, *that through the vniuersali world the creatures  
doo whatsoeuer God hath ordeyned.* Nowe in effect wee  
see heere the prouidence of God in the order of nature.  
Howbeit wee must come backe too that which was  
treated yesterday, as Eliu bringeth vs to it. Hee sayeth,  
*whither it bee for his scourge, or for his earth or for his  
mercie.* In saying so, he sheweth (as was touched ye-  
sterday) that it is not ynough too knowe that all things  
are vnder Gods hand, and that nothing is doone but by  
his will and disposing: but wee must also marke the end  
of his purpose, and the causes why he woorketh so. But  
as nowe our witts are feeble, insomuch that although  
God chawe our meate too vs, yet can wee not digest  
it in our minds.

The doctrine is set foorth vntoo vs by percellmeale,  
and God maketh it as familiar as can bee: and yet wee bee  
so dulheaded, that wee vnderstand it not as were requi-  
site. How should wee doo then if wee had but only a  
generall knowledge of Gods gouerning of the world,  
and that wee had not a better and more particular instru-  
ction wherby to knowe his goodnesse, iustice, and wis-  
dome, too the end wee myght bee drawne to his feare,  
and settle ourselues vpon the trust of his mercie? That  
is the cause why it is sayd heere agayne, *whither it bee  
for a scourge, or for his earth, or for his mercie.* VVheras it is  
sayd whither it bee *for a scourge*: therby Eliu sheweth,  
that God chastizeth the world by rayne, heate, cold, tem-  
pests, and stormes. These then are euery one of them  
Gods scourges, wherewith he smiteth vs for our sinnes.  
Yet notwithstanding it is not for vs only that he hath  
created the world: considering that he pitieth the earth  
saying that it is his. Also men are not woorthie that hee  
should vse mercie towards them: Howbeit he myndeth  
too maynteyne the earth as his owne woorkmanship,  
which afterward serueth for them. Then may he some-  
tymes haue an eye to himself and to the thing that hee  
hath created, so as he restrayneth his rigour, and execu-  
teth

teth it not to the fall, but moderateth it, notwithstanding that wee haue prouoked him. Therefore it behoueth vs to consider his gracious goodnesse in that point about allover. For vnlesse he forgie vs our finnes, or at leastwise beare with them for a tyme: surely the earth should perish vnder vs, and all the world should be consumed, yea euen to our vtter destruction. So then, God giueth a ryght greate record of his mercie, in that it pleaseth him too spare vs after this maner. And this conclusion ought too serue vs to double purpose. The one is to confirme that which hath bene set forth already.

And the other (as was told you yesterday) is too make vs feare God, and to serue him, and too put our whole trust in him. I say that this discourse concerning Gods gouernement in respect of the world, is the better warranted when wee see the diuerse fashyons of it, with the varietie of changes. As for example: Peradventure God too chastize vs, sendeth some dearth. Now the dearth commeth of some one of the causes afore mentioned: namely eyther of frost, or of drought, or of noysome rayne, or of tempests, and so the aire punisheth vs. But the aire is a senselesse thing. Is it the rayne that be-thinketh it self to correct our faults? Men may alledge vs naturall reasons, and saye that the rayne, the wynds, and the stormes are ingendered by suche meanes and such.

The Philosophers can well bring reasons, too saye that it hath some beginning, and that it is disposed by some inferior causes. But in the meane season, doo not the chastizements that God sendeth vpon vs, come of him? Shall any man father them vpon inferior causes? Behold, there is a countrie that was misgouerned, and it was meete that Gods hand should passe vpon it, according wherevntoo there commeth a rough scourge vpon it: nowe shall wee saye that this was of natures working? Ought wee not too acknowledge, that it is the iudge of heauen which chastizeth countries, and sheweth vs that wee cannot scape his hand when wee haue doone amisse? So then let vs bee sure that God vttereth his fauour and goodnesse when hee sendeth vs reasonable and pleasant weather, and contrariwise, that he punisheth our finnes and transgressions, when hee sendeth vs foule and vnseasonable weather. Now if we knowe this, namely that the rayne is not rayzed of his owne naturall mouing, nor the stormes and tempests ingendered without Gods sending and appointing of them to whatfoeuer he thinketh good: this doctrine shall bee so much the better ratified. Lo howe this speciall conclusion leadeth vs so much the better vntoo God. But there is also a second poynt: which is, that seeing that the rayne, whirlwyndes and hayle are Gods scourges, wee must learne too humble ourselues when hee correcteth vs. Let him not stryke vpon vs in vayne, but let vs bee plyable vnder him, too the end too humble ourselues in such wyse, as he may reygne quietly ouer vs. Truly it is a fowle shame for vs that wee must bee driuen too his seruice by force and by mayne stroks of the cudgell, seeing that he allureth vs so gently: Is it the nature of a child too looke too bee so enforced, and too bee loth too come too his father but by compulsion? Yet notwithstanding God is fayne too worke after that fashyon with vs, and considering our stubbornnesse and vntowardnesse to bee handled, he is conitreynd to vse roughnesse. At leastwise yet let vs then bow vnder him, when wee feele his rough strokes, in stryking vs with hayle, rayne, thunder, wynd, frost, tempests, and drought. Therefore when as wee feele so smart blowes, and the hand of God maketh vs to quake, and that the same feare serueth not to dismay vs,

but to bring vs vnder his lure that wee myght craue forgiveness of our finnes: let vs learne that wee bee woorthie too bee so beaten, and let vs further vnderstand: that wee shall not ceasse to prouoke his vengeance more and more, except he graue vs harts by his holie spirit. So then ye see how Gods scourges ought to stirre vs vp to come vnto him, to the intent too feare and honour him. Heerewithall let vs marke, that whereas it is sayde for *Iob earth*: God hath a respect to himself when he destroyeth vs not vtterly. Do wee then see that God suffereth vs too liue? Although it be with manye aduersities: yet doo we see a fauour and forbearing in him. For needes should we be vtterly wyped away at the first brunt, if he should deale with vs after our deseruing.

And therefore let vs marke how it is sayd, *that God doth it for his earthes sake*. Yea. for we be not woorthie to haue it doone for our saks: and therefore he shetteth his eyes and voutsafeth not to thinke vpon so shamefull creatures as we bee. Yee see heere a disdeyne set forth vntoo vs: that is to wit, that if God had none other consideration than of vs, he myght rend vp bothe heauen and earth to destroy vs. And this serueth to bereeue vs of all our pride, and to make vs so much the more ashamed, too the end we might leaue our flattering of our selues: for wee see that men would fayne hyde their owne filthinesse. In what plight so euer they be, they cease not to like well of themselves, and to conceyue I wote not what a vaine imagination that they be of greate valewe. But it is sayd heere, that God esteemeth and valeweth the earth at more than we deserue to be esteemed at. Neuertheless, too the intent we should not be dismayed, he addeth purposely, that therethrough, God setteth forth his mercie. Hath he then abasshed vs by saying that hee disdeyneth to haue respect to vs? He turneth again and sayeth, yet will I vse pitie, and make you feele my mercie. I will spare you. Yea: Howbeit, not bycause we be woorthie of it, (for we must alwayes conclude, that whatfoeuer God doo for vs, he hath not respect vntoo any thing that is in vs) but when we bee once come too humilitie, and acknowledge that wee haue deserued too be destroyed at Gods hand then doeth he shewe vs that hee by his goodnesse surmounteth our naughtinesse. This is the cause why hee addeth in the end, That God doeth it euen of his mere goodnesse and mercie. Now herof we haue to gather, that if raine come in due season, and faire weather also when wee would wishe it: wee haue not deserued that God should deale so gently with vs, nother must our myndes come vpon any wages that he yeeldeth vs, as though he were bound to vs, and that wee on our side were such as he of duetie ought to vse so tenderly as his childrē. VVhat then? It is his mere mercie: for we deserued wel to starue for hunger.

Then is there no reason why he should send vs nourishment, but only bycause he is good and pitifull. VVee deserue to be rooted out of the world, and he reacheth out his hand too feede vs as a father doeth his children. Therin therefore we see his undeserued goodnesse. Lo how wee ought too magnifie God in all the benefites that he dealeth vntoo vs, not taking them as any wages or hyre (as I sayd) which he ought too paye vs, and which wee haue deserued at his hand: but as free giftes of his mere goodnesse and liberalitie towards vs. And herevpon we haue to conclude, that in as much as he beareth with vs, and that euen after we haue offended him and ought to be ouerwhelmed by his hand he ceaseth not to play the father stil, yea euen vpon our bodies which are but carions, smoke, & things of nought. inasmuch (say I) as our Lord woorketh so bountifully towards our bodyes: wee ought

ought to bee confirmed in a ryght trust, that he will receyue vs to mercie, and be ready to forgiue vs our faults whensoever we aske forgiueneffe at his hand. So then we see how our Lord doeth dayly call vs to saluacion. For we cannot eate one bit of bread, nor vse any of the temporall benefites that he bestoweth vpon vs: but he openeth heauen vnto vs to say, come to mee, and I will bee your father and haue mercie vpon your sinnes. Yee shall alwayes find mee readie to receiue you, so ye desire to bee maynteyned by my mere mercie.

Now let vs fall downe before the face of our good

God, with acknowledgement of our sinnes, praying him so to touche vs to the quick, that we mistaking ourselues, may desire earnestly to be clenzed by his grace: and therewithall that inasmuch as in all the order of nature he giueth vs so faire lookingglasses of his glorie, goodnesse and iustice, wee in beholding them, may be rauished to walk in his feare, so as we may serue and honor him, and yeld our selues wholly too his obeyfance, too the end that hee may leade vs peasably whither it pleaseth him. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, &c.

*The cxlvj. Sermon, which is the third vpon the. xxxvij. Chapter.*

14. Heare these things o Job: stay thyself, and consider the vvonders of God.
15. Knowest thou how God hath set them a lawe, and how he maketh the lyght too shyne out of his clovvd?
16. Vnderstandest thou the scatterings of the clovuds, and the miracles of him that is perfect in knowvledge?
17. How thy clothes are \* vvarme vwhen he maketh the Sovvthvwind to blowve?
18. VVart thou vvith him to stretch out the heauen, vvwhich is fast as a molten glasse?
19. Tell vs vvhat vvee shall say too him: for vvee cannot order our matters bycause of darknesse.
20. If thou speake, vvho vvill report it too him? and if any man tellit him, shal he not be svalloued vp?
21. VVhen the Sunne is hid men see not his lyght: and again the vvind blowveth and bringeth clernesse.
22. Fayre vvether commeth from the north: and therefore God ought too bee exalted vvith prayse.
23. He is myghtie in his goodnesse: he is strong in povver, in iudgement, and in iustice: and he afflicteth not.
24. Therefore doo men feare him, and hee vvill not regard any that are vvize in their ovyne conceyt.

\* or maketh  
the earth  
quiet on the  
Southside.



If we knewe what is sayd heere of the woorkes of God, that is to witte that they be wonderfull: there is none of vs but he would take much more peyne to consider them, specially seeing our witts are so slender and frayle. But what we think ourselues to see fully, that euen with one little cast of our eye wee haue learned all that is too bee knowne, and in the meane whyle we esteeme not Gods woorkes according to their woorthinesse: they are but as common things to vs, bycause we be accustomed to them, and so wee ouerpasse them lightly. Therefore it behoueth vs to marke wel what is conteyned in this verse, where on the one side Eliu protesteth: *that all Gods woorkes are miracles*: and on the other side it sayth it behoueth vs to *stay vpon the*, namely bycause our wit is so feeble to haue any true knowledge of them out of hand. Therefore we had neede to bestowe all our studie therupon. Furthermore we be commaunded expressly *too hearken*: for except God speake vnto vs, as for vs, we may well apply all our witts to the considering of his woorkes: but we shall neuer come to the cheef point. Ye see then how we haue three poynts to beare in mynd. The one concerneth the excellencie and maiestie that is to be seene in all Gods woorkes, so as they be not to bee despized. The second is, that forasmuch as men are rude and grossewitted, their looking vp on the things that God setteth afore them, must not bee with casting their eye aside at them with a glance and awaye: but they must stay vpon them, and sette their minds throughly to them, and be diligent in them to the vttermost. The

third is, that they must not trust in their owne reason, nor thinke themselues to haue skill ynough to iudge of them: but consider how it belongeth to God to shewe vs by his woord what wee haue to conceyue, and that that is the point wherat wee must begin, and that till wee haue bene at Gods schole, wee shall haue but a dim eyesight, so as his woorkes shall passe away before vs, and wee not perceiue them as were requisite for vs to do: and to be short, we shall haue no discretion at all vntill God haue made vs wize. Yet these things neede not so greatly to bee layd fourth at length, as to bee well eyed of euery of vs. And therefore as oft as wee come too the considering of Gods woorkes, let vs lift vp our witts aloft to reuerence them: that is to say, to honour Gods infinite wisdome, power, & rightuousnesse which appeare in them. Let that serue for one point. To bee short, whosoeuer thinketh vpon Gods woorkes, without reuerencing of them, that is to say, without yeelding him honour, and without acknowledging them to be full of wisdome, power, and goodnesse: he is vnkynd and trayterouse vnto God. And therefore as oft as any man speaks to vs of Gods woorkes, let vs yeeld this reuerence to them, to take them as miracles that surmount all our witts, and wherein God vttereth his maiestie after such a sorte, as wee haue good cause to honour him. Besides this, (as I haue touched already) we must on the other side consider what is in ourselues, to the end we take not our selues to be so sharpwitted, as too knowe al things in a moment. Then let vs be contented to breathe vpon the things that we conceiue not at the first sight, and let vs not bee weerie of that studie. If we haue liued a good whyle in the world, and bee still but as nouices; and haue



haue not that perfect vnderstanding which were to be wished: yet let vs not be out of hart, but go forward still with our studie, for we shall haue profited much, if we can in our whole life haue learned to vnderstand the woonders that are conteyned in the woorks of God. Howbeit it is true that it behoueth vs to go on still forward: and whereas in this place heere is mention made of *staying*, it is not ment that wee should bee ydly occupied in gazing about: for our musing vpon God must not hinder our seruing of him nor our imploying of our selues about the things that he hath appointed. It is cleane contrariwyse: that is to wit, the more a man considereth Gods woorks, the more ought he to bee stirred vp to do his duetic, and the more ought he to bee prouoked and thrust forward therunto. Truly they that stay in thinking vpon Gods woorks, do but as it were go backe too leape the better. For the end of it is that wee should not be wanderers as we see men do, which runne trotting vp and downe from place to place, and could find in their harts to remoue the world with them when they be so letted in their enterprises. But what for that? They may well breake their armes and leggs, and yet be neuer the further forward, if they hold not the right way. VVhat is to be doone then? Let vs be guided by sober aduisednesse. And so let vs stay in such wise vpon Gods woorks, as we may bee restreyned from wãdering after that sort, and not become stragglers. Howbeit therewithall let vs also apply ourselues to that which God commaundeth, and let that be our marke too shoote at. Furthermore let vs assure ourselues that of our owne nature we haue nother wit nor reason to giue care vnto God: for it belongeth to him to shewe vs what wee ought to consider in his woorks, that we may fare the better by them. True it is that the heathen men haue disputed curiously of the secrets of nature, and in a maner nothing hath bene hidden from them. Yea: but all was but a musing vpon the world, and not a comming vntoo God. And what else is such wisdome than a confuzed dungeon? For what an vnthankfulnesse is it, that men should so curiously serche out all Gods woorks, and not thinke vpon the maker of them, nor any whit regard him? Therefore cursed be the wisdome, which buzieth it self about the curiouse serching out of the inferiour or lower causes, and in the meane while despizeth the maker. Yet notwithstanding it is certaine that God gaue vnderstanding to those that treated so curiously of the order of nature: howbeit forasmuch as they heard not God speake, ne had his woord to guide them aright: they missed their way. For the cheef point was that they should haue submitted themselues vnto God, and considered his glorie which appeareth to vs in all his woorks: but they did it not. So then let vs marke well, that whensoever we reade these greate philosophers, or heare them speake, & perceyue how they knewe the things that seeme incomprehensible to vs: they be as lookingglassees of the blindness that is in all men, vntill that God haue taught them in his schole. Are we sharperwitted than those men were? VVe come farre short of them: and yet wee see they had not any taste of God. And therefore if we be desirouse to comprehend Gods woorks: let vs not trust to our owne skilfulnesse, nother let vs presume vpon our owne natural power. But let vs herke to that which God speket to vs, & whẽ we be taught by his words, let vs go on after his guiding, & then shall we knowe his woorks in such sort, as wee shall apply them too our vse and instruction. Thus much concerning this first verse. Now Eliu goeth forward immediatly with his matter. He asketh whether *Iob can tell what commaundment God hath giuen to all his creatures, what ordinaunce he hath set in the clowdes*, how he she-

deeth the lyght through thẽ, & whether he knowe the order and disposition of the clowds, *and the woonders of him that is perfect in knowledge*. VVhen he sayeth, *knowest thou how God did set a lawe to his creatures?* there are here two things to be noted: One is, that God not only hath created his woorks once for a do: but also that he gouerneth them still, and applyeth them to such vse as he thinketh good, according as I haue declared these former dayes. Howbeit, forasmuch as this saying is set downe heere newe againe: let vs wey it throughly, for it importeth a good lesson. For what a thing were it, if a man thuld tell vs that God did but only create the world, & that as now things fall out as they may? It were a verie slender and cold tale. And yet so did the heathen men almost euery one of thẽ. I meene those that had some good spark of religion in them. For I let passe those braynsicke beasts which are of opinion that the world was without beginning, as the wisest of them that euer was (I meene Aristotie) supposed: He neuer had his match, and yet notwithstanding he resteth vpon that point, and the diuell did so carie him away, as he knewe not the maker of the world. And although he knewe that there was a God, yet knew he not the creation of the world which is as yee would say the face of God, which he will haue men to looke vpon. But as for all those which had any seede of religion in them, although they knewe that God created the world: yet vnderstoode they not his prouidence wherein all things are conteyned, insomuch as the things that were created by his power, continue still through his goodnesse, wisdome, and iustice. This thing was vnknowne too the heathen men. Therefore let vs remember well the doctrine that is conteyned heere, which is conformable to the saying of our Lord Iesus Christ, that the father woorketh yet still, and he with him, who is the same wisdome wherof Salomon speaketh in the eyghth of the prouerbes. So then, will we knowe surely that God is the maker of heauen and earth, as we confesse him to be? Let vs therewith call to remembrance, that he guideth all things, and that he hath not forgotten his creatures, but ordereth them after his owne pleasure. And therby we may conclude, that the clowds gather not together in the aire at aduerture, nother are ingendered at the pleasure of the earth: but it is God that guideth all things, and setteth an order bothe for fayre weather and for fowle, so that bothe of them come of his souerain dominion, insomuch as there neuer falleth any one drop of rayne, nother is there euer any fayre weather, nother is there euer any little puffe of wynd, but our Lord hath commaunded it, and the creatures (though they be senselesse) haue a secret mouing, from him that gouerneth all and is aboue all. Thus much concerning the first point. And in the second place it is shewed vs, that we vnderstand not this, nor are sharperwitted ynough to know it, and therefore we must stoupe vnder the woord of God, and sayth must be all our vnderstanding. Ye see then that on the one side Gods prouidence is warranted vnto vs, to the intẽt we shold not doubt but that all things are gouerned by his will. And therewithall it behoueth vs too take knowledge of the rudenesse that is in vs, to the end that although we cannot iudge of all things, but manie things passe our reach: yet we shuld not therefore think that they be nothing: but run back to that which is sayd here concerning herkening. Then if our witts be to small and feeble, let vs resort to our God, who will shewe vs the things that are hidden and vnknowne, and wee must not iudge of them after our owne fancie, for there is not a more horrible confuzion than mannes rason when it cannot submit itself to God and his woord. Now if wee cannot iudge of the visible things and of the things that concerne

this world, furtherfoorth than God inlyghteneth vs by his holie spirit, and guideth vs by his woord: what can we do concerning Gods euerlasting kingdome, which is farre hygher without comparifon, than all the things that are spoken of heere: VVe be not able to iudge of worldly, visible, corruptible, and flyghtfull things: and how then shall our iudgement reache to the spirituall kingdome of God? Must we not needs come short there? Therefore let vs learne to humble our selues and to be modest by all meanes. And whē we come to the knowing of the things that belong to our saluation, if wee mynde to profit well therein, let vs first acknowledge that we bee not able too knowe aught otherwise than God teacheth vs, therefore let vs referre ourselues vnto him, and be contented to bee guided by his woord. And when wee see not the thing that we couet to knowe, let vs assure our selues that our Lord intendeth to humble vs: and let vs not in that cace play the braynlesse sort, to iudge after our owne imagination, but be contented to remember the lesson that is shewed vs in Gods woord. Thus yee see howe wee ought to put this sentence in vre. Now by the way Eliu speaketh here of the things that are to be seene: and yet the reason of them is incomprehensible. True it is that men may say somewhat of thē: but in the end they must needs cōclude, That Gods wonderfull woorks are to hygh for vs. Therefore he sayth, *come on, canst thou discusse mee why thy clothes are warme when God giueth rest too the earth by the southwynd?* That is to say, in sommer whē the weather is whot, and the Sunne beareth power, if the wind drawe not northward, but that the southwynd reigne: yet notwithstanding the wind is none such as a man may perceyue it. Like as in Sommer time when the wether is calme, true it is that the coole gales come peradventure frō the south: but yet it is no such wind as may bee perceyued, for the weather shall be so still as a man shall not perceyue that there is any wynd stirring. And then do men sweate with heate, bycause the weather is then whotest. And that is the cause why it is said, *that God maketh the earth to be quiet by the Southwynd.* Canst thou at such tymes so much as iudge why the sweate issueth out of thy body? Thou seest thy clothes wet with it. And besides that, thy clothes shall burne thee if the Sunne haue shone so long vpon them as to heat thē through, so as they shal not be able to fence of the heat from thee. Canst thou tel the reason herof? Again, *what thou with God* (sayeth he) *when he did spread out the heauen?* VVe see this woork *as a mirrour of molten glasse.* Lo what a maruelous molten worke this spreading out of the heauen is. Art thou able to comprehend the inestimable power of God which sheweth it selfe in all these things? Now we haue in effect to gather vpon these sayings, that although there be some naturall causes of heate and cold: yet doeth it not followe that wee vnderstand what is in them. Specially wheras the southwind beareth sway in Sommertyme, and men burne for heate without feeling any greate blast or gale of wynd: wee may well perceiue some inferiour reason therof: neuerthelesse whē we haue knowne what we cā, yet must we come to the power that is hidden in God, yea and so hidden, as all our wittes are forced to fayle of it, & to be dazeled at it. Hereby then we see how proude men are in flinging out at rouers to dispute against God, and to set him to schoole, and to reply vpon him, and too murmur at his doings, and to shewe some token or other of misliking. That is a diuelish pride. And why so? For we be not able to perceyue so much as the cause of our sweating, and of the heate of the sunne. VVe will perchance say that the sunne is whot. Yea: but howe is the sweat ingendered? It is bycause the bodie is then loozened, and the same loozening doeth so open the

bodie, that the moysture cannot tarie within. Again when it is cold weather the poares are shet vp, and the moysture shrinketh inward too nurrish a mannes lyfe, wheras the contrarie is doone by heate. Again, the heate ingendereth feeblenesse, and that feeblenesse maketh the humors to melt: and so yee see the causes of sweating. Men may well dispute after that sorte. But when all is doone, must it not needs bee acknowledged that there are maruelouse secretes in the bodie of man, and that God hath planted such a woorkmanship there, as wee bee at our wits ende when we haue well considered it. If we thinke not so, it is to much shame for vs, & our vnthankfulnesse is to beastly. Again we will perchance discourse how the heauen was made in such roundnesse, and how much bigger it is than the earth, and moreover of what matter or substance it is made, that is to wit, of a fire matter, and how it is maynteyned in such perfect state and order as it is, and finally after what maner it wheeleth about. But whē all is sayd, we must needs acknowledge that God woorketh with greate reason in that behalf. And with howe greate? Euen with infinite, wherat all mennes wit must needs stoupe, and say: Surely there is a wonderfull workmayster, there is a God that woorketh in such sorte as we must needs honour his secretes, and woorschip him in al his works, and acknowledge that it is not in our power to atteine to such hyghnesse. Thus ye see wherunto the holie Ghost intendeth to bring vs in this text. And therefore as oft as wee see any reason in the things that are doone by nature, so as we perceiue by what meanes God woorketh, and therewithall, vnderstand his iustice, power, and wisdom: let vs alwayes learne to conclude, that yet notwithstanding we cannot cōprehend all, no nor the hundredth part: It is verie much that we haue some little taste of thē, so as we get a licke at them as it were with the tip of our tung, and yet can we not haue that taste nother, except it be giuen vs from aboue. Howbeit let vs by the way marke well, that all the knowledge which we can haue, serueth but to make vs feele the rawnesse of our owne vnderstanding, that wee might humble our selues before God, and vpon the knowing of our vnabilitie seeke to be taught & too profit more and more. Furthermore let vs neuer bee werie of setting our mynds too the considering of Gods woorks, seing wee may get an inestimable treasure by learning neuer so small a portiō, yea though it be but the entering into some taste of them, as I sayd afore. For when we shal haue spent our whole life in thē, we shal haue done if wee haue come halfe way, until such tyme as our Lord do gather vs wholly and fully to himself. Thus ye see that as touching the *beate* that is spoken of heere, and as touching the workmanship that we see in the skies: they be *as it were a molten looking glasse*, and yet notwithstanding the scope of them is infinite: and therefore needs must the woorkmaister of them be wonderfull. Lo how we ought to put this lesson in vre. Now it is sayd immediatly, *Tel vs what we shall say to him: for wee cannot order our matters by cause of darknesse.* Heere Eliu mocketh Job: but in the meane whyle the doctrine toucheth vs all, which is, that he which wil presume to take hold to talke with god, & to reply against him must tel vs how we should speake vnto God, & what we may alledge to him, to the end we may shew him that there is some fault to be found in him, and in his works. It is all one then as if the holy Ghost should say, o to, ther is none of you al but he is so selfwise as he wil take vpon him to picke some quarell to Gods works. And soothly if we consider the overboldnesse that is in all men, wee shall see that God cannot content vs, and that if it were in our power, every of vs would put too his peece, and haue a snatch at him, [saying]: Why is not such

such a thing doone? And this or this were good. To be short, there would be a terrible hotchpotch, if God should berken to our wiffhes and followe the. And wherof cometh that? Of diuelish pride, for that wee will needs be wife in finding fault with Gods doings. But behold heere howe the holie Ghoste skorneth such presumptuousnesse, and sayeth: Seing that euery of you taketh vpo him to be fogreate craftes maisters: tell vs how we shal speak vnto God. If yee come to him and say, go too, I will haue such a thing done: ye must shewe him some reason why. And what reason can ye bring vnto God? This is told vs of set purpose, by cause men intangle themselves in their owne fantastick imaginacions, when they be discōtented with God and his woorks. And I beseech you, who giueth vs such leaue to missebehaue our selues against God, & to reply this and that, but only for that we regard not his maiestie: for had we any regard of that: it is certaine that we would quake for feare. So then it is not for nought that the holie Ghost bringeth vs to speaking with God, as if he should say, Go to, tell vs what we shall say to him: for you fall to muttering as it were behind his backe, as some cowardly wretch would do when he seeth a mā of corage and authoritie, whose doings he misliketh. Such a one will find fault: but yet he dares not open his lippes at him to his face, but goes away moyling to himself to work spyte and to forge slaunders behind his backe: and when he is amōg his mates, then speweth he out al that he had conceiued afore, saying: Behold I pray you, such a mā thinks himself verie wyse and of greate skill: but I like not of him, and I maruell how men can suffer him to talk after that fashion. After the same maner deale we with God. For we be not so hardie as to speake openly against him, (and in verie deede nature teacheth vs that it ought too make vs shudder, when we do so lift vp ourselues against him that hath made and fashyoned vs) but in the meane whyle wee cease not to be so spitefull and wicked as too grudge and repine against him in huckermucker, and too picke quarrels to this and that. VVherfore as oft as we be tempted to finde fault with Gods woorks: let vs learne to come before him, and to bethinke vs of that which is conteyned heere: namely how we shall speake vnto him, and at what point we may begin. And then shal we haue cause to repress our selues, and the foie that was in vs before, must needs be subdued and fall vicerly to the ground. Thus ye see how we must take this sentence, where it is said *Tel vs what we may say vnto God.* And wheras it is said, *We cannot order oure matters by cause of darknesse:* therein the ignorantuesse of men is the better expressed vnto vs. For heere we be as it were wrapped in darknesse, so as we see not a whit. And how then can we order our matters? Behold, God dwelleth in lyght, so as he seeth, not only when the Sunne thyneth, as a mortall man doeth. For if a man walke at hygh nonedayes, he seeth his way: and when he giues himself to the doing of anie thing, [the light of the Sunne] is his guide and direction: and again if he intend to view his grounds and possessions, he looketh round about him. God therefore not only hath that: but also dwelleth in so great & infinite light, that nothing is hiddē from him. althings are open vnto him: there is no time past nor time to come with him: he reacheth euē into the depes & dungeōs as we haue seene hertofore. How thē cā we teach him his lesson, seing that he dwelleth in darknesse? It is as if a mā were shet vp and sawe no whit of light, & yet shuld say to another mā, thou wost not what thou doest. Shal a blind wretch tell a well sighted man that he knowes not his way, or that he seeth not what he doeth? Now if wee cōpare ourselues with God: it is certaine that we be worse than blind? As for him, he seeth not after the maner of

2.Ti.6.d.16

mē, but hath a farre other maner of sight. Therefore, must we not needs be worse than mad, if we presume to gainsay him, or to finde occasion to reason against him: That is the cause why darknesse is spoken of heere. Then let vs consider our owne state, and also the state of God, and we shal shet our mouthes, & not presume any more to pleade against him with such libertie as we do, but there shall be a lowlinesse in vs too allow whatsoeuer God doeth, and confesse that there is nothing but rightfulnessse, wisdom, goodnesse, equitie and iustice in him, so as there remaineth not any thing for vs but to glorifie him in al respects. If we knew no more but some one litle peece of his doings: yet should wee needes condemne our owne infirmitie, in that we cannot glorifie God as wee ought to do, by reason of our ignorance. And here by the way, let vs marke well, that men are rebuked for their rashnesse, in that they make haste too speake before they knowe any thing. VVe see howe tickle our tongues are, specially if it be to talke of God and of his wonders. VVe descant vpon them. And how? At all aduventure. And yet notwithstanding we be as it were in darknesse. Therefore let vs learne to rule our talk according to our owne smallnesse. Howbeit therewithail on the other side, let vs consider the infinite goodnesse of God in that he inlightneth vs in the middes of darknesse by his worde, and that although we vnderstande not perfectly in all poynts, howe he made the world, nor perceiue the meanes whereby he worketh still: yet he ceaseth not to make vs priue of his minde, so farre forth as is needfull for vs. And that is the cause why it is sayde, that Gods wisdom kept him companie, when hee made the worlde, rayzed vp the mountaynes, funke downe the valleyes, & stablished the order which we see. But it is sayd also that the same wisdom cryeth out in the streetes, saying, come and I will giue my selfe to you: I am redie to talke familiarly with men, yea and my delight is in them, and it is my whole pleasure to dwell with the inhabitors of the earth. Seeing then that Gods wisdom which of it selfe is incomprehensible too vs, protesteth that hir delight and pleasure is to dwell with vs, & to be familiar with vs: I pray you haue we not cause to be of good cheere, and to be watchfull to take profite of the things that God sheweth vs, howbeit with such sobernesse and modestie, as wee may not couet to knowe ought but that which he teacheth vs, and to glorifie him, by yeelding him his deserued prayse? Thus ye see what we haue to marke in this verse. Nowe it is consequently sayde, *If I speake, who shall report it vnto him? shall not be swallowed vp that dareth utter one worde?* Here Eliu expresseth yet better the thing that I haue touched afore: that is to witte, that all the vnaduised wordes which we shoote forth concerning God, and all the wandring imaginacions which we conceiue in our braynes, are as it were grudgings that are made in huckermucker.

Prou.8.c.23-24-25-26

Prou.8.4.1. Prou.8.d.31

And thervnto tendeth the similitude which I alledged of a coward that durst not stirre one finger, and yet notwithstanding falles to moyling against those to whom god hath giue more discretion, and seeketh to be wise by backbiting of othermen. Euen so deale we to Godward. For there is none of vs but he hath too much boldnesse & skill to reply against Gods doings: but yet for al that we do but brabble: and as for him he voutsafeth not too heare our words. So thē, Eliu sheweth here, that men shal gayne nothing by setting theselues after that maner against God. And why? *Who is he that shall report it to him?* This is as if some begger should speake of a greate king and say, O, it were meete that the king should be better aduized than to do this or that. For it might be answered, my freend, you muste then gette some messenger, to goe giue

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aduertizement of this which you speake, for seing that the king hath not aduice and wisdom enough except you be of his counsell: you were best to go to him to giue him your aduice, or else too find out some messanger too send him your counsell by. If a poore begger should speake so, euery man would mocke him. But there is more cause to mocke at our follie when we take vpon vs to speake so vnaduizedly of God and his woorkes. Therefore let vs marke well this maner of speaking which is set downe here, namely *who shall report it to him?* wee debat matters heere bylowe: and yet in the meane while wee bee but frogs. The frogs can make a greate croking well ynough in their marishes and puddles: and yet men passe by them and stay not for all their croking. Euen so is it with all the talk that men hold: for there is no reason in it. They do but babble, and yet they beare themselves in hand, that God will hold his peace, and doo all that they would haue him to do. But it is cleane contrarie. Therefore let vs learne that whensoever we list vp our nebs against God, we shall win nothing by it, but our woordes shall slip into the aire, and vanish away as smoke. Neuerthelesse let vs marke by the way, that our woordes shal not fail to the ground, but must be registred to our greate and horrible confuzion. Then if our pride be such as we dare murmur against God: such blasphemousenesse must needs come to a reckning, and not scape unpunished. Therefore let vs not imagin too gayne any thing against God: but whensoever we be tempted to stand in contention with him, let vs call this saying to remembrance, namely *who shall report it to him?* True it is that God hereth it, and nothing escapeth him: but yet for all that, he voutsafeth not to stoupe to our bibblebabble, as though wee were his matches. Tush wee be but frogs, as I sayd afore. To be short, this serueth to shewe vs, that wee shall neuer get the vpper hand in pleading against God: and moreover that there is no reason why he shuld abace himself so much as to answer vs. And why? For it toucheth him nor, we cannot come nere him with our babbling: although we fyle our tungs, so as they cut and slyce smoothly in the aire: yet shall God abyde still safe and sound, and he needeth not to streyne himself to reply against vs, or too finde any excuse, for that were needlesse. So then let vs learne to speake with such reuerence, that the words which we shall vter, may be made of prayings, so as God may accept them. And how may we do that? By his purging of our tungs, that is too saye, by vterring nothing but that which commeth of his woord, and which we haue lerned in his schole? And for a conclusion let vs marke what Eliu addeth, *If any man speake (sayeth he) shal be not be swallowed vp?* He sheweth vs heere, what confuzion is prepared for all such as dare so set themselves against God, and would faigne finde fault with his works. What shall they gayne then in the end. They shall all be swallowed vp. VVee see that all creatures must needs tremble at Gods maiestie. And what shal be done then when there is manifest rebellion? God can with one frowne make the mountaynes & rocks to melt, emptie the sea, & destroy the whole world,

¶/4.104.4.  
32.

if he list. And surely there is no rebellion nother in the earth nor in the water, nor in any of all the rest of such creatures. But behold, man who is but a handful of dult, will needes wage battel against his maker: and I pray you, can he stand out? All the world should perish as soon as it came vnder Gods hand: and behold a worme, a wretched carion wil put God to silence. And not only so, but he wil also rob God of his honour, and not haue him too be counted wyse and ryghtuouse as he is woorthie. Alas, must we not needs be woorse than blynd when we come rushing with such boldnesse against him? Therefore let vs marke well (according to that which I haue touched) that when we set vp our bristles after that sort against God: wee seeke but our owne destruction, and too bee quyte swallowed vp. VVill wee then bee mainteyned vnder the hand and keeping of our God? Let vs learne to humble ourselves to him, and to pray him to shewe himself too vs, and according as it shall haue pleased him too shewe himselfe, so also to graunt vs the grace too walke in continuall modestie, and to haue our eye alwayes vppon this marke, namely that he deserueth to be honored at our hand, and that wee acknowledging ourselves to owe him such reuerence, may learne too submit vs wholly vnto him. Thus see see how we may approche vnto our God without feare of the fire of his terrible wrath. Nay rather let vs be sure that he will be as a refreshing vnto vs, so as we shall bee maynteyned by his grace, condicionally that wee come too him with all humilitie, without preacing ouer farre too inqyre of him and his secretes. Therefore wee must content ourselves with that which he sheweth vs by his woord, assuring ourselves that it is for him to reache vs his hand, and for vs to go as he guideth vs.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him to make vs feele them continually more and more: And that forasmuch as it pleaseth him to graunt vs so greate abundance of worldly benefits, as too haue applyed and ordeyned all his creatures to our vse: wee by receyuing such bountifulnesse at his hand, may learne too knowe him for our father, assuring ourselves that seing he hath a care of our bodies in this world, he wil not fayle vs in the things that concerne the spirituall lve of our soules: and that although in this world wee bee tangled in manye affections which comber our wits, so as they bee not at libertie to consider Gods woorkes accordingly: yet wee may not therefore cease too take corage to muze vpon them: and that in the meane season he guide vs in such wise by his holie spirit, as wee may learne too like well of all his dooings, and too glorifie him in his iustice, truthe, and goodnesse, and in all his other vertues which he sheweth vs dayly in his woorkes. That it may please him to graunt this grace not only to vs, but also to all people and nacion: of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darknesse, too the ryght waye of saluation, for the dooing whereof &c.

### *The cxlvij. Sermon, which is the first vpon the. xxxviij. Chapter.*

THE Lorde answering Iob out of a vwhirlvvinde, sayde:

2. VVho is he that darkeneth the Secretes in vvordes vwithout knowvledge?
3. Girde vp thy loynes like a valiant man: and tell me the thing that I shall demaunde thee.
4. VVhere vuart thou vwhen I layde the foundation of the earth? tell it, if thou haste vnderstanding.



Iob. 33. 4. 6.



I have seene heretofore, that Eliu  
 intending to rebuke Iob, protested  
 that he himself was a mortall man as  
 Iob was, to the end he should not co-  
 playne that he was handled with too  
 mygh a power. And so he shewed that  
 Gods will was to win him by reason  
 and gentlenesse, according also as he dealeth towards vs.  
 For he beareth with vs, making his word to be preached  
 too vs by men like our selues, so as wee may come the  
 more familiarly to heare things that he telleth vs, and the  
 doctrine is chewed and put into our mouthes. VVe see  
 then that God pitieth vs, when he appoynteth men to be  
 the ministers of his woord, and to teache vs in his name  
 and authoritie. For he knoweth our abilitie, and that  
 forasmuch as we be feeble, wee should out of hand bee  
 swallowed vp of his maiestie, and ouerwhelmed with his  
 glorie. And that is the cause why he stoupeth downe to  
 our lowenesse, in instructing vs by the meanes of men.  
 Yet for all that it is requisite also that wee should bee  
 touched, to yeeld him the reuerence that he deserueth.  
 For without that, wee would abuse his goodnesse, and  
 wheras he commeth vnto vs, wee in the end would play  
 haysefellowe well met with him. And that is it that is re-  
 herced to vs heere presently. For God perceyuing that  
 Iob was not sufficiently subdewed with the matters and  
 reasons that Eliu had alledged: maketh him to feele his  
 greatnesse by a *whirlwynd*, to the end that being therewith  
 put in feare, he should yeeld himself to the acknowledg-  
 ing of his fault, and wholly obey whatsoever should be  
 sayd to him. And so we see that God applieth himself to  
 vs after al fashyons, to the intent to win vs. For one while  
 he stoupeth downe [vnto vs] And why? Bycause he per-  
 ceyueth vs to bee too grosse and rude to mount vp vntoo  
 him. Neuerthelessse forasmuch as there is ouergreate  
 pride in our nature: it beloueth vs to feele him as he is,  
 to the end we may learne to feare him, and too heare his  
 word with al humilitie and diligence. And that is a point  
 which we ought to marke well. For therein wee see the  
 loue that he beareth vs, and the care that he hath of our  
 welfare. For needs must he bee carefull of vs, when he  
 doeth (as yee would say) so transfigure himself, as he not  
 only voutsafeth to talke familiarly with vs, but also too  
 stammer and lisp with vs when he seeth it meete and con-  
 uenient for vs. And againe, forasmuch as he seeth that this  
 goodnesse of his myght turne to contempt: he doeth also  
 adnaunce and magnifie himself as is meete for him too  
 do, to the intent wee should knowe our owne state too  
 submit our selues wholly vntoo him. And so much the  
 more ought we to desire to bee taught by his woord, sith  
 it is agreeable to our capacitie, and that therein God hath  
 not overslipt any thing that is requisite and profitable for  
 our saluation. Seing then that our good God hath vout-  
 safed to stoupe downe in that wyze vnto vs, and yet ther-  
 withall aduanceth himself to frame vs to his obedience:  
 let vs bee the willingest too heare him when he speaketh.  
 And let vs no more make this fond excuse, that Gods  
 word is to hygh and dark for vs, or that it is too terrible, or  
 that it is too simple. For when wee shall haue well cast vp  
 our account: we shall finde for a certaintie that our Lord  
 setteth vs forth such a maiestie in his word, as is able too  
 make all creatures to quake: and yet is there also a sim-  
 plicitie, to the end to make it to bee receyued of the most  
 ignorat and vnskillfull: [moreouer] there is so great light  
 in it, as wee may vnderstand it without going to schoole,  
 at leastwise if wee bee teachable: for it is not without  
 cause that he calleth him self purposely the scholemayster  
 of the lowely and little ones.

Psa. 19. c. 8.  
 & Mat. 11.  
 d. 25.

Thus ye see that the thing which we haue to marke  
 in the first streyne, is that Gods speaking too vs by the  
 mouth of men, is to the intent we should come the more  
 freely too him, receyue the things with better leysure  
 which he on his behalf telleth vs, and not bee astonished  
 out of meature. Howbeit forasmuch as we be dull vpon  
 the spurre, and yeeld him not the honour which he des-  
 serueth: he maketh vs to feele him as he is, and exalteth  
 him self in his maiestie, to the intent that the same should  
 bring vs to do him honour. And it is purposely sayd, *that*  
*the Lord spake vntoo Iob out of a whirlwynd*. It was not y-  
 nough for him to haue giuen some token of his presence,  
 but he did also rayse as it were a vehement tempeit. VVe  
 shal finde in the scripture that sometimes God rayfed  
 thunder after the same sort, when he listeth to speake too  
 his faythfull ones. But we haue specially to marke heere,  
 the circumstance of the place, that forso much as Iob was  
 not sufficiently tamed: God was fayne to shewe a terri-  
 ble force to him. The cause then why he thundred and  
 rayzed this whirlwynd, was that Iob should knowe with  
 what a Lord he had to deale. In generall, it is commonly  
 sayd, that God dwelleth as it were in a dark cloud, or ra-  
 ther that he is compassed about with light: and therefore  
 that we cannot come at him, insomuch that if we would  
 looke vpon God, our senses dazle by reason of the thicke  
 darknesse betweene him and vs. This then is verie well  
 spoken in generall of the glorie of God, to the end wee  
 should not presume to bee ouerinquiritiue of his incom-  
 prehensible determinatiōs, but taste so farre of them as it  
 pleaseth him to discover them vnto vs, and therewithall  
 consider that all our senses sayle vs if he voutsafe not too  
 come to vs, or else to lift vs vp to him, and yet neuerthe-  
 lesse, that for another respect, (that is to wit, bycause of  
 our sturdinesse) God must be fayne to shewe himself ter-  
 rible to vs. True it is that he would fayne drawe vs to him  
 by gentlenesse, and we see that when men be well dispo-  
 sed to submit themselues vnto him, he vseth the sayd lo-  
 uing maner of inuiting them vnto him as gently as may  
 be. But whē he perceyueth any sturdinesse, he must needs  
 first of all make vs too stoupe, for otherwise what should  
 he win by speaking to vs? And that is the cause why in  
 publishing his lawe, he rayzed thunders, blew trumpets  
 in the ayre, and made al to shake, insomuch that the peo-  
 ple were so afrayd, as they sayd, let not the Lord speake  
 vnto vs, for then are we but dead, we bee vterly vndone.  
 Why did God shake the earth after that maner? and why  
 did his voyce rore with such terribenesse? Ment hee to  
 driue away his people that they should not heare him?  
 Truly it is cleane contrarywise sayd, That he gaue not  
 his lawe in vayne, but that he ment to giue the people a  
 certaine rule, to the end they myght knowe the waye of  
 lyfe. So then his rayfing of whirlwynds and tempestes in  
 the ayre, is not too feare vs: that (say I) is no part of his  
 meening: but it serueth for a preparatiue to subdue the  
 lostinesse of those folk, which would neuer haue obeyed  
 God and his word, nor neuer haue acknowledged the au-  
 thoritie of him that spake, without these tokens which  
 were added. And therefore let vs mark wel, that gods spea-  
 king to Iob after that fashyon out of a whirlwynd, was no  
 more than needed. Now if such a holie man who had ap-  
 plied his whole indeuer to the honoring of God, needed  
 to be subdewed after that maner: what had wee neede to  
 be? Let vs compare our selues with Iob. He was a minour  
 of Angellyke holinesse: we haue the protestations that he  
 made heere before: and although he were extremely af-  
 flicted, and by reason ther. of did murmure and let slip  
 many wyld words: yet did he alwayes hold himself to the  
 ground of wooshipping God, and of humbling himself

Exo. 19. c. 16  
 1. King. 19.  
 c. 11. 12.

Exo. 19. b. 9.  
 1. King. 8. b.  
 10. 11. 12.

Exod. 19. c.  
 19.  
 Heb. 12. d. 19

Leu. 18. a. 5.



vnder his hand: he hold still that generall point, though he swarued aside in some particulars. But we be as fleshly as may be, and our vanities do so carie vs away, as we be in maner stark drunken. Hardely can wee discern that there is a God in heaven: and if a man set his woord afore vs, we make slowe haste to it, yea and wee be duller than Asses in it. Had not our Lord neede then to make vs feele his maiestie, and too touche vs with it in good earnest? Now truly God needeth to rayze vp stormes & whirlwynds to make vs know that it is he which speaketh: but he must dispose vs after another maner too come vnto him, according also as he doeth. Then if one man haue hartbytings and troubles in his consciēce, and another bee afflicted with diseases, and the third be touched with aduersitie: let vs vnderstand that it is God which calleth vs to him, bycause wee come not to him, of our owne accord, nor doo drawe nere him too heare his woord: he subdeweth such harthardtēdnesse as neede is it should bee, to the end that our minds shuld bee humbled in true obedience. Doeth God then see such rebelliousnesse in vs? He must needes vse the maners and meanes aforesayd to drawe and win vs to himself: and to the end we may heare him, he must be sayne to speake to vs as it were out of a whirlwynd, not that this prayeth in al men. For we see some that kicke against the prick, and play the restie iads: & although God quicken thē vp, yet winneth he nothing at their hand. How many of these wretches are to be scene whō God chastizeth so many wayes, stryking so hard blowes vpon their heads with a beetle, that if they were neuer so hard they mult neede be softened: & yet notwith stāding they neuer leave gnashing their teethe at him: VVe see they cannot be trayned, neither can they by any meanes be moued: so full of pryde and stubbornnesse do they shewe thēselues against God, euen spiring much to the vttermoste of their power. So then, it were him to the behoof of al those whom God chastizeth, that they were disposed to come vnto him, & that is his intēt. Therefore let vs beware that we disappoint not our God: but as oft as he sendeth vs anie aduersitie, let vs learne too resort to him, as well as though he spake with thunder, or thundered vpon vs to make vs heare him. Let vs consider this, and let vs so consider it, as our minds may be truly subdewed vnto him, & our whole seeking may be to be wholly humbled vnder his obedience. Lo what we haue to marke in this streyne. And let vs marke further, that although God doo not in these dayes thunder frō heauen: yet notwithstanding, all the signes that haue bene giuen in old time for the warranting of his woord, ought to serue vs also at this daye. VVhen Gods lawe is preached vnto vs, we must immediatly match therewithall the thing that is spoken in the nynetenth of Exodus: which is, that the lawe hath bene duely warranted, and that our Lord gaue full authoritie thereto, when he sent thunder and lightnings from heauen, and made the aire to ring with the noyse of his trumpets: and that all this was doone, to the intent that the lawe should be receiued with all reuerence euen too the worlds end. As much is imported in this verse. For wheras it is sayd that god appeared in a whirlwynd: it becometh vs to vnderstand that his intent was to warrant the thing that is conteyned in this booke: and not only that: but we must also extend this authoritie vnto his whole word. There is yet this one thing more to be considered, that if God begin to cal vs to him after a louing maner, & shewe himselfe rough & sharp in the end, we must not think it strange, but rather examin wel our life, to know whether we haue obeyed him or no: and in so dooing let vs on the one side acknowledge his apparant goodnesse,

Exod. 19. c.  
16.

& on the other side consider that he must needes vse the second meanes to win vs, when he seeth that he gayneth nothing by his fauorable dealing which he had shewed vs. As for exāple, God doth somtymes cocker vs when he intendeth to take vs for his owne and to haue vs of his focke: and he setteth foorth his woord vnto vs without sending vs any affliction. Very well, wee see it is his wil so to do, and wee like well of it. But yet in the meane whyle we profit not ourselues by it, to be confirmed in his goodnesse as we ought to be, to renounce our owne wicked lusts, to forget the world, and to giue our selues wholly vnto him. He beareth with vs for a tyme: but in the end when he seeth vs so rechelesse, he beginneth too smyte. Heerin we ought too perceyue, that his speaking to vs as it were out of a whirlwynde, is not without cause, for so much as we had no will to hear him whē he spake graciously vnto vs and after a kindeharted and fatherly maner. Therefore it is requisite that God should speake to vs with such vehemence, sith he perceyue that wee will neuer come to him, til he haue prepared vs after that fashyon. True it is that he winneth some by his bare woord: howbeit when he seeth other some stubbornne, he sendeth them some treuble and aduersitie. And doubtlesse there are a number that had neuer come to the Gospell, nor neuer bin touched rightly, at the hart to obey God, if he had not sent them some token that he was minded to chastize them. Herevpon when they felt once by afflictions, that there is nothing but wretchednesse in this world: they were enforced to mislike of thēselues, and to cut off their pleasures wherin they had bin plunged hertofore. Ye see then how God draweth men to him after diuerse sorts. But let vs profit ourselues by the meanes that he vseth towards vs, and again, when he speaketh not to vs in a whirlwynd, let vs on our side bee familiar with him, & suffer our selues to be ruled by him as sheep & lambs. For if he spie any hardhartednesse in vs he must needes subdue vs whither we wil or no. And although he suffer vs to play the looce colts for a time: yet at length we shal feele his terrible maiestie to make vs a frayd, at leastwise if it please him to shewe vs fauour: for God doeth vs a singular goodturne when he wakeneth vs after that maner, & thūdereth so with his voice, as it entereth into our harts and woudeth vs. I say it is a priuiledge which he graunteth not to all men. Again, his thundering vpon the vnbeleuers, is to late: for there is no more hope of their returning vnto him, but he summoneth them to heare their condēnation. So much the more thē ought we to receiue quietly this help which God giueth vs, when for the subduing of all the stubbornnesse of our fleshe, he raizeth some whirlwind, that is to say, maketh vs too feele his maiestie. Ye see in effect what we haue to marke vpon this sentence. Now let vs come to that which is sayd in these wordes: *Who is he that darkeneth the secrets in wordes without knowledge? Gird vp thy loynes like a valiant man, & answer me to al my demandes.* In the first place here God mocketh at Iob, bycause he had strived with him, & born himself in hād that he could mend his case by his disputing. And that is the cause why it is said, *Who art thou?* Now whē the scripture sheweth vs who or what we be: it is to make vs utterly nothing.

True it is that men wil make greate account of thēselues, and beare thēselues in hand that there is some greate worthinesse in them. And wel may they esteeme hyghly of thēselues, but God in the meane whyle knoweth that there is nothing in them but al filth and stinche, and therefore he shaketh them off, yea euē with a lothing of them. And so although we be so foolish and ouerweening, as too glorie of the wisdome and vertue that is in vs:

*Ro. 9. d. 20.* vs: yet notwithstanding God to deface vs and put vs to shame, vseth but only this word, *what art thou?* Thou art but a man. The pronouncing of this is as it were an utter bereaving of vs of all occasion of boasting. For we know there is not so much as one drop of goodnesse in vs: and then haue we no more cause to vaunt our selues in any manner wyse. That is the cause also why God addeth, *Gird vp thy loynes like a valiant man*: that is to say, Set as much store by thyself as thou livest, beare thyself in hand that thou art as a Gyant, be thou furnished throughly, and be thou armed from top too toe, and what shalt thou gayne by it in the end? Thinkest thou to stand, if I set myself against thee thou wretched creature? What haste thou? Heere we see what Gods meening is. For (as I sayd afore) this foolishnesse of self estimation, and of self-weening that we bee of some valew, is so rooted in vs: that it is verie hard to bring vs to a ryght vnderstanding of our owne wants, so as wee myght bee cleere from all pryde and presumption. So much the more then behoueth it vs too marke the text of the scripture, where it is shewed vs that there is not any thing of estimation in vs. And let vs way it well: for it is not spoken of some one part of the world only, but of all mankynd in generall.

*1. Co. 1. c. 19.* Therefore let bothe greate and small learne to bee ashamed of themselves, seeing that God byndeth them vp all in one bundle together, when he sayeth, that the wisdom of men is but foolishnesse and vanitie, their strength but weaknesse, and their ryghtuousenesse but vncleanesse and dung. For when God speaketh in such termes: it is not to two or three men, but to all men vniuersally. Therefore let all of vs from the greatest to the least, learne to stoupe, acknowledging all our glorie to bee but confuzion and shame before God. And for that cause let vs thinke vpon this saying: *who is this?* Let vs not take it to bee ment only of the persone of Iob, but of all mortal creatures, as if our Lord should say, How now? Is there such malapartnesse in man that is but as a pot of brittle earth, in man that is but a vessell full of all filth and naughtinesse, and in man that is lesse than nothing? Is there such malapartnesse in him as to dispute against me, and to bee so inquisitiue afore hand? whicher were that to go: VWho art thou o man? According also es we see that Sainct Paule setteth the same woord as a stoppe in our way, saying: VWho art thou o man which reasonest with God, and pleadest against him? And this he setteth downe after he hath alledged the obiections wherein men thinke themselves to haue a fayre collour to dispute against God, and too demaund why he should destroy those whom he hath created, and why he should put a difference betweene one and another without knowing any cause, so as the one should be called to saluation, and the other be rejected. After that Sainct Paule hath set downe those things: although men take pleasure in such obiections: yet he sayeth, O man, who art thou that settest thyself after that fashyon against God? And this is it which we haue to marke vpon this saying, *who is this?* Therefore whensoever any man is tempted to pryde, let him thinke with himself, Alas, who art thou? Heere is no entering into battell against such as ourselues are, and against our matches: but if wee will needs bee so bold as to be inquisitiue of Gods secretes, and to let our fancies and tounge looce to imagin vnprofitable things, or to talk against God and his honour: we must be fayne to thinke, Alas, who am I? when euery of vs shal haue entered into himself, and considered his owne feeblenesse, and perceyued that in effect we be nothing: wee shal bee cooled wel ynough, al this prittleprattle and al our former conceyts

will be layd a water: yea and al our imaginacions will bee bridled and imprizoned, as shal bee declared yet more fully hereafter.

Now it is sayd expressly, *Gird vp thy loynes like a valiant man*: to do vs to wit, that when the whole world hath layd their force together, and vitered the same, al is nothing. Yee see heer how God spyterh or desyeth Iob in bidding him to furnishe himself, and to come armed and weaponed as a Gyant, or as the valiantest man that could bee found. Heerby he expresseth yet better the thing that I haue sayd alreadye: that is to witte, that the concerning of men in the scripture, is not ment simply of the common sort, and of such as are despyred and out of credit and estimation: but extendeth euen to the greatest, and to such as thinke they touche the clouds with their heads. So then although men imagin themselves too haue some apparauce of honour: let them assure themselves that the same is nothing before God. As for example, They that are excellent in comparison of their neyghbours, will surely conceyue some opinion and weltyking of themselves. If a man bee counted skillfull, of good wit, and of good behauiour, he will set much by himself in respect of those that haue not the same qualities, finally if a man bee indued with greate and commendable vertues afore men, the hauing of such speciall induements will perchaunce make our hearts hoppe in our belly (as they say) and to set much store by our selues: but when we come vnto God, then must all of it quire quayle. There is not then so lusty and stout a fellowe, that hath [in that case] one whit of strength at all: all holinesse, all wisdom, and al that ever eade is, sayeth vterly in that behalf. Therefore at a word, let all the world knowe, that their furniture shal not boote them before God, but wee must bee vterly defaced and emptied by God, to as he leaue not one drop of power or strength in vs, other than we shal take of him as by way of borrowing, acknowledging that al proceedeth of his mere goodnesse. Now then we see what this word *valiant man* importeth, It doeth vs to witte, that what special power or vertues so euer wee haue, the same must not puffe vs vp with pride against God. Furthermore it is sayd also, *that Iob wrappeth* (or dar keneth) *secrets in wordes without knowledge*. Heereby God sheweth that when we haue to deale with his secretes, wee must bethinke our selues wel, that we may proceede soberly and with all reuerence. For vnder this woord *secrets* God intended too signifie the hygh things wherof Iob had spoken. VVe may well dispute of manie perie tryfles, yea and discourse of them at randon: and in so doing our talk shal be but vaine and for d but yet shal there not be any blasphemie therein, either shal Gods name bee vnhalloved. But when we enter into the doctrine of saluation, and into Gods works, and fall to disputing of his providence and will then must we not go to it so vnadvisedly, for we do but wrap vpon intangle *secrets* in vnskillful words VVe see then what in God rebuketh Iob: namely for speaking to hastily of things that outreached his capacite for although he had excellent gifts of grace: yet ought he alwayes to haue humbled himself with acknowledgement of his infirmities, and also to haue bridled himself, sith he was wel nere out of his wittes, and wist not what to thinke of Gods iudgements. And forasmuch es he felt himself at such an afterdeale, he should haue had an eye to the feblenesse of his own vnderstanding, & acknowledging himself to be a mortal mā, he shuld haue said, Alas there is nothing but ignorace & foolishnesse in mee. Herewithal he shuld also haue looked vp to the inestimable maiestie & incōprehensible purpose of God: & that should haue meekened him. Howbeit he did nother the one nor

the other. So then, although he were not quite strayed from the right way, but went forward still too the true marke: yet do we see heere, that he is rebuked by Gods owne mouth. And this text putteth vs in mynd of the reuerence which God will haue vs to beare too his hygh mysteries, and to the things that concerne his heauenly kingdome. If we reason but about our owne matters, we neede not to goe too it with so precise carefulnesse: for they be but earthly things, which passe away. But whensoever we fall to talking of God, or of his woorkes, or of his trathe, or of the things that are conteyned in his word: we must come to it with reuerence and feare, and not open our lippes to flushe out whatsoeuer commeth to our tunges end: nor haue our witts to busie to inquire of the things that belong not to vs nor are lawfull for vs: but we must restreine our desires and brydle our tungs. And why? For they be the secretes of God: that is too say, they be too darke and hygh things for vs to meddle with.

Therefore we must not think to attein to the, further-  
foorth than God listeth to instruct vs of his owne mere  
goodnesse. And would God that this thing were well put  
in vre: for then should we not haue the bickerings that  
are nowadayes through the whole world. But what? It  
is to be seene that verie fewe are touched with the ma-  
iestic of God. VVhen wee treat of his woord, and of  
the doctrine of our saluation, and of the holie scripture,  
euerie one falls to it at aduerture, and euerie man shoos  
forth his verdict, as though they reasoned but of moone  
shyne in the water. They be such things as passe al vnder-  
standing of man, and yet notwithstanding it is manifest  
that we be bolde too treat of Gods so hygh mysteries,  
which ought to rauish our witts to wonder at them, and  
which we ought to honour with a lawfulnessse, I say wee  
be bolde to babble of them, than if a man spake but of a  
matter of five shillings valew, or of some trifle I wote not  
what. And what is the cause hereof, but that men haue  
not considered howe God hydeth and overcasteth his  
owne secret determinations, and hath in his holie scri-  
pture vttered vnto vs his wil wherunto it behoueth vs  
to be subiect. VVe see on the one side how the Papiſts  
blaspheme God, wresting, falsifying, marring, and cor-  
rupting the whole holie scripture, so as they sticke not to  
skorne God and all his word. And why? For they ne-  
uer talked what this woord *Secrete* meeneth. Also there  
are drunkards among vs which could finde in their harts  
to subdue God to their fantasie all mynd. Though they  
were the wisest men in the world, and the best seene in  
the holie scripture: yet should they bee fayne to come to  
this point. That Gods secret determination is about vs.  
But they be vtterly dull and brutish, there is nother skill  
nor reason in them, the wyne overmaystreth them like  
swyne: and yet they will needs playe the diuines, and  
controll things in such wise, that if a man should now-  
adayes beleue them, he should be driuen to frame and  
forge a new gospe l. And therefore let vs remember how  
it is shewed vs heere, that when wee talke of God, wee  
must not take libertie to pleade and babble as wee our-  
selues thinke good: but consider that he hath reueled his  
secrets vnto vs in the holie scripture, and that bothe  
greate and small must submit themselues therevntoo too  
honour them. And that is the cause why heere is men-  
tion made of *woordes without knowledge*. Now then God  
sheweth vs heere, that whensoever wee speake of him,  
and of his woorkes, it is a matter of secrecie, a hygh mat-  
ter. On the other side, what is it that we can bring forth?  
what is that little which wee can conceyue in our vnder-  
standing? It is but woordes without knowledge. Let men

put themselues into the balance, and they shal bee found  
lyghter than vanitie itself, as it is sayd in the Psalme. So  
much the more then behoueth it vs too marke this do-  
ctrine, that there is nother skill nor aptnesse in vs to treat  
of Gods woorkes, except he teache vs. The way for vs  
to become wyse, is too bee gouerned by the spirit and  
woord of God.

And therefore when we finde not the thing in Gods  
word, which we desire to knowe: let vs vnderstand that  
it behoueth vs to abyde ignorant of it, and therevpon to  
keepe our mouthes shet. For whensoever we go about  
to speake, there shal bee no knowledge nor any thing but  
vntrute in vs. This then is the accusation that God set-  
teth downe heere against Iob. And therupon he sayeth,  
*Answer mee too all my demaundes. At leastwise, if thou haue  
vnderstanding, make mee also too vnderstand that which I  
would knowe of thee.* Heere God proceedeth in mocking  
the foolish the ouerweening of men, in that they weene  
themselues to be so fine witted, that they are able to dis-  
pute and pleade against him. Therefore he sayeth, Verie  
well, no doubt but you be verie able men (to your owne  
seeming.) when you speake and I let you raunge [at  
your will.] But I a so must haue my turne to speake too  
you: and reply you vpon mee, and then shall you well  
see your default. VVhat is the cause then that men are  
so rash to aduauce themselues so foolishly against God?  
It is for that they take libertie to speake and occupie the  
place, bearing themselues in hand that God hath nothing  
to reply against them.

But behold the remedie that God giueth vs to abate  
this our foolish rashnesse, is to bethinke vs what he may  
demand. If God begin to question with vs, what shall  
we answer. Surely if we bare this thing well in mynd,  
wee should bee vtterly restreyned: and although our  
mynds be verie eygre, and that to our owne seeming we  
be able to remoue the whole world: yet should wee bee  
as it were brought home to our owne state, to followe the  
things simply which our Lord sheweth vs, condicionally  
(I say) that wee can thinke with our selues, Alas, if wee  
come before God, is not his mouth open as well as ours?  
or hath not he authoritie and maysterſhip too question  
with vs? And what shall wee answer vntoo him? Yee see  
then wherunto it behoueth vs too come: and that is the  
thing which we haue to consider in this text to be rightly  
instructed by it. Forasmuch then as we be hasty to speak,  
that is to say, forasmuch as we haue naturally this vice of  
thrusting our selues further forward than becōmeth vs, let  
vs learne to restrayne our tungs. For what is the cause that  
they runne by and by at libertie too flushe out things that  
wee can no skill of? It is for that we consider not that it  
is our dutie rather to answer God, than too put forth  
our selues to speake. For is it not a peruerting of the or-  
der of nature, that a mortall man which is not ing, should  
incroche vpon his maker, and cause audience to be giuen  
to himself, and God in the meane while should hold his  
peace? VVhat a dealing is that? And yet notwithstan-  
ding wee doo it as oft as wee murmure against God, or  
teare his woord in peeces, or cast forth woords at ran-  
don to say: Thus and thus doeth it seeme to me. VVhat  
is the cause hereof, but that wee would put God too si-  
lence, and haue our selues heard about him? Is not this a  
starke madnesse? Therefore too correct this statelineſſe  
that is in vs, let vs learne, not too presume too answer  
our God, knowing that when wee come before him, he  
hath authoritie too examine vs, yea euen according too  
his owne will, and not after our lyking and appoynt-  
ment, and that it shal be too much to our shame when he  
shal haue stopped our mouth & begōne to speak himself.

And

And why? VVherof will God examin vs? Of things that are more than hidden from vs, and wherein all our witts fayle vs. Lo whervnto God bringeth vs, to shewe vs our beastlinesse and frenlike presumption. Seing that God hath such questions to put to vs, and is able too alledge things wherat we shall bee more than confounded: let vs learne so to humble our selues, as it may be too learne at his hand, and when we haue learned, he may make vs to see his light in the midds of the darknesse of this world. And in the meane season let vs learne also too serue and honour him in all respects and all points. For then shal we haue profited well in Godschole, when wee shall haue learned to magnifie him, and to yeeld him such glorie, as to haue good opinion of all that proceedeth from him. And moreouer let vs also mislike of ourselues, to the end

we may resort vnto him, to find the goodnes there which wanteth in ourselues, that therevpon it may please him so to gouerne vs by his holie spirit, that being replenished with his glorie, we may haue wherof to glorie, not in our selues, but only in him.

Now let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may returne too him with true repentance, and he therevpon voutsafe so to reforme our whole life, as our whole seeking may bee too submit ourselues to his holie commaundements. And so let vs al say, Almighty God heauenly father, we acknowledge and confesse as trithe is, that we be not woorthie to lift vp our eyes too heauen too shewe ourselues in thy sight, &c.

*The cxlvij. Sermon, which is the second vpon the. xxxviiij. Chapter.*

4. VVhere vvasst thou vwhen I layd the foundations of the earth? shevve mee, if thou haste vnderstanding.
5. VWho hath layd the measures therof? canst thou tell? or vvho hath set the compasse vpon it?
6. VVhervpon are the foundations thereof stayed? or vvho is he that hath layd the cornerstone therof.
7. VVhen the Starres of the morning reioyced together, and all the children of God soong in triumph?
8. VVho hath shet vp the sea vvithin doores, vvwhich in emptying itself commeth fourth as out of a vvomb.
9. VVhen I made the clovdes as the garment thereof, and the darknesse as the svvadding bands therof.
10. I haue stablished myne ordinaunce vpon it, I haue shet it vp vvithin barres and doores.
11. And I sayd, hither shalt thou come and not passe any further, and here shalt thou stay the lifting vp of thy vvaues.



Grant well ynough all that is reherfed here concerning Gods works as we see them bothe in heauen and earth. But if wee mynded them earnestly, we could hardly be made too speake one woord. Neuertheless if we witt how too profit our selues by the things that are conteyned in this doctrine: it would be ynough to teache vs lowelinesse, so as wee should no more open our mouthes to grudge against God or too complayne of him when hee doeth not things to our liking. All this geere would be layd awater. For the incomparable greatnesse and hyghnesse of our God, his wonderfull power and might, and his infinite goodnesse and wisdom which shewe themselues in his woorks, would suffice to humble vs, and make vs astonished, and wee would do nothing but honour him, and do him homage with all feare and reuerence. VVe haue then two things to consider heere. The one is, that when God speaketh of his power, and therewithall sheweth it vs to our face euen in the things which we may see: the same is not more than needeth: for we consider things verie il though they be neuer so manifest to vs. And secondly it behoueth vs to come to the end and intent that God purpofeth, for it is not ynough for vs too confesse that God made the earth, and setted it in the midds of the sea. True it is, that Gods shetting vp of the sea after that sort, as though it were inclosed with great wadies, is a wonderfull thing, and of good ryght ought we to confesse, that the workmaister is excellent. Howbeit it behoueth vs to passe yet further, and to apply our whole iudicium too glorifie God in such wise, as we confesse all his doings to bee iust, iust of equi-

tye, and right, and by that meanes be bridled when we bee tempted to grudge and repine at him, or to finde fault with his woorks. Then let the things that are conteyned heere, serue to subdue vs and to hold vs in such humblenesse and modestie, as we may do nothing else but honour him. And if the reason of his woorks be vnkowne to vs: let vs not therfore cease to take them all for good and rightfull, and to rest therevpon without any gainysaying. But now let vs come to the words that are conteyned heere. The first questio that God demaundeth, is *where Job was when he layd the foundation of the earth:* as if he should say, wretched creature against whom settest thou thyself? It would behoue thee first to bee my march: it would behoue thee to come neere myne vnderstanding. And how faire art thou off from it? Again he sayeth, *come on, let mee see if thou haste vnderstanding? who hath layd the measures of the earth? Tel mee if thou knowest him. Or who hath set the compasse vpon the same, to make it to be so well proportioned: who hath setted the earth vpon hir corners and vber vpon is it stayed?* Job, tel mee all these things, sayeth God. Truly when we behold the greatnesse and weyghinesse of the earth, wee be abashed at it: the how genesse of it dazleth our witts: and we be not able to comprehend it. VVe see well ynough and we bee constreyned too confesse, that it is made with as greate reason as can bee, but yet we come short of it, when God sheweth vs our own fraitie and feclenesse. Now seing it is so, that euen in the things that are seene before our eyes, wee want sufficient iudgement to comprehend them: I pray you what shall wee doo in Gods narrowe and hidden secrets, whereby he ordeyneth and appointeth what he listeth in heauen? And if we clype not the reason thereon, what shall

we say? Is it meete for vs to bee so selfwyse as to iudge of them after our owne fancie, seing that they surmount our vnderstanding? Shall we comprehend that which the verie Angels cannot comprehend? Is it not an ouergreate folie, or rather madnesse for men to preace so farre? Then let vs be well aduised to what purpose this is sayd. And for the better vnderstanding therof, let vs make this comparison. Take mee all the masons and carpenters of the world, yea and all the cunningest builders that can be chozen, and yet is nother mason nor carpenter so excellent in his art, but he had neede of lyne, compasses, rules, plommets, and such other like things too build withall, or else his building wil be crooked, and he shall not rayse it twoo poles hygh without some fault in it. Now if those woorkmaysters (how cunning and excellent so euer they be in their art,) are sayne to help themselves with lynes, compasses, and measures, and yet the greatest palaces or castles that shall be so builded, are not a hundred pole hygh: what is it in cōparison of the building of the earth and the Sea? A man shall be curstly combered if he intend to make but a castle of hewen stone. For first of all, if there be not a good foundacion and sure groundwoorke, all the building is in vayne that is layd vpon it.

Again if the reering of it bee not in good proportion and order, the woorking of it wil not be wel borne. And I pray you if all palaces and castles were put together, what are they in comparison of the sea and the land? VVhat proportion is there betweene the one and the other? Seing then that men, (be they neuer so cunning,) haue neede of helpes, and seeke heere and there for ayde and succour, yea euē in the things that are nothing in cōparison of the most excellent and houg woorkmanship which appeareth in the earth alone in that God hath so settled it vpon the waters as we see, & made it in so goodly order: must we not needs be worse thā witleffe, if we take vpon vs to controll God in those his doings, which are farre beyond al cōparison more hidden from vs, than the things that are to be seene in the order of nature? Therefore whensoever these things come to our remembrance, let them serue to rauish vs into wonderment, and to glorifie him that hath made such a building by his only will, and not by long continuance of time. VVee see that men cannot at the first day build and make perfect the thing that they go in hand with, and that they are faine to bestowe much labour & time about it. But it is not so with God. for we see that he did quickly finish all this goodly woorkmanship that is seene in heauen and earth. To bee short, we see heere that God mocketh mens pride, in that they presume to controll his works. If I spake but of some meane work to such as are cunning in masonrie and in carpenters craft, and should say to them, it were better for you to do thus or thus, so as I would play the maystermason and yet haue no skill in the matter: should not the maistermasons and carpenters haue iust cause to lawgh mee to skorne and to say, how now? This fellowe can not skill to make a windowe of half a foote ouer, and yet he falles to controlling of vs. VVill not thē the skilful in any art, take skorne that any man should come so foolishly to controll their woorkmanship? will they not send an ouerweener backe again to his apce? Yes surely will they. Now if we stand in such awe of maystermasons and carpenters, as we dare not speake of their woorke but with modestie, and with protestatiō that we be vnable to iudge of them, what shall we do when we come vnto God? Behoueth it not vs to be much more humble and modest? VVee know after what maner men will speake of a handicrafts woorkmanship, when they be no craftsmen themselves.

True it is (will they say) that I am not seene in this occupacion, it is not my trade, neuerthelesse ye shall here mine aduice: howbeeit I referre it stil wholly to such as haue skill of it. Then if wee vse such modestie when it standeth but vpon the iudging of a building or some other meane work of a handicrafts mannes making: I pray you what honour ought we to yeeld vnto God, when the case concerneth his works? In what estimation ought wee to haue them?

Now then we see what God intended in this text, in speaking of *the lyne & the compasse*. As if he should say, how now? If I were a mortall and corruptible creature, yet would men in beholding my works do me the honour to say, Behold, heere is a verie excellent, and skilful workmā, he is verie cunning, his work speak for him. Yea if some handicrafts man (as I sayd afore) had done some meane peece of work, men would not be so bold as to finde fault with it: or at leastwize they would not do it which had no vnderstanding in such workmanship. But as for mee that haue made so excellent a work, which haue created bothe heauen, earth, and sea, and all of nothing, and which haue finished them in so goodly order and aray as men see: men vpon them neuerthelesse to controll mee. And what a dealing is that? VVhat are all the works of men if they be layd to my woorkmanship? Shall they come neere myne? I haue wrought with incomprehensible power and wisdom, and yet shall I not bee free from mennes iudgements? Shall any man dare say, why doest thou this, or why doest thou that, it were better for thee to doo so or so? VVhat a pride is that? Shall men preferre mortall creatures before mee that am the liuing God? before mee that am almightie and alwise? Is not that an intolerable vnthankfulnesse? If a mortall man make a peece of work, men will do him the honour not to iudge of it without greate modestie: and haue not I deserued to be honored a hundred tymes more, which haue builded the world?

Then let vs learne to looke better vpon Gods works than we haue doone: so as if we cast our eye vpon the earth, wee may bethinke vs of the terrible howgenesse therof. It is not as some greate castle well wrought, wherunto none other commeth neere: but we see what a weyght it hath, insomuch as it may well seeme impossible for any foundacion to bee found able to beare it vp. And wher vpon is it grounded? Euen vpon the water. The earth must needs hang in the ayre (as it doeth in deed) and it hath the water round about it. Truly euen the Philosophers which considered not God the maker therof, did well perceyue by reason how the waters do compass the earth, and how the whole masse together hangeth in the ayre. They haue disputed verie curiously therof, and alledged some reason for it. But yet for all that, they were constreyned spite of their teethe, to graunt that it was a thing about nature, to say that the waters should so shrinke aside, to the intent that men myght haue roome too dwell on. This could not come of itself, needs must it be the woorking of some diuine prouidence.

After that maner spake they. And although they were blinded through their owne vnthankfulnesse: yet neuerthelesse they could not denye but it was so. Howbeeit (as I haue sayde) it is not ynough too acknowledge that God created the earth: but wee must also behold his wonderfull wisdom therein, and acknowledge it to be such a miracle, as our wits come short of. VVheras it is sayd that God created all of nothing, & again, that he hath settled the earth vpon the waters: is it not a thing to rauish vs into wonderment? If we looke round about



about vs, we shal see that the waters do inuiron the whole earth about: and yet notwithstanding wee see that the earth abydeth stable, and what a miracle is that? True it is that sometimes men shal see an earthquake, and it will seeme that all should go to wrecke: and so also might it come to passe, if God prouided not for it. But howsoeuer the world go: wee see that the bodie of the whole earth standeth stedfast still. And is not that a wonder to vs: what excuce can we pretend, if we can find no leysure to think vpon such a woork of God: doeth he not vtter his power and mightinesse therein so many ways, as we must needs be sufficiently conuicted thereby? But we see and will not see one whit to magnifie god in his works. And his leaude-nesse is vnexcusable. For when men fall asleepe heere, and take not payne to think vpon Gods works: are they not woorse than vnthankfull and churlish? So then, how ignorant so euer we be, there is none excuce for vs, but we be alwayes blame woortlie, if we glorifie not God in his works which are so open and manifest. Ye see then what we haue to beare in mynd in this streyne. Now by the way, wheras mention is made of *Compasses, and of measuring of the earth*: we see wel that there needed a wonderfull power and incomprehensible wisdom for the setting of all these things in order. For the earth would neuer haue settled and stood stil as it doeth if it were not in the middle of the aire, in such iust measure and proportion, and in such conueniencie and temperature, as nothing were amisse. Furthermore when wee behold the great and farre distance not only betweene the earth and the clouds, but also betweene that and the skye where the Starres and Planets are: should we not be more abashed? And now when we consider the hyghnesse which we see in the skye about the earth: what is the Earth? As greete a masse as it is, and as weyghtie and howge as men see it to be: if we compare it to the greatnesse of the heauen, must we not needs confesse with the Philosophers that it is but a little Ball? VVhat proportionablenesse is there betweene the one and the other? And yet neuertheless if wee looke but vpon the mountaynes that are on the earth, wee shall finde euen there wherat too maruell, and wherefore too glorifie the woorkmayster that made all.

Again, when on the other side we behold the steddinesse of the earth, ought it not to rauishe vs into wonderment? Although wee see greete varietie in it: yet doeth it alwayes abyde in his place without fleeing. Ye see then, that the hygh mountaynes which doo as it were imboffe the earth, and the vnclueinesse of the places, seeme able to shake it, yea and to ouerturne it quite and cleane. But God hath peysed the earth in such proportion and measure: as it keepeth alwayes his owne place still, and although it seeme that the mountaynes should ouerthrow it, yet notwithstanding one of them is so answerable to another, as the counterpeyse abydeth alwayes stedfast.

Too be short, whatsoeuer betydeth, the earth shall stand stedfast and bee perserued still too the end, by the proportionable and euenleueled counterpeyse of it self, and it shal not be any whit remoued whatsoeuer happen to it. Neuertheless, when wee see how it is inuironed with the water, and that the howge mountaynes auance themselves as it were to tumble it into the sea, & yet notwithstanding it continueth steddie still: must it not needs be sayd that God hath wrought after a passing woonderfull fashyon in that behalf? Yes certainly. VVhat is to be done then, but only to worship our God, confesing ourselues to come farre short of so houge greatnesse, and so incomprehensible wisdom? For of a truthe it is good

reason that we should walk in all hymblenesse and feare, when we come to the considering of Gods woonderfull woorks, which shewe themselves euery where in the order of nature. And so we see verie cleerly what is conteyned heere. Yet notwithstanding it behoueth vs too come backe too this point, namely why God senteth the earth before vs as a looking glasse. It is to the end we might behold his infinite glorie, wildome, power, and myght, to guide vs and leade vs, as it were by the hand, to the considering of his woorks which are exceeding greete and excellent, therby to be rauished into woonderment, of purpose to humble ourselues vnder his incomprehensible greatnesse, and to honour him. VVe see that God adorneth himself so excellently, as there is no more replying against him, nor no more entering into such boldnesse, as to desire to controll him as though he had doone amisse. VVho is he that shall comprehend his infinite hyghnesse? Let vs but open our eyes, and we shall be confounded. For on the other side, if we looke to the earth, it is as our fostermother that feedeth and cherisheth vs, and yet notwithstanding we wote not how. VVe see wel ynough how it is tilled, and we can tell well ynough how to talk of it: but yet must we needs be astonished euen in that behalf. And that is the conclusion of the text. Seing then that we haue a mirroure of Gods incomprehensible power and wisdom, euen in the verie earth that wee treade vpon: what shall we haue if wee looke vp too heauen which is farre aboue, and wherunto we be not able to attayne? Is it meete for vs to reply against God, and to aske why he doeth so or so, or why he suffereth this thing or that? Alas, who are we? So then let vs marke well, that when wee haue looked wel vpon the earth, it ought to serue to hold our affections in awe, to the end wee attempt not to aduance ourselues aboue the skyes, but rather yeeld the glorie to our God in all things that it pleaseth him to do, knowing that he is the soueraine God, and that he hath a perfect and substantiall glorie, and that his woonderfull power and might are matched with infinite ryghtfulnesse and wisdom, so as there is no fault to bee found in him. If we conceyue this well, wee shall haue profited greatly for one day.

Now let vs come to that it is sayd, *That the starres sung prayfes, and the children of God reioyced in triumph*, at the creating of the world. By these words God betokeneth, that as soone as the starres were made, it was a sette song or melodie to glorifie him. Not that the starres sung, nor that they be sensible creatures: but for somuch as god did therein set out his owne greatnesse, goodnesse, power, and wisdom: it is al one as if he had spoken lowd and shrill. Do we then lift vp our eyes to heauen? VVe must needs heare the melodie of the starres, according as they began to sing at the creation of the world. And surely such melodie ought of ryght to waken vs, and to stirre vs vp to sing the Lords prayfes and to glorifie him: Yea though wee were starke deaf, yet ought we to giue eare to so melodious songs and to receyue them: for behold, euen the Angels of heauen are prouoked so to do. But wee bee to blockishe in that behalf, insomuch that when we lift vp our eyes to heauenward to behold the starres, wee consider not too what purpose they should serue vs. Yet notwithstanding it behoueth vs to apply this text to our instruction, to the end we may fare the better by it.

Now then it is sayd in the first part, *that the starres began too sing* from their first creation. After what maner? As I haue told you already, not with tung, for they bee senselesse and dumb creatures: but the goodnesse, power, and wisdom of God which shyne foorth in the starres,

ought to serue vs for as many songs. If the aire rung with shrill and cleere voyces, we ought not to bee more stirred to glorifie our God, than when wee see the woonderfull order which he hath set before our eyes. Howbee it too moue vs yet better to glorifie him, it is sayd that *the Angelles reioyced* at that sight, and at the hearing of such melodie of the speechlesse creatures, inso much as it made them for to triumph. Heerby we ought to bee moued too glorifie our God, and such a ioy shalbee a ryght and true ioy, and a farre other one than the ioy of these made worldlings and vnthrifits, which cannot bee merrie but in displeasing God.

VVee see heere a farre other gladnesse set afore vs, which is, that the Angells of heauen did as it were leape for ioy, when they sawe the excellent course and woonderfull order of the heaue by Gods appointment. They were then moued to such a reioycing as is mencioned heere. Seing that the Angells do guide vs to the glorifying of God, & to the singing of prayes vnto him: ought not we to be glad when we behold the goodly order which is in the skye? Is not that the point wherunto wee ought too come as oft as we lift vp our eyes aloft? But what? we be farre off from putting the thing in vre which we bee exhorted to heere: for truly when we heare any text of that doctrine, it slippeth away. Although we be warned neuer so much that wee ought to glorifie God in looking vp to heauen and in reioycing at the light of the Sunne: and although we be sufficiently put in mind to do it: yet doeth it slip from vs. But seing that the cheef service which God requireth of men, is to be prayfed at their hands, and wee make none account of it, but (which woorse is) doo rob him of his honour, and diffeate him of that which is his, in that we glorifie him not as he deserueth: surely wee shall pay deerly for it when it commeth to the reckening. True it is that our Lord knoweth well ynough that he cannot drawe any thing from out of vs wherby to be magnified as he is worthie: but yet he is contented that men should exalt him and glorifie him in his works, and that we shuld be moued to prayse him, by the beholding of them. Now if wee do not so, are wee not woorse than traytours? Yes doubtlesse are wee. So then let vs learne to profit in the doctrine that is conceyned heere. By the way let vs mark, that the Angells are termed *Gods children*, to the end we should be the more perswaded to runne too the triumph that is spoken of heere, and ioyne with them in triumphing out Gods prayes, and in glorifying him with one common accord, when we heare the sayd melodie bothe aboue and beneath, inas much as God hath spread out his glorie euery where. Truly this title of being termed the children of God is graunted to the Angells by a speciall priuiledge, bycause they approche neere vnto him, and haue such a noblenesse in them, that they be aboue all other creatures. They are not only Gods messengers: but also are called principalities and powers, bycause that by them, as by his hands he executeth whatsoeuer hee thinketh good.

Col. 1. c. 16.

Behold how the Angelles are surely the children of God: but yet are wee called so as well as they. VVhy so? Bycause God created vs after his owne image and likenesse. And although this were defaced by the sin of Adam: yet was it repayed again in the chozen by the comming of our Lord Iesus Christ, who is the lyuely image of God, and we were so exalted by his spirit, as wee bee now set in our former state again, and Iesus Christ hath doone vs the honour to come of the line of Abraham, that is to say, to clothe himself with our nature, too the end to recorde vs to God his father. Then seing its so, let vs marke that God sheweth vs in this text,

after what fort we may be sure to bee children, and consequently to possesse the heauenly heritage, which is ordeyned for vs, as well for vs as for the Angells of Paradise. For although wee creepe heere vpon earth, and bee creatures so wretched and fraught with infirmitie, as we may bee ashamed of our want and wretchednesse: Yet will God find the meanes to coupple vs with the Angells of heauen. Herewithall let vs vnderstand, that the Angells tremble when they behold heauen and earth, and although they be excellent creatures, yet are they driuen to bee abashed at the beholding of such a sight as is in heauen and earth. Now seing that the Angells, which are so excellent aboue men, bee neuerthelesse abashed at the greatnesse of God: ought not wee to bee more than rauished into woonderment, when wee open our eyes and behold Gods woonderfull woorks, and when wee heare the goodly melodie that is in all his woorks? Alas, should we be so vnthankfull as to shet our eyes that wee might see nothing? Should wee play the deaf men that wee myght heare nothing? So then let vs followe the Angells, who are set foorth to vs here as guides, to the intent that God myght be glorified at our hands. And if wee glorifie him in all his woorks, he will take and auow vs for his children, and shewe himself alwayes a father towards vs. Thus ye see what we haue to consider vpon this sentence where it is sayd, *that all Gods children reioyced in tryumph, when they sawe the starres of the morning reioycing toogether.* And it is puposely sayd *All, too* the end wee myght knowe, that such as giue not their mynd earnestly to the magnifying of God in his power which he vttereth in his woorks, shall be cut off from his house, and are vnworthie to be reckened in the number of his children. Now let vs passe further. Our Lord commeth to the Sea. *VVho hath set barres (sayeth he) to the sea? who hath shet it vp within barres and doores? Thou shalt not passe any further, thus farre shalt thou come and no more.* VVhen the sea swelleth, it seemeth that it shuld drowne and swallowe vp all: yet notwithstanding we see it is all the while as is were in prison, yea and God holdeth it as a nurce should hold a litle babe. He hath set the clouds and mistes about the sea, as litle swadlingbands, and as a garment to couer it. The sea then seemeth to be as a litle babe whom God weeldeth as he listeth. And heerein also he continueth the magnifying of his woorks, to shewe vs that such an excellencie ought to suffyze to make vs walk in humblenesse, and not to be any more so bold as too set vp our bristles against him, according also as he speaketh by his Prophet Ieremye: *Feare ye not mee (sayeth he) me which haue set the bounds of the sea? He sayeth this, bycause the sea is aboue vs.* True it is that the simple and ignorant perceyue not that the sea overpeereth vs, and that it is hygher than the earth: but they suppoze that the water is vnder the earth and farre beneath it. But it is cleane contrarie. And when wee bee neere the sea, wee see and perceyue euen by eyesight, that it is hygher than the earth. Now seing that the sea is so aboue vs: wherof is it long that wee bee not swallowed vp euery minute of an houre, seing that the water mounteth farre about our heads? And specially when mention is made of the flud that did once drowne the whole earth, it is sayd that God opened the springs and all the windowes of heauen, and also that he opened the deepes, so as the waters were not restreyned, but let looce. By that dreadful iudgement of the flud, God shewed vs as in a mirror, the thing that should be continually vpon the earth, if he withhild not the waters by miracle. VVee see then that the sea should ouerwhelme all. And what letteth it? See yee not an open miracle? Are wee not conuicted to be

Iere. 5. e. 22.

Gen. 7. b. 11.

to be

to be worse than churles, if this cause vs not to worship God, and to feare him according to his power, so as hee may haue al foueraintie ouer vs, and we be vtterly beaten downe? And if men presume to set vp their bristles so against God: let them but pick their quarel to the sea, and see if they shall be heard aboute it or no. And what else is the Sea with his great surges and hideous waues, than a signe of the power of him that made it? Now if the waues of the Sea astonish vs: Alas howe much more terrible must the maiestre of our God be to vs? VVhen the Sea 10 casteth vp his boylings with such hideousnesse as we see: wee tremble at it: and shall we not feare the maker of it, but rather bleare out our tongues at him? VVhat a dealing is that? Must it not needes bee sayde that men are starke madde? And that is the cause why God vpbraideth men by his Prophete Ieremie (according as I haue alledged the texte before,) saying: Feare ye not me? me which haue bounded the Sea with sandes for an euerlasting ordinance? But nowe let vs come againe too the wordes that are placed heere. God sayth, *that be bath bound- 20 ded the Sea* And what are those bounds? Like as erewhile he made mention of the compassing of the earth: so now he speaketh of the bounding of the sea. Yea and what manner of boundes are they? For the better expresing of that which he had sayde: he addeth, That the Sea is in his hande as a little babe is in the wombe of his mother, so that the child lieth not more still in his mothers womb, than doth the Sea within his boundes. True it is that it maketh a great noyse: and specially if it bee tossed with windes and tempestes, and that it swell: then it seemeth 30 that all the worlde shall be ouerwhelmed. But yet can it not passe beyonde his boundes. And what restreyneth it? Like as we see a myracle in that a childe is kept close in his mothers wombe, as in a graue, and howe soeuer hee fare, yet he getteth not out till the day of his birthlyme be fully expyred, according to the common order of nature: Euen so is it with the Sea. Besides this, God addeth yet another similitude: which is, that the *Mystes* serue to restreyne the Sea, that it shoulde not passe out of his boundes and borders, like as *Swadling bandes* are to keepe 40 in a yong babe. The childe woulde faine pull oute his armes and legges to make sport: but he is so hild in with his swadlingclothes, as hee is faine to tarie there like a prisoner: Euen so is it with the sea. It riseth in suche wise, as it would (by all likelyhoode) not onely leape out of one place into another, but rather (as I haue sayde already) swallow vp all and put the whole worlde to confusion. VVe see then that the sea fareth so: and is there any cheyne to restreyne the headinesse that we see in it? Although they had neede too bee verie great lettes that shoulde restreyne so furious a creature: yet dooth not God vse any violent meanes to stay it, but onely hath appoynted the *Mystes* to holde it backe: and thereby we see that he handieth it as a little babe, according to his owne saying. And for prooffe thereof, we see that the mistes are nothing but vapours ingendered in the ayre, and it is a wonder that the same should get the vpper hand of the Sea, so that as soone as a mist ryseth, by and by the sea becommeth calme. VVhereof cometh that? of nothing? VVhat shall a man say then, but that the Sea is 50 as a little babe that is tyed vp in Swadlingclothes? Now although these similitudes seeme verie straunge at the first blush: yet notwithstanding it is imposible too finde fitter kindes of speache to make vs perceyue the incomprehensible maiestie of our God. VVe neede not too mount vp to his maiestie to know it as it is: his wonderfull workes which he setteth dayly before our eyes, do proue his greatnesse and highnesse so sufficiently, as wee cannot

Iere. 5. e. 22.

denie it. And it is a fowle shame for vs if we acknowledge not his incomprehensible power, in that it is sayde here, that the Sea is restreyned by the *Mystes*, as a little babe is hilde in by his Swadlingclothes. For what though the Sea be as hideous as men see it? Yet is it hilde within his bounds: it may well leape and mount aloft, but it cannot passe any further. And therefore let vs learne to glorifie our God in his wonderous workes better than wee do: and let vs be ashamed of our carlish vnthankfulnesse towards him, in not acknowledging his goodnesse power and wisdom, that we might yeelde him the prayse that belongeth to him. Therupon let vs returne to Gods principall intent: which is, that we must not stay vpon the sea, to consider the thing simple in it selfe. True it is, that men might take some good instruction, by beholding howe God restreyneth the sea from swallowing vs vp. VVhen we know this, is not euery of vs more than conuicted that the life which God giueth vs, is giuen by myracle? But that were not yet ynough if wee went not further? Beholde, God sheweth vs his woonders, and maketh vs to perceyue them: in these visible things, which notwithstanding are so high, that we be dazeled at them. Now if we be constrained to honour him in acknowledging our wittes to weake to comprehend his highnesse in the very things that are seene with our eyes: what shal we do to his incomprehensible secretes, and to his priuie and hidden determinations, when both generally and particularly hee worketh after such a fashion, as seemeth 60 straunge too vs, and farre outreachteth all our capacite? Becommeth it vs to presume in that case too iudge at all aduerture, and to giue our verdit vpon it as though wee were able to comprehend the things that he doth so beyonde our wit and capacite? He sendeth many aduersities and miseries: One man loseth his goodes, another is smitten with sicknesse, another fallies into reproch and slander, and another is wronged and beaten. It might be thought that God is farre ouerseene in handling men so roughly. No, not so. In all these things it behoueth vs to learne to confesse, that God is alwayes righteous, and that he knoweth cause why to handle vs so, and that the same cause is good and rightfull though it be vnknowne to vs. And if we acknowledge not this, yet forasmuch as we be still in his hande, we shall gaine nothing by all our grudgings. Do wee see the wicked and vngodly haue their full scope in this worlde? Do wee see the dispisers of God liue at their ease? Do wee see them in credit and authoritie, and too bee as the maisters and Lords of the worlde? Do wee see that they spite God dayly, and yet notwithstanding are not punished at the first brant? Do we see on the contrarie part, that wee are faine to indure one while shame, another while trouble, and another while to be intrapped by treafon, and that god succoureth vs not so soone as we would haue him? Let vs wayt patiently till God deliuer vs, as who knoweth what is expedient for vs. And therewithall let vs vnderstande, that if we wonder at the things which he doth here bilow euen in our owne persons, and in the things that we may behold as it were before our feete: much more reason is it that we should wonder at, yea and honour the secrecie that surmounteth euen the capacite of the Angelles. And therefore let these lower things teach vs to settle our selues to the magnifying and glorifying of our God: and so long as we shal be in this world, let vs suffer our selues to be guided and governed by his holy spirite, to the end he may order vs after his good pleasure.

Now let vs fal downe before the presence of our good God, with acknowledgement of our faults, praying him too make vs feele them. Better than wee haue done, and

Yy.v.

specially

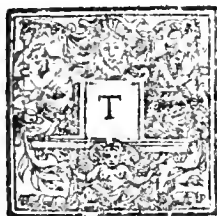
pecially to know what we bee, how there is such frailtie in vs, as we fail in all pointes and our wits are so rude and grosse, as we cannot attaine to his glorie, that thereby we may learne, to be vtterly cast downe in our felucs, and yet not ceasse to seeke to be lifted vp by fayth in our good God, namely so it bee alwayes with sobernesse and modestie: and that we knowing how much wee bee beholding and bounde vnto him for the number of benefites

which he bestoweth vpon vs dayly, may be stirred vp, yea and wholly inflamed to yeeld him thanks, that by our example the poore ignorant and misbeleuing soules may be drawne to one selfsame fayth & knowledge of the truth, so as all men may with one common accord, prayse, magnifie, and exalt him as hee deserueth: And that for the bringing hereof to passe, it may please him too rayse vp true and faithfull ministers of his worde, &c.

*The.cxl.ix.Sermon, which is the third vpon the.xxxviij.Chapter.*

*This sermon is yet still vpon the.8.9.10.and.11.verses, and then vpon the Text that is added.*

12. Hast thou since thy dayes commaunded the breake of the day? or hast thou appoynted the light his place?
13. That it might take holde of the Corners of the earth, and that the vicked might be shaken out by it?
14. It is transformed as clay vwhereon a marke is set, and they holde themselves as a garment.
15. And the light shall be hidden from the vicked, and the arme that is lifted vp shall be broken.
16. Hast thou entered into the deepe vvaters of the Sea? or hast thou searched the bottome of the deptes?
17. Are the gates of death knowne vnto thee? or hast thou sene the gates of the shadowy of death?



He thing that causeth men iudge foolishly of Gods works, is that they make too much haste, and tarie not for the ende, that they might know howe God hath prouided for all things. And so all of vs do put this prouerbe in vre, That haste maketh waite. Therefore we haue need to refraine our selues, that we be not to hastie in casting forth our iudgement afore hand: and therof the things ought well to warne vs which are spoken here concerning the sea For if we looke vpon the mouing vp of the waues, it seemeth that they should ouerwhelme all, and that the worlde should be swallowed vp: and we perchance will say, that God ought to haue remedied it. But when the waues retire againe, & breake in themselves, and cannot passe their bounds: then do we by and by perceyue Gods wonderfull wisdom & power the better, forasmuch as we see that although the sea rush forth with such headnesse, yet notwithstanding he holdeth it back as a man should weeld a litle babe, as was declared yesterday. Then if we be once able to comprehend Gods workes in their perfection: we shal haue wherfore to glorifie him in all respects. But if we fall too shooting fourth of our iudgement in post haste, as we be wont to do: our rashnesse will shew it selfe, and confuzion shall befall vs for our ouerboldnesse. Therefore let vs beare well in minde how it is sayde here, *that God hath giuen the sea a law, to say to it, thou shalt go but thus farre and no further.* If the sea were euer calme, and that there were neuer any storme or tempest: men should not so well perceyue gods prouidence, and his fatherly care which he hath of men to maintaine them where he hath planted them. But whē as the sea hath leaue to lift vp it selfe so high & mightily, & yet it cannot passe his bounds, but is restrained by this ordinance of God: therby we may perceyue that god hath disposed all things in good measure and reason. Now this may be extended further. For whē we see warres moued, it seemeth that all things both high and low shoulde be mingled together, and by and by we woulde condemne God, if it lay in our power, or else wee fall to iangling against him, for suffering all things too go after that maner. But if we tary the end of them patiently, we shal perceyue

that on the one side God chastizeth men iustly by styring vp warres among them: and on the other side, that thereby he intendeth to shewe his power. For when the fire is so kindled: it shall anon after be quenched in a minute of an houre. And then doth God execute his office, wherof it is sayd in the.xlvj.Psalm, that it belongeth too him to breake the speares, to knap asunder the swordes, to ouerthrow the Chariots, and too appease the things againe that were so troubled afore. VVe must then haue Gods ordinance alwayes before our eyes & in our mind, where by he so guideth and gouerneth the troubles that seeme to tend to an euill end, as he turneth them altogither vnto good. For God thinketh it not ynough to cure the mischeef, but he also vseth it to a good end, inso much that we be diuē to confesse, that it is much better for vs that these troubles should happen, than if we shoulde alwayes liue in peace and rest. And therefore if we consider well the causes which moue God to sende such troubles into the worlde: we will no more murmure against him. And although we conceiue thē not: yet let vs not therefore cease to honor reuerētly the secret determination which God kepeth to himself, but let vs tary his leysure patiently, acknowledging our owne small capacitie & rudenesse: and then shal we follow the rule that is giuen vs here, according as it is further saide, *Hast thou in all thy dayes commaunded the morning light? lest thou made it too knowe his place whence it ought to come forth?* Here our Lord proceedeth to mocke at mens pride when they take vpon thē to iudge of him, saying: how long is it since you were borne? Was there no light nor day before you were? Seing ye be so wise as to finde fault with mee, it is as much to say as there was no order in the world before you were borne: the morning light wist not whence to come, nor whither to go: without you there had bin no orderliness: nothing had bin made, if you had not bin. Sith ye thinke your selues so wise, and will needes control me: I do but only ask you whether you haue at any time appoynted frō whence the light shall arise: and [although ye neuer did it, nor can do it] yet you are still finding of fault with my doings. As for me, I haue alwayes set the difference betwixt light and darknesse euer since the beginning of the worlde: I haue appoynted the night time for darknesse, and caused the breake

breake of the day to come forth at my pleasure . I haue set an euerlasting order which ought too bee wonderfull. And if ye were not to churlish, ye could not but confesse that these things are as excellent as can be. Now all this was done before you were borne, or any of all your aunceters : yea euen before any man was created. And what meane you then to fall to controlling of me? Why set you vp your bristles against me? Do but reckon the yeres a little, which the world hath continued. I haue gouerned hitherto, yea and that in such wise, as all creatures must needs confesse, that they be astonished at the sight of that which I shew them. And yet to your seeming, I haue don nothing at all before times. Do ye knowe howe the light should be disposed, and how to draw it out of darknesse, as wise as yee weene your selues to bee? Here then first of all, our Lorde bringeth vs backe to our birth, as if hee should say, reckon your yeres, how long is it ago since yee came into the worlde? Beholde, men are but as Snayles : as soone as they be borne, death threatneth the. Go too, if God graunt them to liue any time here, they do but make a walke of it, as it is sayde in the fourscore and tenth Psalme. They must backe againe by and by, & when they haue made two or three turnes, and leaped a while like frogs, God draweth them away to himself. And yet notwithstanding euē in such shortnesse of life, which passeth as a winde, and slippeth away incontinently, men which are but rottennesse will needes contend and go to law with their maker. And what a dealing is that? Let men consider a little his euerlastingnesse. Therefore when soeuer we be tempted to be so buzie aforehand with God and his works: let vs consider that the time is of no léngth since we were borne, and that during the time of our life, we haue scarcely lifted vp our eyes vnto heauen, to consider any whit at all the euerlastingnesse which is in god, and contrariwise the shortnesse of our owne life. Had we once bethought our selues throughly of that : we would soone stop our mouthes, and all our wits should be shet vp, so as we would not by any meanes go about to murmur against God. Now let vs compare our life with the long cōtinuance of the world: and yet must we passe further: that is to wit, that God continued by himself & with his maiesty before the world was made. Sith it is so: let vs learne to referre our selues wholly to him, knowing it too be an intollerable thing that we should so passe our bounds, & desire to raūge out in iudging of things that we know not. That is one point which we haue to marke vpon this saying, *Hast thou in all thy dayes commaunded the breake of the day?* For before we were created, God hath alredie set all things in order, yea and that so well, as it shall be to no purpose to carpe at them. Wherefore let vs humble our selues seeing that god had such a fatherly care of vs before he sent vs into the worlde, that he provided all things necessarie for vs aforehand. Further more, whereas here is métion made of the morning light: let vs therein acknowledge Gods infinit wisdome, and his power therewithall. If we were not inured to see the break of the day: should we not be sore afrayde, when hauing scene the darknesse which did daunt and dull vs afore, sodainly as it were in the turning of a hande, wee see the whole worlde so inlightened as it is? Would we not say it were impossible, if we were not acquainted with it? But we esteeme not Gods working when it is once knowne vnto vs: and the woontednesse of it which hee giueth vs, bringeth vs too that vnthankfulnesse: not of it selfe, but through our naughtinesse. Wherefore not without cause doth God say heere, that when a man looketh vpon the morning light, hee must needes bee abashed, if hee consider from whence it commeth. For although the East standeth al-

wayes in one certaine Coast : yet notwithstanding men see that the Sunne riseth sometymes higher, and sometymes lower, according too the seasons of the yeare. In Winter time, because the Sunne is somewhat further off from vs, hee riseth in a further Coast. And againe in Sommer time, as hee draweth neere too vs, so riseth hee higher and higher till he seeme too bee a most ouer our heades. To be short, like as the East, so also is the morning light. Nowe seeing there is such an order, set out as it were by a payre of compasse, so as the Sunne swarueeth not one hearebreadth from the circuit that God hath appointed him, but commeth alwayes iump to the point: is it not a thing that we may well wonder at? We see that the Sunne neuer goeth out of his way, insomuche that if a man marke all things well, hee shall finde that there is a diuersitie in euerie day of the yere, and yet notwithstanding, if he compare one thing with another, yea euen through the whole yeare, he shall perceyue that all goeth in one continuall race : so as though the Sunne rise at one point [of the skie] too day, and at another too morow, and likewise do set : yet when the yeare commes about, he returneth againe to follow the same trace which he hath continued euer since the making of the worlde, keeping his orderly course in such wise, as a man can nothing neare make a Clocke to keepe so iust compasse as the Sunne doth in his going about. And what a masse is it? It is a thing much greater than the whole earth. Againe, it were verie much if hee had no greater race too go throughout all the whole yeare, than he goeth in one day : and yet neuertheless seeing that he keepeth his order so iust, is it not a thing that ought to rauishe vs into wonderment, that wee might honour the incomprehensible maiesty of God? Yes, if wee were not worse than brute beastes. We haue eyes and see not. God maketh his dumbe creatures to sounde by imprinting his glorie in them : and wee heare nothing of that melodie. So then it is long of nothing but of our owne naughtie lewdnesse, that we take not holde of Gods glorie which is visible to vs, and sheweth it selfe too vs in all his creatures, and in the order whiche hee hath stablised in the worlde, and which hee mainteyneth as stedfastly as hee doth nothing more. It is sayde by and by *that the breake of the day spreadeth abrode and lighteth vpon all the wings (that is to say, vpon all the vtermost partes) of the earth.* For in the Hebrue tongue, the worde *wing* signifieth the borders or vtmost partes of anie thing. Yee see then, that the light casteth it selfe al roade, and spreadeth ouer all the worlde as soone as it is in it. When we beholde the darknesse of the night, wee woulde say that there must needes bee some great battell too chace the same away. How so? Who is he that could rid the earth of darknesse, so as men might be euerie where about them, whereas they were earlt as good as shet vp in a dungeon? Who would think that the light should so preuaile with out some great and terrible battell? And yet notwithstanding, the morning doth no sooner open his eyelids, but hee sheddeth forth his light ouer the vtermost partes of the earth : and anon after, the Sunne commeth too take possession of his dominion, according as God hath guen him soueraintie euer the day, to execute his office which he hath committed vnto him. We see he entereth possession so swiftly, as we can scarcely conceiue it in thought. As soone as we open our eyes, the Sunne stryketh in hys beames, and the darknesse is driuen quite away. Nowe, shall wee farther this vpon the Sunne whiche is a lifelesse creature? It is impossible. Then muste wee go too the Workeman, and acknowledge his Maiesty too bee so excellent, as all men ought too humble themselves



themselves and to flake vnder it, and to giue their neckes to the yoke, in honouring the greatnesse and excellencie which appeare in all Gods workes, and not repine any more against him whatsoever he do. For if we must needs be confounded, and our wits faile vs in the things that are visible and open before vs: needs must we of good right sroupe and wayt for the full discouery of the last day, whē the case concerneth his incomprehensible secrets. So thē, let it now suffice vs to conceyue those things by fayth, which we cannot yet perceiue till we haue learned more: which shall be when our good God hath bereft vs of this mortal flesh, drawne vs home to himselfe, and fashioned vs like to himselfe in glorie. It is sayd immediately, *that the wicked shall be shaken out of the earth.* Some expounde this, that the Sunne ingendereth many diseases, & therefore that when the day breaketh, it is as ye would say, a cleansing of the worlde from wicked men, inasmuche as some disease dispatcheth them. But that agreeth not in any wise to the matter. For first and foremost the breake of the day doth rather releue men, forasmuch as at that time we haue our bodies most weeldie and best disposed. Yea and euen the poore soules that are sicke, and haue bene turmoyled all the night, are somewhat cheered when morning is come, inasmuch as yee shall see them well eased by it. And that is the cause why the Prophete Malachie speaking of our Lorde Iesus Christ, calleth him the sonne of Righteousnesse, where in he taketh his similitude of the day sunne, and of the things that we finde by experience, namely, that hee bringeth vs health in hys wings, that is too say, in his beames, and that the same cleazeth the earth, and cheereth our bodies that were dumpish with humors, according as wee knowe that the night bringeth such things. And truly if the breaking of the day ingendred diseases, good men should be subiect to them as well as ill men. And therefore the fittest exposition is, that the wicked shall be shaken out of the earth, that is to say, they shall be discerned or spyed out. For if there were darknesse continually: men coulde not discern blacke from white. But when God hath so spred out light ouer all the worlde, then it is seene how euerie man behaueth himselfe. True it is that the wicked ceasse not to misbehave themselves all the day long: for they haue no feare of God, and although they be ashamed of men, yet fall they to all licenciousnesse, inasmuch as they ceasse not to play their looce pranks euen at high noone day: but yet do we perceiue some footsteps of that which is spoken here. Things are out of order in the worlde, and yet notwithstanding, Gods order appeareth in them, and is seene through them: so that we may say, it is true that God giueth Satan head, & restrayneth not the wicked so much as he could do, but giueth them libertie to triumph in naughtines, & so are things in a broyle on the one side: and yet notwithstanding, for the preseruacion of mankind, Gods intent in sending the light, is to repress the wicked. For what a thing were it, if the wicked were not bridled by the secret prouidence of God? Surely we should perish at euery turne. Yea, and into what rage would Satan the driuer of them thrust them headlong, if god wrought not in that behalf? We know that Satan is the deadly foe of all men, and desire nothing so much as to make cleane riddance of al creatures, and to wipe the remembrance of God out of the worlde: and therefore needs must the order come of God and the troubles and disorder come of men. So then although the wicked do still dwell vpon the earth in the brode daylight, and put their disorders in practise: yet doth God continually discover them, and by that means brydle them, so as the earth is after a sort cleazed by the rising of the Sunne, I meane not from va-

Mal. 4. 2.

ours that had raigned in the night, nor from other corruptions that gathered together when the ayre was so thickned: but I meane that God purgeth or clengeth the earth from wicked folke, by abridging them of their libertie, by cause men can poynt oute the naughtipackes with their finger, and they are as then somewhat ashamed: I say that euen the shamelesse which haue (as ye would say) sealed vp their own eies, haue notwithstanding some inward remorse, so as they suffer not themselves to rush out into the extremitie of their lewdnesse. Thus ye see that the breake of the day purgeth the earth after a sort, howbeit not altogether, for God maketh dayly purgings. Now he addeth one other effect of the Sunlight: which is, *that the earth taketh as it were a newe shape, and that the things whiche the earth conteyneth, serue it for a garment when the Sunne shyneth after that maner.* For in the night season the earth is shapelesse, a man seeth nothing of it. It is then (as ye would say) a great Quamire, where nothing can be discerned. But when the Sunne beginneth to rise, it is as a man had taken pottes oute of a lump of earth, and made them and well trimmed them. Then is the earth fashioned, which before was without fashion. Therefore when God sendeth the light of the day, it is all one as if he fashioned the whole earth by giuing it beautie, to the ende wee shoulde beholde it with wondering: and so whereas it was naked, shet vp and barrein afore, (at leastwise as in respect of our eyes:) he clotheth it againe. For here the case concerneth mens sight. The earth in the night is as it were desert and waste, and there is nothing seene vpon it. But in the daytimes it is clothed againe, by cause that which way soeuer wee turne our eyes, we see the godly deckings that God hath put vpon it, according as he sayth, that he crowneth the yeare with his blissing: inasmuche that when hee replenisheth the earth with frutes, it is all one as if hee did put on goodly garments, Crownes, Garlandes, and suche other things vpon it. When wee see that God worketh after that maner, haue we not wherewith too bee astonished, yea and cause to confesse that the greatnesse of his woorkes surmounteth all our wits, and that we vterly fayle of them? For although we may in part tast of his goodnes, power, wisdom and iustice: yet notwithstanding we must bee faine at length in conclusion to crie out with Dauid, Lord how wonderful and deepe are thy workes? They be a bottomlesse pit, and who shall reherse them vnto thee? True it is, that Dauid streyneth himselfe too reckon vp Gods workes, & not to babble of them without knowing ought of them. God then had shewed him that which he sayth: and we also may partly well iudge of the things that God sheweth vs in the whole creation of the worlde, & in the order which he hath stablished there in. There wee shall see some footsteppes of his iustice, goodnesse, power and wisdom (as I touched before:) but as for the comprehending of all things that wee perceiue to the vttermost point, we shall come farre short of that. Then must we be faine to cry out with wonderment, Lord how maruelous are thy workes? Lo what we haue to marke in effect vpon this streyne where it is sayde, *that the earth taketh a newe shape or fashion,* and that the things which God hath set vpon it, are as garments wherewith it is decked. And whereas this is done day by day: yet if common custome inured vs not vnto it, surely wee would say they were wonderfull things. Wherefore let vs learne not too measure the worthinesse of Gods woorkes by our dayly inioying of them: but too bee so muche the more strayed vpon too say, that there is a worker whome wee must not touche too carpe at any of his dooings, but rather saluēt our felues too him with all humilitie. Nowe God

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Psa. 65. 6. 13

Psa. 66. 4. 3.  
or 92. b. 6.  
or 104. e.  
24. or 139. e.  
14.

addeth

addeth immediatly, *that the wicked shall not inioy the light, and that the loftie arme shall be broken.* This serueth to prevent a question that might bee objected. Howe nowe, [might some man say:] Seeing that God hath ordeined the Sunne to giue light to the worlde, and set things in so goodly order: why suffereth hee the wicked to inioy that benefite? For he ought too haue set it aside for his owne children which serue and honour him. It should seeme therefore that he doth amisse in this case, that the light of the Sunne is common both to good and bad. But truly, herein wee ought to consider Gods goodnesse the better, according also as our Lorde Iesus Christ telleth vs. Follow your heavenly father (sayth he) who maketh his Sun to shine euen vpon the vnworthie. therefore do good to your enemies, & to such as haue done you harme. Iesus Christ would not haue spoken so, if we had not iust cause to glorifie God for inlightning the whole world after that maner, notwithstanding that the most part bee nought worth and wicked. Howbeit in this streyne there is yet somewhat more shewed, that is to wit, that God calleth vs after a sort to his iudgement, as if he should say, True it is that the Sunne doth for a time shine vpon the wicked as well as vpon the good, and the one of them liueth as well as the other: But tarie a while, for the wicked are not heyres of the worlde: and although that as now they receiue that which belongeth not to them, and haue their eyes open to receiue the light of the Sunne: yet shall they be vterly bereft of it in the end. Therefore he sayth, *their light shall be taken from them.* VVhen he sayth *their light*, he sheweth that for the present time wee haue no more aduantage (to outwarde apparance) than the dispisers of God and the heathnish sort haue. For they draw the ayre as well as we, they haue the light as well as we, and they eate and drinke as well as we. Ye see then that it behoueth vs to beare patiently such mingling as now. Neuertheless it is not without cause that God dooth heere lende the light vnto the wicked. For it is too make them the more vnexcusable, yea and in verie deede it is but such a light as shal not continue with them for euer. But whereas we on our part do homage vnto God, as well for our life as for all the appurtenances thereof: it is for that we shall be heyres of the worlde as his children: and not without cause doth S. Paule in the fourth to the Romanes couey the same to Abraham, and to al the faithfull. Therefore let vs learne that whensoever the Sunne shineth, the same is a part of our inheritance: and so far as much as God hath adopted vs to be his children, the Sunne is a detter vnto vs, and we may reckon it as a part of our goodes. As much is to be thought of our eating and drinking, and of our inioying of all the things that the earth bringeth forth. It is not due to vs on Gods behalfe, but it proceedeth of his mere liberalitie. But for so much as he hath chosen vs to be his childre, & we do with a pure hart claime him to be our father: the earth oweth vs nourishment, and al creatures are in our hand, that is to say, we may vse them freely. And the same vse of them shal continue to vs for euer: not that wee shall haue any neede too eate or too drinke, when we be once gone out of this world: but my terming of the vse of them to be continuall or eueralting, is for that it is blessed and blissefull: and our present vsing of Gods creatures is a helpe to further our saluation: for by that meanes god maketh vs to feele his goodnes & loue. And when we be made partakers of the heavenly glorie, the worlde shall then be more ours than euer it was, notwithstanding that we shall not haue any neede of meate, or of drinke, or of rayment. For yet shall we haue a better and perfecter possession of it than wee haue at this day. So then, not without cause doth God adde heere, *that the*

*light which the wicked haue, and which they claim to them selues, shall be taken from them.* And that may serue vs for a declaration of that which was touched afore, namely, *that the wicked shall be shaken out by the breaking of the day,* that is to say, that they will disguise themselves, but our Lorde doth then restreine them, and that although there be some disorder, yet men see some order intermedled with it, whereby the great troubles are asswaged, which without that, were ynough to destroy the whole worlde. Therefore if now adayes wee see that the wicked maye boast of their hauing of the light as well as wee, yea and (which worse is) that they haue their full scope, and that the poore children of God are troden vnder foote, troubled and put to open shame, and scarcely haue wherewith to feede themselves slenderly: it behoueth vs to beare it patiently. And why? For in the end the light shall be taken from the wicked. It is sayde also, *that the loftie arme shall be broken.* By the *loftie arme*, God betokeneth the power and credit which the wicked haue in the world, in asmuch as he giueth them their full scope for the exercising of his children: for it is for our behoof to be tamed. If we had the world at will, we should no more know what it is to beare Gods yoke. Therefore it behoueth vs too passe throug the troubles & misorders that are seene. Also it is to trie our faith: for had we a Paradise here in this worlde: where were our hope? VVe could not be moued to seeke the spirituall life. Yea and although we be as miserable as may be: yet can we not perceiue that there is a better state to be desired: and what would we then do if we had all things as we would wish? So then it is requisite that God should quicken vs vp to seeke his kingdom: & that is the cause why he giueth the wicked their full scope, and suffreth them to lift vp their arme. Truly it is a very fore and troublesome temptation, when we see the wicked to be after that sort as it were Lords and maisters of the world. And wherof commeth that, but bicause God hath reached them his hand, and is minded to magnifie them after that fashion? VVe see then that the sillie weakings shalbe troubled: but let vs content our selues with that which is said here, namely that the armes of the mightie shalbe crushed & broken in the end. So the, as oft as we see the wicked beare sway in pride and crueltie, and vaunt theselues of their credit: let vs resort to this doctrine for our cofort: that is to wit, that whereas they haue their armes vpō vs as now, & it seemeth that they should break our heads: God can welinough broose and breake them asunder. And therefore let vs tary patiently till God performe that which he hath spoken, & then shall we not be disappointed, so our mindes be quiet to giue place to his prouidēce. For he knoweth the convenient times of working, and it is not for vs to appoint him any thing. Furthermore, the wicked ought here too bethink themselves well. True it is that this doctrine ought to serue chiefly to the comfort of the faythfull, that they may bee vphilde in the mids of their aduersities and oppressions, when men trouble them and wrong them. Let them at such tymes call to remembrance, that the armes of the wicked must be aduanced for a time, vntill God breake them. Yet notwithstanding the holy ghost ment also too threaten the wicked, bicause they be so outrageous, & beare themselves in hande, that they be able to worke wonders, and remoue mountaynes. God sayth to vs in one worde, Tarie ye till the armes that are nowe lifted vp be broken: and that must needs come to passe. VVill wee not then haue God to be our enimie and aduersarie partie? Let vs not lift vp our armes: that is too say, let vs not stretch them out (as the Scripture sayeth) too committ outrages: Let vs not go aboute to hurt or harme our neighbours,

Math. 5. 8.  
45.

Rom. 4. c. 13

*Esa 55 b. 3.*  
*Heb. 12. c. 12*

bours, but let euery of vs modestly consider what is lawfull for him. Let vs so restreine our armes, as they may be ruled by Gods worde, and no man presume beyonde his owne calling. If we proceede after this maner, god will alwayes giue vs new strength. And although our armes be wearied, yet will he strengthen them again in the end, according also as hee sayeth, that the doctrine of the gospell most serueth to strengthen vs when we be weak. But who foerer listeth vpon his arme aloft, that is to say, whofoerer taketh more vpon him than he ought to doo, must in the ende haue his armes broken by God. For God is an enemie too all these great takers vpon them, whiche mounte vpon so high in pride, and haue no myldnesse in them. Thus much concerning that poynnt. Nowe it is sayde by and by after: *Diddest thou euer attaine to the drops of the Sea?* The Hebrue worde which God vseth here, betokeneth *Tears*, for it commeth of a worde that signifieth *to weepe or shedde teares*. And if a man translate it, *vnto the great deepes of the Sea*: the woorde will also verie well agree with it. But by the way, it behoueth vs too marke the similitude: which is, that God meaneth that the springs which are in the great deepes, are as *Tears*. VVhencometh the infinit abundance of water in the Sea, but of the droppes that are there, whereof flow the waters? Nowe the sayde abundance is as it were *Tears*. And surely the wellsprings are termed (as ye woulde say) the eyes of the earth. For looke as the eyes doo shedde forth teares in a man: so doo the fountaynes ooze oute moysture in the earth. God therefore in this streyne vseth that similitude and sayeth: Come on, diddest thou euer go downe into the bottome of the Sea, to search out the drops that it yeldeth forth? That is to say, didst thou euer enter into the deepes, to see the waters that sewe out there, and too knowe whence the abundance cometh which thou seest, and whereat thou art abashed? And for the better confirmation hereof, he addeth, *Hast thou seene the gates of Death? or hast thou behelde the gates of the shadowe of Death?* Heere and in the things that he will adde afterwarde concerning the great roomth or largenesse of the earth: hee intendeth too shewe in effect, that our wittes are too slender and feeble, too comprehend what is in the things that are most apparant and neare vnto vs: and that we must needs (spite of our teeth) confesse that God sheweth vs such woonders, as serue to rauish vs about all our vnderstanding. Then if we be enforced to confesse that there is such wisdom in God, yea euen in respect of his workes which are open too vs, and which he sheweth vs as it were with his finger: what shall we do in the things that are hidden, and which hee referueth to himselfe till the last day? As when he suffereth or aprounteth many things to be done in the world, which seeme straunge and secreete to vs, and wherein wee perceyue no reason, for they be [perchaunce] some of his spirituall Secretes. VVhat will we say to them? If wee cannot comprehend the things that are heere as it were before our feete, and wherevpon wee treade, I say if we cannot fasten vpon them: what shall wee say too the things that are about Heauen, and which surmounte all creatures, and outreache the common order of nature? Lo in effect what Gods meaning is. But nowe let vs learne when our wittes are too eger in iudging of things that are not lawfull for vs, let vs learne (I say) to thinke vpon the Sea, and vpon the deepe places of the waters, and saye, Go too wretched wyght, what intendest thou to doo?

*Psa 35. b. 7.*

It is sayde that Gods Secretes are so deepe a gulfe, as a man can neuer come to the bottome of them: and that those gulfes doo farre exceede the gulfes of the Sea.

Canst thou but draine a Riuer, to see from whence the waters spring? No, thou canst not so much as conceyue what the spring of a litle fountaine is, whereout of neuerthelesse there issueth a great Brooke. VVhen thou hast bethought thee throughly, thou canst not tell howe to drayne oute a Riuer or a Fountaine: and howe canst thou then enter into the gulfes of the Sea, too spie oute by inchmeale whence that abundaunce of water cometh, which is gathered together there? Nowe if thou comprehendest not a materiall thing: howe darest thou pleade agaynst God, and be so rash and full of presumption, as to replie agaynst thy Iudge, and to go about too subdue him vnto thee? Lo what we haue to marke vpon this streyne. True it is that this doctrine seemeth too be common among vs: and there is no man but he vnderstandeth it. But what for that? Doo we fare euer the better by it? [No, no:] we see that euerie man taketh leaue and libertie to iudge foolishly of Gods workes. And why? Bycause wee bee not acquainted with our owne smalnesse, nor haue at any time learned that God intendeth to holde vs in awe, to the ende we should not presume aught of our selues, when he giueth vs such instructions heere by lowe. VVe need not mount about the clowdes to know the incomprehensible maiestie of our God: let vs but cast down our eyes, and looke to our feet (as I haue sayd afore) and we shall be confounded out of hand. How then should it be possible for vs to enter into the secret purpose of our God, to know all things so as no thing might escape vs? Our nature were rather too go downward than to mount vponward. VVho is he then that hath giuen vs wings to stie so high? Nay we bee so lumpish, that we fall alwayes to the ground: and yet notwithstanding, if we looke but euen vpon the things heere beneath: beholde they be as bottomlesse pittes to swallow vs vp. And howe shall we then mounte vp to heauen, to searcho the things that God hath shette vp there? Must it not needes bee a marueylous overweening, and such a one as commeth of forgetfulnesse? For if we had but one droppe of settled witte, surely wee woulde rather learne too be modest.

Ye see then, that this doctrine is not superfluous, at leastwise if men woulde put it well in vre. But for a conclusion let vs learne, that God hath granted vs a singular benefite, for so much as in this our weaknes & rawnesse of vnderstanding, hee hath giuen vs a farre better thing than the sight of the bottomlesse deepes. VVhy so? For in the Lookingglasse of his Gospell he maketh vs to beholde the secretes of heauen, so farre forth as is expedient for vs. Yea, I say so farre as is necessarie for vs: for it is not for vs to followe our owne foolish and inordinate lustes: but we must content our selues with that which God openeth vnto vs, and not be curious in searching beyonde his worde. Let it content vs that he enlighteneth vs with his holy spirite, to the ende wee may iudge of his workes as becommeth vs. And if wee do so, then shall the thing be fulfilled which Moyse sayth: namely, Say not any more, who shall go downe into the deepes? VVho shall climbe vp about the clowdes? VVho shall go ouer the Sea? Beholde, the woorde of God is in thy mouth, and in thine heart: Content thy selfe. So then, seeing that God graunteth vs this prerogatiue of teaching vs all things in his schoole which he knoweth to be for our profite: it is as good as if he made vs to passe ouer the Sea, or too go downe into the deepes, or too climbe about the Clowdes, or (too be short) too come as it were into his busome. VVhat desire wee more? Then let vs bee contented with the knowledge which hee giueth vs as nowe by his worde, and by the learning

*De. 30. c. 14*

learning of his Gospell, wayting till he discouer it more fully and largely vnto vs, which shal then come to passe, when he maketh vs too see the things face to face, which we see now but in part.

Now let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him to make vs so to feele them, as we may thinke better vpon the wants and corruptions of our nature than wee haue done, to the end that we distrust our selues, and being vtterly at our witts end, may runne vnto him, and

not desyre any thing but that he will so gouerne vs, as we may be clenzed from all our vyces, and so reformed after his image, as al the sinfulness of our nature may be beaten down and killed, to the end that we feeling how his power hath wrought so in vs, may glorie in nothing but in his mere goodnesse. That it may please him to graunt this grace not only to vs, but also to al people and nacions of the earth, bringing backe al poore ignorant foules from the miserable bondage of error and darknesse, too the ryght &c.

*The cl. Sermon, which is the fourth vpon the xxxviij. Chapter.*

18. Hast thou considered the large places of the earth? tell if thou knowe all this?
19. VVhich is the vway vvhether light dwellleth? and vvhether is the place of darkenesse?
20. That thou maist receiue it into his boundes, and vnderstande the pathes of his house?
21. Hast thou knowe before thou vvert borne, though thy dayes be many in number?
22. Hast thou entred into the treasures of the snovve? Or hast thou scene the treasures of the Hayle?
23. VVhich I haue layde vp for the tyme of aduersitie, and for the day of vvarre and battell?
24. By vvhether vway is the light parted? and is the East vvinde scattered vppon the earth?
25. VVho is he that hath deuided the course of the Rayne, and the vway for the lightning of the thunders?
26. To make it rayne vpon the lande vvhether no person is, and vpon the vilderneffe vvhether is no man.
27. Too fill the vvhild and vvaft places, and to make the budde of herbes to come forth?
28. VVho is the father of the rayne? or vvhether hath begotten the droppes of the deaue?
29. Out of vvhether belly came the yce? and vvhether hath ingendered the frost of the heauen?
30. The vvatere are hidden as a stone, and the face of the deepe is frozen.
31. Canst thou restraine the pleasantnesse of the Pleyades? or vntie the bandes of Orion?
32. Canst thou make the Mazzaroth to come forth in their time? or canst thou guyde Arcturus vwith his Sorines?



Although the matters that are rehearsed here do seeme to be none other than such as are commonly knowne alreadye: yet if we looke well to all things, every man will deeme it needfull that our ouerweening should be repressed, not with a woord or twayne, but with long declaracions, such as God maketh here. For although wee haue graunted that our witts are to weake to comprehend Gods works: yet notwithstanding there needeth but the turning of a hand to leade vs into some foolish curiositie and presumption: and that foolehardinesse caryeth vs away headlong like a madnesse. And therefore let vs not thinke it straunge, that our Lord vseth here so long talk to make vs perceiue how it is not for vs to iudge of his works, but that it is ynough if we knowe them in part according to our rudenesse, and that he giue vs some taste of the. And that is the meane wherby we shall to our profit beare away the things that shall be spoken therof. Now let vs looke vpon that which is sayd heere. Mention is made of *the earth*, and God demaundeth whither a man be able to measure it or no. And there is a dubble measuring of the earth. The one is too knowe of what largenesse the world that is inhabited is of: and this may after a sort be comprehended by coniecture. Also there is the whole earth in itself in comprehending the same parte that is so couered with the sea as it is not scene: and it is impossible to iudge of the greatnesse of that. But put the case that men could determine of euery whit of it: yet not-

withstanding when men had knowne such a miracle, they ought too be abashed at it and too glorifie the maker.

So then, it is not without cause that God demaundeth whither we be able to do it or no. Neuerthelesse it is impossible. For (as I sayd afore) scarcely haue men any substantiall proofs wherby to knowe the length and bredth of the world that is inhabited. And if a man speake of the whole masse and bodie of the earth: it is impossible too bring it too passe, that the largenesse therof should be knowne. There is not then any wit of man that atteyneth therunto. And what a thing is it then to go about to inclose the maiestie and secret purpose of God within our vnderstanding? It is sayd that God holdeth the earth as if I hild three or fowre graynes of dust in my hand. I neede not to open my hand for it: I keepe my hand shet, & yet hold the dust still within it. God vseth the same similitude by his prophet Esay, too shewe that when wee speake of him, or think of him, we must not measure him by the things that are scene. For the earth is infinite in respect of vs, and yet notwithstanding he can hold it cloce in his fist: that is to wit, there is no proportionable respect betwixt his incomprehensible being & ineffimable glorie, & the whole masse of the earth as greate as it is: the earth is nothing at all in comparison of those. Ye see then that the thing which we haue to marke in this sereyne, is that when we consider that the earth is of so greate largenesse as it outreacheth our vnderstanding: it behoueth vs to be wel assured that he which holdeth it or is able to hold it in his fist, hath another maner of greatnesse in himself, & ther-

therefore that there's no more for vs to do, but to confesse our owne feebleness, and that we bee to rude and grossewitted. Herevpon let vs honour him, and acknowledge that all his doings are of such perfection, as there is no fault to be found in them, and that it is not for vs to repleie against him, bycause we bee to ignorant. Thus ye see what we haue in effect to gather vpon that which is sayde here. By and by after there is speaki<sup>g</sup> of *the way of light*, and afterwarde of *the thunder and lightning*, according as mention was made of them afore. And not without cause is this matter repeated: For (as wee sawe yesterday) as soone as the breake of the day appeareth, the whole worlde is by and by lightned throughout, and the wings of the Earth, that is too say, the vtermoste partes of it are discovered, so as the earth taketh a newe shape, and all this is done in one instant of tyme. Seeing then that such a myracle appeareth before our eyes: is it not reason that God shoulde bee glorified thereby? And if wee will needes play the iolie fellows heere: do wee not deserue to bee punished for our ouerweening, and too be laughed to scorne at Gods hande for this foolish lust of ours, which haue to comprehend the things that are too high for vs? By what path shoulde the light go? Is it in vs to appoynt it? If wee woulde appoynt it his way howe farre and wyde it shoulde spreade, howe is it possible for vs too go beyonde the whole masse of the earth, and too attaine to the vtermost part of the world? VVhat a furious madnesse were it for vs too presume to iudge of Gods wonderfull workes? Sith wee cannot conceyue howe it commeth too passe that the light is so soone sprede abroade, when it hath once taken possession by the name of the Sunne, to reigne ouer the day? So then let vs learne to exalt God in such wise in all his creatures, for the greatnesse and highnesse of his workes: that wee on oure side acknowledging our owne slendernesse, may bee as it were bridled to humble our selues before him. For, the way for men to honour God accordingly, is by no meanes to glorie in themselves, nor to take anie thing vpon them aboue him. For if I magnifie God neuer so muche, and in the meane whyle, will needes bee as his companion: too what purpose is that? VVee cannot doo God greater wrong, than too compare oure selues with him, or to desyre to abace him vntoo vs, too say that hee shoulde bee our mate and fellowe. God then shall neuer bee duely honoured of vs, except wee bee first as it were brought too nothing, and that wee acknowledge that there is nothing in vs but wretchednesse.

Lo what we haue further too beare in minde, when mention is made heere of the way which is hidde by the light, eyther when it setteth, or when it ryseth too the worlde. It is sayde afterwarde, *That no man knoweth the treasures of the Snow and the Hayle.* It is not here onely that God vseth the same similitude of treasures. For when hee speaketh of any of the chastizements which hee sendeth vpon men, he sayth he hath terrible sortes layde vp in his treasures, which no man knoweth of. And this similitude importeth two things. The one is, a greate store (for a man will not saye that a dozen of Frenche-crownes are a treasure, but there must bee a greate masse or quantitie of them:) and the other is, that a treasure is hidden or layd vp. Therefore when God speaketh of the treasures of snowe and hayle, he meaneth that there is a store of them so farre passing the vnderstanding of man, as wee must needes bee astonished too thinke vpon it: and therewithall he betokeneth also that the cause thereof is hidden from vs.

VVe see the Snowe and the Hayle wellynough: but

doo wee perceyue any thing of the making of the haile and snowe? Doo wee knowe howe it commeth too passe? True it is, that the Philosophers can well dispute of it, and men shall see some causes by them alledged: But yet is that a verie small insight of the wonderful order that God hath set in nature: hee hath a secrete priuie by himselfe which is further off from the reache of our capacite, so as wee come short of it. Nowe wee perceyue wherefore God speaketh after that manner of the Treasures of Hayle and Snowe. It remaineth that we put the same doctrine in practise. VVhich of vs is able too make one handfull of Snowe by arte or cunning? VVho can turne the water or vapours into haile or hoarefrost? Let men beate their braynes aboute it as much as they list, yet are they neuer able to compass it. VVe cannot make one heare of our head white or black. Nowe sith it is so, haue we not cause to magnifie the inestimable power of God when hee couereth the whole earth with snow? VVhence taketh hee so greate a quantitie of waters? Truly men will say it is ingendered in the middle roomth of the ayre which is colde, and that when a greate quantitie of vapours bee drawne vp thither, at length the same cometh together and freezeth, & therof ingendreth the snow: & if the same stuffe be more harder bound, the is haile ingendred, because the thing is become more fast and substanciall. Men may well say so, and it is true: but yet is it not a straunge thing that in so short a time, so greate store should vtter it self, which had beene hidden afore? Sometimes the weather shall be very faire in winter, and within a two or three dayes the snow shall fall a two or three foote deep vpon the ground? I pray you ought not such a change to make the heares stand vp stiffe vpon our heades (at leastwise if we were not too dull) to the ende to leade vs to some feare of God? Furthermore, if we be rightly minded, ought we not to be moued to beare such reuerence to our God, as to acknowledg his power to bee so high aboue vs, yea euen in the visible & earthly things, as it giueth vs cause to glorifie him by cofessing our own ignorance? Ye see then what we haue to gather vpon this worde *Treasure*, for the well applying thereof to our owne vse. Besides this, let vs call to minde how it is sayd in the song of Moyses, That God hath his chastizements layd vp in his treasures, which we comprehend not: to the ende we steppe not out of square as wee see men do, which oftentimes worke spite against God, hearing themselves in hand, that they be scaped Gods hand. For if he haue deliuered them from any inconuenience: it seemeth to them that the worlt is past, and so they doo but shake their eares, as the prouerbe sayth. Let vs call too minde this which God telleth vs: know ye (sayth he) the rodde that are layd vp in my treasures? As if he should say, whē I shall haue beaten you after one fashon, and afterwarde haue pittied you, thinke not your selues too be quit for all that: for I haue other meanes which you cannot conceiue. VVhen we haue beene chastized after one maner, there are a dozen scourges mo which you neuer thought of. Therefore stand ye in feare of me, and preuent mine anger, and tempt me not herealter, least I vtter my scourges more and more vpon you. And that is the cause why it is sayde here, *that God keepeth the treasures to the time of aduersitie, and to the day of incounter and battell.* As who would say, they be his artillerie, his speares & his swords wherewith to fight agaynst his enimies. No doubt but God in vsing this similitude of incounter and battell, ment too betoken that if wee haue any warre with him, he is fenced and furnished alreadie after suche a sort, as wee muste needes go by the worse: for wee haue no strength nor power too stande against his hande. VVe may

Deu. 32. c. 34

Deu. 32. c. 34



may well put on armour, and assemble all the ayde of the world: but which of vs can scape his hand when he shall haue set al his creatures in battell after that maner against vs, and commaunded them too giue charge vpon vs? And therefore lette vs learne firste of all, that God needeth not too borowe helpe, when he would be auendged of his enemies: it is ynough for him to determine it in his owne purpose, or too speake the woorde, or to shewe but his will: and immediatly both heauen and earth will bring him armies out of number. For sith hee couereth the earth a foote or twayne thicke with snowe, is hee not able to ouerwhelme vs when he listeth? thinke wee that his power is abated that hee cannot sende snowe thirtie poles deepe above our heads? Againe, sometimes wee see the earth frozen, and the winde doth so binde it as it becommeth as harde as yron: and what letteth that God should not leaue it alwayes in the same plight? Lette vs marke then, that God needeth not to make any great preparation to incounter his enemies, and to put them to the foyle. Let him but onely say the woorde, and the whole world shal be on fire, and there is not that creature which shall not serue to destroy men. Sith we heare this, lette vs learne to stoupe vnder the mightie hand of our God, and not make warre with so mighty a Lord: for what shal we gayne by it? Then let vs learne to obey him: for eyther we must be vphild by his hand, or else we must haue it against vs, there is no meane betweene thē. True it is that God will beare with vs for a time, according as it is sayd that he wayteth for menne as it were in couert: but yet must we needes be vnder his protection, or else haue him our enemy, and so will it appeere in the end. Therefore lette vs yeelde our selues vnto him that he may preferue vs and wee continue vnder his gouernance: and if he be the keeper of our welfare, lette vs assure our selues that we be safe agaynst both hayle and all other stormes and tempestes. And why? For the hayle is not ingendered of it selfe, nother doth the snow fall without his commaundement: they are bothe of them his tresures. VVhen a man listeth, he will lay forth the things which he keepeth locked vp: and euen so is it with all creatures, for God sendeth them foorth at his pleasure. Therefore we neede not to feare the hayle nor the stormes, so long as we be in Gods keeping: but contrarywise we must needes be disquieted and vexed continually, if God be against vs. And herewithall let vs marke howe it is sayde, *that he reseruetb them to the day of battell, and to the day of aduersitie.* As if he should say, men neede not to vaunt themselues as they be wont to do, when God scourgeth them not: for prosperitie doth so rocke vs asleepe, as we bethinke vs not of our faults, nother enter into account with our selues, to know in what cace we be to Godward: but as long as wee haue any respite, wee be like euill paymaysters and vnthrifts that wast away all. For he passeth not for the owing of a hundred crownes so long as he is not called vpon nor his day of payment come: but he maketh good cheere so long as he hath one pennie in his purse. Euen so play wee with God. If he giue vs any respite, wee do nothing else but rustle it out, and we thinke nomore vpon him. Therefore according to that which is shewed vs here, if God sende nother hayle nor thunder, nor skare vs one way or other from heauen: wee muiste not therevpon runne astray, nor fall asleepe. And why? For he can spie fitte time too chastize vs. Then lette vs prevent him, and not tarie till the day of battell come. For when the trumpets sounde alarme and the battell is ioyned, it is to late then to say, let vs fall to composition, let vs deuize some meanes of agreement: yea, yea, for the tyme is past. VVherefore while God forbeareth vs, and giueth vs leyzure to bethinke our

selues, so as wee haue as it were a tyme of truce to looke about vs, and to enter into iudgement of our selues. Let vs prevent his rigour, and become our owne iudges, to the end that we be not iudged of him, and let vs cōdemne our selues, to the intent wee may bee quit by his infinite grace and goodnesse. Thus ye see what we haue to marke vpō this streyne where mētion is made of Gods referuē [of things] to the day of battell: namely that it serueth to shew, that we haue warre with him before it come to the giuing of the onfette: like as when warre is proclaymed betweene two princes that are enemies, there will be many bickerings as they go abroad for booties and forage: but when it cometh once to a pitched field, then is it knowne who hath wōne or lost. Euen so is it with vs when we displease our God, & plucke our selues frō his hand, & become stubborne against him: for then is open warre proclaymed on our side. VVe defie not god with our mouth, nother do we send a herault to him to defie him: but yet forasmuch as our sinnes proceede of a furious rage, it is a proclayming of warre agaynst him. And seing he is our enemy, what tarie we for? neuerthelesse the battell is not giuen at the first day, bōt God letteth vs alone so as wee stand vp still for a time. But let vs looke to come to ioyning of hand strokes at length, howbeit in looking for it let vs not linger for it: that is to say, lette vs bethinke vs of it a long whyle aforehand, but let vs not weter in our sinnes and wicked deedes, least wee kindle the fire of his wrath by casting more wood into it to make it too consume vs. Vpon the knowledge hereof, let vs take the aduantage of the tyme, and craue pardon at his hand. Beholde then what wee haue too marke yet further. True it is that God doth oftentimes punish the rightuous as well as the vnrightuous both by hayle and tempests, (for afflictions are common to bothe parts, and contrarywise he maketh the Sunne to shyne both vpon good and bad:) but yet behoueth it vs too bee alwayes perswaded, (as the Scripture telleth vs) that they be Gods scourges, whereby he intendeth to correct our sinnes in sending vs hayle, tempestes, and such other like things. Yet notwithstanding the rightuous haue whereof to reioyce: For they know that Gods chastizing of them is through a fatherly good will, to the ende they should not perish, as S Paule sayeth: The temporall chastizements ought to put vs in minde of our sins, according as they be records of Gods displeasure. Neuerthelesse if we walke in his feare & put our trust in him: he will alwayes pitie vs, and handle vs with mercie & not with rigour: and although he correct vs, yet shall it be for our profit & welfare. God thē sheweth well by outward signes that he maketh warre agaynst those that serue him and walke in his feare. But yet what soeuer befall them, all redoūdeth to their welfare, because he abateth his rigour towards them, and maketh the temporall chastizements to serue thē for medicines & salues, notwithstanding that generally corrections do put vs in minde of our sinnes, and therewithall shew vs that we be at warre with God, and that we deserue to haue him fight agaynst vs, and arme all his creatures too our destruction.

Lo in effect how we ought to practize this text. Now consequently it is sayd, *that God will rayne vpon the wilderness where no man dwelleth, and that the earth shall be so moysted as it shall yeeld fruite.* VVherin this matter is still continued, namely that God worketh after such a sort euen in the common order of nature, as wee bee abashed and our wittes bee dazed at it. No doubt but wee shall see his doings, yea and conceyue some reason of them: but yet when wee haue cast our cardes throughly, wee shall alwayes bee driuen to conclude, that Gods wisdom

Math. 5. 2. 45.

1. Cor. 11. 2. 32.  
Hebr. 12. b. 5.  
etc.

is hidden from vs, (I meene even in all these manifest things) and that there is a cause about vs wherevnto we be not able to reach. Therefore it behoueth vs alwayes to come backe too this poynt, to comprehend thoroughly what is conteyned here. VVee see the rayne fall, and wee know in effect that it is ingendered of vapours: but when wee see that the rayne causeth the earth to budde, yea & that the very wildernesses where dwell no inhabitants were greene also: wee see a thing to wonder iustly at. It will trouble a man cōtly to water a garden: and for all his traueil and labour he can bring nothing about, except God giue influence from heauen. All the waterings in the worlde will do no good, vnlesse some rayne or dewe fall from heauen. One of these hath more workfulness in it, than all the waters that can be brought by mannes deuoyce. Therefore when wee see the desertes growe greene: therein God intendeth to shewe by assured tokens, the effectualnesse of the rayne which he sendeth. For in little Gardines men are continually watering of them, and after ward commeth the rayne and the deawe, so as things growe there euen apparantly to sight. But looke vpon a waste ground which is burnt vp too day, and noman watereth it, and the soyle is drie of it selfe: and yet notwithstanding God maketh it to bring forth abundance of hearbes and grasse, by meanes of his rayne.

Sith we see such things: the more familiarly that God sheweth himselfe to vs, the iuster cause haue we to glorifie him: and if we do it not, wee cannot by any meanes excuse our selues of vnthankfulness. Is it not a great matter that wee see Gods miracles with our eyes, (yea he poynteth vs to them with his finger, and the thing is not seene onely once in a mans life, but it beginneth newe agayne day by day): and yet notwithstanding wee thinke not rightly vpon them? VVee tread vpon the grasse with our feete, and yet wee vouchsafe not to cast our eye thither to say, blisfed be God that maketh the earth beare frute after this sorte. Furthermore let vs therewithall bethinke vs of our owne rudenesse and dulnesse: I cannot tell how one braunche of on hearb springeth forth: I see it with mine eye, but the cause of it is so hidden from me as I am at my wittes end. I see that whe a grayne of corne rotteth [in the earth] it springeth againe, and bringeth forth a number of graynes for the nurrlment of men. I see all these things: and are they not all of them miracles of God? and yet for all that, I cōsider them not as I ought to do. Surely a man would thinke at the first blush, that this lesston were superfluous, and that it were a needelesse thing to treat of the growing of corne and grasse. For doth not euery man see it? And are we not well ynough acquainted with it? Yes truely: but yet for all that, who is he that yeeldeth God his due honour? Do we not deface his glory and maiestie asmuch as we can? Therefore this knowledge which wee weene to haue, shall make vs the more guiltie, because our vnthankfulness bewrayeth it self therein. But howsoeuer the world go, let vs alwayes beare in minde, that euen in the basest things, there is an incomprehensible wisdom of God. VVee will perchauce say, that this is knowne loth to great and small: but if we come once to the fouerayne cause, it will be found that euen the wizest of vs are to seeke in that behalf: and the more that they would shew the finenesse of their wit, the more will God be auenged of their pryde, according also as it is good reason, that he should make vs perceyue how wonderfull his woorkes are, and that when we haue any knowledg of them, the same is but in parte thereafter as it pleaseth him to deale it vnto vs, and that (as hath bene sayd) he alwayes referueth sul some part to himself,

in somuch that hee keepeth the causes of things hidden and secrete in his owne minde, whereinto it is not for vs to presume to enter as now. And it is a goodly lesston to know how to put a difference after that maner, betweene the things that God reueleth vnto vs, and the things that he keepeth to himselfe, according also as Moyse speaketh thereof. Our God (sayeth he) keepeth his secrets to himselfe: and the things that are reueled belong to vs and to our children, according as is conteyned in the Law. True it is that there Moyse speaketh of the lawe that was published: as if he had sayd, let vs bethinke our selues, for God hath graunted vs a singular benefite in vouchsafing too shewe vs his will, and in giuing vs peculiar instruction howe to walke in his commaundements. Therefore let vs receyue this record, let vs suffer God to schole vs, and let vs be good scholars to him: and in the meane whyle let vs let him alone with his secretes, that is to say, lette vs holde vs contented with the doctrine that he hath set downe vnto vs, let that bee our meeteyard, and lette vs passe no further. VVhy so? For our Lordes secretes (sayeth he) belong to himselfe, and the things that he reueleth belong vnto vs, and no more. By the way wee may apply this text to that which is sette downe here. VVhy so? For we see what God sheweth vs in the order of nature. Howbeit but in small porcion: for he intendeth to holde vs alwayes shorte, and to shewe vs that wee bee too dull and simplewitted to mount so high as to know Gods secretes. So then let vs learne to take this instruction which God giueth vs, and to profit our selues by it, and let vs go no further. This is a very necessarie admonition, considering on the one side the rechelesnesse, and on the other side the fond presumptuousnesse that is in men. For if God hyde his secretes from vs, it should seeme that we would go about to know them whither he will or no. Is it not apparant howe desirous and eager menne are to knowe things that are not reueled vnto them? O (say they) I would fayne know this, and I would fayne knowe that: and therewithall they streyne themselves to enter into discourse. Of what things? Of the things that are concealed from them in the holy Scripture. Lo how menne haue alwayes ouerloured themselves, to knowe the things that God ment not to teache them, because he knoweth that it is not good for them. VVee see then the madde presumptuousnesse that is in men, to be desirous to cōceyue in their brayne the things that are not graunted to them, and to enter into Gods secretes whither he will or no. Againe, on the otherside they be as rechelesse to take holde of the things that God teacheth vs. God declareth vs his will, so farforth as is for our behoof, & he chaweth our meate to vs to the intēt we might swallow it downe the easlier, & because he knoweth vs to be but weaklings, he teacheth vs familiarly according to our owne nature. Verely the holy scripture is as playn a discoverie of things as can be: the good will of God appeereth there outright: and if wee applied our mindes therevnto, we should find all things there which are requisite for our welfare. For there God applyeth himselfe to our rudenesse, hee talketh familiarly with vs, yea and he lispeth (after a sorte) as a nurse would do with hir little babes. But yet are not wee carefull to profite our selues by folowing him. And therefore seing wee be so rechelesse and negligent to profite by the holy scripture: & yet in the meane while be so curious & inquisitiue, or rather so foolish & madbraynd, as to couet to know more thā is meete for vs: let vs beare in mind how Moyse telleth vs that our Lords secretes belong to himselfe, & therefore that we must not be inquisitiue of the things which God listeth not to disclose vnto vs, but be contented to be taught here by the meane that he

Deut. 29. d.  
29.

hath

hath ordeyned, and in the meane while let God alone with his secrets without assaying to reach aboute him, and glorifie him, knowing that we be not yet come to the perfection of beholding him face to face, but that it beho-  
ueth vs first to be transformed into his image, which thing  
1. Cor. 13. 6. shall not be fully done, till he haue ridde vs cleane of all  
10. d. 12. our fleshy imperfections. So then let vs remember in ef-  
fect, that when we haue tasted of Gods wisdome, iustice,  
and goodnesse in all his creatures: wee muste conclude  
that we come not to the highest degree, but sayle thercof  
in the middes of our way: & thereby let vs take warning,  
to honour him and to submitt our selues wholly to him.  
Now after that mention hath bene made of the earth, of  
the deepes, of the waters, of the snow, of the rayne which  
moyiteneth, and of such other things: by and by here is  
speaking of the skie and of the starres. Here our Lord  
setteth downe the thing we haue seene before: which is,  
that in the order of the skies a man shall perceyue many  
recordes of his goodnesse and loue towardes vs, and also  
many signes of his wrath when it pleaseth him to visite vs  
for our finnes, and to make vs feele that he is our iudge.  
And for that cause it is sayd purposely, *Come on, warrt thou  
borne when I created the Planets, and the other starres, and all  
the signes of beauen? warrt thou there? Or art thou able to  
bid them go that they may go, or canst thou restreine the ple-  
santnesse of the Pleyades, or canst thou vntie (or vnknipte or  
loosen) the bandes of Orion?* Here are certayne of the ce-  
lestiall signes named, wherein the Hebrues themselues do  
not agree: but yet notwithstanding, a man may perceyue  
that the first woord which is set downe here, betokeneth  
certayne starres that appeere in the Springtime, and bring  
a sweete rayne to open the earth and to make it yelde  
frute. For that cause it is sayde, *Canst thou bynde vp or re-  
streine the pleasantnesse of the Pleyades which cause the earth  
to become fresh and geene? Canst thou restreine God from  
sending men the pleasant Springtime to glad them with-  
all?* Afterwarde hee speaketh of *Orion*, which is a cleane  
contrarie signe, and bringeth great blustering stormes and  
waterfluddes. Othersome translate it *Arcturus*, which  
is termed a keeper of the things that can be sliet vp or re-  
streyned, and of the vapours that are haled vp into the  
ayre. But it is not needefull too stande much vpon that  
poynt: it is ynough for vs to know that it is a signe which  
betokeneth great tempests and rage of waters. Therefore  
it is sayd, *Art thou able to vntie his bands?* as who would  
say, wee beare no sway in the skie, in somuch that wee  
cannot but be rauished out of our wittes to thinke vpon  
it.

\* Pleyades.

Nowe first of all let vs marke in this text, that men are  
warned of the shortnesse of their life: and that serueth to  
repreffe them when they would ouershoote themselues  
to farre. For whom do we thinke our selues to be? much  
do haue we to be borne, and yet will wee needes blame  
Gods doings, Yea? and shall wee teach him his lesson, as  
though hee had no skill to gouerne the worlde? where  
were we at the time that all things were created? were we  
of counsell with God to help him, when things were put  
in so goodly and wonderfull order? There is nothing at  
all in vs, in somuch that wee could hardly get out of our  
mothers wombe: and yet notwithstanding wee will take  
vpon vs to be his iudges. It were a fayre sight that a yong  
babe which coule scarce speake, should take vpon him  
to gouerne the whole world, and chalenge all wisdome  
and discretion to bee in himselfe alone. And what are  
wee in comparison of God? Although we were come to  
fourescore or a hundred yeeres of age, what is it in re-  
spect of the euerlasting time and wisdome of God, who  
was before the worlde was created? And againe, what is

it in respect of the gouernement that hath continued so  
longtime. Therefore whensoever wee thinke vpon the  
shortnesse of our lyfe: let vs be sure that by that meanes  
God rebateth our pryde, to the intent wee should not be  
so selfewyze, as to take vpon vs to dispute agaynst him.  
And this is the firste and chiefe lesson that wee haue too  
learne in Gods schoole. Very well, no doubt but wee  
shall haue whercof to make our boast, when we shall haue  
profited in that poynt: and therefore so long as wee bee  
conuerfant in this worlde, lette vs be contented to heare  
God speake, and to beare in minde whatsoeuer he tel-  
leth vs, that wee may profite more and more by it. And  
moreouer lette vs not go about to aduance our selues a-  
gaynst him, for if there were no more but this onely say-  
ing, that our life is nothing, were it not ynough to holde  
vs in awe and meeldenesse? Lo what we haue to beare a-  
way on the one side. But herewithall we haue also a good  
comfort to gather: which is, that for somuch as wee see  
that God hath preferred the world so long a time in good  
state before wee were borne: wee neede not doubt but  
he will prouide for the time to come. Therefore when-  
soever we be vexed and troubled with any great thought  
of minde, and thereby prouoked to this or that: let vs put  
our selues into Gods hande, for he knoweth how to go-  
uerne, he is no yong beginner. So then sith wee see that  
this order hath continued euer since the creation of the  
worlde, and that (for all the chaunges which haue hap-  
pened in the meane while) men perceyue that all things  
haue bene so well dispozed, that the world hath still bene  
preferred in his right state: I say if wee bethinke vs well  
thereof, we haue cause to glorifie God, and seing that his  
iustice, goodnesse, wisdome, and power appeere therein,  
let vs bee contented therewith, and assure our selues that  
he will as well continue the same to the ende as he hath  
begonne it. Lo what we haue to marke. Againe, where-  
as mention is made of commaunding the celestiall signes:  
lette vs alwayes marke that it is impossible, that this or-  
derlineesse which we see, should come eyther of the starres  
themselues or of any other mouing, than of the hande of  
God which gouerneth from aboue. And so although the  
starres haue their seasons to mount aboue vs, & likewise  
to go downe againe out of our sight: yet notwithstanding  
lette vs assure our selues, that the same happeneth not at  
all auenture, but that it is God which commaundeth it,  
and although he haue giuen them their influences from  
heauen, yet hath he the guyding and ouerruling of them  
still. And for prooffe hereof, the Planets moue all yeeres  
a lyke: and yet it is apparant that there is great oddes in  
their mouing. What is the cause that the earth is fresh  
in the springtyme? It is bycause the Pleyades reygne  
then: howbeit, not that God reygne not ouer them.  
For although he haue giuen the celestiall signes their in-  
fluences: yet do they not any thing of their owne pecu-  
liar motion. For what a thing were that? VVe should see  
the Springtime continue in one euen and measurable rate:  
that is to say, that there should neuer be nother ouermuch  
heate nor ouermuch cold, that there should neuer fal one  
droppe of rayne more in one yeere than in another, nor  
that there should neuer bee any other alterations. But  
sith there is such diuersitie, that wee see the yeeres farre  
vnlike one another: thereby wee perceyue that nother  
rayne nor snowe ingender of their owne power: but that  
God, (although hee haue giuen some properties to the  
starres,) referueth still the ruling of them to himselfe, and  
declareth that it is he which hath the souerayne govern-  
ment, and disposeth all things as he knoweth to be expe-  
dient. So much the more then behoueth it vs too marke  
these texts, wherin god telleth vs, that although the starres

haue their naturall courses and properties : yet notwithstanding they be not driven by their owne power, nother do they giue influence to the world, otherwise than God commaundeth them, so as they obey his soueraygne dominion which he hath ouer all creatures. Therefore let vs not learne too gaze at the starres as though they had power of themselues to do either good or harme : but let vs pray vnto our good God, that when it pleaseth him to make his creatures serue to our vse, he will also graunt vs the grace so to profite thereby, as he onely may be glorified. <sup>10</sup> Moreouer when wee see thunder, lightning, tempests, and stormes : let vs assure our selues that seeing they be at his commaundement and he maketh them to serue at his pleasure : we shall be safe if we be in his protection, which we shall then be, when we haue the [inward] witness that he hath receyued vs to mercie, and takeith vs for his children. Furthermore, whensoever wee thinke vpon Gods workes, let it be with such sobernesse & modestie, as we may learne, not to be inquisitiue of Gods maiestie, but to hold our selues contented to bee taught 20

according to our measure and capacitie. And therewithal when he openeth things to vs by the ordinarie meanes of his woord, let vs open our eyes to consider them as wee ought to do, and yeelde our eares to him to herken what he telleth vs, so as we may not be rechelesse in that behalf. But as for the things that are to highe and profound for vs : let vs let them alone, and wayt for the day of full discouerie, wherevnto our good God calleth vs, which shall be at such time as we be transformed into his glory.

Now let vs fall downe before the face of our good God with acknowledgement of our faults, praying him to make vs feele them better than we haue done, and generally also to bewray our wants, to the intent to deface vs vterly & to make vs seeke our whole welfare in him : and therewithal to apply vs so to his seruice, that he may be exalted more and more among vs, so as wee on our side may acknowledge him to be our God, and he on his side acknowledge vs for his people. And so let vs all say, Almighty God our heauely father wee acknowledge and confesse according to the truth, &c.

*The .clj. Sermon, which is the fifth vpon the .xxxviij. Chapter.*

*And the first vpon the .xxxix. Chapter.*

33. Knowest thou the vway of the heauen ? or canst thou set the rule therof vpon the earth ?
34. Canst thou crie out alovvde to the clovdes, that the abundance of vvater may couer thee ?
35. Canst thou send the lightnings ? canst thou make them to vvalke, or vvill they say vnto thee, Lo here vvee bee ?
36. VVho hath put vvifdome into the hart, and giuen it vnderstanding ?
37. VVho is he that by his vvifdome can appoynt the heauen vvhat it should do, or vvho can stay the barrelles of heauen,
38. VVhen the dust cloddeth and the earth hardeneth ?

*The .xxxix. Chapter.*

1. **W**ilt thou hunt the pray for the Lyon, or giue the Lyons vvhelp vvherevvith to satisfie him,
2. VVhen they be in their dennes or vvhen they lie lurking in their couertes ?
3. VVho prepareth meate for the Rauens, vvhen the yong ones crie vnto God and vvander vvithout meate ?
4. Knowest thou the time vvhen the vvilde Goates do yeane, or knowest thou the caluing time of the Hyndes ?
5. Canst thou tell the time of their goyng vvith calf and vvhen they should calue ?
6. They bovv themselues, and make their yong ones parte from them, and cast out their ovvne forovves.
7. Their yong ones vvex fat and grovve vvith Corne : they go out & retorne not to the againe.



Here the same matter is pursued still, that hath bene treated of these former dayes : which is, that men comprehend not the wiole order of nature, but rather are conuicted of their own vnskilfulnesse, whereby they ought to take warning to humble themselues before God, and to admitte all his doings for good and well done. Therefore it is sayd, *that men know not the way of heauen* : that is to say, that they wore not what order should be kept there, and yet notwithstanding that for asmuch as they see what God hath done, they ought to be amazed at so great wifdome as is shewed there. If we were put to the building of a heauen, at which side woulde wee begin ? Nay, if it were but the making of the bodie of some one Starre or Planet, could wee bring it to passe ? Nowe, there is a great number of Starres, and therewithal great diuersitie in them, & more-

ouer great distinctiō & distance betwixt them : yea & the Planets are placed in such order, as that the Moone is neereest vnto vs, the sunne far aboute that, and other planets yet far aboute the sunne, and againe the starres of the skie hold the highest roome of all. Considering then that there is such varietie in the heauē, which of vs were able to cōpasse it in his vnderstanding, so as he might by parcel-meale set forth all the courses and order of them, in such wise as we see them, and therefore not without cause doth the scripture say, that the starres are (as yee would say) the *Esa. 34. 4. 4* hosts or armies of heauē. For God hath there a furniture which ought to astonish vs all. Sith it is so, let vs learne to honour god : & for asmuch as he sheweth so infinite wifdome in the things that we see in the skies : let vs acknowledge that he hath wrought aboute our capacitie, yea euen in such wise as it is great wifdome in vs to talk some parte of the things that are seene with our eyes, that is to say, to know the reason of the & to referre them to a right end.

Now

Now it followeth not by and by, that bicause we haue a thing in estimatiō, therefore we be able to do it our selues. If we looke vpon a singular peece of woorke, wee shall be constreyned to commend him that made it (I meane euē among mortall men:) but yet doth it not therefore follow, that wee can do it as well as he: but contrarywise the same welliking of ours is a record that we vnderstand nothing at all of it in comparifon. And now let vs come vnto God. Is it ynough for vs to cōmend him as a persone that hath made an excellent peece of woorke? No: but we ought to be rauished at his doings. Seing it is so, let vs come backe to this poynt: namely to submit our selues wholly vnto him, and not to at̄cept any thing aboute our abilitie, nor to be hastie in iudging as we haue bene wont to be. It is sayd immediatly, *who is he that shall restrayne [or stay] the barrells of heauen?* The clowdes are so termed, not only in this text, but also in the Psalme, to make vs vnderstand Gods wonderfull power in holding backe the waters as it were against their nature. For wee know that the water sheadeth and sinketh downeward bicause it is of a heauie nature. And yet for all that, the waters are hanging in the ayre, and stay there neuerthelesse. And whereof commeth that staying, but bicause God holdeth them fast shet vp, as it were in barrells, tonnes, or tubbes? For the Hebrue woord that is set downe in that place, betokeneth properly a *Tubbe* or a *waterpottle*. Yee see then that the clowdes are as it were Gods v̄telles, (howbeit not made of wood or of earth:) and without any thing to holde them in Gods onely commaunding of the waters to keepe themselues there, suffyzeth to make them stay there. And herewithall it is shewed vs also, that it stādeth vs greatly in hand that God should so shet vp the heauē, that it might not rayne continually. For what a thing were that: *The earth should be alwayes in one Clodde, & men could not sowe.* Likewyse on the contrary part, if there should come no Rayne at all, *the Earth would be so harde, so as it could yeelde no frute, but would become like yron,* so as men could get nothing out of it. Now then it is needefull that God should make it to rayne in conuenient seazon, and that hee should also reserue some time for fayre weather. VVe see it, and wee thinke it a thing woorthie of admiration: and must we not then be ouerfroward, if wee glorifie not God by confessing that it belongeth to him to order all things according to his will, and that it belongeth vnto vs to accept all his doings for good and rightfull, euen with acknowledging the weaknesse of our owne wittes? For whosoeuer presumeth to murmur agayn̄t God, maketh him self wyzer than he, euen in despite of him. If wee yeelde God his deserued prayse by acknowledging our owne ignorance, wee will take good heede that we iudge not of his workes. And so we see wherevnto all the woordes tende that are alledged here. Also it is sayde here expressly, that it is not in vs to sende forth *the lightning*, or the Planetes, or stormes to haue them in such wize at our commaundement, *as they should say, lo, beere wee bee.* VVe may well commaund the Sunne and the Moone: but can wee cause the. to make euer the more haste? Can wee eyther hinder or further their course a whit? No. Seing then that wee perceyue that by the one cōmaundement which God gauē at the creating of the world, whē he sayd, I will haue the Sunne to reygne ouer the day, and the Moone ouer the night, and that there shall bee a diuersitie of seazons, as Springtime, Sommer, VVinter, and so forth: I say, Sith we see that by this onely one cōmaundement the heauen maynteyneth his course, and keepeth as perfect order as can be: ought not wee to confesse that it belongeth to God to gouerne all things, and that if wee take not all his doings

Gen. 1. 14.

in good woorth, there is a diuelish pryde in vs which shal not scape vnpunished? Therefore lette vs wey well this speech, where it is sayde, *that wee cannot sende forth* the Planets, Thunders, and Lightenings. True it is that Iosua did once stay the course of the Sunne by saying, Sunne, stande thou still in thy place, and go not forewarde. But did he that by his owne power? Nay rather, God shewed in the mouth of a mortall man, howe mightie and effectuall his woord is. Iosuaes woordes were but a sounde that vanished away in the ayre: but for asmuche as hee spake them by the authoritie of God, and attempted not any thing vpon his owne head, the Sunne could not but obey him. Then if the Sunne obeyed a mortall mannes voyce bicause it was the commaundement of God: is it not a much more mightie thing when God hath in his owne Maiestie, in his glory, and in his euerlasting Being, spoken & settled the course of the sunne and the moone and all the order of heauen? Therefore if we marke well these woordes to our owne profite, they wil make vs exalt our God as he is woorthie, and to submitte our selues wholly vnto him, & to holde al our cōceyts and thoughts captiue, to the ende wee take not vpon vs more than is lawfull for vs. And surely it is to no purpose for vs to start out of our boundes agayn̄t him: for it is sayd here, that the Planets and *the lightnings will not say here, I am.* Ought they to be at our commaundement? VVhen men will needes take more vpon them than is meete for them, when they will needes worke spite agayn̄t him, yea and when they leape so farre out of square as to blaspheme him, can they change any thing in the order of nature? Can they make the Sunne, or the ayre, or any part of the worlde to stande in awe of them? Is there any creature that will moue for them? God therefore doth mocke at our folie and pride in speaking after that maner. On the contrarie parte, wee see that the Sunne and the Moone and the Starres do say vnto him, *lo here we be.* For without speaking they do whatsoeuer God appoynteth them. They haue nother witte nor vnderstanding: and yet for all that, they be led by a secrete inclinatio to execute Gods will, and whatsoeuer he bade them at the creation of the world. Sith wee see this, ought we not to reuerence the Maiestie which euen the senselesse creatures obey? Ye see then what wee haue to gather vpon this saying. Nowe it foloweth consequently, *that it is not in vs to hunt the pray for the Lyons, and to feede the Lyons whelpes their fill: nor to geue the Ravens whercon to feede and to nourish their yong ones when they cry vnto God.* VVe know what maner of feeding the Lyons and other wilde beasts craue. It is not a two or three morselles that will satisfie them, but they require much sustenance bycause they bee beasts that deuour and swallowe vp much. Nowe who is hee that can finde them prouision? True it is that a Prince may well keepe some Lyons for his pleasure, or some other wilde beasts: but what Prince is able to finde foode and sustenance to all the Lyons in the world? nowe were there nothing else but this, that all the wilde beasts (as wee see) haue wherewith to susteyne them, and specially of Gods prouision: is it not a sufficient miracle to stirre vs vp to acknowledge the goodnesse of God? But wee shall see Gods meeting in this text yet better if wee haue an eye to our selues. VVhat letteth the Lyons & other wilde beasts to deuour all the men in the world? How happeneth it that yee be not a pray to them? If God should let looce the Lyons, Beares, Elephants, & al other wilde beasts which are many number and of diuers kindes: I pray you should we not be destroyed out of hād? what is the cause then that the Lyons are satisfied (notwithstāding that they haue neede of great nourishment.) and that therewithall



the world is preserved and continued in his state, but for that God provideth a remedie for the matter: According also as it is sayd that the light of the Sunne driueth away the wilde beastes, and maketh them to get them to their dennes, that men may haue libertie to go about their businesse. For if God should not shet vp the wilde beastes after that maner, and giue men the earth to traffike and labour vpon, what a thing were it? Should wee haue any one corner to hide our heads in? Yee see then that the thing which is ment in this text, is that if God gaue not the Lions their foode, all men should be quyte and clea-  
 10 ridde of from the earth, and all should go to hauocke and destruction, and that Gods working after that maner compelleth vs to commend his gracious goodnesse, in that he pitieth vs, and holdeth vs vnder his protection so as wee perish not, as we must needes haue done if he had not a fatherly care to preserue vs. True it is that sometimes Lyons may well deuour men, and that happeneth chiefly in the deserte Countries and in the whole landes where there is greater store of wilde beastes. And when it cometh so to passe, God warneth vs thereby, that the same mischief should be vniuersall, if he provided not otherwise for it. For when we see that wilde beastes deuour men after that sorte, therein wee haue fayre lookingglasses. VVhereof is it long that they followe not on forward, and that they raunge not out vnto mens houses, and consume not all? Muste not the setting of that stop in their way needes be of Gods hand? It is not mans pollicie that preuēteth it. So then, let vs magnifie our God for vouchsafing to feede the wilde beastes in such wize, as we liue in  
 20 the worlde and inioy the benefites that he hath bestowed vpon vs: and furthermore vpon the reading of this text, let vs remember also how it is sayd in the foure and thirtieth Psalme, that although the Lyons be so strong and seeke theyr pray with such violence, yet they suffer hunger: and although it passe mannes power to satisfie them and that they suffer hunger: yet will God alwayes nourish those that are his. And this comparison is well woorthie to be marked. For if God feede the Lyons which are wilde and terrible beastes, yea and irksome to our nature: how shall he not feede men which are created after his owne image, and whom he termeth his children? Specially, ought they to doubt that he will nourish them, whē they call vpon him as their father in true fayth, and when his holy spirite reigneth in their harts? Thinke wee then that God will forsake vs if wee flee vnto him for refuge, seing he feedeth the wilde beastes, and giueth foode to the Rauens, as shall be sayd anon?

So then we see that this serueth vs to double vse. The one is, that wee muste holde of Gods wonderfull goodnesse in that he provideth foode for the Lions and all other beastes, so as we be preserued in the middes of them: and the other is, that if God feede the Lions and wilde beastes: it is much more lykely that he will be carefull to feede vs, bicause we be his children: and that seing he commaundeth vs to come vnto him, and to seeke him, he will deale vs our ordinarie bread, & feede vs bicause we haue not any thing but that which he giueth vs. This in effect is the thing that wee haue to marke vpon this text. Now it is sayd immediatly after of the Rauens, *That God feedeth them, both them and their yong ones, when they crie vnto him.* True it is that the little birdes haue not vnderstanding to crie vnto God, nother haue they speache to speake with, and much lesse are they led in that cace by true faith: but yet notwithstanding for asmuch as they lacke foode, and haue no means to susteyne theselues in this world: therefore it is sayd *that they crie vnto God*, according as it is sayd in the Psalme, where the selfe same maner of speach is v-  
 30

fed. And this saying ought to bee weyed well, for it is a great confirmation of the things that haue bene sayd: that is to wit, that if God feede the wilde beastes which howle and crie and bray without knowing that there is a maker which should nourish them: what ought they to do which are sure that God who hath set them in the world, referueth to himselfe the office of maynteyning them, & of giuing them whatsoever they haue neede of? Thinke wee that he will fayle them? Againe, lette vs first of all marke what is ment by this woord *Crie. The Rauens birdes do crie vnto God.* VVhy so? Not for that they crie in fayth or vnderstanding, not for that they pray as men are taught to do: but for that they crie for want of means [to helpe theselues.] Behold then, the Rauens birds are a hungred, their dānestlie abroad to seeke their pray, and sometimes they finde none. In the meane whyle their yong ones are halfe starued, and no bodie provideth for them. Now is God fayne to put to his helping hand, whither it bee by giuing them wormes to iobbe at, or by some other secret meanes. Thus ye see how the yong Rauens do crie vnto God. The like may be sayd of all other beastes: namely that when they be helpless, they resorte vnto God: not that they do it of any vnderstanding, but the cace is such as they may well wander in the world & be still destitute of al succour, so as there is no shift but that God much reach out his hande, and of his goodnesse giue them the thing they haue neede of. But now let vs returne to the foresayd cōparison betweene our selues and the brute beastes. For seing it is sayd that God sheweth himselfe [bountifull] when the beastes are destitute of naturall meanes to helpe  
 30 themselves, and that it is all one as if they repayed vnto him: what ought we to do? for although we haue abundance euen till we be readie to perbrake our goods vp againe: yet muste we alwayes vnderstand that the things which wee haue are giuen vs of Gods owne hand: and if we happen to suffer penurie and want, we be so much the more prouoked to repaire vnto him. Therefore men must not shrinke backe, nor chafe vpon the bridle when they find themselves destitute of help. VVhat must they do then? Let them thinke thus with themselves: behold God calleth vs to him. And in good soth he declareth and protesteth that his mind is (after a sort) to prouoke the beastes to repayre vnto him, and therein also to shew himselfe to be the [souerayne] gouerner: for otherwise he should leaue nothing in the world, but all should lie wast: howe much more then ought I to repayre vnto him? Now then let vs marke well, that whensoever we want provision, so as we wote not where to become or which way to turne vs: it is asmuch as if God tolde vs that it is his charge to giue vs  
 40 whatsoever is meete for vs, & that by the same means he will haue our whole trust settled in him. And when wee haue such beleef and inward feeling: prayer & supplication must be matched with it out of hād. For whosoever braggeth that he wayteth for his sustenance and foode at Gods hand, and yet in the meane while vouchsafeth not to call vpon him for it, doth he not shew that there is nothing els but hypocrisie & leasing in him. Therefore faith must stirre vs vp & driue vs to call vpon God, to the end we may confesse him to be our fosterfather, and receyue our  
 50 foode as it were at his hand, and vpon the receyte thereof acknowledge our selues to be nourished by his mere goodnesse. Thus yee see after what maner we ought to put this text in vre. Furthermore it behoueth vs to come yet to a hygher comparison: which is, that sith we vnderstand that God feedeth our bodies after that sorte, it is much more reason that wee should also seeke the nourishment of our soules at his hande. Although wee had meate and drinke in this worlde, and wee needed no more but too  
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bow down our heads to be filled with it: yet is the foode of our soules to precious a thing to bee found here by-lowe. Neuerthelesse, euen the corruptible foode is giuen vs by Gods hand, and he sheweth expressly that it is hee onely to whom it belongeth to feede our bodies in this present transitorie life. So then it behoueth men to repayre vnto him, chiefly when they will be fed spiritually. And if we haue not this consideration & skill with vs: the yong Rauens, the fowles of the ayre, and all the beasts of the world must be witnesses and iudges to condemne vs: for God sheweth vs as it were to eyesight, that he calleth the to him when they be succorlesse. And if he call the brute beasts to him, so as hee do his office in their behalfe: ought not wee to haue a right minde and true beleefe towards him, so as wee may be thoroughly perswaded that wee shall not bee disappoynted in demanding of him whatsoeuer wee haue neede of? This is in effect all that we haue to remember in this text. Now it is sayd afterwarde, *knowest thou the time when the wyld Goates or the females of them doo kiddle? knowest thou the tyme of the Hyndes, or how they bowe themselves at their Caluingtyme?* Truly the example of all mankinde which wee haue in our selues, ought to be ynough to reprove mennes follie in being so selfwize as to take vpon them to reason with God. For if a man shoulde aske them, howe wart thou created or begotten? How wart thou caried and nurrished by the space of nine monethes after thou wart begotten and haddest taken shap: in thy mothers womb? How camest thou out agayne in the ende? Couldst thou answer directly to all these things? They would stande a-

bashed.

So then, man (without stepping a whit from himselfe) shall finde it more than sufficiently proued, that God worketh wonderously in his begetting. VVhat a thing is it, that a little creature should bee ingendred, yea euen of corruption and filthe, and yet notwithstanding receyue such shape as wee see fashioned in our bodies? Agayne, what a thing is it that the childe should bee nurrished in vncleanness and infection in his mothers wombe euen among all the excrements: and yet notwithstanding receyue sustenance and growe so big as to finde meanes to come into the world? what maner of things are all these? Are they not such excellent miracles of God as we ought to bee rauished at them? And therefore (as I haue sayde already) we needed not to be sent to the wilde beastes, nor to the Hyndes, nor to the Sheegoates, it had bene ynough if euery of vs had considered after what maner he was borne and nurrished in his mothers wombe, and how he came out from his mother into the worlde. Neuerthelesse it is not without cause that God sendeth vs too the wilde beasts. And why? For women haue yet some helpe when they come to their deliuerance: they haue o-

ther women to do them seruice, and one of them can succour another. Agayne they be taught by custome and experience, and they keepe themselves from daungers: they consider what is expedient for them, and prepare & furnish themselves aforehand. Ye see then that the same ought to be esteemed a greter miracle in the brute beasts than in women. For when the poore beasts are great with yong, they know not what they beare, onely they feele a cumber some burthen, they may be greued, they may rush their bellies agaynst something to make their yong ones slinke, and the struggling of their yong ones within them may after a maner cast them in despayre. Howbeit God preferueth them in such wize as they keepe their frute: and although the same be heauie and troublesome to the,

their owne fatnesse: in somuch that if they growe too fatte, they fall to fasting, and it is a proper tie of theirs that they cannot beare with any thing that hindereth them: and yet notwithstanding they carie their yong Calues still, yea euen with great payne: and specially it is reported of them, that they haue exceeding great payne and greefe in caluing: according also as mention is made thereof in this text, where it is sayd *that they bowe themselves* as though they shoulde clieue astunder, and strayne themselves exceeding sore. True it is that women also are fayne to streyne themselves: but the streyning of the Hyndes is greater: in somuch that they which haue had skill of the secretes of nature, say they are fayne to vse a medicine, which is the taking of a certayne hearb to help themselves withall, and that otherwise they should stand at a stay, if they tooke not somewhat to haste their deliuerie. VVee see then here how it is not for nought, that God sendeth menne to the Hyndes and Sheegoates (for the kinde is not altogether certayne, but that is no matter of importance.) And why? For it is a straunge case that the beasts which know not what they beare, should notwithstanding haue the wit to beare out the burthen and to fence themselves against it, as though God had taught them, or that it were sayd vnto them, it behoueth you to preferue your owne kinde and offspring. Seing then that the beasts haue such an inclination, is it not God that worketh it from aboue? For what would become of them if he gouerned them not? Againe, when the beasts come to bee deliuered, their brutishnesse is suche, as it is no telling of them that they muste keepe themselves quiet, and that they muste haue yong ones, and that they shall bee gladd of it, as it is sayde vnto women that they shall haue wherof to reioyce when they see a manchilde borne into the worlde. None of these things can bee sayde to the beastes, for they knowe not what shall passe out of their bodies, nother can they tell whither the thing which they carie shall burst their bellies and make their bowells fall out. And yet notwithstanding they keepe it still, & afterward when they come to the bringing forth their yong, they know how to remedy their needes, without any succour. They make their yong ones cleane, and for all the payne that they haue had, yet do they go abroade after them, so that they miscarie not through their default. Seing then that wee perceyue all this: haue wee not cause to magnifie our God? And specially when wee consider the diuersitie of beastes, and yet see that they multiply after that maner; I pray you is it not proued to our faces, that God stretcheth out his arme and worketh by way of miracle? Neede we to go to schoole to vnderstand it? Neede we to be of high capacite, or to haue the matter debated with great and profound reasons? There is not so slenderwitted and ignorant a person, but he knoweth as well the begetting of menne, as the ingendering of cattell and beasts to be a miracle of God, and that Gods hand must needes be perceyued there, according also as it beareth the whole sway. And in knowing this, ought we not also to wonder at the goodnesse of our God, which extendeth it selfe euen to the brute beasts? VVhen wee see him pitifull in that behalfe: ought wee not to glorifie him for the same? Ought wee not at least wyze too yeeld him the sacrifice of prayse, when wee see his power and wisdom? Lo howe the ignorant are conuicted of vnthankfulnessse, if they set not their minde to the considering of Gods wisdom, power, iustice, and goodnesse, which shewe and viter themselves euery where, yea euen toward the brute beasts. Now although mention be made here precisely of *the Hynds and of the shee rokkegoates* or other wilde Goates: yet haue wee a generall lesion

to gather of all beasts: namely that God muste needes stretch out his hand in guyding the sayde order when he intendeth to multiply liuing creatures, and that by his guyding thereof they haue offspring and increace, and that without the same guyding, all things would come to horrible confuzion. And specially sith we know the sayd secretes, how there are peculiar difficulties in Hyndes ouer that there are in other beasts, as I sayd afore, and that therefore God giueth them the skill too seeke out the sayd hearbe: Let vs profite our selues by that knowledge. And who hath bene the Phisitiō of the Hyndes? In what schoole haue they learned the skill to seeke out an hearb, and to know that it is expedient for their deliuerie, & for the voyding of their yōg ones out of their bodies? VVho hath shewed it them? VVho hath bene their teacher? Ought not God to be knowne and glorified in this cace? So then we ought to marke well these particular kindes that are set downe here before our eyes, wherein Gods glory sheweth it selfe liuely. But yet must we also gather this foresayd generall lesson, that God worketh through-  
 out, as shall be sayd hereafter of the Egges which fowles dolay, and whereout of their yong birdes do come: for euen there also must Gods prouidēce be acknowledged. Howbeit when we haue so applyed our whole indeuer to consider Gods doings in the wilde beasts, it behoueth vs also to come backe to our selues. For the cheefe poynt is that me should know Gods goodnesse, power, wisdom, and iustice according as they be shewed vnto them, and as they perceyue them and are partakers of them. Therefore whereas it is sayde here, *that the caluingtyme of the Hyndes is not knowne vnto men*: that is to say, that it is not in men to appoynt it: let vs vnderstand that we must not trie maystries with God, in going aboute to wrestle our selues out of his subiection. And why? For before we were borne, God hath shewed that our life is not in our owne hand, but at his order and disposition. It is wel ynough knowne how long time Hyndes do go with calfe, and men may iudge it by certayne coniecture. Not that men do looke so narrowly to it: but if men marke from the time that the males and females go to rutte, he shall finde that they go full eight moneths. Very well, their caluingtyme then may wel be knowne. But here it is sayd, *knowest thou the Caluingtyme of the Hyndes?* Yea: for that is not to the purpose that God speaketh: but yet hath he so ordered it. It is not for vs to know how long the Hynds should go with calfe: that is to say, it is not we that haue appoynted them eyther their monethes or their dayes. VVe be skilfull foike. Nowe then, seing that God will haue the Hyndes to go with calfe full such a time, & that when the terme is expired, he deliuereth them, giuing the helpes and guyding the matter as he himselve hath ordeyned: It behoueth vs to conclude therevpon, that he hath reserued the Lordship of all beasts to himselve, and that in asmuch as he fedde them in their dammes bellies, he holdeth them in subiection after they be come foorth, so as he guydeth the at his owne pleasure. And when we haue so thought vpon the beasts, lette vs come to our selues. I would faynestart out to play the suttleheaded fellow in replying against God, saying: why doth God deale thus or thus with mee? VVhy doth he not sende mee mine owne desires? But when we enter into such n.urmurings to lift vp our selues after that fashio against God: let vs come backe to our birth and say, Alas howe camest thou out of thy mothers wombe? who tooke thee out of it? True it is that there were helpes: but yet must we come to that which is sayde in the two and twentieth Psalme, that it was Gods hād which tooke vs out of our mothers wombe. All the women in the worlde may beate their

braynes about it, but they can do nothing in that cace, except God worke with them, euen by a wonderful power. Therefore if we do no more but thinke vpon our birth, we must needes stoupe to say, Lorde, before I came into the world thou diddest well shewe that I was in thy guiding. For in what cace was I when thou tookest mee out of my mothers womb, yea and of all the whyle that thou diddest maynteyne mee there? VVere it not a passing straunge thing, if the shetting vp of children there, were not an ordinarie matter among vs? VVe liue by the ayre: and whensoever we cannot take breth, by and by we be choked out of hand: the life of man consisteth in his breath: do but stop our breath, and we be dispatched immediatly. True it is that the little babes haue some vent to take breath at in their mothers wombe: but whereby? euen by the nauill. And in the meane while, wherewith is the childe susteyned? with all maner of corruption: he lieth there among all maner of excrements, and all kinde of wretchednesse: in somuch that if it be considered how he is borne there by the space of eyght moneths, and howe he is maynteyned: a man may see Gods mightie hande, yea and that so passingly, as wee must needes be amazed to thinke vpon it, and acknowledge that it is God which gouerneth all things and which hath the ordering of vs all. And if wee bee not moued with such and so mightie workes of God, and stand astonished at them: I pray you must wee not needes be worse than hardhearted? And if wee will not be touched by our owne record, the brute beasts must condemne vs, and beare witness agaynst vs at the last day. So then let vs learne to profit our selues by this doctrine, specially to confesse that God is wonderful in all his woorkes, and that the order of nature is such a tootingglasse, as wee must needes be rauished to wonder at the knowledge of the things that are seene there. Howbeit let vs alwayes knit it vp with the bridling of our selues, knowing for a certentie that wee be not of power, wit, and capacitie to iudge of Gods doings, and therefore that wee must not fall to controlling of him, to aske why this or that is done. No: but let vs vnderstand, that when soeuer we go about to find fault in his doings, we shall be confounded, yea and bee driuen to perceyue our owne ignorance and weakenesse, euen to our vndoing if wee presume to auance our selues beyond our bounds. Then sith it is so, let vs learne to be contented with that which it pleaseth God to reueale vnto vs, and let vs restreyn our selues from this diuelish ouerweening which we see to be in some men: specially when the cace concerneth matters that passe our capacitie: like as when it is sayde that God doth so dispoze all things, as it is not for vs to finde fault in any of his doings, notwithstanding that all bee guyded and performed by his prouidence. Herevpo some do reply: as for mee, I cannot beleue it: for I vnderstand it not: and therefore I conclude that it is naught. How now thou vnhappy wight? wilt thou shet vp God in so small a roome as thy foolish brayne is? It is all one as if thou shouldst say, I beleue not that there is a God, except I may see him before mine eyes and as it were betweene my legges. And what a dealing were that? But we must not do so. VVe must not presume to draw downe Gods maiestie vnto vs: but it behoueth vs to mount vp alofte and to send vp our wittes thither, to honour the incomprehensible greatnesse that is in him. Yea and wee must mount vp thither with humilitie, without presuming any thing of our selues, but rather acknowledging that we do nothing but creepe here bylow. Thus yee see how it behoueth vs to put this doctrine in vre, according also as it is set before vs to the same end.

Now let vs fal downe before the face of our good God with

with acknowledgement of our sinnes, praying him to open our eyes, that wee may learne to perceyue howe wee ought to be so beaten down in our wants and wretchednesse, as wee may be cleerely bereft of all pride, so as wee attempt not to vaunt our selues, nor too chalenge any thing at all vnto vs, but that we acknowledging that there is no goodnesse in vs, and that we be altogether vnprofitable, may resort to our good God to receyue power and

strength at his hande to follow his will, to the end that in walking according to the same, wee may be brought to yeeld him prayse and thanksgiuing. And for the doing thereof, it may please him to tame the pride that is in vs, and which hindereth vs to prayse him as he deserueth, to the end that being all of vs made cleane, we may returne vnto him with one comō accord, framing our selues peaceably vnto his woord. That it may please him to &c.

*The. clij. Sermon, which is the second vpon the. xxxix. Chapter.*

8. VWho hath set the vvild Assē at libertie, or vvho hath loozed the bondes of the vvild Assē?
9. It is I vvhich haue set his house in the vvildernesse, and his dvvelling in the salt places.
10. He laugheth the multitude of the Citie to skorne, he heareth not the crie of the *Extercioner*.
11. He seeketh out the mountaynes for his pasture, and searcheth after euery greene thing?
12. VVill the Vnicorne serue thee? or vvill he tarie at thy crib?
13. Canst thou tie the sayd Vnicorne vvith his line, (*to labour*) in the furrowes? or vvill he breake the cloddes of earth in the vallies after thee?
14. VVilt thou trust him bicause his strength is great, and yeeld vp thy labour vnto him?
15. VVilt thou belecue that he vvill bring home thy corne, and gather it together into thy barne?
16. Hast thou giuen the Peacocks their goodly vvings, or feathers to the Stork and the Estrich,
17. VVhich leaueth hir egges on the earth, and maketh them vvhot in the dust?
18. And forgetteth that the foote may treade vpon them, or that the beast of the felde may breake them?
19. Shee shevveth hir selfe cruell tovwards hir yong ones, as though they vvere not hers, or as though hir labouring vvere in vayne, vvithout any feare.
20. For God hath depriued hir of vvifedome, and not giuen hir vnderstanding.
21. VVhen time is, shee mounteth on high, and skorneth the horse and his rider.



If we had no more but some one onely kinde of thing to looke vpon in the whole world: yet ought the same to suffyze to make vs to giue glorie vnto God. For there is not any thing wherein he sheweth not himselfe such a one towards vs, as wee be compelled to honour him. But God perceyuing men to be still to negligent and slowe in knowing him, purposed too stirre them vp with such varietie, as they should no more excuze themselues of their not knowing him, after they had seene the infinite number of things that offer theselues to our sight both aboue and beneath. I say that if a man did but only thinke vpon himselfe without pasying any further, he should well haue wherfore to magnifie God: or else if hee looked but vpon any one kinde of creature, wee may say the like. But if wee make our circuites and discourses, & after we haue seene Gods glory in one part of the world, wee turne our eyesight to another, and make as it were a numbering or perusing of his creatures: it is certayne that wee must needes be then moued, to confesse that there is such a perfection in his workes, as we be not able to magnifie him sufficiently. Lo why God doth here set vs downe many fundrie sortes of them. Not that here is a perfect storie and full reckening vp of the properties of liuing things: but yet notwithstanding, in the examples that are set downe here, we haue so much as ought to suffyze vs: like as now when mention is made of *wilde and vntamed Asses*, God sayeth it is not for vs to giue them libertie. It is all one as if he sayd, that when we behold the vvild Asses, we must thinke that if all the whole world were gathered together, they could not giue the vvild Asses such a nature as they haue. Therefore lette vs confesse that God hath disposed all things aboue our abilitie and power, and that our finding of fault with them commeth of to foolish rashnesse: and that there is

no more for vs too do but to lift vp our eyes to honour him which sheweth vs so infinite a power & mightinesse. After mention made of vvilde Asses, hee speaketh of *Vnicornes*, or some other such kinde of beast: howbeit men commonly agree that it is the Vnicorne which is spoken of here. It is sayd, *that the Vnicornes will not be in subiection to vs, and that wee cannot occupie them as wee do Oxen and Horses & Asses: nor by any meanes tame them, that they might till the ground, or drawe home our corne into the barne, or vnto the threshingfloore.* Sith it is so, let vs vnderstand that it is not for vs to ouerrule Gods workes: wee may well streyne our selues to it, but we shall neuer bring it to passe. For if wee cannot tame a vvild Assē or some other woodbeast: how shall we rule the whole worlde? And if we cannot do that: how dare wee lift vp our neb against our maker, who hath ordered all things with such wisdom, as no fault can be found with him? Finally he speaketh of *Peacocks and Estridges* or els (as some haue vnderstood it) of *Storkes*. Howbeit although the *Storkes* are spoken of in the second place: yet notwithstanding, the things that are added in the ende, cannot agree but to the *Estridges*, that is to wit, that they *despise the horse and the horseman* by reason of their swiftnesse: and agayne *that they forget their egges, and are so foolish that they lay them in the Sande* and thinke no more of them. There is then a great fondnesse in that foule, which agreeth to the *Estridges* rather than to the *Storkes*. So then the effect is, that if one mirroure of Gods glory be not able to cōtent men: at leastwise the great varietie that sheweth it selfe euerywhere ought to stirre vs vp and moue vs to seeke God, and to submit our selues to him when wee haue founde him, yea euen with such obediēce, that although we perceyue not the reason of his workes: yet we may not ceasse to hold our selues as prisoners, so as we grudge not against him in any wyze. Now let vs come to euery part. VVhere the *wilde Asses* are spoken of: it is sayde *that God vntieth*

them and setteth them at libertie, and that they go to seeke feeding in the mountaynes, and that they dwell in wilderneses and salt places: and that therewithall they sken such as are in Cities and are subiect to tallages, imposts, and such other charges. The wilde Asses knowe not what any of these things meane: for they haue a free state. Now when God speaketh after that maner, it is to rebuke men for setting by themselves, and for forgetting their owne state. For most men are vnderlings, and yet we see how they brag themselves, so as it seemeth to them that the earth is not woorthie to beare them. And whereof cometh such ouerweening? For if they compare themselves with the wilde Asses, they shall find that the Asses haue a more desirable thing than they haue, that is to wit, libertie or freedom. Euery man cōfesseth freedom to be the chief benefite that we can enioy. But so it is, that we be in bondage, and the wilde Asses are free. And yet notwithstanding we fall to boasting, and beare our selues in hand that there is such an excellent woorthinesse in vs, as we ought to be caried aboute the clowdes, and God ought to reach out his hand to set vs vpon his shoulders. Thus see wee the folie of men in that behalfe. And therefore lette vs marke well that God ment here to humble vs, and to correct the pryde that is in vs, because we cannot refrayne frō esteeming our selues beyond measure. And why is that? Because wee thinke not vpon him, nor vpon his workes. Howbeit we neede not mount so high as vnto his maiestie to humble vs: the very beasts can teach vs and be our schoolemaysters: for we be not woorthie to haue other teachers than them. Neuerthelesse it might be demaunded whither the wilde Asses are to be preferred before mē for that they roame abroade euerywhere, and are not hidde in awe or subiection, nor can be tamed by man. The answer is, that if men had continued in their vncorruptnesse, they should haue bene subiect to reason, not as in the way of bondage, but euery man should haue had such rule of himself, as God should haue reigned euerywhere: there should haue needed no lawes, no iusticers, nor no swoorde to haue executed menne for doing euill: there should haue needed none of all those things. For euery man should haue bene as a lawe and rule to himselfe: he should haue had Gods lawe printed in his hart. And such a willing subiection should haue bene more noble and excellent, than all the dominions in the world. But forasmuch as wee be corrupted, it behoueth vs to be hidde in thraldome: for therein God sheweth vs that wee be not able to rule our selues, sith he will haue vs to be brought vnder awe of others. And not onely by lawes and ciuill order are men hild vnder the yoke: but also God suffereth hard and comber some charges to be layd vpo them, according as we see diuerse times that when tyrants beare sway in the world, they be so farre of from being fathers to their subiects: that they vexen them, pill them, poll them, and bite them asmuch as they can. In this behalfe then our state serueth as it were too shame vs: and God teacheth & telleth vs that the beasts in some respect haue a better time than we. Yet notwithstanding it is not to be sayd, that God hath in all respects so vtterly reiected mē, that the beasts are in better case than they. For wee see that when he compareth his people of Israell to a wilde Ass by his Prophete Osee: it is to shewe that there was nother reason nor manhood in them. Thou wilt be alone by thy selfe (sayeth he:) that is to say, I cannot tame thee. For our Lord intendeth to hold vs in his flocke, and when we haue his woord, his meaning is to play the teacher among vs. Now if we cannot abide to be gouerned by his hand: it is against kinde, and we shew our selues to haue an vncommendable nature. Moreouer it is certayne that in

this subiection which God hath layd vpon men, we see still some print of his goodnesse, so as it is much more for mennes behoof to be subiect, (yea though they be handled amisse and rigorously) than for the wilde Asses to be so vntamed, and to stray abrode in the mountaynes. For in the meane while men are warned of their finnes when God chastizeth them roughly and with mayne blowes: and his so doing is to draw them backe to repentance. And againe, whatsoeuer come of it, he sheweth them that there is a difference betweene good and euill: whereas the Asses are let alone still in their brutishnesse. Then let vs learne, that whatsoeuer subiection God hath layd vpo men, yet hath he not ceased to vse continuall goodnesse and fauour towards them. Howbeit, the warning that is giuen in this text, tendeth to this poynt, that if men will needes be proude and make too great account of their owne worthinesse and nobilitie: they deserue well to be sent to the wilde Asses, and that God should mocke the, saying: Go to, what are you ye wretched sooles? For it seemeth to you that I ought not to reygne any more ouer you, but that you ought to be fellowlike with me. But yet for all that, you shall be subiect to many charges, ye shall not be able to liue together without many troubles, complainentes, and outcries, and euery man shall stand in doubt of other: according as wee see that men cannot liue one with another, but there shall be mistrust and hartburning, and one shall do another wrong by guyle, still practizing one thing or other, and indeuening to overcome their enimies by treacherie and maliciounesse, so as they be full of poyson, and grinde their teeth when they see they cannot redresse their owne harmes. Lo what the state of men is: and in the meane while the wilde Asses sport themselves in the mountaynes, seeking for pasture and scorning all the policies wherewith men tyre themselves so much. Then seing it is so, let vs learne to set lesse by our selues: for the wilde Asses that wander in the mountaynes must teach you your lesson, and make you to perceyue that ye are not such as you weene your selues, that you should make such vaunting. Now we see after what maner it behoueth vs to apply this text to our instructiō. On the one side let vs vnderstand, that God intendeth to humble vs by the example of the beasts, too the ende to subdue all pryde in vs: and on the other side lette vs consider, that although our state bee in some respect woorse than the state of the brute beasts: yet notwithstanding God neuer ceaseth to holde on with his gracious goodnesse towards vs, & to turne the euill into good. In somuch that whereas wee haue not a free and vnbridled life in this worlde, by that meanes wee be taught to come so vnto him, as the subiection of men becometh better than the libertie of the beasts, and our being in bondage is more for our behoofe, than it is for the beasts to stray abroade without mayster or restreynt, or without knowing of any lawe or aught else. Thus ye see how on the one side we haue to consider of Gods grace: and on the other side, to stoupe, that wee exalt not our selues in our own worthinesse: but vnderstand that our Lord subdueth vs to himselfe. Now after that mention hath bene made in that sort of the wilde Asses: by and by there is speaking of the Vnicornes, which is a matter like vnto the other. God sayeth that the *Vnicorne cannot be tamed*: that we cannot vse him to our commoditie: *that although he be strong and light, yet will he not till the earth at our pleasure, nor drawe the plough, nother will he drawe the carte to bring home corne into the barre*: to bee short, hee is not to serue mans turne, but altogether for himselfe. Here wee haue to note, first of all, that whereas the beasts do vs seruiue, it is because God tameth them, and putteth them in-

to our



to our hands, to the end we should inioy them. And for prooffe thereof, why doth a horse suffer himfelfe to be ruled by a man, and draw the plough or the harrowes, and carie a rider or other burthen on his backe? How happeneth it that men do breake Mules, Affes, and Oxen? For a horse is ftrong ynough to withftand a man, and wee fee he is a ftoute and coragious beaft. Howe then doth man get the mayftrie of him? And furely if a man were not acquainted with the taming of Oxen, their hornes were a terrible thing to looke vpon: the very shaking, of their head were ynough to abafte a man: their great eyes and thicke neckes [would agaft him]: and if they fhould bend their hornes at him, they were ynough to runne him through if he came nere the. Againe we fee what huge bodies they haue. And how could men haue any vfe of them, if it pleased not God to giue vs the mayftrie of them? For as well might the Vnicornes be tamed as horses and oxen, if God had not giuen them that [diuerfe] nature. So then let vs behold Gods goodneffe in applying thofe beafts to our feruice, which otherwise were able to amafe vs with their only looke, fo as we durft not come nere them. A little childe will rule oxen, in fomuch that when they be accuftomed to the yoke, he fhall keepe the there with a little fticke, he fhall make them bow downe their thicke neckes, and ftoupe with their brode hornes, and (to be fhort) he fhall weelde them in fuch forte, that whereas they were able to beare downe all things afore them, there fhall be no refiftance at all. Sith wee fee this, let vs acknowledge that God hath fhewed himfelfe bountifull towards vs, feing hee hath after that maner made fuch beafts fubieft to vs, as were able to haue made vs a frayde (as I fayd afore) and will neuertheffe haue them apply themfelues to our feruice, fo as menne may tame them. Behold, the Eliphant is tamed, which is a pafing terrible beaft: for the very looke of him ouercommeth all other beafts. Truly he is as a muuntayne, and feemeth to ferue of purpofe to deftroy vs: and yet notwithstanding, when he is fubdued, he becōmeth after a fort tame: not that he keepeth not ftill fome incling of his owne kind: but yet is it a wonder to vs that mē can after fomme maner ouermayfter him, and make him too ferue their turne. On the contrary part, the Vnicorne being but a fmall beaft, and hauing no more but a certaine nimble- nefe in him, keepeth alwayes his fturdineffe, in fomuch that all the men in the world cannot by their cunning and ftrengh bring him to fubieftion. Sith wee fee this, let vs be conuicted at leaftwife by fuch comparifon. And when we haue learned to acknowledge Gods goodneffe in that he applieth the beafts to our vfe and profite, which do vs feruice: lette vs marke alfo on the other fide, that it were not in vs to rule a Snayle, (as ye would fay) if our Lord did not giue vs power ouer him. True it is that at the

Gen. I. d. 28.  
2. c. 19.

Creation of the worlde all beafts were giuen vnto Adam to haue Lordfhip and dominion ouer them. But we haue loft the poffefion thereof in that we be gone away from God, like as when a fubieft committeth any lewdneffe or treason agaynft his Prince, his goods are forfeited and he himfelfe is quite out of fauour. Euen fo is it with all mē. For we fhould haue reigned peaceably ouer all beafts, if we had not bene vnthankfull to our God, in breaking the allegiance which wee ought vnto him. That then is the caufe why we be bereft of the Lordfhip and foverayntie which was giuen vs ouer all beafts. Nowe feing that the beafts fhould rife vp agaynft vs, and wee could not inioy them, but that God refertueth the vfe of them vnto vs, yea and fubdueth fome of them too vs according as wee haue neede of them: thereby we be warned, that it is an exceeding great madneffe for vs to lift vp our felues a-

gainft our maker, and that the beafts can wel ouermayfter vs if neede require, & God needeth not to arme the Lions or Vnicornes, but can giue vs battell by lyce and fleas if he thinke good, and fo make a fcorne of all our pryde. Therefore feing that fometimes we cannot by any meane rule the beafts: lette vs remember from whence the fame commeth: that is to wit, from Adams finne and our owne naughtineffe, in that wee be ftubborne agaynft him that had made vs Princes of the worlde, and put all creatures into our lande. Let vs confider this and be forie for our finnes: and as oft as the wilde beafts do vs any harme, let vs bethinke vs thus: Behold, God fheweth vs our owne wants: and therevpon lette vs pray him to graunt vs the grace to obey him in fuch wife, as we may beare his mark, that the beafts may know the power which he hath giuen vs as his children: and yet for all that, lette vs affure our felues that he intendeth to holde vs alwayes in awe. Lo what we haue to marke in the fecond place. But now a mā might afke a queftion, why God keepeth ftill fuch kinde of beafts, feing they do men no feruice. For it fhould feeme that the caufe ceaffeth why God fhould nurriffh them any longer: but let vs marke, that they ceaffe not to be as beuifyinges of this world, to the end that men might behold the maieltie of God in them. And that is one reafon fufficient ynough of it felfe. Againe (as I haue fayde already) they ferue for our learning: God fheweth vs diuerfe fights in them, to teach vs by that varietie to vnderftand his power, goodneffe, and iuftice the better. On the other fide, they are a good inftruction to vs, bicaufe that fith we canot haue the vfe of them, we muft not prefume to exalt our felues to high. For euen the very horses and oxen would rufhe agaynft vs and ouerrun vs: in fomuch as although God haue put them vnder vs, and will haue them to ferue vs: yet notwithstanding now and then one ftroke of a horses foote is ynough to flea a man. Sith wee fee this, haue wee not alwayes a good leffon to shrinke in our heads, and to giue ouer the making of too great braueries? Yee fee then what wee haue to beare away here. Furthermore whereas mention is made of the *breaking of the cloddes, and of tilling of the ground, and of carying the corne into the barn*: it is to the ende that men fhould be the better warned, that they had neede to be prouided of many helps at Gods hand. We could not continue in the world, if we had not meate and drinke: we could not liue two dayes, if we were not nurriffed. And who is he that giueth vs bread? Are men fo able of themfelues as they can till the earth alone? No: they may well imploy all the ftrengh of their armes, and they may well digge and delue: but alas, all that is not ynough to make the corne growe for their fufenance. And who fhall clothe them while they be tilling of the earth? where fhall they get coates, hozens and fhooes? who fhall furnifh them with all their neceffaries? for wee fee we be fubieft to fo many things, that onely meate and drinke will not ferue our turne. What a number of helpes haue wee neede of to mainteyne vs in this wretched life? confidering then that God had neede too giue vs fuche an innumerable forte of helpes: let vs therefore thinke vpon the great number of benefites which he hath beftowed vpon vs: as in that he hath ordeyned horses and oxen to till the ground for vs, and to bring home the corne into our Barnes, and furthermore giuen vs fuch skilfulneffe, that when wee haue done amiffe, by and by we haue a remedie at hand. Seing that God hath made vs to beholde his goodneffe after that maner before our eyes, let vs alfo confider how deepe- ly we be bound and indetted vnto him to ferue him with all lowlineffe. For behold, the chief poynt that is fhewed vs in this booke, is that menne fhall neuer yeeld God his

Iobn. 6. c. 21.

due

due honour, except they stoupe vnto him, without presuming to grudge against him, or without taking vpon them to teach him his lesson. And vndoubtedly it is not our schoole, that he ought to come vnto. He hath suche wisdom in himselfe, that (as hath bene shewed heretofore, and as shall be shewed further hereafter) we be constrained, (I say wee be constrained) to be abashed at the sight of Gods doings. And as wee be abashed in that behalfe, so also behoueth it vs to learne to glorifie him: for that is all that we can do. Now let vs come to that which is sayd of the *Peacockes and Estridges*. *VVbo u he* (sayeth God) *that hath giuen so goodly wings to the Peacockes?* God sheweth vs in one woord, that one only feather is ynough to proue vs starke fooles, in that we cannot be contented with his doings. Let vs looke vpon a *Peacockes* feather: is there not so wonderfull a workmanship in the same, as we wote not what to say to it, but only to glorifie God? I say that euen the vnbelieuers are compelled therevnto. Seing it is so: I pray you are our wittes able to reache so high as to the skanning how God governeth the world, and to the things that are much higher without comparison? Must they not needes come short? If one feather of a *Peacocke* rauish vs, and hold vs as it were in a gaze at it: what shall all the workmanship which appeareth in the whole worlde do? what shall the speciall governing of mankind do? And yet notwithstanding, that is the thing wherewith men do vtter their blasphemies: that is the thing for which they chafe and storme against God, beyng desirous that he should governe by their aduice and after their fancie. And that is because they haue not their own liking, nor are dealt with at Gods hand as they themselves would wish. Yet must we needes be proued to haue fayled of our duetie, if we can consider what he telleth vs. Thus yee see Gods meening in this texte. Afterward he maketh a comparison with the *Singes of the Estridges*: but that is rather to stay vpon that which is added concerning the forwardnesse, lightnesse, and strength that is in them. Also he speaketh of *Storkes*: and that may be the rather to bring vs to the reasonableness that is in them: for there is more kindnesse to be found in them, than there is of-  
 40 rentimes in men. For when the yong *Storkes* are grown great, they reknowlege their dammes, and feede them in their old age: & requite that which they did to them in their youth. Surely if this were well considered, there needed none other doctrine to condemne the vnthankfulness of children that are stubborne to their fathers and mothers, and could finde in their hearts that they were in the bottome of the Sea, and therefore would be very loth to spend themselves in their behalf, or to spare the meate from their own mouths to giue it vnto them. So then yee see a sayre mirrour which we haue in this birde. But are not we more than guiltie, seing we acknowledge not our souerayne father that created vs all, which nurrisheth vs, in whose hand we be, and which wexeth not old that he might haue neede of vs? he giueth vs innumerable good things: and we consider not so much as to yeelde him his due prayse: now seing we be so lewde and froward, neede there any other witnesses than the *Storkes* to condemne vs? howbeit for asmuch as God stayeth here longer vpon the *Estriche*: lette vs come to that which is spoken of it.  
 60 Behold (sayeth he) *the Estrich mocketh both the horse and his Rider*. This serueth to shew the nimbleness that is in that great birdbeast: for it is half a bird [of the ayre] and half a beast of the earth: and he hath such a weightie bodie, as he can not mount vp to flie aloft, but flickereth in such wise as he cannot be out gone. A man may well runne poste after him, but he cannot ouertake him. For what with his halfe leaping vpon his Clees, and what

with his halfe flying [with his winges,] he passeth all the swiftnesse that can be in horses, or in any other beastes. Marke that for one poynt. And the same swiftnesse is matched with pollicie, so as those beastes can take vp stones by the way and throwe them at such as follow after them. Thus see yee two things in this Birdbeast: on the one side foolishnesse, howbeit matched with aduisednesse in gathering vp stones as he runneth, and in casting them backward at such as pursue him. This (I say) is one wonderfull thing that is to be seene in *Estridges*. On the other side there is such foolishnesse in them, that if they may once hide their heads, they thinke that all their bodies are hidden, and yet the huge carckesses of them are seene still. And as touching their egges, they sitte not vpon them, but for asmuch as they keepe in whote countries, they hide them in the sand, & the Sunne giuing warmth vnto them, doth by that meanes hatch them. If a man consider, on the one side the forecast of these Birdbeasts [in defending themselves,] and on the other side their foolishnesse in hiding their Egges: shall he not see a wonderfull worke of God in guying all after that sort? Furthermore wherewith mention is made of the strength and swiftnesse of this Birdbeast, lette vs vnderstand: that in those things it surmounteth vs. VVe may well make our brags: but the *Estriches* go beyond vs in that case. Marke this for one poynt, that men must not set so much store by themselves as they haue bene wont to do: for God will sende them backe continually too these examples, which serue to mocke their foolish boasting. On the other side when we see that these Birdbeasts which haue strength and nimbleness, yea and pollicie also in other things, are so fond in one poynt, that they shewe nother wit nor skill: ought not wee to glorifie Gods goodnesse towards vs? For who hath giuen vs more vnderstanding than the *Estridges* haue? Haue menne gotten it by their owne power? Is there eyther Gold or Siluer that can buy such a marchandize? Then let euery man acknowledge how much wee be bound vnto God, for giuing vs such discretion: and lette vs beare in minde that it behoueth vs to yeelde him his due prayse. Thus yee see what Gods meening is in this text. Also wherewith it is sayd, *that God hath beneft the Estrich of wisdom*: let vs vnderstand that it is to warne vs, that in asmuch as wee haue reason and discretion, wee be so much the more bound vnto God, for giuing vs so inestimable a benefite and priuiledge. For what a thing is it to discern betweene good and euill, and to know what is our duetie, not onely for walking in this worlde, but also to attayne to the euerlasting life? what a principal thing is it, that we know how God hath created vs after his owne image, and prepared our heritage for vs about? Seing then that we haue the skill to discern betweene honestie and dishonestie, and betweene vice and vertue: and that moreover God doth so inlighten vs by his holy spirite, that the heauens are after a sort opened vnto vs, and we passe about the world to come to the companie of the Angelles, and to the endless glorie which is purchaced for vs by our Lord Iesus Christ: in asmuch (say I) as wee haue all this: how much ought wee to make of such a treasure? And by the way, who is he that giueth it vs? For (as I haue eist sayde) we should bee lyke these foolish Birdbeastes that are spoken of here, and wee shoulde haue no more witte than the *Estriches*: but that God provideth otherwyse for vs.

Thus then yee see howe men ought to bridle themselves, and to apply all their wit and reason to the honoring of God, and not aduance themselves any more against him. But the cheefe thing is that they muste obey  
 hum,

him, and consider that there is infirmitie still in themselves: & that it is ynough for them if they can in some small quantitie discern the greatnesse and heights of Gods workes, and that in creeping vpon the earth, they go forward still with all hūbleness and modestie, knowing well that they cannot as yet atteyne to the depth of Gods secretes. And that is the thing which I touched at the beginning for the better confirmation of this texte: namely that God on the one side intendeth to make vs perceyue his goodnesse, to the ende wee should haue no cause to be greued or to be out of patience, as though he had giuen a better state to the wilde beasts than to vs: and yet neuertheless to the intent to humble vs, wee see our selues in such plight, by reason of the corruption that wee caught by sinne, that the beastes do passe vs in some respects and particular poynts. True it is that we shall alwayes bee preferred before the beastes, and be placed in higher degree about them. Yea and whereas we haue not so great strength and nimbleness as the beastes haue: the same is to our profite, that is to wit, to humble vs with all: for otherwise wee would neuer be tamed. VVee see that although wee be put in minde of our weakenesse by many things which we behold: yet notwithstanding God is fayne to complayne of vs, that we be like wilde beasts, as hath bene sayde. And (which woofe is,) an Oxe will know his owners cribbe where he is fedde: and an Ass or a Horse will know his maysters stable: but we will not know our maker: to be short, he can by no meanes tame vs. Therefore it is good for vs that wee haue not such force and strength as the wilde beastes haue: for what a thing were it? how could we be delt withall? Moreover by the way let vs alwayes beare in minde, that wee must haue recourse to the number of benefites that God hath specially bestowed vpon vs, and not vpon the beastes: according as it is sayde here of reason and vnderstanding. Howbeit lette vs not simply consider the reason that is common in all men: but let vs also come to that it hath pleased God to inlighten vs with the wisdom that is conteyned in his Gospell, and to open our eyes by his holy spirit, so as wee bee able to see his secretes which else should be hidden and incomprehensible to vs: [and therefore] let vs learne to magnifie him for the same. These be the two things we haue to beare in minde. And by the way lette vs marke, that whereas mention is made here of the *Estridges egges*: if God extend his prouidence to the hatching of hir egges, euen when they be left and forsaken: it is much more likely that hee will neuer forget vs, vs (I say) which are more excellent creatures. And in good sooth we see he hath prouided much better for mankind, than for those cattell. For behold, the hennes of them are so foolish, that they forget their owne egges and their chickens that should come of them: but our Lord hath printed a kindnesse in women, that they know

*Esay. 1. 4. 3.*

their yong babes, and nurrish them with their own blood and substance. Seing then that our Lord hath set such an order in mankind: thereby wee know that he hath a fatherly care of vs. Howbeit wee muste not measure his goodnesse by that only: but let vs come to that which he sayeth by his Prophet: Can the mother forget hir child? Although all the mothers in the world should forget their children: yet will not I forsake thee, (saith the Lord). God then on the one side sheweth himselfe a father, in that he holdeth the mothers at such stay in giuing themselves willingly to the charge of nurcing their children. True it is that we see not this in all mothers: for there are a number of these tender and nice things, that cannot finde in their hearts to take payne with their owne children, but a nurce shall bee more kinde to a childe that is none of hir owne, thā the owne mother is. Neuertheless the sayd kindnesse appeereth commonly. And whence proceedeth it? Euen of God, whose will it is to maynteyne mankind by that meane. Moreouer when wee know his fatherly goodnesse which sheweth it selfe to his creatures: very well, surely God doth afore hande make vs to feele his fauour, and the care that hee hath of vs: howbeit let vs vnderstand, that in himselfe he surmounteth all: that euer we can perceyue in this worlde, and that if we come vnto him with humbleness, he will alwayes shewe himselfe as he is, that is to wit, the wellspring of all mercie, and will pitie our aduersities and succour vs in them. Therefore let vs haue the sayd trust: and although we be wretched creatures, yet let vs not therefore cease to trust in him and to glorifie him: assuring our selues that if we yeeld vs teachable to him as his obedient people, he on his side will shewe vs that our acknowledging of him to be our God is not in vayne.

*Esay. 46. d. 15.*

Now let vs fall down before the face of our good God with acknowledgmet of our sinnes, praying him to make vs feele them better: and generally too open our eyes, that we may no more be puffed vp with pryde and presumption, nor be any more drunken with our own vayne fancies, to stande in our owne conceyt and to boast our selues: but that wee may rather learne to submitte our selues to him, to holde all our goodes of him, and to do him honour for them, acknowledging that if he continue not his mercie towards vs, we be vterly vndone at euery minute of an houre: that by that meane wee may be alwayes hild in his feare and subiection, and profite therein more and more, and that moreover he may vouchsafe to beare with vs still, so long as he seeth vs yet hemmed in with so many infirmities and corruptiōs, vntill he haue vterly bereft vs of them, and transformed vs vnto his glory and image. That it may please him to graunt this grace, not only to vs, but also to all people and nations of the earth, bringing backe all poore ignorant soules from the miserable &c.

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

22. Hast thou giuen strength to the horse, or inuironed his necke with neyng?
23. VVilt thou make a horse afraid as a grasshopper (or Locust?) the neyng of his nostrilles is terrible
24. He diggeth the earth with his foote, he reioyceth, he goeth with boldnesse before the armed man.
25. He passeth not for scaring, he feareth not, nother shunneth he the svvoord.
26. Let the Quiuer rattle, and the Steele of the speare and of the shield.
27. He svvallovveth vp the earth in rage and fiercenesse, and he passeth not for the noyze of the trumpet.
28. VVhen he heareth the trumpet, he sayeth, ha ha: he smelleth the battell a farre off, and the noyze of the Captaynes, and the shouting of the armie.

29. VWill the hawke take him to his fetters by thy vvifedome, or vvill he fpreed out his vvinges towards the South?
30. VWill the Eagle mount vp at thy commaundement, and make hir nest in the high places?
31. Shee dvvellerth vpon the rocke, and abideth vpon the hygh mountaynes as in fortresses.
32. And from thence shee espieeth hir pray, and hir eyes looke farre of.
33. Hir yong ones sucke vp bloud, and haunt vvhere dead bodies are.
34. And the Lord answered and sayd vnto Iob.
35. Is it learning to stryue vvith the Almighty? let him that reprooueth God answer to this.



If we were disposed to be taught of God, hee also on his parte would deale so with vs, as all his teaching should be to lift vs vp out of hand vnto himselfe, yea and that after so familiar a fashion, as a father talketh to his children. Howbeit, for as much as wee be harde to be gouerned, and in steede of yeelding our selues teachable, wee will needes bee over-<sup>20</sup> wyze: God is fayne to fend vs to schoole to the beasts, as wee haue scene heretofore, and as hee proceedeth to do here still. For in speaking of *Horses* and of their nature, he sheweth that men knowe not his workes, when they will needes auance themselues after that sorte agaynst him. And therewithall he sheweth that vnlesse it please him, he will not vouchsafe to answer any of our replies, but it shall be ynough for vs to be disproued by the brute beasts: Yea euen by the horses which are of householde with vs, so as he shall not neede to go farre to stoppe our<sup>30</sup> mouthes. For he shall haue aduocates ynough to pleade his cace, in the streetes, in the fieldes, and in the houses, and he will not raise vp great Oratours among men, but will (as I sayde) content himselfe to haue the brute beasts [to pleade for him.] Furthermore here is no curious discoursing of the nature of horses: for God ment not too deale with such maner of processe, but he alledgeth simply the things that are knowne to the ignorantest sort. A man neede not to bee greatly practized for the vnder-<sup>40</sup> standing of the things that are spoken here: for little children knowe them, lyke as when hee spake of the starres and planets, hee did it not after the maner of the greates doctours and Philosophers. VVhy so? By cause fewe folke should haue fared the better by it: for all haue not capacitie to conceyue it: but hee spake grossely of the Sunne and the Moone and of the things that are to bee scene. VVho soeuer hath eyes although he haue nother skill nor aught else, nor be a great Clerke: may notwithstanding comprehend the things that haue bene spoken<sup>50</sup> alreadie concerning the Sunne and the Starres: he needeth no Astrologie in that behalfe. In like cace is it here, where he speaketh of the beasts. Now then hee keepeth on the self same course: and that is, to the intēt that none of vs should take excuce, as wherevnto wee be inclined. Truly men are loth to confesse their owne ignorance: but yet when it commeth to the excusing of themselues before God, then they make a buckler of it, saying: This passeth mine vnderstanding, this is too curious geere for mee, I cannot fasten vpon it. For as much as most men take such lurkingholes: hee sayeth that euen the ignorantest sort shall haue it proued to their faces, that they haue bene vnthankfull & malicious to him, and that they haue not knowne the things that were vtterly apparant vnto them.

Thus then yee see the cause why that when mention is made here of horses, the things are rehearsed simply in such sorte as they be knowne to all men both to great and small. Yea (sayeth God)? *Is it in man to giue sub*

*strength as is scene in Horses? Or specially to giue them so lustie and corageous a nature? For besides that horses are strong of limbes, wee see that they be partly be edde of purpose for the warres Men see how they cast themselues into the middes of daunger: and they are inflamed with such a furiousnesse, as a man would say that they bee of one minde with the Trumpettes and with the great shoutes, yea and that they do euen encourage the menne. Sith wee see this, and that there is terriblenesse euen in their nozetbrils, so as he is a dreadfull beast of himselfe, and yet menne know but a small peece of Gods working in that behalfe, for he hath not vttered all his power there to the full, but hath onely giuen a little signe and marke what he is able to do: if men consider it throughly, ought they to strue or checke any more? dare they nowe set themselues agaynst the liuing God? they durst not answer a horse, they durst not rubbe him vpon the backe, they would be afrayde of him: and yet they bee not afrayde of the infinite power whereof they see but a small droppe in all the horses of the worlde.*

Ye see then what we haue to remember in effect vpon this streyne. And euen in the same we see that God hath vsed no superfluous language in speaking heere of the *hardnesse of horses, and of their strength, and that men cannot scare them as Grasshoppers, but that they runne vpon the speares and arrowes.* It was needefull for him to speake so. And why? For wee be hardie and bolde ynough to carpe at God when we know not his glorie. And it is our owne blockishnesse that giueth vs that boldnesse: for in as much as wee drawe a curtayne before our eyes, which keepeth vs frō the sight of Gods glorie, that is the thing that maketh vs so brutishe. So then, bicause wee play the sharp sighted menne, and will needes comprehend all things in our owne fancie, to know the infinite power of God: therefore doth God treat here of Horses, and set before vs the strength and power that is in them. And why so? To the ende we should bee rauished in wondering at his guyding. For it behoueth vs alwayes to come-<sup>60</sup> backe to this poynt, that God hath not vttered his power altogether in horses, nor giuen vs there to vnderstande the vttermost that he is able to do: but hath set forth but onely as it were one droppe of his prouidence there. And yet for all that, if wee consider well what is sayde here: were it not that wee bee accustomed with the sight and handling of horses, euery of vs would runne away before them, and they would be terrible beastes to vs, specially at the sight of their boldnesse which they shewe in battell.

Thus yee see how wee must apply all the things to our instruction, which are rehearsed here particularly concerning horses. Yea and on the other side we must note the goodnesse of god, in that hee tames horses after that sort, to subdue them vnto men and to apply them to their seruice. I thinke we that a horse which is vntame of his owne nature, yea and bredde as it were of purpose for battell, would suffer himselfe to be so ruled and weilded, if God had not cooled that great corage of his, to the intent that mennes

mennes turnes might bee serued? Durst wee do this of our selues? Then let vs conclude, that God sheweth vs his power in that he hath giuen such boldnesse vnto horses, and made them so fierce: and that he hath also giuen vs a singular record of his goodnesse and loue, in that we which are nothing, are able too breake horses after that maner to our own vse, so as they suffer vs to trauell them, to put them to the Chariot and cart, too labour them in tilling the ground, and to take their backs to ride vpon them.

Seing then that horses suffer themselves to be so governed: no doubt but our Lorde sheweth vs how beneficiall he is towards vs, and maketh vs too knowe him. Thus much concerning that poynt. But the chiefe poynt is the lesson that I haue touched: namely, that the same muste serue vs to repressse our boldnesse. Therefore when wee bee tempted to murmur against God, or to gaynesay him in any thing: wee must cast our eye vpon the brute beasts, for they can teach vs, and we also are woorthie of such schooling, when wee will not hearken peaceably to our God to obey his simple voyce. Afterwarde he speaketh of *Hawkes and Eagles*. *Haiste thou* (sayeth he) *giuen wings to the Hawke? or will he fly at thy commandment when he soareth towards the South? or when it seemeth that he would stie vp into the Sunne? Haiste thou shaped the Eagles* (sayeth he) *? Is it thou that giuest them their nestes in the Rockes, and in the towers of the mountaynes? that is to say in the high and loftie places? Art thou able to set such an order in nature? And whereas their yong ones feede vpon blood, and are bredde therevnto: is it thou that haste in- vured them to bee fedde and nurrished with such a sustenance? The Eagles finde where the dead bodies are, and they smell them out a farre of: yea and they be so sharpesighted as they bee able too spie them out euerywhere: and surely it is certayne that this soule hath the sharpest sight of all others. Is it thou then that hath giuen such nature to the Eagles, sayeth God? VVe see how God both aboue and beneath offereth vs mirrours (or rather liuely images,) wherein wee may perceyue his mightie power to humble our selues: and yet notwithstanding wee must confide also, that in the same there is wherewith to stoppe vs, when we bee so foolish or madde as to runne rushing agaynst him. And he needeth not to pleade his owne cace or to open his mouth to speake one worde: for looke how many creatures there are aboue and beneath, as many witnesses are there to confound vs vterly. No doubt but wee will be bolde ynough to aduance our selues agaynst God, as though wee would plucke him out of his seate with our blasphemies, and wee beare our selues in hand that wee may preuayle by our ouertoldnesse: but he hath stoppes ynough to cast in our wayes: for there is nother beast on the earth, nor bird in the ayre, which shal not beare witness agaynst vs. VVe see then that Gods cace shall bee pleaded by his creatures without troubling himselfe with it: and yet notwithstanding, all that wee shall haue deuized agaynst him muste returne vpon our owne heads. Now although this lesson be easie ynough: yet is it very ill minded on mens behalfe. And for proof hereof, wee see the foules flie in the ayre, and wee see the beasts go vpon the grounde: and yet howe fewe are there of vs that wake vp, to thinke vpon God? dayly we haue store of temptations, and the Diuell breatheth into vs the spirite of grudging and hartburning against God: If wee bee not handled to our owne liking, by and by we fall too carping and wrangling, saying: who was aware of that which is shewed or done heere? VVe graunt well ynough that the thing is vterly apparant: and yet notwithstanding wee forget it, and it neuer commeth to*

our minde agayne. The easier then and the commoner that this lesson is: the lesse excuse shall there bee for vs, and the more blamewoorthie shall wee bee before God, for not minding the things which wee ought too haue knowne vnspoken too, or without putting in remembrance. And ought not this to be vnderstood of euery one of vs? If wee thinke not vpon God when the Diuell commeth to pricke vs so against him: what lettereth vs too do it but our owne malice and vnthankfulnesse? Seing then that wee bee so slowe, and the things that ought too be euer rediest with vs, come not to our mind: we ought so much the more to marke what is touched here, howe euery man should furnish himselfe aforehand with such warnings. Looke me then vpon *the hawkes that flye in the ayre*. It is a straunge thing, onely to see that a liuing creature can cast forth it selfe and mount vp with such force, as it seemeth that it should pearce through the clowdes: and no doubt but wee would bee exceedingly abashed at it, if wee were not accustomed with it. For do wee surmyze that the same is done by haphazard? VVe it possible for the birdes to mount vp after that fashion, if God had not giuen them that nature? Nowe if wee see Gods hande apparant in a bird: which of vs shall take vpon him to teache God his lesson? for wee be confounded in a very small thing: and what proportionablenesse or increnesse shall there be, if we make comparison betwene God and his creatures?

Agayne, if wee compare a hawke with the residue of the whole worlde: it is nothing. And if so small a portion of Gods woorkes ought to rauish vs and amaze vs: what ought all his woorkes to do when wee come to the full numbering of them, so as wee fall to discourfing of all the things which wee see bothe aboue and beneath? Morcouer when wee consider that the maiestie of God is yet hygher aboue all the Heauens, and so farre of from vs as wee cannot reache vnto it: doth it not become vs to stoupe to honour and reuerence it, and to bee restreynd from passing any further, whensoever the Diuell shall labour to make vs carpe agaynst it, or to grudge at it by any maner of meane? As for the things that are spoken heere concerning the nature of Eagles: it may bee takē, that their yong ones do sucke blood anon after that they bee vnlozed, bycause that one kinde of Eagles do caste their yong ones out of the nest, so as they bee driuen to shifte for themselves: and it is sayde that they bring vp none but the blacke ones: howbeit they that write of such matters, do varie in that poynt: for some say that the Eagles do caste away their yong ones as bastard eagles, if their sight be not strong ynough to looke full vpon the shyning Sunne. But wee haue not to do with the curious poynts of the Philosophers, it is ynough for vs that God doth here shew vs the nature of Eagles in such wyze as it is knowne: and he vseth (as yee would say) that grosse fashion, to the intent we should haue no cloke nor excuse of ignorance. Looke mee then vpon the Eagles that are bredde to the pray: yea euen from the shell they haue the propertie of sucking blood: and it is a straunge thing that a bird should so feede and nurrish itself with blood.

Behold what a cruellie is put into them, needes therefore muste they haue that nature giuen them of another. And whence commeth the diuersitie that is betwene the birdes that liue by pray, and the other foules? Most not that difference bee of Gods putting, who thereby sheweth vs suche signes of his providence, as wee bee forced to confesse that it is he which gouerneth and ordereth all things, and that as the birdes made not their owne bodies, so also they gaue not themselves that incarnation which



which they haue, but the same commeth from elsewhere, and God sheweth himself in such wyse, as we must needs woorthip his Maieftie. Thus yee see the chiefe poynt which wee haue to remember in this text. And therefore a man needeth not to go to schoole for the matter: lette him do no more but open his eyes, I meene euen the veriest idiot: for the thing that is shewed here is knowne to all men, and therefore wee must needes be condemned if we be so brutish and blockish, as not to know the things that are vtterly apparant, specially seing it is added, *that the Eagles resort thither as they perceyue any dead bodies too bee, and that they smell the dead carkeffes a farre of, and spie out theyr pray too make their flight thitherward.* Nowe when wee see such things, lette vs vnderstande that our Lorde hath put a secreete mouing into them: for it were impossible that the Eagles should haue it of themselues, but that God hath inured them to it, & imprinted I wote not what a thing in them, whereby he sheweth himselfe to be wonderfull.

So then, when wee looke aboute vs and beholde the diuersitie of workes, we be inforced spyte of our teeth, to knowe that there is a Creator or maker which beareth sway: for if all beasts were of one nature and inclination: Gods prouidence should bee more darkefome than it is, Then by all likelyhood it seemeth to be sayde, that it is nature which beareth the sway, according as wee see that when the Philosophers themselues had searched and considered things throughout: in steade of worshipping and magnifying God in his woorkes, they bent all their witte and vnderstanding to forge a nature that should serue to deface God and his glorie, and therein the Diuell ruled them to their great and horrible damnation. But when as we see such varietie, that one bird is of one nature and another of another, and that the beasts also do differ: it can not be sayde, that this is one nature, as it might be if all living things went by one line, and men sawe one answerable conformitie in all beasts. If things were so disposed, menne would by and by say, Nature, Nature: and they would neuer thinke vpon God. But now sith we see that one birde hath fearfulnessse, and another hath not: therein Gods working appeereth the better. The dooues (as wee see) are as fearefull foules as any can be: and contrarywise wee see that the Goffehawkes and all other birdes of pray are as hardie. Againe there are other foules that are very great, which yet notwithstanding giue not themselues to the pray. As for example, looke vpon the Swannes: will they feede vpon Carion? are they birdes of pray as the Eagles are? Seing then that there commeth such diuersitie before our eyes: God doth therein shewe vs his prouidence the more apparatly, and we be so much the more conuicted. And that is a thing well woorthie to be marked. For without going any further, if all men had one countenance, and all women likewyze, so as they were all of one stature, of one colour, of one making, of one looke, and of one mind: we should not so wel know that there is a creator that shaped vs, nor that hee dealeth forth the graces and gistes of his holy spirite in such measure as it pleaseth him: It would seeme that our mothers wombe shaped vs, or that it was the seede of our father that gaue vs substance and shape and all that euer wee haue. To be short, men would not thinke themselues beholding to God for any thing, nor yeeld him any honor. But when wee see such diuersitie of menne, so as one is bigge and another small: and their dispositions differ, so as one is sharpewitted and another dull, one is of great eloquence and vtterace in speech, and another is as good as halfe dumbe: when wee see all these things: muste wee not needes (if we be not tooo malicious, and fro-

ward) confesse that God at his owne pleasure distributeth vnto vs the gistes of his holy spirit, and that it is hee which hath made vs and fashioned vs: according as wee haue seene heretofore, that like as when a woman hath milked hir kyne shee maketh hir cheefe of what fashion shee hir selfe listeth, so God also dispozeth vs in such wyze, as wee wote not what to say to it, but that it is his hande that woorketh it, yea euen after a maruaylous fashion. And therefore lette vs learne not to be blinde in suche diuersitie of things as God setteth afore vs: but whensoever we open our eyes, and so many things come to our sight, so as one man hath this shape, & another hath another cleane contrary: lette vs vnderstand that God draweth vs to himselfe, and that forasmuch as he seeth vs slow in coming, he cheereth vs vp and pricketh vs forward, so as we be in a maner forced to go onward, except we will of malicious stubbornnesse withstand him, and carpe at him in saying, I see and will not see. There is yet another poynt, in that it is sayd, *that the Eagles gather togis ther to the place where caryons are*: that is to wit, that sith the birds which liue by pray haue skill to seeke their feeding, and specially that the Eagles do smell a farre of where aught is for them to feede vpon: much more reason is it that wee should resort to the place where God sheweth vs that our life is. And therefore seing that the birdes resort together for corruptible foode, yea and runne thither and take payne for it: what excuce is there for vs if wee on our side refuze our [spirituall] foode when it is offered vs, and haue not the wit to resort to the place where our life is? Shall there neede any other witnessses against vs than the Eagles? according also as our Lord Iesus setteth foorth the same similitude vnto vs. For after he hath spoken of the greates troubles that shoulde bee in the world: he sayeth that where soeuer the dead carkeffe is, thither will the Eagles resorte, according wherevnto wee of this countrie may say the like of Rauens. Yee see then that these poore birdes haue a naturall inclination too seeke their meate and pray: and where shall wee on our side finde our lyfe? Should we bee so witleffe, when our Lorde Iesus Christe calleth and allureth vs vnto him, telling vs that when wee be come thither wee shall finde all that wee want, and bee enriched with all maner of good things, so as wee shall bee fully replenished with his nurishment and strengtb, euen too our full contentation?

Therefore lette vs thinke vpon it: for seing wee haue such assurance, muste not the Eagles beare witnessse agaynst vs at the great day, if wee bee rechlesse now? But lette vs come backe too the principall poynt which I touched at the beginning, according also as God concludeth with the same: namely, *Is it learning too contend with the Almighty? Lette him that correcteth God answere too it.* Thus then serueth to shewe vs to what purpose so many things haue bene discoursed. For a man might thinke it straunge, that God intending to maynteyne his rightuousnesse and to stoppe mennes mouthes that they should not carpe agaynst him, should speake of the Starres, of the tilling of the ground, and of the maner of sayling, and sette foorth the natures of beastes. To what purpose is all this? It should seeme that God seeketh rousing reasons. Yea: but when wee shall haue considered the poynt that I touched, we shall finde it much more auaylable for vs that hee maynteyneth his rightuousnesse after that maner, than if hee had disputed of it without setting his creatures afore vs. And why? For wee must come backe to this conclusion, that although he should let vs alone with our babbling, yet should we winne nothing by it: for wee coulde not crie so lowde as too beate his eares

Iob. 11. b. 10.

Matth. 24.

e. 28.

Luke. 17. g.

37.

eares with it : hee coulde set many stoppes in our way : looke how many creatures there are in heauen, on earth, and in the sea, all of them should rise vp & bend themselves agaynst vs, so as we should not be able too come nigh God. Nowe we see that this maner [of dealing] which God vseth to daunt Job, and in his person all such as are impacient, or which will needes aduance themselves to high) is as fit as may be, and that he could not haue taken a better way to teach, than that which he hath hild heretofore. And that is the cause why I sayd, that it behoueth vs to marke well that conclusion. *Doth he then shew himselfe to be wise, which contendeth with the Almighty?* True it is, that forasmuch as the Hebrew word that is sette downe here, signifieth as well *to Teach*, as *to Correct*, (for worde for worde it is thus: *Is it learning or correcting too striue with the Almighty?*) It might be taken as though it were sayde, doth the man that so quarelleth and striueth with God, prepare himselfe to bee chastized? No: but contrariwise he hardeneth himselfe. Now our true wisdom is to haue skill to chaſtice our selues, and to know our own wants, that we may be soie and ashamed of the, & haue none other helpe but to pray God to receyue vs to mercy and to pitie vs. That is the true wisdom of men. Then must we conclude on the contrary part that such as do so list vp themselves agaynst God, are starke fooles. And the meaning will come alwayes to this poynt, so as there will be no diuersitie of matter, but the doctrine will tende alwayes to this one marke: namely, That men are not onely misadvised, but also vtterly destitute of witte and reason, when they take so vpon them to plead agaynst their maker. And for the better vnderstanding heereof, let vs holde these two degrees that I haue spoken of. Let the first be, That our true wisdom is to ouermayster our selues. So long as a man standeth in his owne conceyt, or looketh to loftily, or is ouer scornfull: he dooth nothing but throwe himselfe headlong into decay, and the ende of it cannot be but deadly. Therefore there is nothing better for vs than to correct [or amende] our selues: that is to say, to beate downe our selues in such wise as God may weelde vs, and we acknowledge that we be nothing, but that we bee so full of wretchednesse as hee must bee faine to gouerne vs, and we take our selues too bee beholding to him for all good things. Againe, for the seconde poynt, seeing wee bee needie, vnfurnished, and destitute [of all things:] let vs runne vnto him who is the weispring of all power, wisdom and righteousnesse, and (to be short) let vs vnderstande that it is he of whom we holde our life, and all the appurtenances thereof. Ye see then that the way to bee well taught or learned, is to be ashamed of our selues, and to flee vnto our God, and therewithal to condemne all our wicked deedes & sinnes, and too acknowledge that in our nature there is nothing but frowardnesse & corruption. When we haue learned to hate our selues after that maner: we be sure that wee haue greatly profited. But now, can a man amende himselfe when he intendeth to plead agaynst his God? Surely it is euen as good as a draught of poyson too make vs madde, if the diuell can bring vs too the poynt too take piteche agaynst God, or to bee discontented with him, or to accuse him of doing wrong, or to take displeasure that he should handle vs otherwise than we our selues would haue him: I say, the diuell putteth a furiousnesse into our heades, so as we become starke madde. Then is it a verie awke thing for vs to chaſtise our selues when we be in such a chafe, and chawe vpon our brydle, and that although God afflict vs, yet notwithstanding in stead of humbling of our selues, we cease not to be on fire agaynst him.

And therefore it is no teaching of vs, that is to say, it is no seeking of true and good learning, nother is it any right wisdom to stande so in contention with our God. Lo here a poynt which comprehendeth verie much, if we can skill to put it in vre as it should be. But forasmuch as we be so giuen to toyes and so wilfull withal: God addeth that if we take vpon vs to correct him, we must answer to this: that is to say, to the things that hee hath alledged afore vs. True it is that some restreine that saying to this verse, That wee must answer for it if wee pleade agaynst God to correct him: and that forasmuch as we see it cannot bee, and that it is altho her apparant: wee must therefore conclude that wee haue no cause to pleade. But if all bee throughly considered, it is certaine that God ment to make heere a generail conclusion of the matters that hee had discoursed heerebefore.

So then let vs marke, that when we wil not correct our selues willingly, yea euen by vtter absteyning from all murmuring, so as we keepe our mouthes shut, and go not about to finde fault with God by any meanes: we must bee enforced to come to it: and when wee haue pleaded our fill, God hath ynough wherewith to reuenge himselfe of our foolish attempts. And why? For hee will arme all his creatures, and hee shall haue as many Adoucaters and Proctours of law agaynst vs, as there are Lirdes of the ayre, fishes of the sea, or beastes of the lande. To be short, a man needeth not to go out of himselfe too bee disproued: for do we not see a woonderfull workmanship of our God in euerie of the tippes of our fingers endes? Is there any of our nayles that witnesseth not that God is so excellent a workemaster, as we ought to be confounded as oft as we thinke vpon the least thing that he sheweth vs there. Nowe then we haue the true and naturall meaning of the sentence, where it is sayde, *Let him that reproceth the Almighty answer to this.* Howbeit, it behoueth vs to marke howe profitable this doctrine is for vs. True it is, that all of vs will at the first sight say, that it is to lewde and heynous a dealing too go about to reprove God: but in the meane while, who is hee that forbeareth to do it? We will well make countenance to haue that modestie: but yet there is none of vs all but hee starkleth if Gods hande bee anye thing rough to vs, or if things fall not out to our liking. And at whom do such starklings pushe? If wee thought that the afflictions came to vs from Gods hande, and that all the troubles whiche are seene in the world are iudgements that proceede from him: and that euen when the good are persecuted, and the wicked beare sway, it is his will to exercise our pacience by that meanes, and too clenze vs from all our vanities, and (to bee short) to mortifie vs to the worldwarde: [I say] if wee wilt this, they that are offended when they see that the Church hath no peace nor rest, and that good men are troden vnder foote and vexed, so as one is pinched with sicknesse, and another with pouertie, and in the meane while the wicked haue their full scope, and are free of such inconueniencies: I say, if wee knewe this, wee would learne to humble our selues. But contrariwise, when wee do so ranckle inwardly as wee cannot holde our selues from murmuring agaynst God, though it bee but euen within our teeth: I pray you do wee not accuse God of crueltie, as though he had no reason too handle vs after that maner? We will not with open mouth say that God is cruell and vniust: no truly, we will not say so: but yet do we tende to that ende.

So then wee see that this is a lesson that belongeth to all men: namely, that if wee take vpon vs too re-

proue God [or to finde fault with him] wee must aunswere to all his workes. But nowe let vs applie all our wittes, and let euerie of vs do what he can: and yet when wee haue debated vpon all the things afore rehearsed, I pray you is it possible for vs to aunswere them, and to replie vnto God in the things that he hath done and disposed in the nature and creation of things? No doubt but we shall finde store ynough of folie in our selues, according as we see howe men ouershoote themselves, and the diuell also blindeth them in such wise, as they sticke not at all to carpe at their maker. But it behoueth vs to come to the pith: Can we (say I) gaine say the order of nature as it is settled? Can wee denie the prouidence of God? Can wee abolishe his power which sheweth it selfe? Can wee say that hee hath not done and disposed all things with wisdom? Againe, can wee displace his iustice which appeareth to vs matched with his goodnesse and wisdom? Can wee bring any of these things too passe? No, it is vnpossible. Now then, must not men needes bee blockish, when they will aduance themselves after that maner agaynst their maker? But what is to be done? To the intent we may fare the better by this doctrine, wee must begin at this ende: namely to feele how weake we bee to answere the thing that God will put to vs. Seeing then that we bee not able to furnishe our selues for it: let vs learne too humble our selues. After what sort? Let vs runne too the foresayde wisdom: which is, to correct our selues. Therefore when men haue looked well to themselves, and considered their owne wants: there will bee no more cause for them to stande any more vpon their owne reputation, or too sooth themselves, or to beare themselves in hande, that they be able to do this or that: but they shal be faine to fall out with themselves, and to bee ashamed of their owne filthinesse. They will hate and abhorre them-

ues when they be so mortified: and it shall behoue them to offer God the sacrificize that is spoken of in the Psalme *Ps. 51. 19* that is to witte, the sacrificize of a broken heart. VVhen wee bee come to that poynt: then is it true wisdom. Let the despyzers of God ruffle it oute, and let them sling abroade as it were at randon as muche as they list: for they doo but woorke their owne mischiese, and in the ende after their mounting vpp, they must tumble downe againe. But let vs bee sure that in humbling our selues we shall haue a good foundation and stay, and wee shalbe vphild by the grace of our God. Thus see you the wisdom and power of our God, the which it behoueth vs to magnifie as in respect of his creatures, sith hee maketh vs to inioy so many benefits in this worlde. Also ye see our wisdom: which is, that in looking vpwarde and downwarde, too beholde the diuersities of his creatures which he sheweth vs there, we must alwayes resort vnto him to bee certified of his prouidence. And seeing hee hath graunted vs the grace to call vs once vnto him: let vs learne to come quietly vnder his hande, and to let him gouerne vs at his pleasure. And in the meane time if hee handle vs after a fashion that seemeth hard and combersome to vs: let vs take al patiently, and pray him to comfort vs, and strengthen vs in such wise in his loue, that howsoeuer we fare, we may not at any time go about to murmur agaynst him.

Nowe let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him that we may be so touched with them, as it may thoroughly beat vs downe before him, and make vs flee to his onely mercy, as the onely remedie for vs: and that hee not onely forgie our sinnes past, but also gouerne vs in such wise by his holy spirite henceforth, as oure whole desire may be to walke in his obedience. And so let vs all say, Almighty God heauenly father, &c.

### *The. cluiij. Sermon, which is the fourth vpon the. xxxix. Chapter.*

*and the first vpon the. xl. Chapter.*

36. Iob ansvvering the Lorde, sayde:

37. I am of base degree, and what shall I ansvvere thee? I vwill lay my hande vpon my mouth.

38. I haue spoken once, and I vwill ansvvere no more: yea tvvice, but I vwill not turne againe,

*The. xl. Chapter.*

AND the Lorde speaking out of the vvhirlewinde sayde vnto Iob,

2. Girde vp thy loynes lyke a valiant man: aske me, and I vwill make thee vnderstande.

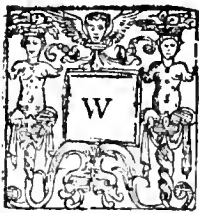
3. VVilt thou disanull any iudgement? v wilt thou condemne me to iustifie thy selfe?

4. Hast thou an arme like God, or thunderest thou vwith such a voyce?

5. Cloth thy selfe vwith glorie and maiestie, be excellent, put on thy costly apparell.

6. Spread out the indignation of thy vvrath, looke vpon all the proude to bring them downe.

*Iob. 38. 41.*



E haue scene already that God too teach Iob right humilitie, spake to him out of a whirlewinde. For although his onely voyce ought to be ynough to astonish vs: yet notwithstanding, thereby hee sheweth yet better how hard we bee, in that hee is faine too vse some further meanes too abate our pride, or else hee shoulde not bring it aboute. True it is, that humilitie proceedeth of Gods spirite, and that suche as are stubbornly bent vntoo naughtinesse, do neuer submitte themselves willingly vntoo him, though hee giue them sufficient warnings and experience too leade them, and as it were too driue them therevnto: but yet for all that, God in vsing the same violent meanes towardes those whome he gouerneth by his holy spirite, intendeth

therby to shew vs the lewdnesse and frowardnesse that is in our nature, considering that he is faine to thunder and rore, or else we continue blockish still, so as we perceiue not his maiestie & power to submit our selues vnto him. Nowe is shewed vs the frute of the things that God hath done. For whereas hee sayth, *that Iob graunted himselfe to be of base state,* and that it behoued him to holde his peace, and to keepe his mouth shut: therein it appeareth that God magnified not himselfe in vayne, and that his speaking so oute of a VVhirlewinde, was not withoute effect. And why? For lo, Iob is tamed as a little lambe, and he goeth not about to replie anie more. Heretofore he had stryued, and taken vpon him to contend with god in mainteyning his owne coce: but nowe is all that geere layde a water, and he sayth that hee dares not speake anie more: and whereas hee had gone faire forwarde in

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the matter, hee leaueth off and forbeareth vtterly. Then let vs learne that if God thunder vehemently agaynst vs, it is for our welfare, although wee thinke it rough at the first sight. God (say I) must bee faine to feare vs: for wee on our side are dull vpon the Spurre, and not easie too bee brought in subiection, and therefore wee haue neede of great violence to abate the pride that is in vs by nature. Howebeit let vs marke also heerewithall, that when God shall haue spoken so, as it were out of a whirlwinde, there is no excuse for vs, if we follow not Iob's example in acknowledging the wretchednesse that is in vs, too the ende to become altogether quiet. And it is a poynt worthe too bee noted. For wee see dayly howe sharpe and rough God is, to the ende to ouermaster men, and to bring them home to him, and yet they be neuer the better for it. If God touche one with sicknesse, and chastize another with pouertie: is it not all one as if hee spake to them out of a whirlwinde? Yea and doth he not then rappe vs with maine blowes vpon our heades? And yet for all that, verie fewe of vs doo amende. VVe shall see that some gnthe their teeth at him, some fal into a furious rage of rayling, and other some become wilfull and hard hearted, so as all that God can do to them shall not moue them. Iob's example will condemne such bluntnesse and sturdinesse. And why? For although Iob was impacient for a while and were caryed away with some pang that were in him: yet in the ende he gaue care to the roring voyce of God, and the whirlwinde strake such a feare into him, as he corrected himselfe and hilde his peace. Euen so must we do: and therefore let vs bethinke our selues to come too conformitie. For after that God hath beene boystous towardes vs, and scared vs: if wee continue wilde beastes till: surely wee shall pay verie deere for it. So then, although wee haue ouershotte our selues, yet let vs not stande in it. If we cannot yeeld our selues vnto God at the first blowe: yet at leastwise, let vs beware that wee bee not wilfull, when we see that hee presseth vs, and compelleth vs in maner by force to bee obedient to him. Then if God vse his ordinarie meane, let not vs resist them. For what hope we to game by it? In the ende we must be sunken vnder his hande. Thus ye see what we haue to marke in the first place.

But heerewithall let vs learne to beare patiently the stripes that God giueth vs, assuring our selues that that is the meane whereby he intendeth to make vs readie too be subiect vnto him. And forasmuch as it is good for vs, that of wilde beastes hee shoulde make vs too become as sheepe and lambe: let vs not take such preparatiues too hart, but after Iob's example let vs say, *Lord I see now I am of base state.* Truly it shoulde seeme that this saying caryeth no great pith in it: but if we consider well the foolish ouerweening that is in men; we shal see that Iob had profited greatly in that he could say, that he was of base state. If it be demaunded of whence wee bee come, [and what wee be:] we will answere, that we be wretched creatures, taken out of the earth, so frayle as it is pitie to see, and fraught with store of infirmities. VVe will confesse these things with our mouth, but yet in the meane while wee will not ceasse to esteeme of our selues: wee forget from whence wee came, and whither wee must returne, and what our present state is: none of this commeth too our minde. Men then are (as ye woulde say) drunken, by bearing themselves in hande that they bee muche worth, and they challenge a worthinesse to them through fantasticall imagination. And therefore when'oouer a man doth truly and vnfeynedly knowe howe to despyze himselfe, and that he hath not aught in him wher-

fore he should aduance himselfe: it is verie much, yea it is great wisedome. And let vs marke well, that we shall neuer come to such reason, till we bee [thoroughly] touched with the Maiestie and glorie of God. For so long as men looke one vpon another, they take occasion too esteeme of themselves, saying: Am not I as well too bee lyk'd as hee or hee? This comparison then which men make one with another, blindeth them, and maketh them too thinke alwayes that they be I wote not what. But when we come vnto God, and he sheweth himselfe as he is: all this ouerweening of ours must bee faine to vanish away, and to disperse and come too nothing. And so wee haue too beseeche God to make vs perceyue his glorie, too the ende wee may enter into the sayde examination of our owne wretchednesse, and disable our selues in such wise, as none of vs may beguile himselfe any more by his owne foolish ymagination. And that also is the cause why Abraham (when God appeared to him) sayde, Alas, I am but dust and ashes. VVe will well ynough say so (in a maner all of vs) though God be farre out of our minde, & that we thinke not at all of him: howbeit, all is but hypocrisie and feinednesse, and we neuer do it hartily and earnestly till we haue felt what God is? And therefore let vs marke well the order that is set downe heere: which is, that after God had spoken to Iob out of the whirlwinde, Iob confesseth himselfe to be nothing, and that hee ought not to be so bold as to speake one way or other. Howebeit let vs bethinke vs well also, that whensoeuer God is so fauorable as to appeare to vs, wee must not bee so foolish as too make any account of our selues or of our vertues. It is no maruell though the wretched Papists imagine a free will, and ground the obteyning of Paradis vpon mens owne meritis, weening too make God their detter: And why? For they neuer were acquainted with the light of the Gospell, which bewrayeth mennes wantes, inasmuch as God vttereth his owne righteousnesse there. These filie soules then, neuer hauing felt what the power of God is, do abuse themselves with such deceytes. But as for vs, seeing that God telleth vs howe perfect his righteousnesse is, and therewithall discouereth our filthinesse, and sheweth vs that there is nothing but abomination in vs: wee must no more bee tyed too suche dotages, but vtterly disable our selues, that all pride may bee beaten downe in vs, and our God bee glorified. Those therefore that haue beene taught purely in the Gospell, must come too this poynt of wisedome, of vtter disabling themselves. And that is the cause why wee saye, that sayth bringeth menne too lostinesse. For after as God reuealeth his goodnesse vnto vs, so must wee assure our selues, that his dooing so is because there is nothing but cursednesse in vs, and that wee shoulde bee vtterly vndone and forlorne, were it not that hee vouchsafeth too succour vs by his mercie. And so the doctrine of the Gospell bringeth vs to the meeknesse of vtter abacing and disabling our selues in all things.

Nowe heerewithall Iob sayeth, *that he will lay his bande vpon his mouth and where vs be hath spoken once, hee will not fall to it againe: and that where as hee hath spoken twice, hee will do so no more.* VVhereas he sayth he will lay his hande vpon his mouth, it is a signe & protestation that he will not proceed any further & that maner of speech is rise in the scripture. And it serueth to do vs to vnderstande, that wee must restraine our foolish appetites, & that when our flesh tickleth vs to speake, we must resist it, as if it were by putting a muzzle or a bridle vpon our mouthes to reueyne them. If a man were so wise of himselfe as hee woulde not be tempted too feake amisse, hee shoulde not neede too laye his hande vpon his mouth, for hee woulde

refrayne of his owne accorde, and hee should neede neither stoppe nor barre. But nowe on the contrarie part, whereas it is sayde that we must lay our hande vpon our mouth: it is to do vs to wit, that we haue to fight against our fonde lustes and lykings, which do continually make vs to halstie in speaking, inio much that our tongue shall still be sharpe sette to cast forth some thing or other that is nought worth, agaynst God. Heere then we bee warned of a vice that is great, wicked and hurtfull: which is, that we will needes be sharpe witted in pleading agaynst God, and set forth our selues with a brauerie, to the end to cloke our wantes with vaine excuses. Ye see then that the thing wherunto me tend & are wholly inclined, is that they woulde faine cloke themselves by hypocrisie, and rather condemne God, than suffer themselves too bee brought to reason, so as they will alwayes haue some lie or startinghole, yea and in the ende fall to spewing out of blasphemies. For when our tongue is venomous and altogether soked in lying and falsehoode: at the last it bursteth out [euē] agaynst God. Sith we know this, haue we not good cause to mislike of our selues? And therefore whensoever we heare this maner of speech, that the holy men layde their hande vpon their mouth: let vs remember howe forward we bee to speake amisse. And specially when wee compare our selues with Iob, if hee could not holde his peace without streyning of himselfe: alas, what shall we do? For we come farre short of profiting so much as he did. Ye see then that as touching the first poynt, men ought alwayes too mistrust themselves, when they haue occasion to speake, knowing wel that their nature doth continually prouoke the to speake amisse, & that their tung is nothing else but a warehouse of leasing & hipocrisie, and that in the end it appeareth that there is nothing but poyson according as it is said in the Psalme, that the poyson of Aspes is vnder the tungs of those that are vnreformed. Vntil such time as god hath made cleane our mouthes, they can skill to vtter nothing but cursednesse & bitternesse. And therefore let vs learn hereby to refrayne our selues, euen with a hatred towards the euill that we haue bene too much accustomed to, and to frame our selues to the meeldnesse and obedientnesse that are shewed vs heere by the holy Ghost. For in asmuch as we be so forward to speake amisse: it standeth vs in hand to indeuer to amend suche faultinesse. And out of doubt it is not ynough too haue acknowledged it, no nor too haue condemned it: but it behoueth vs also too redresse it. Did Iob then lay his hande vpon his mouth? Haue the other holye Prophetes done as much? Let vs follow them in so doeing: that is to wit, whensoever we be prouoked to grudge agaynst God, though we haue neuer so fine shittes to disguise the truth, and too turne it into a lie: let vs resist such lewdnesse, and fight agaynst such vngraciousnesse, seeing it is so vntowarde and condemned of God. And howe shall wee do that? By laying our hand vpon our mouth, that is to say, by putting a stop in our owne way: for it behoueth vs to brydle our selues as wilde beastes.

Therefore let every man looke neerely to himselfe: and if we happen to be afflicted, or to be crossed with some ouerthwart thing, so as one of vs fretteth, another chafeth, and the thirde is so ranckled with poyson, as we be prouoked to speake amisse: let vs restreyn our selues. It were good wee did so (will some man say) but I finde it verie hard for me, and I do alwayes incline to the other syde. Yea, but it is ynough if wee resist agaynst it. Not that wee bee not worthie to be condemned though we overcome it: (for the verie onely ymagination and conceyving of it in oure thought, is wicked and sinfull before

God: ) but for that hee of his infinite goodnesse taketh it in good worth, when hee seeth that the euill lyketh vs not, but that wee labour to repress it. God then perceyuing vs to haue that inclination, fayleth not to accept vs. VVherefore seeing hee is so gracious towards vs: wee ought to haue so much the more courage to stoppe the wicked woordes, blasphemies, and moylings, that might burst our agaynst God. It is sayde that Iob, *having spoken once, leaueb off: yea and that seeing hee had spoken twice, hee woulde do so no more.* VVherby he betokeneth first of all, that if wee haue gone too farre in speaking amisse, we must not therefore harden our selues as we see many doo, who when they haue once ouershotte themselves and raunged farre out of square, wil not be brought backe againe, but play double or quit as they say. VVee must not do so: for although the euill be of continuance, and wee haue followed it to farre alreadie: yet must wee turne heade so soone as God warneth vs of it. Therefore let not men play the bedlems when they haue done amisse a long time together, and doubled their euill doing: and when they haue cast forth a foolish worde vnadvisedly, and clapped two or three mo in the necke of it, let them not therefore growe spytefull agaynst God: but let them condemne themselves double and trebble, and therevpon returne agayne into the right way. Thus ye see that the thing which wee haue too marke in this streyn, is that although we haue continued to offend God a long time, it is neuer out of season for vs to turne a new leafe. The seconde poynt is, that we must not flatter our selues though we haue many occasions to do it, as we see of Iob heere, who had many fayre colours: he alledged not some one reason alone for the maintenance of hys case: he had great store, and doubled his proofes in diuerse sortes, insomuch that hee seemed to haue had matter ynough: yee woulde haue sayde that hee had bene fully perswaded of it, and that hee had looked determinately to haue gone away with the victorie, and that hee had no sooner set downe one article, but he was able to haue come to another: and yet notwithstanding, nowe he giueth ouer all his replies, and all the goodly likelihoodes that he had to plead with agaynst God. *VVhereas I haue spoken once or twice, (sayeth hee) I renounce it euery whit, and I will no more do so.* Heereby we be taught (as I sayde) that although wee had neuer so many faire clokings, and thought our selues to haue verie good reasons and well grounded to mainteyne our case: they bee nothing worth, all must fall to the ground. And therefore let vs not any more flatter our selues in our fondnesse: for in the ende we must be faine to come to that which hath bene treated of heretofore: namely that God will haue a thousand articles for one. Then let vs keepe vs from entering into contention with him, and also let vs stoutly withstande all the fancies which the diuell putteth into our heade. If hee go aboute to make vs chafe agaynst God, or if he tempt vs, and set vs on fire with grudging and stubbornnesse: let all this be thrust downe, though we had whole hundreds of replies that might seeme fayre and good.

This done, it is sayde that God began yet once againe to speake out of the whirlewinde, saying vnto Iob, *Gyrde vp thy loynes like a man,* whiche saying wee haue hearde heretofore. Nowe a man might thinke it straunge that God shoulde still speake terribly vnto Iob, and as it were defie him, and mocke at his presumptuousnesse: seeing hee was vtterly caste downe in himselfe. But heereby a man may see, that when we be humbled, there is yet still some remnant of pryde hidden in vs, which appeareth not but before God, and hee must bee fayne



to purge vs of it. It is certaine that when Iob confessed himself to be a wretched creature, and a man of no value, he vsed no feynednesse, but spake as his heart gaue him. Ye see then, that hee was fully tamed and come too a meeke and humble minde, desyring to be wholly obedient vnto God, and yet for all that, he needed to be chastized still, and to be better schooled, to the end he might acknowledge himselfe to bee as he was, and therevpon yeelde all glorie and prayse vnto God. And why so? Because (as I sayde) there is alwayes some backnooke: and although men be brought vnto God, and be desirous too frame themselves to Gods will: yet are they not throughly clenfed of all pride at the first, but God perceyue that there is still some secrete discafe behinde, the which it behoueth him too amende. Lo heere a verie notable text. For haue wee once slightly confessed that Gods afflicting of vs is rightfull, and acknowledged our sinnes: wee wonder that he should go forwarde still in handling vs roughly. It will make vs to say, howe now? Ought God to be so rigorous towards mee? For he knoweth that I haue humbled my selfe: and whereas I haue done amisse, I haue acknowledged my faultes, yea euen my faultes, I confesse them, I accuse my selfe of them. Is not that ynough for him? What would he haue more? It seemeth then to vs, that God after a sort doth vs wrong, if hee strike vs still when wee haue once in a woorde or twaine confessed our selues to be sinners. Yea? But let vs looke at Iob: he had not onely confessed himselfe to be a man of no value, but also thought it [with his heart,] and had restreyned himselfe from replying any more, and was striken in feare with the glorie of god that had appeared vnto him: and yet notwithstanding he needed still too haue God to thunder at him, and to shewe himselfe terrible too him in a whirlewinde to make him more asfraid. If Iob hauing bin throwne downe after that sort, had neede too bee put in feare still, to the ende hee might knowe himselfe better, and feele his owne wretchednesse, & forget al rebelliousnesse: alas what had we need of? And yet notwithstanding ye shall see a number, which haue nothing in them but hipocrisie, and yea very shamelesnesse, who wring their mouth aside too say, It is true that I haue done amisse. And when they haue once said that word, as it were but in way of scorne & mockerie: if men accept them not in posthast as righteous, and handle them not verie nicely: it seemeth to the that they bee vnreasonably delt with. But (as I sayde afore) although wee haue felt our sinnes yea euen earnestly, and confessed them without feygning, and desired hartely that God should gouerne vs, and haue all dominion ouer vs: yet dooth it not followe but that there is some naughtinesse lurking still behinde, though it bee not knowne of. Truely (to our owne seeming) there is no pride in vs, bycause we see it not presently: but within a day or twoo it woulde bee seene if God remedied it not. And therefore let vs not thinke it straunge, that God should speake vnto vs in a whirlewinde as in a thunder, euen when he shal haue scourged vs till we can no more. Let vs not woonder though God continue to speake vnto vs so, for hee knoweth good cause why too doo it. And although we perceyue no faultes in vs, yet let vs not ceasse to condemne our selues. Yea and although there were none at all in vs [presently:] yet doth God know that we might fall into them to day or too morowe, yea euen euerie minute of an houre: and [therefore] God in chastizing vs, vseth a preferuatiue medicine. Wherefore let vs beare patiently the afflictions that God sendeth vs, assuring our selues that by that meanes he procureth and furthereth our welfare. But nowe let vs come

to the matter that God handleth heere. First of all, hee defyeth Iob in saying, *Giude vp thy loynes lyke a lustie stouie fellowe.*

True it is, that in the Hebrewes there is but the one woorde *man*: howbee it the same importeth as muche as a *valiant, hardie, stouie, or courageous man*. His meening then is, Shewe all thy valiantnesse. And therein wee see that God speaketh not onely to the person of Iob: but also to all mankinde without exception: as if he should say, let men bring all the force that they can, let them put themselves in as good aray as they list, and let them come with all their furnitur: and what shall they gaine agaynst mee? This therefore is as a defyance that God maketh both to great and small to shewe that they cannot bring any power that shall be able to match his: and that is the first poynt. Howbeit it seemeth that this is verie commonly knowne: for there is no man but hee woulde bee adrad, to take vpon him to match himselfe with God. If it were demaunded of them whether it were their intent to mount so high, as to disposseesse God of his superioritie ouer them: they woulde aunswere, no I trowe: were we not worfe than made then? But yet notwithstanding, in carping agaynst him wee do it. If wee iustifie our selues and excuze our faultes, is it not a spying of God? Is it not a warring agaynst him? Therefore when we enter so into battell with him, wee beare our selues in hande, that wee bee able to make our part good, according as in verie deepe if a man bee not asfraid of Gods Maiestie, hee will presume to compassse the things that hee taketh in hande, and hee will not by anie meanes bee hilde backe. Then if our rashnesse do carie vs so farre away as to fight agaynst God: it is a token that wee imagine there is as great power in our selues as in him.

And therefore not without cause doth God defie vs heere euerie chone of vs both great and small, shewing that it is a madnesse in vs too bid him battell after that sort, and that wee shall neuer bring our enterpriise about. And let vs marke well, that when God sayeth, *Giude vp thy loynes lyke a man*: therein he declareth, that our presuming so vpon our owne strengthes, is to no purpose. What maketh vs so bolde as to presume to bee righteous, and to desire too seeme wise: but that wee surmize the thing that is not? If wee were not ouertaken with that soude opinion that there is some valour in vs: wee would neuer be so bolde as to incounter after that fashion with God. Therefore heere is expresse mention made of mens power and strength, to the end to shew that all that they weene themselves to haue, is but smoke: and that they may wel make themselves beleue that they be strong, but yet God knoweth and taketh them to be as they be. Herewithall he sheweth that he will haue no counterfeyt humilitie, as we see the woont of many men is, which do but lie when they pretend humilitie before God: that is to say, they confesse the thing with their mouth, which they thinke not with their hart. Among the Papists there is much preaching of humilitie: but yet for al their saying they be but wretched sinners, they ceasse not too haue a cleane contrarie meening: which is, that they deserue well before God, and that although they be sinners, yet they haue their satisfactions to redeeme themselves out. Ye see then that the Papists are swolne with pride like toades, and yet in the meane while pretend to condemne themselves alwayes as guiltie before God. Yea and what a number are there euen among vs, which are ful fraught after that maner with pride? To bee stouie, men cannot shew any signes of humilitie but in way of mockage, bycause they beleue themselves to be of some valour For

this cause God declareth heere, that when wee haue throughly tryed all our owne strength, and well considered what is in vs: we shall finde in the ende that all is nothing, and that it is not for vs too arme and apparell our selues any more, to encounter agaynst him. Ye see then that the thing which wee haue to marke in effect, is that our Lord bereueth vs not of the things which we haue, to the ende too haue any aduantage of vs: for when wee haue well looked about vs, let vs but onely consider what maner of ones we be: and then shall we well see that there is neither power nor strength in vs wherewith too bende our selues agaynst him. Whereas mention is made of *gyrding vp the loynes*: it is spoken after the maner of that time, and of that countrey also, by cause men went in long garments: and when they did set forth eyther too battel, or to iourney, they gyrded vp their loynes to weed theselues the better. God the sheweth here, that when me haue done al that they can, in the end they shall be cōfounded. And therefore let vs not attempt to vaunt our selues, for it shall alwayes but argue the more foolish pride in vs. But let vs win our spures by condemning our selues, as which is the onely meane for vs to get fauour in Gods sight, according as it is sayde that we shall be quitte at his hand, if we learne to condemne our selues. But if through pride we fall to iustling agaynst his hand which is to strōg for vs: wee muste needes be crushed and broken too peeces vnder it, and feele that it is to heauie a load for vs to beare. Nowe it is sayde further, *Wilt thou ouerthrowe my iudgements, and condemne me to iustifie thy selfe? If thou intend to do so, see [first] if thou beest able to leate downe all the proude folke in the worlde.* Here God entereth into the case which he hath to pleade agaynst Iob: that is to wit, whether of them shall be more righteous: Not that Iobs intent was to blaspheme God so lewdly, as I haue sayde afore: for hee would rather haue dyed a hundred thousande times, than to haue conceyued so cursed a thought, as to purpose to condemne God. But yet for al that, whēsoeuer a man will iustifie himselfe, or hath that imagination running in his head: he must needs condemne God: and if he will needes mainteyne his owne case, he must needes ouerthrow the iudgement of God: This matter hath bene layd forth afore: neuertheless it must needs be brought to remembrance againe, and it is no superfluous repetiton which the holy Ghost setteth downe heere. Therefore let vs marke well, that whēsoeuer a man vndertaketh too mainteyne his owne case as rightfull: his meening is too condemne God, howbeit not directly. And although he intende it not of set purpose in his heart: yet dooth hee it [in effect.] Why so? For God cannot be iust, and a Iudge also, vntill wee be all damnable.

So long as men haue any righteousnesse in themselves, howe shall God be their Iudge? But hee condemneth vs all at once: nowe if there be righteousnesse in vs, then doth hee vs wrong. Therefore must all our owne righteousnesse be cast downe: that is too say, wee must acknowledge that there is nothing but iniquitie in vs, and that we haue not one sparke of vertue in vs that is allowable, but all is starke filthinesse, dung, and infection. Til we be come to that point, god cannot be Iudge of the worlde. And therefore whosoever will mainteyne his owne quarell, and make himselfe and othermen beleeue that hee is pure and innocent: ouerthroweth gods iudgement to the vttermost of his power, and therewithall condemneth him as cruell. It is sayde that too the ende that God may be righteous, all mouthes must be stopped, and all the worlde confesse themselves indaungered vnto God. These are Sainct Pauls wordes

in the thirde too the Romanes. Sith it is so: on the contrarie part there shall be no more righteousnesse in God, but hee shall be viterly defeated of it, if wee on our side, haue our mouthes open, so as we may come too replie agaynst him, and too pleade our owne case. VVee see then that it is not for naught sayde heere vnto Iob, that hee ment too ouerthrowe Gods iudgement, and to condemne him in iustifying himselfe. Now if this befell vnto Iob, who had an angelicall holinesse, and did alwayes euen in the middes of his temptations protest himselfe willing too giue the glorie vnto God, yea and gaue it him without feyning: alas, what shall become of vs who are so frayle? Haue wee bene trayned long aforehande in the feare of God as he was? Haue we had practise of it? Haue wee giuen our selues too it? Haue wee such knowledge as was giuen vnto him? Haue we such humilitie? Alas we be farre wide. And yet notwithstanding we see hee overshotte himselfe, yea euen so farre as to condemne God by cleering himselfe. Then let vs consider what our murmurings are, when God layeth any affliction vpon vs. Howe go we too worke? Like woode beastes: our passions are so headie as it is pitie too see. And therefore it may rightly be layde too our charge that wee labour too ouerthrowe Gods iustice, too the intent he might no more be Iudge of the worlde, and that we condemne him in going about too mainteyne our owne righteousnesse. This ought too teache vs well too holde our selues short as oft as wee intende too pleade agaynst God, and thinke our selues too haue a good case. [It ought too make vs say thus in our heartes:] Alas who am I, that I shoulde fall too exalting of my selfe agaynst him that hath made and fashioned me? Or that I shoulde intende too rob him of his righteousnesse? It cannot be but that God hath all perfection of righteousnesse in himselfe. And therefore if I overshoot my selfe after that sort in struiuing agaynst him, must hee not confound me, and must not the same neede turne too my destruction? Lo what ought too holde vs in awe. Therefore whēsoeuer we happen too grudge agaynst God, and cannot receyue afflictions at his hande: let vs enter into our owne minde, and consider with our selues that it is all one as if we woulde bereeue God of his righteousnesse, and put him off from being anie more Iudge of the worlde. And seeing it is so: let vs keepe oure selues from suche blasphemies, and abhorre too come therevntoo: knowing that if wee be once entered intoo it, it is as a deepe Dungeon whereout of it will be harde for vs too get out againe. Then let vs not lift vp our selues any more agaynst God, but rather let vs in all cases humble our selues too him. Lo howe we ought too do. The residue shall be reserved till too morow morning.

Nowe let vs fall downe before the face of our good God with acknowledgement of our sinnes, praying him too make vs feele them better than wee haue hitherto done, and that we may learne more and more too glorifie him, yea euen in such wise as we may be viterly throwne down, knowing that there is nothing but all wickednesse and cursednesse in vs: and that in glorifying him, wee on our syde may haue our mouthes shette as in respect of presuming any thing, and not be caryed away by the example of the proude, which thinke themselves too beare as much rule as God, but learne too knowe what wee be, too the ende we may yeeld our selues wholly subiect too his Maiestie, that by that meanes hee may acknowledge vs and auowe vs for his people, and wee on our part consider howe muche wee be beyrde vntoo him. That it may please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth, &c.

*The. clv. Sermon, which is the second vpon the. xl. Chapter.*

*This Sermon is yet still vpon the 4. 5. & 6. verses, and then vpon the text which is added beere.*

7. Cast thine eye vpon the losue to pull them dovvne, destroy all the vicked, and rase them out of their places.
8. Hyde them in the dust, bind their faces in darkenesse.
9. And then vwill I say that thine ovne hande can saue thee.
19. Looke vpon Bemoth vvhom I made vwith thee, he vwill eate hay as an Oxe.
11. His strength is in his loynes, and his force is in the nauill of his bellie,
12. He setteth vp his tayle as a Cedre, the fine vves of his Coddies are interlaced together.
13. His bones are as brasse, and his small bones are as barres of yron.
14. Hee is the beginning of Gods vvayes, he that made him casteth his svword agaynst him.
15. The Mountaynes bring him forth grasse, and all the bestes of the feeld play.
16. Hee keepeth among the Reedes, and in moyst places.
17. The shadowes shall couet him, and the VVillovves of the Riuer hide him.
18. Beholde, hee drinkech vp Riuers, and is not astonished at it he hopeth that Iordan shall passethrough his throte.
19. A man vwill take him by the nose vwith a hooke, and strike him through.



Whe sawe yesterday, that when men chafe and frette in their aduersities, they go to law with God, intending to condemne him by iustifying themselves. For although a man speake it not with his mouth: yet in verie

deede if hee go about to cleere himselfe, he condemneth God. And who shall have the better ende of the staffe? That is the cause why it is sayde, that when we haue layd our strength together, it shall be nothing, neyther shall we euer be able to match him that hath created vs, and holdeth all things in his hande. And now it is shewed vnto vs what we bee in respect of God, to the ende to make vs lay away all our crowing at him. And in good sooth, the loking of men to their own state, and their considering therewithal what the giorie and maiesie of God are, is the thing that should bring them vnto lowlinesse. For if men looke but singly vpon themselves, they will not leaue for that, to presume and to liit vp themselves still vnto some vaine trust. But when they liit vp their eies aloft, and beholde God, and afterward come downe to themselves: then are their combes quit cutte. Therefore it is sayd, *Is thine arme like the arme of God? or rorest thou with such a voyce as he doth?* Now if a man loke vpo his own arme, yea or vpon all the force of the world: what shall he find in comparison of the infinite power that beareth sway ouer all? True it is (as I haue sayd aliedie) that men are foolish ynough to think their own strength great, so long as they looke no further. But as soone as God sheweth himselfe, all other things must needs be as it were brought too nothing. And too the end that this thing may touch vs the better, Iob is willed to *cloth himselfe with glorie, power, and maiesie*. After the same maner speaketh the Scripture of God. And (as the thing it selfe sheweth) what else is the heauen than an imperiall or kingly robe of God, so as we be inforced too a reuerentnesse by the beholding of his creatures? For there is not any thing which serueth not to set forth the maiesie of God, to the end that we should honor it as it becommeth vs, and as it deserueth. But now let vs go seeke out the like apparellings: who shall be either the Tayler [to make them] or the imbroyderer [too decke them:] VVhere shall we finde such stuffe, that we may clothe our selues with the like glorie that God is clothed? Needes then

must men bee out of their wittes, when they will bee so blinde and forgetfull, as too grudge at God, and to take part against him, and to prouoke him against themselves. Do they not deserue an horrible condemnation? Yee see then that the thing which we haue to marke heere in effect, is that whereas mention is made of Gods arme, we haue an exposition of it heere. As howe? Gods arme of it selfe is vuisible: not that hee hath anye armes or handes: but in speaking so, we meene his whole beeing. God then in himselfe is vnknowne vnto vs: howebeit, he sheweth himselfe in his woorkes, in somuch that the heauen (as I sayde) is his garment. Sometime it is termed his seate, but therewithall it is sayd also, that it is a visible shape of his maiesie. As much is too bee sayde of the Earth. Too bee short, both aboue and beneath God sheweth himselfe to vs, not in his beeing (as I said afore) but in the things which we are able to comprehend, in somuch that they are a witnesse too vs that there is an infinite Maiesie in God. And therefore let vs learne, that although we cannot attaine too mounte so highe as too know God: yet notwithstanding, forasmuch as he leauech vs not without witnesse, but sheweth himselfe to vs as much as is for our behoofe: let vs learne (I say) to behold him euen in his creatures, and to applie all things to this vse, namely that wee may perceyue how there is one God which hath made & doth gouerne all things. Moreover as touching that which is sayde of *the roing voyce*: True it is that men will crie out too lowde, according as wee see howe they whet their tongues to blasphemie and spyte God. It is sayde in the Psalme, that the wicked thinke it not ynough for them to be proude among men, and to accuse one falsely, and to defie another, and too worke treasons and wicked practises: but they also cast vp their groynes agaynst heauen, and assault God himselfe: and their pryde is so greate, that they dare bussele agaynst the Maiesie of God. Nowe then yee see that men rore, but yet will God make them holde their peace well ynough if hee liit. And after what maner? VVee haue seene heeretofore (according also as it is sayde in the Psalme) that the Thunder is Gods voyce.

Then sith the Thunder maketh the hilles too rore, so as the ayre is after a sort clouen asunder, the Earth quakech, Trees are torne vp, and the Rockes are shaken: I say when wee heare all this, whiche of vs shall presume anie

more to speake agaynst God? For he hath a voyce that can welyough put vs to silence. Let vs crie alowde with full throte, yet will God be heard spite of our teeth, and ail our moylings must fall to the ground. Furthermore, although God thunder not after such a fashion, yet must he needes stoppe all our mouthes in shewing vs his will, and make all our outcries to be layd downe. He needeth not to come downe from heauen to doo it, nor to shewe himselfe heere in visibill shape: but like as hee made all things by his woorde, and all things are vphilde by the power therof: so will hee by the same cause vs to solter, not only in our tongues, but also in our wits and in all our powers. God then hath diuerse maners of speaking, where by he putteth men so to silence, that if they would carpe agaynst him, they shall haue no audience: and therefore let vs learne to holde our peace willingly, and too put in vre yesterdayes lesson: which was to lay our hand vpon our mouth (that is to say, to resist the diuelishnes of our pride, notwithstanding that naturally we be bold to aduance our selues agaynst God) and therewithall learne to giue glorie simplic vnto God, in confessing that there is nothing but wretchednes in our selues. VVhen we be once so contounded with our owne good will: Gods voice will not onely not be dreadful any more vnto vs: but also it wil cheere vs vp, and he wil opē our mouth that we may speake freely. VVherof commeth it that the faithfull can vaunt thēselues agaynst the diuell & despise death? VVherof cometh that boldnes of ours, that we cā cal vpō god as our father, & protest our selues to be his childrē? It is bicause we hild our mouthes shet when wee were condemned, and haue learned that we be nothing but vanitie. Therefore when we haue our mouthes shet after that sort, so as we chalēge not any thing to our selues, ne maintein our own quarel, but passe vnder condemnation, willingly: God of his infinit goodnesse giueth vs libertie to speake, not only among men, but also before him, & to call vpon him frankly, not doubting but that our voice is caried vp to his throne by his Angels, & there both heard and accepted. Ye see then that the things which they gaine that simplic hold thēir peace to graunt that all glorie belongeth vnto God, & to disable themselues vtterly: is that they haue their mouthes opened, as hath bin declared. But cōtrariwise, all they that will be talkatiue, and puffe vp themselues with their pride too maintaine their owne righteousnesse, must bee faine to feele how terrible Gods voyce is, and besides that, let them crie out as much as they list, yet will God spyte of their teeth breake them in peeces, and then shall all their crying ceasse and vanishe away. And howe shall that bee done? For he hath an ouerterrible voyce. Nowe after the speaking of this: there is also another reason alledged to humble men withall: which is, that God defyeth them, to wit, *whether they can destroy the proude with a looke: or whether they can roote out all the wicked.* If they can do that: then shewe they themselues, that they haue somewhat whereof to boast. But if they cannot: howe dare they commence any quarell agaynst God? Heere is still the same comparison that I haue touched: which is, that when we knowe what God is, and what his nature and office are: wee must fall to considering of our selues on the other side, too the ende the same may giue the greater glosse, both to Gods incomprehensible glorie, and also too the manifolde miseries that are in our selues. To bee short, we be done too vnderstande in this Text, that it belongeth too God too destroy the proude with his onely looke, and to roote out the wicked vtterly, insonuch that when they shall seeme too haue their full scope, and to be in their cheefe ruffe: then shall they be swept away cleane from the earth. God chalengeth this

to himselfe. But nowe, can men doo the like? Haue wee a looke that is able to destroy our enemies, and specially to make cleane riddaunce of the wicked? Furthermore, let vs marke heere, that God speaketh not of an absolute or lawlesse power (as I haue sayde erst) but of a power that is matched with rightfuisnesse. And that is the cause why mention is made purposely of *the proude and wicked sort.*

Therefore let vs marke well these two things: namely, that God doth here magnifie himselfe, forasmuch as hee can with his onely looke ouerthrow and destroy the wicked: & yet notwithstanding spareth his creatures, and vttereth not his sayd power but vpon the proude and the wicked. God then is almightie: but yet howsoeuer the worlde go, he will haue his righteousnesse knowne to go with it, and he will haue men to confesse (according as the thing itselfe sheweth) that his so doing is to vanquish the affections and lustes of all suche as yeelde and submitte themselues to his maiestie: and that on the contrarie part, he thundreth vpon al such as presume to much vpon thēselues, and become proude, and vse replying and incountering with God, too make him their mortall enemie. And as we haue spoken of Gods voyce before, so must wee nowe speake of his looke or countenance. The faithful beseech God to shew thē his countenance: for that is the thing wherein consisteth all our ioy, happinesse, and welfare, according as it is sayde in the Psalme, Lord shew vs thy cōtenance and we shalbe safe. That is all our welfare, that is al our contentation, that is al that we can wish. VVhat is the thing then that is most to be desired of vs? It is Gods countenance: like as contrariwise when he turneth his backe vpon vs, and hydeth himselfe from vs, we must needes be as forlorne and out of heart: for there is not any thing wherein a man may finde rest: but onely in knowing that God hath a care of him. So long then as God vouchsafeth too haue his eye vpon vs, wee haue whereof to be glad, for we be sure that he will mainteine vs, and that wee shall not neede too bee afrayde of anie thing. But if God forget vs: we be at our wittes ende, and not without good cause. For we be as it were left vp to Satan to pray vpon, and an hundreth thousand deaths beset vs rounde about, & there is no remedie for vs. VVe see then that Gods looke is a thing to be wished for, specially if we come to him with all humblenesse, and with a desirousnesse and true intent to stick vnto him. But if we looke aloft as it is sayde in another place, and haue a foreheade of trasse, and be puffd vp to vaunt our selues before God, as it were in spite of him: then must he be faine to looke vpon vs with another maner of countenance, which shall not serue too cheere vs vp, but to destroy vs vtterly. Then needeth there no more but one looke of God too rid all men quite and cleane out of the worlde, when they cast a proude looke agaynst him. And therefore let vs learne that which is sayde heere, namely that Gods looking vpon the proude sort is to destroy them vtterly. And why? Bicause that they haue had a wicked looke. VVherefore let vs cast downe our heades, and go vnto God to do him obeyfance: & therewithall let vs pray him to lighten our eyes, that we may seeke him as our father, and he looke vpon vs in such wise, as we may haue thereby all perfectnesse of ioy and true contentation to rest our selues vpon. But by the way it is shewed vs in this streyne, that (as the Scripture speaketh ostentymes) it is Gods office too ouerthrow such as aduance themselues, according as it is sayde that who soeuer exalteth himself shall be brought lowe.

Then let vs marke well, that God is at deadly & vnreconciliable fode with al such as kepe not within their boundes

Psal. 80. 4. 4  
b. 8. c. 20.

Psal. 18. c. 28  
Mat. 23. c. 12  
Luk. 14. b. 11  
c. 18. c. 14.

ne acknowledge their own slenderesse by humbling the  
 felues, but will needs make themselves greate men, so as  
 God must be fayne to incounter them, and they two must  
 iustle together. VVere this throughly well considered, wee  
 should not neede so many sermons to bring vs to loweli-  
 nesse. For is it not a horrible thing, that woormes of the  
 earth should come of set purpose too fight against God?  
 Bur yet so it is, that all such as presume of themselves, all  
 such as think they be of anye valour at al, all such as beare  
 themselves in had that they be eyther wyse, or vertuouse  
 or ryghtuouse: al such (say I) do make warre against God.  
 Though they speake it not with their mouth: yet is it all  
 one: for so it is in verie deede: and therefore God telleth  
 vs that a man cannot iustifie him self, but that in so doing  
 he assalteth heauen. Now then, if we were throughly per-  
 suaded of this doctrine, that all proud folkes are Gods  
 enemies and prouoke his wrath against themselves: wee  
 would walk in another maner of meeldnesse and simplici-  
 tiethan we do. But what? It seemeth to vs that God  
 ought to shrink away to make vs room. Marke I pray  
 you how men besotte themselves. Neuertheless if wee  
 would nowadays herken to this doctrine to frame our  
 felues thereafter: wee should at length perceiue by experi-  
 ence, that it is not for nought sayd, *That the countenance  
 of the Lord is vpon the lofty ones, too roote them out of the  
 world,* and that none but the meeke ones haue the euer-  
 lasting heritage. Howbeit to the intent we may profit the  
 more by this lesson, let vs marke well who be the proud  
 ones. For the pryde is not alwayes knowne vnto men too  
 condemne it: but whosoever trusteth in his owne strength,  
 whosoever presumeth vpon his owne ryghtuoussenesse  
 or wisdom, whosoever setteth himselfe in his owne  
 greatnesse and credit, and (to bee short) whosoever [wil-  
 fully] ouerpasseth his bounds [in any thing:] the same  
 is a proud bodie before God. And how is it that men ou-  
 erpasse their bounds? Euen when they thinke them-  
 selues to haue any spark of goodnesse of themselves. For  
 vntill such tyme as we bee (as yee would say) quyte and  
 cleane emptied: there is nother meeknesse nor meeld-  
 nesse in vs. Furthermore when God shall haue giuen vs  
 any grace and bestowed the giftes of his holie spirit vpon  
 vs: let not the same make vs to set vp our bristles against  
 him to offend him. If we haue a good and sharp vnder-  
 standing, the same commeth not of our owne moother  
 wit: and therefore we must not take occasion to exalt our  
 felues for it: for we bee so much the more bound vnto  
 God. Again, let him that is greatest, indeuer to serue the  
 smallest, and let him not despyze those whom God hath  
 inhonored, by setting them in like degree with him. Then  
 if we imagin that there is any thing in vs, or if we be puf-  
 fed vp with pryde to disdeyne our neyghbours by reason  
 of Gods graciousse gifts: it is a presumptuousnesse that  
 offendeth God and prouoketh his vengeance against vs.  
 VVhat is to be doone then? If wee will not haue God a-  
 gainst vs, let vs learn to distrust the things that are in our-  
 selues, and not conceyue any presumption that may lift  
 vs vp, but (to be short at one woord) let vs say, wee be no-  
 thing. Again, if God aduance vs in honor aboute other  
 men, or if he indue vs with any vertues: let vs acknow-  
 ledge the same to come of him. And furthermore let vs  
 be louing, and forbear to do our neyghbours wrong, or  
 to despyse such as are Gods children as well as wee, or at  
 leastwise are created of one selfsame likenesse and nature  
 with vs. Thus much concerning that it is sayd, *that it is  
 Gods office too beste downe the pride of all men with his looke.*  
 And he addeth therunto *the wicked,* to shewe that he is an  
 enemy to all wicked folk in generall. Howbeit foras-  
 much as it can hardly bee auoyded that pryde and lofti-

nesse should not beare sway, forasmuch as the wicked  
 sort rushe forth into all euill, as who bee despyers of  
 God: therefore heere is a more expresse and long dis-  
 course of these *lofty ones*, which forget themselves and  
 beleeue, that they bee able to woork woonders of their  
 owne power. For if men were not so proud as to despyse  
 God: surely they would hold themselves still, and not  
 giue the brydle so to their lustes. Needes therefore must  
 pryde carye vs away, when we vse violence and outrage  
 towards our neyghbours, for when we deuour one, and  
 fleece another of all his goods, and shewe all the spyte and  
 malice that we can: it is a token that there is no feare of  
 God in vs, and that we know not so much as that we be  
 mortall men. For he that knowes how he hath but as a  
 iourney to passe through this world, and that his lyfe is  
 brittle and transitorie: will certainly brydle himselfe, if it  
 were but euen in that only one respect. And therefore  
 needs must men be bewitched, and vterly ignorant what  
 themselves are, and what their state is, when they ouer-  
 shoote themselves. And verely that is the cause why the  
 Prophet Abacuck (when he sayeth that the righteous  
 man shall liue by faith) auoucheth on the contrarie part,  
 that all loftinesse shall bee beaten downe. VVhat mee-  
 neth he by all loftinesse? he meeneth all sturdinesse a-  
 gainst God, and all skornefulnesse against men.

Ab. 2. a. 4. 5

Howbeit hee vseth the woord *loftinesse*, bycause  
 men forget themselves, and are as it were out of  
 their wits, when they ouerhoote themselves after that  
 sort to chafe against their God. But now it might bee  
 demaunded, whether God doeth roote out al proud folks  
 out of the world. For by all lykelyhod he rather spareth  
 them, and laxeth the reynes of the brydle looce in their  
 necke, so as they triumph at their pleasure. Howbeit let  
 vs marke, that it is not for vs to appoynt the terme, too  
 say that at such an hoere God shall confound and de-  
 stroy all proud folke: he will doo it, howbeit in his due  
 season. And therefore although the proud folke do beare  
 sway, and God seeme to let them doo what they list, yea  
 and that they laugh [in their sleeues] as though there  
 were no power to repress them: yet hath he still his of-  
 fice which belongeth vnto him, namely of rooting out the  
 proud and wicked sort with his only looke. Yea, but (as  
 it is sayd in the scripture) sometimes he hideth himselfe  
 from his faithfull ones, not that he euer forgetteth them  
 or is not carefull of them: but he sheweth not himself in  
 outward working, to the intent to try our fayth and pa-  
 cience. It may seeme to vs that God hath forgotten vs  
 when we be in any danger, and specially when wee feele  
 the blowes, and finally when we see death present, and in  
 the meane whyle we perceiue not that God myndeth to  
 reache vs his hand, and yet euen then we crye vnto him,  
 Alas, Lord where art thou? why halte thou forgotten  
 mee? Such complaints make we according to our fleshy  
 vnderstanding: and so God seemeth not too looke vpon  
 the proud, when he suffereth them to cast forth their  
 poyson after that fashion, and beareth with the numbers  
 of outrages and enormities which they commit. Yea, but  
 forasmuch as their tyme is not yet come, let vs tarry till  
 God open his eyes vpon them, and then shall they be de-  
 stroyed. Then if they be borne withall for a tyme, and  
 God winke at them: let vs assure our felues that their  
 tyme is not yet come wherein he will looke vpon them in  
 his wrath, to roote them out, as I sayde afore. Now this  
 lesson ought to serue to double vse. For the faithful ought  
 to take comfort at it: and although God deliuer them not  
 from the tyrannie of the wicked at the first brunt, yet  
 haue they cause to rest vpon him. VVhy? For he hath nor  
 giuen ouer his office, no though they exalt themselves a-

Bbbv.

gainst



gainst him: but their time is not yet come. He shall feedeth them as men do Oxen: and like as men knowe when it is tyme to kill the Ox, so doeth God knowe well ynough the day of the destruction of the proud and of all the wicked. Ye see then how first of all the faythfull ought to be patient, when they see God delay the rooting out of the proud and wicked sort, and therefore that they must hold themselves quiet till the thing bee doone. In the meane whyle let the proud sort bethinke themselves, and let vs be afrayd to flatter our selues. If God spare vs, let vs not thinke that wee be scaped out of his hand: nother let vs gather the more boldnesse to attempt one thing or other, vnder colour that he beareth with vs and winketh at vs. And why? for in the end he will looke vpon vs, and then shall our faults be bewrayed to our greater confuzion.

So then, let vs marke well that although men perceiue not Gods iudgements in eyesight day by day, yet must they not therefore cease to walke in feare and carefulnesse, but the rather bee bridled by the word of God. For herein also doeth our sayth shewe it self: namely if in the midds of our aduersities we can fasten our eyes vpon Gods graciousse promises. And on the other side when the state of the wicked seemeth too bee better than the state of the godly, let vs not cease to hope continually for the euerlasting lyfe, although it bee not to bee seene. Why so? Bycause God hath promised it, and whatsoever cometh out of his mouth cannot bee deceyuable. Ye see then after what sort wee ought to put this lesson in vre. But now let vs see if wee can doo the like thing as is reported here of God. Can wee destroy the wicked with one only looke? Can wee rid the earth of all proud folke, as God can doo when he thinketh good? Alas, what are wee? So then, let vs learne to giue glorie to him which sheweth himselfe to be iudge of the world, which hath all power in his hand, and which vseth such order and vprightnesse in it, as no fault can bee found therewith. And although things seeme oftentimes troublesome and out of order to vs, yet let vs not cease too looke still to the power that God sheweth therewithall, and to his goodnesse: And then if wee haue cleere eyes, surely wee shall neuer misse to espye and discerne that God governeth the world rightfully. Ye see then that the way to put this lesson in practyze, is that when wee knowe God in himselfe as he is, and that he hath vitered himselfe by effect and experience: wee must come downe to ourselues, and examin our owne weaknesse, that wee may humble our selues, and not attempt to quarrell with God who hath the perfection of all rightuousnesse and power in him. This in effect is that which wee haue too beare in mynd. And specially let vs wey well the saying that is added for a conclusion: that is to wit, *that if a man had that [power] he were able too saue himselfe by his owne hand,* as if it were sayd, that God confesseth, that then a man myght passe him. Therefore when any of vs hath the power that is spoken of here: he needeth not to resort any more too heaven for refuge, nor too call vpon God to saue him: for euery man myght saue himselfe. The saying of this, is to bring men to knowe that they haue neede of another bodie to saue them than themselves, and that they haue not their lyfe in their owne hand, nother can by any meanes warrant it. Let vs consider then that we liue not of our selues, nor haue any meane to maynteyne ourselues, yea and that although the whole world fauored vs, so as it myght seeme that wee had all things at will: yet are we nothing, but must bee fayne to depend wholly vpon our God, and be saued by his hand. Let that serue for one poynt. Now at the first sight, it

seemeth too bee a meely common thing, and men are taught by nature to resort vnto God: but yet for all that, see yee not the drunkennesse or rather madnesse which caryeth vs away, so as euery of vs is of opinion that he can saue and warrant himselfe? And who hath told vs that, but Satan, who hath put this faise dotage into our brayne that there is some power, some rightuousnesse, and some wisdom in ourselues? So then, let vs marke, that Gods vpbroyding of vs that none of vs can be saued by his owne hand, is no common schoole poynt. For it serueth to shewe vs that wee must distrust ourselues and all our owne powers, and be so viterly disabled, as wee may haue no rest, stay, nor contentment but only in him. What is it then that saueth vs? It is the hand of God. And wherfore? Euen for his owne mere and free goodnesse only. For if man had any thing of himselfe, God would not enuye him for it, but would rather say, verie well, let vs part stakes, this is mine, and that is thine. For hath God anie neede to borrowe of vs? Hath he neede to catch any of our due and ryght from vs, to furnish out himselfe withall? No no: let vs not imagin any such conceyts, but let vs confesse that there is not so much as one droppe of safetie in ourselues, but that we must run simply vnto our God.

This is it which wee haue too marke in this streyne. Neuerthelesse it is true that sometymes the wicked shall bee destroyed and throwne downe by mannes hand, for to that end is iustice ordeyned: but can they that set in the seate of iustice and hold the swoord in their hand, do any thing of themselves? Is it not bycause God hath appoynted them, and bycause it pleaseth him to bee serued by them as by instruments? So then, it is not meete that the meanes which God hath ordeyned in this world to set out his maiestie, power, and rightuousnesse, should deface him and hinder the knowing of his glorie: but rather that they should giue him the greater bryghtnesse. Furthermore wee see how he woorketh when it pleaseth him, without the putting to of mannes hand. In conclusion it is told vs heere, that God hath created beastes, bothe in the Sea and on the land, euen terrible beastes which are able to make vs to quake, to the intent we should bee no more so saucie as to come to set ourselues against him.

And heere is expresse mention made of *Bekemoth*. Now the woord *Bekema* signifieth simply a Beaste, and vnder that name are Oxen and all other beastes comprehended. Heere it is sayd in the plurall number, *looke vpon Bekemoth whom I created with thee*: and although the woord *Bekemoth* bee the plurall number in the Hebrew: yet is it spoken but as of one beast and no mo. Howbeit forasmuch as God ment too betoken heere one sort of beastes: that is the cause why he setteth *Bekemoth* in the plurall number. Neuerthelesse it cannot bee coniectured what kynd of beast it is that he speaketh of, except it bee an Elephant, by reason of the howgenesse of that beastes bodie. But it is euident that he speaketh not heere nother of Oxen, nor of Horses, nor of any such other beastes: for it is sayd, *looke mee vpon Bekemoth which eateth hay as an Ox*. God then maketh an expresse difference betweene that kynd of beast wherof he speaketh and Oxen. And therefore without troubling ourselues too much [for the matter,] let vs marke that God in this text hath chozen a kynd of beast more woonderfull to vs than any other. The same is the Elephant, which hath so strong a bodie, that it is sayd of him, *that his [greate] bones are as brasse, and his little bones or gristles (as men terme them) are as lannes of yron*. For it is an incredible thing to vs which are not acquaynted with it, but

but they which see those beasts ought to be afrayd at the only looke of them: the bignesse of them is so howge, as they seeme to bee things made by arte [and not by nature.] But if wee were wyze ynough, we needed not too go out of ourselues to behold the maiestie of God: howbeit men must bee sent to the beasts bycause of their vnthankfulnesse, in that they knowe not God as he sheweth himself vnto them. Therefore by reason of our blockishnesse and vnthankfulnesse, we haue neede of such mirrors as are set before vs here in respect of the Elephants and other like beastes. Seing then that wee perceyue that God hath created those bealts of such bignesse and shape although wee had none other warrant of his power: yet haue wee good cause too hold downe our heads and too woorschip his hygh maiestie which sheweth it selfe in those wilde bealts. And it is purposely sayd, *that these Elephants were created with vs*, to the intent too shewe vs, how God hath made the difference [betweene things] as he himself listeth, and that he hath set a wonderfull order in the world, so as men must needes bee rauished besides themselues when they thinke thereon, at leastwise if they haue the discretion too marke the things that are wyde open before them. Behold, a man that hath but a little bodie, is neuerthelesse appoynted to bee a Lord and mayster in this world. VVherfore are all things created, but only for our vse? And wee see an Elephant is so strong, that he is able to strike downe a greate sort of men with one stroke of his foore. Then sith wee see such things, and that there is such order in the world: it doth well shewe vnto vs, that God hath doone vs greate fauour in making vs so little as wee bee, and yet notwithstanding that he hath shewed himself in the brute beastes also. In somuch that if the knowledge of the things that be put into ourselues be not ynough for vs: if we looke vpon the beastes, there wee shall finde things too astonishe our witts. And therewithall also let vs marke wel, that if gouerning should go by greatnesse, then myght the Elephants well reygne ouer vs. But what? wee see they suffer themselues too bee ruled by men like little colts in a stable. Also wee see on the other side, that God hath left them destitute of manie things. Behold what howge bodies they be, and yet notwithstanding they can-

not bow their legges, but are fayre too stand continually: for if an Elephant bee downe vpon the ground, liec cannot get vp again.

Now when we see such a force on the one side, and such a default on the other, (that is too witte, that those bealts cannot bow their legges, but are fayre too sleepe standing, in somuch that if an Elephant bee layd flat, he cannot ryze againe alone, but a man were as good too rayze vp a whole house): ought not such a sight too make vs to glorifie Gods goodnesse? For wherof is it long, that the Elephants deuour vs not all? They eate hay as Oxen doo. Seing then that these beastes which were able too excute such crueltie as to roote out all mankynde out of the world, doo feede of grasie in the mountaynes, and hyde themselues vnder the shadowes of trees, and yet notwithstanding breake not out intoo such rage as they myght doo by reason of their howgenesse: wherof cometh it but of that it was Gods will too tame them, too the end to giue vs roome to dwell on here beneath? Again, wheras wee bee hemmed in on all sides with so manie sortes of other wyld beastes, could wee continue vndeoured one day in this world, if God restreyned not their rage with a secret brydle? Therefore let vs learne to looke so vpon Gods woorks, as we may worthily magnifie his power, goodnesse, wisdome, and rightuouesnesse, by humbling yea and cuen by vrtter disabling of our selues, according as in deede we be nothing.

Now let vs fall downe before the face of our good God, with acknowledgement of our sinnes, praying him to make vs so to feele them, as wee may all learne too walke in his feare, and to put vs wholly intoo his hands without presuming any thing vpon our selues, but rather acknowledging our weaknesse and infirmitie, and beseeching him to help vs: and that forasmuch as wee should be ouercome a hundred thousand tymes a day, if he were not our defence, sheeld, and safegard: it may please him to gard vs from all our spirituall foes, and too deliuer vs from all our temptations by giuing vs power to outstand them, till he haue taken vs out of this earthly lyfe, which is a continuall battell. That it may please him to graunt this grace, not only to vs, but also too all people and nacions of the earth, &c.

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

*And the first vpon the. xlvj. Chapter.*

*This Sermon is yet still vpon the last ten verses, and then vpon the. text heere folowing.*

20. Canst thou dravve vp Leuiathan vvith a hooke, or bind histung vvith a corde?
21. VVilt thou put a hooke in his nozethrils, or perce his chavves vvith an angle?
22. VVil he make much intreatance to thee, or vvill he speake thee fayre?
23. VVill he make a couenant vvith thee, and vvilt thou take him a seruant for euer?
24. VVilt thou play vvith him as vvith a little bird? or vvilt thou bynde him for thy yoong mayds?
25. Shall the companions make a feast of him? or shall the merchants deuide him among them?
26. VVilt thou fill the baskets vvith his skin, or the fishers dorfer vvith his head?
27. Lay thy hand vpon him, remember the battell, and go no further.
28. Behold, his hope is disappoynted, and shall he not fall dovvne at the sight of him?

*The. xlvj. Chapter.*

**T**Here is no man so cruell that daretli vvake him vp: vvho is he then that shall stand in my presence?

2. VVho vvill preuent mee, and I vvill satifie him? All that is vnder heauen is myne.
3. I vvil not conceale his members, nor his pover, nor the comlynesse of his making.

4. VVho

4. VVho vill open the forepart of his garment, or vvho shall come to him vvith his double brydle?
5. VVho shall open the gates of his face, and the rovves of his so terrible teethe?
6. His scales are as strong sheelds, fast set as the print of a seale.
7. One of them is clozed to another, so as the vvind cannot ger through them.
8. They be shet one vvithin another, they cleave togetlier, and cannot be fund red.
9. His neezing is like the shyning of light, and his eyes are as the dawning of the day.
10. Out of his mouth go lampes, and sparkes of fire leape out.
11. Smoke steameth out of his noze as out of a seething potte or cauldron.
12. His breath fetterh coles on fire, and flame flassheth out of his mouth.
13. In his necke dvvelleth strength, and labour is reiected before his face.
14. The parts of his flesh are knit together, euery one is substantiall in it self vvithout fleeing.
15. His hart is substantiall as stone, and hard as a neather milstone.
16. The mightie are afrayd vvhen he riseth vp, and the vvaucs are troubled.
17. VVhen the svword toucheth him he vvil not stay [for it] nor for the speare, nor for the dart, nor for the haubergeon.
18. For he regardeth yron as strauve, and brasse as rotten vvood.
19. The Archer cannot put him too flight, the stones of the sling are returned into stubble vntoo him.
20. He esteemeth darts as much as stubble, and laugheth at the shaking of the speare.
21. Vnder him are sharp stones, and he spreadeth out sharppoynted things vpon the myre.
22. He maketh the deepe too see the like a cauldron, and maketh the sea like a pot of oynment.
23. He maketh a path too shyne after him, and esteemeth the deepe as an old thing.
24. His dominion is not vpon the earth, and he is made to bee afrayd of nothing.
25. He beholdeth all hygh things: He is king ouer all the children of pryde.



Shewed you yesterday, that after God had set foorth many liuing things of the earth too witnesse his power and glorie, heere he bringeth in, on the one side the Elephants, & on the other side the whales. And it serueth to conclude this matter, that although men see not Gods being, yet ought they to perceyue what his maiestie is, only by beholding the beastes which he hath created, and specially such as are able to fray vs with their looke, to the end that God might be glorified so much the more at our hand. Again, wee sawe yesterday what was discoursed concerning the Elephant, which is a terrible houghe beast, and ynough too scare vs out of our wittes. Now then if we tremble at the sight of a beast: should we play the bold fellows against God, to contend with him when he chastizeth vs, and to stomacke the matter when he intendeth to humble vs? Should we be such fooles as to murmure at his iustice, or to gaynsay him in any thing, or to desire to deface or diminish his soueraintie? So then, seing that the beastes do make men to tremble, let the consider their owne madnesse in matching themselues with God. Howbeit before I go any further, wheras heere is so long a discourse vpon the sayd kind of beastes of the land which I sayd was an Elephant, (albeit that it be named heere by the generall terme of *Behemoth*) and also vpon the *Leuiathan*: we haue to marke therevpon, how men haue bene of opinion, that by an allegorie the diuel is spoken of heere, rather than eyther the Elephant or the VVhale, and that they haue gone about to proue that fantasticall denyce of theirs by this, that in the end it is sayd, that *the sayd whale is the king of the children of pryde*. But in speaking of the other kynd of beaste that I touched yesterday, it was sayd, that *God maketh them to eat bay and grasse like Oxen*. VVe see then that his intent is to shewe vs Gods myghtie power in the things that are to be seene, and not to descrybe the diuell to vs. As touching the woord *Leuiathan*, through the

whole scripture it signifieth a VVhale: and we see it to be so in the hundred and fourth Psalm, where the Hebrew woord *Leuiathan* is translated a VVhale: and it is well ynough knowne, that there the Prophet speaketh of Gods wonders which men see in the sea, yea much more than vpon the land. There is one peremptorie reason to shewe vs that we must take this text simply as it standeth, and not shiftingly. For we haue seene heretofore how it was gods intent to teache men after a grosse and homely maner, according to their owne small capacitie, and that his dooing therof is to the end that his mightie power should be the better proued vnto them. Moreouer he ment also to vpbraid them with their follie, in that they dare set themselves against him, forsomuch as the verie beastes are able to reprove them. VVherfore let vs marke well, that heere God giueth men a lesson, therby to skorne their pryde, in sending them to the brute beasts: but this could take no place, if it were spoken of the diuell. And wheras his will was, that the *whale should be the king of all the children of pryde*: it is not for that the beast hath any such affection. But rather it is sayd to compare men with the VVhale, as if our Lord should say, It is true that men will lift vp their sheelds verie hygh, and fetch leapes about the cloudes: but when they haue gathered all the force they can, and presumed to the vntermost, what is it in comparison of the VVhale? VVhen a man hath vaunted himself to the vntermoste, let him but come to incounter with a whale, and the whale shall haue more cause to vaunt himself than he. For if a man compare him with a house or a Tower, if a man compare him with artillerie, or if a man compare him with a mountayne: he shall finde all these qualities in him, yea he shall finde such terrible force in him, as is able too turne vp shippes vpside downe. And where is the man that can approche vnto such strength? VVe see then that God hath shewed expressly, that wee shall always be overcome by the VVhales, and that therefore our pride is to fond: and specially that when wee become so bold as to lift vp ourselues against him, and too

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26.

go about to plucke from him the things that belong too him, and to robbe him of his ryghtuousnesse: in so doing wee must needs bee put to shame, yea euen without Gods comming downe from heauen, and without any shewing of his maiestie: for the verie beasts are inough to maynteyne his honour. Neuerthelesse truly, by conueying the discourse from the one to the other, a man myght wel vse this similitude of the whales and the Elephants, to make men perceyue how greatly the power of the diuell ought to fray vs, seing he is termed the prince of the aire and of the world. Not without cause doth God giue him that title: for it is to the intent that seing we be so weake of our selues, and haue so myghtie and strong an enimie, we should walke in feare. Therefore we may well from the one to the other take a good warning, that if we wil not be subiect to God, we must be bondslaves to Satan, and he shall ouermayster vs well ynough, so as we shall haue no strength to withstand him. As for example, wheras the creation of the world is spoken of, Moyses treateth not of the Angels: for he ment to be a teacher to the little and vnlearned ones, and therefore he setteth down but only those things which are seene with our eyes. But yet for all that, the present lyght which is perceyued, must leade vs yet further: that is to wit, to the espying out of the lyght of the heauenly kingdome by fayth, though it bee hidden from vs presently. And forasmuch as we see Gods maiestie shyneth foorth cuery where: let vs vnderstand that there is a farre greater fulnesse and perfectiō of lyght in the Angels, and in all things that concerne the heauenly lyfe. Yee see then that it is a good conueyance, when we goe so by degrees from the least things too the greatest, and from the lowest to the hyghest. But yet howsoeuer we deale, wee must hold vs still too the simplicite of the text: for it is an euill thing to dally with the holic scripture by transforming of it intoo allegories, nother ought allegories to be drawn but out of a naturall meaning as we see that Saint Paule doth in the Epistle to the Galathians and in other places. Therefore let vs come backe againe to the matter we began with. God doth heere make his triumphes bothe by sea and land, to the end that men should knowe, that they shall alwayes be confounded in their pryde, if they set themselves against him. And after he had spoken of manie other sorts of beastes, heere he setteth the Elephants before vs, which are so terrible, as they must needes amaze vs: for in the howge bignesse of their bodies, we behold miracles without number. VVee see on the one side how they surmount vs; and we see on the other side how god hath not giuē thē the things which he hath voutsafed to giue vs, yea euen of his owne free goodnesse. And therefore let vs learne that we shall gayne nothing by exaiting ourselues: for we shal be surmounted by the brute beastes, when we haue done all that we cā & yet notwithstanding our vnthankfulnesse bewrayeth it self, in that we yeeld to slender and nigardly a recōpence vnto God, for the benefits that he hath bestowed vpon vs. For of whom is it long that we be not brute beasts? As it was said yesterday, *was not the Elephāt created with vs?* Are we made of any preciouer mould than he? Is there any qualitie in vs, why we should be more excellent? No: there is nothing that maketh a difference betwixt vs, but God. Now we see that the Elephants which haue so terrible a force, are notwithstanding not so hold as to bend themselves against vs: they go and hyde themselves in moyst places, and cannot haue any couert: that is commodiouse for them. Seing it is so: we see on the one side how greatly we bee bounde vnto God, and therefore wee ought of good reason to acknowledge our owne weaknesse when mention is made of the brute beastes whom we durst not

come neere, no nor so much as looke vpon them. How should we do then, if God restreyned them nor? Now after this, God leadeth vs too the sea, and sheweth vs that there also we haue wherewith to pull vs downe: nor only by reason of the greate multitude and diuertie of fishes that are there to be seene, insomuch that euen the heathen and misbeleuing wryters were constrained to say, that wheras men sawe manie miracles vpon the land, the sea was the true storehouse of the woonders of nature: but also euē in respect of anye one sorte or kynd of thē: as for exāple let vs take but only the whale, and is it not an incredible thing to see so hougē a creature, liuing in the water? who were able to fashio the mould offo great howge, & strong a beast as that is seene to be? For by lykelyhod it should come foorth to pray vpon the land, and there shuld not be foode ynough to suffize him in the water. Also we see what is in his bones, or in his backebones, which are more than bones: they bee (to see to) yron and Steele: and it is a woonder to looke vpon his flesshinesse. Therefore a man had neede of greate riches that shuld interteyne such a bodye. And who can sted his turne but only God? For he hath appoynted the world to keepe him, and therefore hath he provided all things for him. VVherfore, sith wee see this, let vs learne to submit ourselues to him, or else there shall neede none other iudges to condemne vs than the brute beastes, nother shall there neede any other euidence too cast vs, than the creatures that are disperfed through the world, as well in the waters as vpon the land. If we beare away this singlenesse, it will stand vs in better sted than all the curiouse expositions that can be deuysed, as when these Allegorimakers serched out his ribbes and backebone, and treated also of his skin and of this and that, and to be short, there was not that pece of him, wherin they found not some toy or other. But this is as it were to make the holic scriptūre a noze of wax, by transforming it from the naturall sense. VVherfore if wee beare away but this one foresayd article, that there shall neede none other witness to cast vs before God, thā the things that are shewed in the brute beastes: shall wee not haue profited greatly? Howbeit before we come to that condemning in Gods sight, we haue a good instruction now giuen vs to receyue. And first of all, to the intent wee may not be ashamed to be taught by the VVhales and Elephants: let vs vnderstand that Gods sending of vs too them, is euen bycause of our vntowardnesse, for that wee bee so spytefull, so sroward, and of so wicked and crabbed a nature, as we cannē be brought to reason. Therefore is God fayne to shame vs by sending vs to the beastes. Also there is such wilfulltubbornesse in vs, that whatsoever is told vs, though our wants be layd opē to our faces: yet do we euer seeke some startingholes, & shun Gods iudgement to the vtermoost of our power. God then must be fayne to breake this hardenesse as it were by mayne force, and to make vs to bow vnder him. And therefore if the Elephants should treade vs vnder their feete, and trāple vpon the bellies of vs: we be well woorthie of it seing wee wil not glorie him that hath made them as well as vs, nor yeld him his due honour. Howbeit let vs take it in good worth that God sendeth vs to thē to schole, to learne to humble ourselues. Befids this, we deserue to be swallowed vp of the VVhales and too haue the sea to ouerwhelme the whole earth, and so it should do (as hath bin declared heretofore) were it not that God of his graciousse goodnesse voutsafeth to lodge vs heere, and to maynteyne vs notwithstanding that we deserue to be drowned euery n inute of an houre. VVherfore let vs be contented that God giueth vs instruction bothe vpon sea and land, and that all things are ordeyned to turne to our welfare, according

Gen. 1.

Gal. 4. 6. 22.

ding also as they shall, if we turne them not away by our owne rechelesnesse, ignorance, and naughtinesse. Thus yee see the cheef poynt which wee haue to marke in this text. Howbeit before I vnfold this description peece by peece, let vs mark what is sayd here: for God declareth to what intent he speaketh so of the VVhale. *VVho is he* (sayeth God) *that can stand in my presence?* Seing that no man da-reth waken vp a whale, no nor come neere him (sayth he): who is he that da-reth maynteyne himself before mee? This is the comparison that I haue touched a readye: that is to witte, that if the creatures (which being nothing of themselves are but a small portion of the power that is in God,) do astonish vs: what will his infinite maiestie doo? *VVhat is all the whole world in respect of God?* It is sayd that he holdeth bothe heauen and earth and that he needeth not to stretch out his armes too embrace that greete circuit, but it is al of it that cloce in his hand. Now a whale (how houge a masse of fleshe so euer he haue, yea and though he can do neuer so much in the sea) is but a verie small peece of it. So then besides the infinite number of other fishes greete and small that are in the sea, (all which God hath made and gouerneth,) the whales also are comprised there. Seing then that God in his glorie comprehendeth all things, yea and comprehendeth them as nothing: ought not wee to be sore astonished before him, when a fillie beast feareth vs, as is shewed here? And for confirmation therof it is sayd, *that all things are his.* For if a man should say, it is true that a whale is a terrible thing, but God is not so: Yea, would God answer? and what is a whale but as a dart that I shall cast, or as a stone out of a sling? Then it behoueth vs to knowe, that God hath printed some marke of his power in whales and other greete beasts, to the intent that men should knowe how that the same proceedeth from his hand, and that he serueth his turne with them, to apply them to such vse as he listeth, infomuch that a whale ought in our sight to be considered as if God should cast a stone out of a sling, and the ayre rang of it, so as we were astonished at it. Seing then that all things are so in his hand: we haue good cause to tremble before him. Neuerthelesse our Lord meeneth not too driue vs from him: but yet must wee needs bee abashed at the first brunt, to the end we may yeeld him his deserued reuerence. So then, he calleth and allureth vs to him, to the intent that we should find all ioyfulnesse there, but yet can we not come at him, till we haue bene vtterly beaten downe.

Therefore there must first goe care before, to daunt vs in such wise as wee may not be able to stand, but may find ourselues vtterly vndone and cast away, if God should vtter his power against vs. It behoueth vs to knowe this: and then shall all our feare be asswaged, that is to wit if we hold him for our father. But yet for all that we shall neuer yeeld him his due reuerence, except he daunt vs and tame vs in such wise, as wee knowe not where to become. That is the thing which we haue to remember in this streyne. And so let vs followe this generall lesson, that it is vnpossible for a mortall creature too stand before God. And how should he stand? For first and foremost he must needs cast vs flat to the ground, and afterward set vs vp againe. But if we will hold our owne, and fall to playing the lustie tall laddes: we shall neuer bring our purpose to passe, but it shall rather be the cause of our decay. The woord *stand* then betokeneth that a man can neuer haue a good case in maynteyning himself to be ryghteous and wise, but must first of all be vtterly disabled, and acknowledge that God hath all myght, power, and ryghteousnesse in him, and that we cannot be but ouerwhelmed in our owne nature. True it is that God not only would that we should stand,

but also listeth vs vp about the heauens: not in respect of our bodies as yet, but by rayfing vs vp when we be beaten downe.

Then let vs marke well that there is greete oddes betweene mennes desyring to be somewhat of themselves, by taking vpon them to bee wise and ryghteous, and betweene vtter disclayming of all goodnesse, and therevpon to resort vnto God, and to pray him to set them in good state forsomuch as they be vtterly bereft of all glorie and haue nothing in themselves but shamefull confusion. VVhen we haue learned this lesson, that no man is able to stand before God, so as we acknowledge that there is nothing in vs but filthinesse and dung, that all the gay likelihood which wee weene ourselues to haue, is nothing but vanitie, and that all the opinions which we haue conceyued do but beguile vs, when we be once thoroughly perswaded of this, then wil God lift vs vp, and we wil think ourselues so beholden too him and to his mere grace for all things, that we wil glorifie him as our father, and as the giuer of them vnto vs, yea euen without being bound ther-vnto, and without finding anie desert in vs. And it is a generall principle of our faith, that all flesh must keepe silence before him, and that it behoueth vs to vnderstand, that if there be any iustinesse in vs, it withcreth away out of had: there needeth but one blast vpon vs, and by and by we fade away without hartinesse or strenght, and al our ryghteousnesse is but cursednesse. I pray you mark this generall principle of our faith, to the end that the grace which is manifested to vs in our Lord Iesus Christ, may be knowne, & we haue our recourse ther-vnto, not looking eyther for the beginning or for the full perfecting of our saluation elsewhere, than in Gods voutfasing to work the same freely: that is to say, without any bynding of him too it on our side, or without bringing any thing of our owne in that behalfe. And that is the cause why he expressly addeth, *who wil preuent mee, and I will satisfie him?* As if he should say, that if wee will pleade against him, he must needs be in our det, and bee bound vnto vs, and we must haue some ryght and interest. And where shall the man bee found that may preferre his tide vnto God, to say that God is bound vnto him? But wee see cleane contrariwise, that wee hold all things of him, and that he on his side oweth nothing vnto vs: and yet notwithstanding we be so wilful as we wil needs contend with him.

Now let this be extended generally to teache vs that wee must humble our selues vnder Gods myghtie hand, confessing him to be bothe wise, ryghteous, and mightie in all things that he doeth, as Saint Paule sheweth in the eleuenth to the Romaynes. For although he alledge not that text as taken out of the holie scripture: yet doeth he reherse the same doctrine. And to what purpose? There he treateth of Gods free election, and sheweth that God choze whom he listeth to be heires of everlasting lyfe, and also that he forsooke whom he listeth. If a man should demaund the reason why: it is not for vs to knowe it, nother is it lawful for vs to seeke any further than his will, which ought to bee in sted of al reason vnto vs. Not that he doeth any thing vnjustly: but because the secretes of his mynd are hidden and incomprehensible to vs, and his wayes are vnknowne to vs. Howbeit forasmuch as it is hard for men to hold themselves quiet, when they heare that doctrine: (according as we see how these doges bark against it nowdayes, and these gloriouse beggers intending to play the greete doctors, say they comprehend it not: and who art thou thou wretched dogge. Doeest thou not comprehend it? Get thee vp vpon thy dunghill and learne to knowe what thou art) forasmuch then as men are so proud that they cannot find in their hearts to submit themselves



themselves to that doctrine: Sainct Paule twiteth them with this saying: VVho hath giuen aught vnto God: You step fourth here with gréate boldnesse, yee alledge your owne vertues and your owne strength: therefore it is meete that you should shewe God what he should do, and that nothing be doone otherwyse than you appoynt, and so, that he is greatly bound vnto you. Now if ye pretend such matter against him: come on, and let vs knowe what it is that you haue giuen him. And if yee knowe that he is nothing beholden vnto you: how dare yee murmure against him? Now seing that Sainct Paule dealeth after that maner, and wee knowe his meening in the case of Gods euerlasting election: therevpon wee haue to remember, that it is one of the principles of our fayth, [to beleue] that God holdeth not any thing of vs, and that we can not alledge that he hath receyued aught at our hand: but that all glorie must be giuen vnto him, and wee not think that he is our vnderling, or that he is any thing bownd vnto vs. But all the matter lieth in the well practizing of this lesson, specially that when our flesh tempteth vs to presumptiō and pride, we may be restreyned with this bridle: and consider: How now? with whom matchest thou thyself? For if thou wilt go to lawe with thy God, it behoueth thee to be well armed to answer him. And what wilt thou say to him? Seing thou haste nothing but wretchednes & cursednesse in thee, would it not stād thee in hād to submit thyself to him with all obedience and humilitie? And further let vs marke also, that by those words, all the rightuoufenesse of men is beaten downe, and it is shewed vs that all that ever we can imagin concerning the merit or deseruing of works, is but a drunkennesse of Satan, who hath so bewitched mennes vnderstanding with an opiniō of deseruing to Godward, that the kingdome of heauen was made as it were a wages. In poperie nothing is more common than to say that men can purchase heauen. And how? By their meritorious woorks (as they terme them.) And although the papists be forced to confesse that wee can do nothing without Gods grace, and that wee haue alwayes some imperfections in vs: yet doo they mingle their owne woorks with Gods grace. A man (say they) must prepare himself to receiue Gods grace: not of worthinesse, (they be forced to graunt our owne vnworthinesse) but of conueniencie, by cause (say they) it is conuenient and seemely that a man should offer and dispoze himself afore hand to receiue Gods grace. But is not this an expresse belying of the holie Ghoste? Behold here a saying which is cleere ynough and needeth no gloze, *Who is he that hath prevented me* [or bene afore hand with me] sayeth the Lord? Then let vs marke well that heere God bereeueth all mankynd of the false and diuelish opinion wherwith they are so befotted, by saying that he is not bound vnto vs but we vnto him, so as wee cannot bring aught vnto him, nother doth he receiue any recompence at our hands by the seruice that wee do vnto him, for he hath no neede of vs. Now we see in effect, that all the wisdom and rightuoufenesse of man is beaten downe and brought to nothing. For there are two things that make vs to lift vp ourselues against God: the one is when wee weene ourselues to be to wise, and the other is when wee think we haue some rightuoufenesse and woorthinesse of ourselues. Howbeit God sheweth vs on the one part, that we may wel prate and prate. but in the end he will put vs to silence well ynough. VVhyso? For what title can wee pretend against him? Then let vs forbear to be selfwys, and learne to be sober and lowely, and let vs acquaynt our selues with Gods woorkes so farre fourth as he sheweth them to vs, always restreyning our selues with this bridle, that wee passe no further than is shewed vs in the holie

scripture. If wee do so, we shall be guided alwayes by the holie Ghoste.

Let vs then keepe ourselues from saying, O I would faine know such a thing. Let vs not be selfwise in seeking whatsoeuer we haue a mynd vnto, when we ought not to knowe it: but let vs be contented with that which is opened to vs in the holie scripture, and specially with the things that may edifie vs in faith and the feare of God. And if we meete with a thing that seemeth strange to vs, yet let vs consider that God hath spoken it, and therefore we must receiue it without gaynsaying. Furthermore if God let a thing alone and rel vs it not: it behoueth vs too stoppe there without going any further, and we must not be inquisitiue after our owne fancie. Therefore mark it for a schoole point, that it behoueth vs to bridle our tounge. & to suffer ourselues to be the schollers of our God, seing he doth vs the honour too teache vs as well by his owne mouthe, as also by his holie spirit. The second point concerneth our rightuoufenesse, that being conuicted to haue no woorthinesse at all in vs, and that when we haue done neuer so much, yet we can bring nothing vnto God, wee should yeld ourselues gilty. But (which is much worse) men are so farre of from giuing themselues to do good: that they employ all their force and powers to do euil, vntill God haue reformed them. So then, if we knowe (and put it in vre,) that we must not pretend to haue any worthinesse or deseruing in ourselues, but yeeld God the honour to graunt him to be almightie, then are we thoroughly humbled in all respects. This in effect is the thing that we haue to beare away in this text. Now too knit vp the matter, although it were not needfull, no nor expedient to stand vpon euery woord of this long discourse that is made of the whale: yet let vs assure our selues that this is not superfluous. VVe looke but slyghtly and as it were glauncingly vpon the recordes that God giueth vs of his maieltie. But were our witts well settled too marke what God sheweth vs, to the end we might honour him accordingly, we needed not too go out of our selues: for wee should find presidents ynou bothe of his power and of his will, so as we should behold bothe his myghtinesse & his goodnesse within vs, without going any further. And that is it which S. Paule meeneth by saying, that forasmuch as we haue our life, mouing, and being in him: we be sufficiently conuicted. Though we open not our eyes, yet doth God make vs to feele with our fingers, that he dwelleth in vs: and he setteth forth himselfe in such wise as wee ought of dutie to do him honour. But what? we notwithstanding do fall to this dornelle: wheras if we were well aduised and of good discretion, there should neede (as ye would say) but the tippe of ones little finger to hold vs in obedience vnto God. Howbeit forasmuch as wee overpasse that, and make no greate rekening of Gods woorks: therefore here is made a long discourse, yea and that altogether vpon beasts. Seing then that God maketh here a long anatomie: it semeth long in deede, but yet is it not superfluous. And why? By cause we be so fleeting, that wee despise Gods miracles: how greate and noble so euer they be.

Thus ye see what we haue to marke in the first place. Now herewithall it is sayd, *Wilt thou hold him in thy seruice? or wilt thou put hookes into his nose? or wilt thou play with him as with a spannell or a bird?* It is too doo vs too wit, that wee bee so much the lesse to bee excused, if wee acknowledge not our maker, seing we finde ourselues confounded in making comparison betwene vs and a whale. And yet for all that, when man dispute of Gods woorks, in their owne brayne, in conceit high and are not contented with him if hee woork not a ter

*Act. 17 f.*  
 28.

their lyking: it is all one as if they would ouerthrowe him. And is that possible? Behold, there is a brute beaste which men cannot tell how to tame. True it is that this comparison is not peculiarly fit in all respects, nother is it requisite that similituds shuld match fully and answerably in euery point. But it serueth to shewe, that if a fillie beaste which hath nother reason nor vnderstanding, hath such force in him as to make vs afraid of him and to runne away: what shall he do which hath made and fashioned all things? Again, if a man dare not *waken vp a whale*: how dareth hee step forth to make warre with the liuing God, as all they do which fall to carping and quareling with him as much as in them lieth? Behold, our Lord would fayne shewe himself gentle and louing towards vs: and in verie deede we see how he is willing to beare with our weaknesse, & we play the madmen and wild beastes, and fall to carping at him openly, as though we were at defiance with him. And are wee able to abyde his presence? Shall it not be much more terrible to vs than the presence of a Whale? Again, seing it is said that the whales *doe make the deepe too secte like a cauldron, and iumble the sea together like a pot of oynment* (according also as it was sayd of the Elcphāt, *that he would make the Riuer of Iordā to passe through his throte*) I pray you if we were agast too see a beaste at that point to swalowe vp houghe waters: how much more agast coulde we be at the maiestie of God? It myght seeme to vs that the Whale might be choked in the middes of the waters: and yet notwithstanding he is so greate and houghe a beaste, as he curteth the sea asunder, maketh it to boyle like a pot with his snorting and neezing and (as it is termed *heere*) ouerturneth shippes, and is like to swalowe vp all that commeth in his way: and shall our Lords neezing be no greater than a whales? Yes, he hath a snorting that is spoken of in the Prophet Esay and also in the hundred and fourth Psalm, in somuch that if God do but pufte or bloye vpon vs, we must needes be destroyed at the first blast. Seing then that there is such terriblenesse in the nozethrils of a beaste: what is there in the breth of god which is the wellspring of all power, cyther to set vs vp & quicken vs, or to ouerthrowe vs and vndoo vs? VVee see then that these parts are not set downe and touched there without cause, and that these kinds of beastes are not picked out from all other, but for good instruction. at least wyse, if we haue the discretion to apply all these things to God, and to make such comparisons as I haue spoken of. VVheras mention is made of *the barānesse of the whales flesh and of his bones*: it behoueth vs to come to this consideration: How now? VVhat shall become of vs if God lift vp his hand against vs? See how the whale ouerturneth greate shippes and drouneth them in the sea, and hath not God barres of yron farre harder to strike vs downe if he list to touche vs with his hand? Now let vs go iustle with him [when we wil. Seing then that we perceiue so well how infinite the power of Gods hād and arme is, specially whē he is armed against vs: we may well see that this treating after that sort of the VVhales flesh and bones, is no superfluous talk. But on the other side let vs consider also, that if a beaste haue such power in him, insomuch that it is sayd of him, *that he laugheth at the shaking of speares, and*

*is not afraid of the sword or of any other weapon*: therby it is shewed vs, that if wee be armed with the power of our God, we be in good suretie, and haue no cause to be afraid or to take thought for any thing. VVee see that it is God which hath giuen such strength vnto beastes: and why shē should not we trust to his protection? Furthermore let vs mark wel, that al the strēgth and power that is in VVhales or in any other beastes, shal perishe, how terrible so euer it be, according also as it dorch perish when it pleaseth God. Therefore it behoueth vs to beare in mind, that wee must not trust in ourselues, for that is to great a follie: but wee must repaire to him who hath al power and might in him self. And that we may profit the better by this lesson: let vs mark, that forasmuch we see Gods hād listed vp, & troubles to be through the whole world: we must on the one side learne to distrust ourselues, and as it were disable our selues by knowing our owne infirmities: and yet notwithstanding not cease to glorie in God, seing we be vphilde by his power. Lo how we ought to walk in lowliness on the one part. And on the other side, whē we resorte to our God and leane vnto his fauour and protectiō: we may defie al our enemies, not only of this world, but also eue Satā himself with al his power, & al that euer he is able to practice. Thus ye see that the two things which are requisite, (specially when our Lord warneth vs of any peril, and we see things out of order) are that wee must haue an eye to our owne weaknesse, and vtterly distrust our selues, and yet notwithstanding, in disabling our selues not cease too looke vp to heauen, not doubting but that we haue a good warrant, forsomuch as we be mainteyned by him, but in any wise not presuming vpo ourselues. For as for him that thinketh he hath any power in himself, what cā he do but ouerthrowe himself. Then let vs learne, not to chalendge aught to ourselues, but rather to abace ourselues vtterly: and yet notwithstanding to conceiue such boldnesse vpon trust of Gods protection, as we may not doubt but he is able ynough to defend vs from a hundred thousand deathes, sobeit that we referre our selues wholly vnto him, & trust that he wil always guide vs with his hand, and that although we must be faine to passe through the troubles & disorders of this world, and be intironed with a hundred thousand deathes: yet notwithstanding he will make vs to feele his help, & giue vs power to get out of it, till he haue drawne vs fully to himself, and that we bee come too the endlesse rest which he hath prepared for vs.

Now let vs fall down before the face of our good God with acknowledgemēt of our finnes, praying him to make vs so to fele how poore and miserable we be, that vpo the knowing of his goodnesse and loue towards vs, wee may couet nothing but to yield him his due glorie for bestowing so many of his graciousse benefits vpon vs, as in that he hath made vs Lords and Maisters of his creatures here bylowe, which were able to scare vs out of our witts, so as we may not be vnthankful for such priuiledge and prerogatiue as he hath graunted vs, but do him homage for all the benefits that we haue receiued at his hand, wayting to haue him increase them, euen till he haue brought vs too the full perfection. And so let vs all say, Almighty God heauenly father, &c.

### *The. clviij. Sermon, which is the first vpon the. xliij. Chapter.*

**I**Ob answered the Lord and sayd.

2. I knowe that thou canst doo all things, and that no thought shall be kept backe from thee.
3. VVho is he that darkeneth secrets without knowvledge? I spake and vnderstoode not: these things are vponderfull aboute mee, I haue not knowvne them.

4. Herken therefore and I vwill speake : and I vwill aske of thee too the end thou mayst teache mee.

5. I haue herd of thee vwith myne care : and novv myne eye hath seene thee.



*Iob. 39. d. 37*  
**W**E sawe heretofore the frute that grew of the declaration which God made vntoo Iob : and wheras he doubled his words, it appeared more evidently vnto vs, how much he profited by that correction. He had alreddie repented : and now is he touched more to the quicke. And so we see that whē God hath once taught vs, oftentimes the same profiteth vs but in part : and although we think there is nothing amisse, & that we be come to the right point, yet shal it be but a little preparatiue to it. God therefore must be sayne to hold on in teaching vs, that the doctrine which we haue herd may be the better rooted in our harts, and wee be the more moued with it and settle our selues wholly in it. To be short, we see that repentance is not perfected at the first dash, but that after God hath planed vs, he had neede also to poolish vs : like as when a man maketh a peece of woork in wood or stone, he must haue much heauing about it. The same way also must our Lord take with vs. or else we shall haue but a small entrance into repentance, and the same wil vanish away by andby, or else continue a rude and vnperfect thing. And that is the cause why we must suffer God patiētly, if after once correcting of vs for our faults, he cōtent not himself with one stroke of the rodde, but pay vs double : for that is for our profit. Furthermore when wee haue herd any good instruction for our welfare, if we haue receiued the same, let vs assure ourselues it is but with smal tast, so as we be not yet rightly repented, but haue neede to go to it new again. VVherfore let vs not leaue the doctrin which we haue herd, but let vs indeuer to profit dayly more & more, knowing that it behoueth vs to draw neerer & neerer vnto God all the days of our lyfe, & to be stablished stil more and more in his feare and loue. Or else without that, we be vnstedfast & returne to our old byasse : & whē we think ourselues to be wholly brought home, it shal be nothing but a smoke that wil vanish away out of hand. Ye see then what we haue to beare in mynd. Also according to Iobs example, when we haue cōsidered our faults one day, let vs streyne ourselues to knowe them yet better the next day, and to be the more greeued at them. For if we think we haue discharged our dutie with the saying of one word, or with the conceyuing of some one good thought : we deceyue ourselues. So then repentance must alwayes be a conquest, insomuch that if it be vnfeyned, it must be doubled. But now let vs come to that it is sayd heere, *I knowe that thou canst do al things, and that no thought shal bee kept back [or letted] from thee.* Some expound this, as though Iob yeelded all power and might vnto God, and therewithal also an infinite foreceit to prouide for all things & to guide them : as though he should say, Lord I knowe thou haste al things in thy hand, and that nothing is hidden frō thee, and that thou art priuie to all things. But it is a common maner of speche among the Hebrewes, to say, No thought shall bee letted from thee, that is to say, whatsoever thou haste ordeyned and commaunded, yea and whatsoever thou haste intended in thy mynd, shall euery whit of it be redily executed, so as thou shall not neede to trouble thyself, as though thou were letted or as though thou couldest fayle in any thing. Then let vs marke that this is spoken simply of Gods infinite power, and the two sayings are verified bothe of one thing. God therefore is al-

mightie. As how ? For looke what he purposeth in his mind, he can execute it by andby without any lette. But it should seeme that Iob heere confesseth not all that hee ought to do : for he had protested heretofore, that God ruleth the world : but yet he ceased not to murmur against him. It seemeth then that he hath not profited a whit, and that he returneth stil to the foresayd article, that although God be almightie, yet he fayleth not now and then to vse ouergret rigour, so as the poore creatures suffer to much, and are tormented to excessiue at his hand. Howbeit we must cōsider, that heere Iob acknowledgeth Gods almightinesse after another maner than he had doone at ore, that is to wit by humbling himself vnder Gods mightie hand : in acknowledging that it is not for mortall men too resist him nor to checke against him. Sometymes wee can say that God hath all things in his hand and guiding : but in the meane whyle we will not cease to fret and repyne if he do not all things to our liking. And wherof commeth that ? Euen of that we haue not thoroughly conceyued his hygh power to submit our selues to it, nor considered that he being almightie guideth all things iustly and vprightly, so as it is good reason that he should handle vs and weeld vs as he listeth, and we keepe our mouthes shet, without replying to any thing which he doth. Thē if we acknowledge Gods almightinesse by vter disabbling of ourselues vnder him, and by confessing it to be good reason that he should reigne and haue all authoritie ouer vs, and that we should obey him, yea and that not by constryent, but of a meeke and meeld mind : that is doubtlesse a true cōfessing that God is almightie. But if we will take vpon vs about him, and handle him after our mind, & haue him to followe our wills, and to do according to our conceyts and imaginacions : alas, it is an euill acknowledging of his almightinesse : for we would bee his fellowes, yea and we would be about him to in that point. Therefore let vs mark well, that Iob treateth of Gods almightinesse in an other sense heere, than he hath done heretofore. For he woorslippeth God in his fouerein dominion, and acknowledgeth that al things must needs be guided by him, & that it is his office to gouerne men, and that we haue no cause to murmur when he afflicteth vs, and that although things be hard & troublesome, yet we must alwayes come to this point, that inasmuch as he is righteous he canot deale amisse, and that it becōmeth vs to please him and to yeeld ourselues prisoners to him, to be handled and guided as it pleaseth him, and moreouer to hold al good things at his hand. Thus ye see in what wise we ought to acknowledge God to be almightie. Now in the second member, Iob defineth what Gods almightinesse is, and how it behoueth vs to cōceiue of it : for he speaketh of Gods thoughtes. We see many fantastical persons, who when they talk of Gods almightinesse, fal to gazing at this and that, saying : If God be almightie, why doth he not such a thing : If God be almightie, then can he do this. Yea, but we must not raunge abroad so after our own imaginaciōs, Gods almightinesse ameth not at our dotages nor at any common thing. VVherat then ? Gods almightinesse and his wil are things inseparable. God is almightie : but is it to do whatsoever man hath forged in his brayne ? No sic : but it is to accomplish whatsoever he hath ordeyned in his owne purpose. So then let vs learne to knit the se two things together, namely his almightinesse and his wil. And that is the cause why Iob said, *that no thought shall be letted, kept backe or re-*

*streyned fro him*, that he shuld not execute it: not the things that men conceiue and determine, (for it is not for the [to haue their wills]) but the things that God hath ordeyned & which he knoweth to be good. Now we see after what maner Gods almightinesse ought to be knowne of vs: namely to the end we shuld not doubt but that al things shal be done which he shal haue determined, not by taking cōfessell at our hāds, but by cause it is at his assignement to appoint what is good to be done for so much as he is the fountaine of al wisdom. For al these things are so in his hand, as nothing can hinder his accomplishing of whatsoeuer he hath deuised. This wil bee the better vnderstoode by the practising of it. Such as blame Gods almightinesse without cause or reason, fall too seeking of by matters, saying: **Why doth not God such a thing seing he is almightie?** yea: Is it for vs to make him play tricks to and fro? It belongeth to him to determine & appoint, & afterward to bring it also to passe. Yet notwithstanding, those [forward fellows] take no heed of graunting al power vnto God, whē it cometh to the point that they should trust in him. And yet the verie thing wherunto we should apply Gods almightinesse, is that he wil not faile to keepe his promis, and that forasmuch as our welfare is in his hand, wee are sure that none euil can betide vs, and that sith he hath vs in his protection, we be out of doubt that no enimie shal preuayle against vs. This (say I) is the cause for which we should mind Gods almightinesse, according as it is shewed vs where it is said that no man shal plucke vs out of Christs hād who hath taken vs into his keeping. And why? For the father who hath committed vs to him, is stronger than al. **Why & to what end hath Iesus Christ alledged to vs the inuincible power of God his father?** It is to the end wee shuld be quit, and not doubt but he wil saue vs, notwithstanding all the attempts that Satā can do or deuise: for God is almightie. Herein we see that we must ioyne Gods almightinesse with his good wil, euen such as he sheweth it to be by his word. If we be once at that point, we shall not giue ourselues the bridle to gaze & raunge abroad: & yet shal we haue also wherewith to beate backe the skornes of such as can find in their harts to play with Gods almightinesse as with a tennis ball. As for example, looke mee vpon the Papists, who wil needs haue the breade to be chaunged into the bodie of Iesus Christe, and that the thing which was but bread before, shuld become god: & to proue their saying, they alledge, why not? is not God almightie? Yes: but is it to that end? Then wil him to darken the sunne, & to turne the moone into water, and to make the earth to be in heauen, and heauen to be in earth. Is it not a playne mocking of God when we fall to treating of his almightinesse after that maner? Is it not an ouerthrowing & perverting of all order, and [a laboring] that there might be no more difference betwixt whyte and blacke? Is it not a wicked rending asunder of Gods mightie power, and a laying of it opē to all reproche? And wherof cometh this? It is by cause the Papists haue not yet learned the lesson that is shewed vs heere: that is to wit, that God is almightie to accomplish whatsoeuer he purposeth too doo. But where is there any purpose of God in this behalf? It becommeth vs to looke whither God do will it or no. There fore when we haue Gods will [for our warrāt]: the must we also extend his mightie power to the performing of the things which he hath ordeyned in his will. But let vs not think that our Lord wil haue mē to make his almightinesse roue and raunge where they think good. **Wherfore let vs beare the lesson in mind that is shewed vs here, for seing that God hath shewed vs his wil concerning our welfare & soulhelth, assuring vs that he wil mainteyne vs to the end, succour vs in all our necessities, list vs vp whē**

we be downe, and strengthen vs in our weaknesse, seing (say I) that we haue Gods wil apparant in al these things, let vs not doubt but he hath his hād stretched out to performe whatsoeuer he hath spoken to vs. Ye see then that Gods hād and his mouth must agree together. His mouth (that is to say his determinacion or will) must go before: and afterward his hand must bring to passe the things that he hath determined. Now haue we these two things that is to wit, first we must submit ourselues wholly to Gods ordinance in this world. And why? For his will is good & besides that, wee knowe also that it is his charge or office to gouerne, and that it is good reason that all creatures should suffer themselues to be ruled by him, and not take libertie to rule themselues, but submit themselues to him in al points and al respects. **When we be once fully persuaded of this, we shal haue profited greatly for al our life after.** Now heere followeth immediatly, *who is he that by detb secrets without knowledge?* God hath heretofore vpbraided Iob herewith. And it shuld seeme that Iob mēt to cōfesse it to be so in deede, that is to wit, that he had wrapped vp Gods wisdom in his own foolish words. For if we reason of Gods woorks after our owne abilitie, and take vpon vs to be iudgers of them: it is a hyding or wrapping vp of his secrets: that is to say, a brabbling (as men terme it) euen without skil. For we would be to wise when we talk after that fashyon, and haue not bene taught afore. Ye see then that: wee may take this text for a confessing of the thing that had bin cast in Iobs teethe: as if he should say, alas Lord, rightly haste thou condemned me heere before, in that I tooke vpon mee to wrap vp thy secrets without knowing wherunto my words and reasons tēded. **I know now that I haue delt foolishly: for it was for mee to haue accepted simply whatsoeuer it had pleased thee to appoint, and I haue taken vpon mee too play the mayster before I had gone to schole myself.** So then, Lord I acknowledge that thou haste of good right bewrayed my follie. Now if we take it after that maner: then dothe Iob make a confession, wherin he attributeth such a wil vntoo God, as is matched with al knowledge: for here is as it were a cōtrarietie betweene God and men. God keepeth his will and determinacion secret: howbeit he knoweth cause to do so, and he hath always a reason redy shaped. On our side, when we go about to discouer more of Gods will than is lawfull for vs, we do but intangle it more and more: & all that is done without skil, insomuch that the more wee go about to shewe ourselues skilful, the more we bewray our owne beaftlinesse. So on the one side let vs learne that it is for God to keepe his secrets to himself without making vs priue to the, specially when he seeth the same too surmount our snial capacitie. God openeth the things vntoo vs, which he knoweth to be meete and expedient for vs, as hath bin declared heretofore, but yet must he referue many dark things to himselfe. And why? For we bee too weak as yet to mount so hygh. Thus then yee see that God may conceale his secrets: howbeit, that is with knowledge, for he is not ignorant of any thing, nother is it by cause he is not able to shewe vs why he doth this or that: but by cause we be not able to conceyue the things which as now are incomprehensible to vs. Now as for vs, truly when we would knowe more than is permitted vs, wee will well ynough alledge some cunning shift, and deuize many causes: but yet at length wee must needs bee confounded in our owne woords, and wheras men streyne themselues too bee wyse without following Gods woord, they alwayes shewe their owne fondnesse, how wauering their wittes are, and that there is nothing but lying in them. **Will wee then haue a pure and cleere vnderstanding too speake of Gods woorks according**

Iob. 38. a. 2.

ding

ding to skill: Let vs come to his schole: let vs hear him speake: let vs beare away his sayings: and specially let vs haue such sobernesse, as not to couet to knowe more thā he sheweth vs. VVhen we be come to that point, then shal we speake rightly, and to the edifying of our neighbours, so as they shal bee confirmed in it more and more. But if we passe the bounds that God hath set vs, and will needs gad astray further than we haue leaue: there will be nothing but vanitie and vntrithe in our doings. Thus ye see what we haue to remember vpon this verse. And therefore Iob addeth, *I haue spoken I wist not what: these things are maruelouse about mee, and I haue not vnderstoode the.* This confirmeth the thing that I said euen now. Iob confesseth that he had spokē without skil. As how? *Because I vnderstoode not the things that I spake of,* sayeth he. It is as much as if he had sayd, I haue put forth my self to vnadvisedly. And why? *Because those things were to maruelouse for mee, and I haue not knowne them.* And here we haue to marke, that the cause why Iob graunted himself to be ignorant, is the hyghenesse of the secrets wherof he would haue spoken. God made him to feele his hand, but yet did he not conceyue the cause why he should be so afflicted, and therefore he entered into these deepe réptations to say, what meeneth this that I am pinched with such extremitie? Can not God finde in his hart to dispatch mee out of hand? I would faine that he had destroyed mee. He maketh mee to linger in peine. He knoweth that there is nothing in me but frailtie, and that I am but a wretched creature: and why then suffereth he mee to be so long time in extremitie? If I were the wickedest wight in the world, he could do no worse to me, and yet notwithstanding he knoweth that I haue serued him vncorruptly, & that I am no such persone as I ought to be so cast out frō among men. These are the debatinges wherinto Iob was entered. And why? For he preaced to farre into Gods secrets. Now to correct himselfe he sayeth that those things were to woonderfull for him.

Therefore let vs marke wel, that when we come vnto God and fall to talking of his works, we ought to cōsider that they bee to hygh secrets for our weake wit to reache vnto. And I say it behoueth vs to haue the same persuasiō, as wel of Gods prouidence in general, as of the things that belōg to his spiritual kingdome. Then if it be told vs that God ordereth al things, & that there is not any thng done in this world without his wil: it is a secret which it behoueth vs to mark wel. For although euery man graunt that God is souerain Lord and gouerner: yet notwithstanding whē we come to this point, that the things which we see to be so troublesom & out of order, cease not to be guided by the secret prouidence of God, who holdeth the sterne about & turneth things to such end as he thinketh good: we wote not where we be. And what is to be done in that case? VVe must reuerently consider that wee be not able to mount vp to so hygh a secret, and therefore honour god in the things that wee knowe not, vntil he reuele vnto vs the things that are hiddē frō vs as yet. VVere this throughly wel known, these doggs that bark so against Gods prouidence, and rayle vpon the doctrine that is conteyned in the holie scripture, would sone cease their pratling. There are at this day certaine drunkards or braynesse fellows, which wil say, that if god govern al things, it must follow that men sin not any more, or else that their sins ought to bee fathered vpon him. Such blasphemies shal a man heare. And why? Because such naughtipacks cannot finde in their harts to yeeld vnto this point, that Gods prouidence and his maner of governing the world, are a woonderfull doctrine outreaching their capacitie. They leaue nothing vnto God, but wil needs determine all things af-

ter their owne mind. And what a raunging is that? Therefore let vs marke well, that Iob telleth vs heere for a general principle, that when Gods works and the scanning how all things are done heere bilowe, do come in questiō: it behoueth vs to bee alwayes so reuerend mynded aforehand, as to think, How now? Heere is a dungeon to deepe for vs, and therefore we must not presume to speake after our owne vnderstanding, but simply woorthip God, and be sober without inquiring ouerfarre: and in the meane whyle conclude that yet notwithstanding God guideth al things, and nothing commeth too passe at aduenture, but according as he hath determined of the same, as this doctrine hath often bene handled more at large heretofore. Marke that for one point. And for a second, let vs learne that whatsoever things concerne the spirituall kingdome of God, ought to be taken for woonderfull things about vs, accordingly as sainct Paule speaketh of them. The sensual man (sayeth he) vnderstādeth not the secrets of God: according as it said that the benefits which God hath prepared about for his chosen, are so excellent, as no eye can see them, nor mynde [of man] conceyue them. Then seeing it is so, let vs learne to pray God to inlyghten vs by his holie spirit, and too make vs stye about the heauens, namely by the power of faith (fer our naturall wit can neuer atteyne thither): and that when wee haue obteyned, that we may also haue the fore sayd modestie of not passing beyond the measure of our faith, as Iob treateth therof anon after.

Ye see then that the first point which we haue to mark in this streyne, is that Gods woorks, and specially his promises cōcerning our euerlasting welfare which are cōteyned in the gospel, are woonderfull things about vs, and therefore that we must step not rashly, malapertly, nor presumptuously to them, but reuerently pray God to make vs to taste his secrets so farre forth as is for our behoof, and to open the things from day to day which are dark to vs, and not suffer vs to passe our bounds, but that wee may take profit by the things that he shall open vnto vs, and tarye his increasing of our faith. And so let vs neuer speake nor thinke of Gods secrets, but with all reuerence and humilitie.

Furthermore wheras Iob confesseth that he spake he wist not what, forasmuch as he accuseth himself of rashnesse, let vs also learne by his example, to cōdemne all the talk that we shall haue cast forth before wee haue bene taught by the mouth of God. And let vs not be ashamed to confesse our owne follie, when wee haue shewed our beastlynesse [in speaking] without good ground. Let vs not do as they do which clatter when they be rebuked: for such do but gather more poysen, and they think it well done of them to go through with the matter, and to say, Tush I wil neuer say otherwise. I am stil of the same mind that I was. Let vs not haue any such hardhatednesse in vs: but when we haue bene overbold in speaking to hastily, and some wandering woords haue scaped vs, before wee were wel grounded in Gods trithe: let vs acknowledge our follie: and renouncing our ouerhastinesse in speaking at aduenture, let vs say with Iob, *I spake I wist not what.* But herewithall it behoueth also too bee wel advised for afterward, and to practize the forealleged lesion of beleeuing [or of being sure of our matter] before we speake. And let vs beware that wee beleuee not aught, but that which our God hath shewed vs. So then wee must come to this point, that our fayth be grounded vpon the woord of God, and that the holie scripture be all our wisdom. VVhen we be once come to that knowledge: then may wee speake, yea wee may speake of the things that passe our vnderstanding, inasmuch as God shall



haue shewed vs them by faith, as wee haue sayd afore. Howbeit, it is not ynough for vs too acknowledge our faults: but we must also resort to the remedie out of had, according as Iob hath giuen vs example therof. For after he had sayd he had put forth himself without vnderstanding wel what he spake. he addeth, *Heare me and I will speak: I will aske of thee, to the end thou mayst teache mee.* Heere Iob pretēdeth to repress himself, bicause he sawe he had plaid the iooce colt, in not keeping himself within his bounds. Then his confessing of his fault is not after the fashion of many men, which think themselves quite discharged with saying at one word, I haue done amisse, and by andby after returne to their old byasse, and are alwayes new to begin: he doth not so: but he sayeth, Lord, seing there hath bene such foolish rashnesse in me, and that I haue so farre ouershot myself and run astray: now poze thou me, & when I haue bin well taught in thy schole, let me speake simply as thou haste taught mee, and let it not befall mee any more, to put forth the things wherof I haue no skill. This is in effect the matter that is cōteyned in this verse. And wheras Iob sayeth, *beare mee, I will speake.* his meening is not too craue audience to speake what he listeth (for he had done so to much already): but he excuseth himself in saying immediatly that his questioning with God shall be to be taught at his hand. Therefore let vs mark, that there are two fashions of speaking vnto God. The one is when mē pleade against him, and lay forth their interrogatories, and make their obiections, and think themselves too be very wyse. It is a lewd maner of speaking whē we presume to enter so into disputation with God, or to reply against his doings. Let vs keepe ourselves from that kynd of speche, for it were better that our tungs were plucked out of our heads. Although this be an ouercommon vice: yet is it a detestable vice, and such a one as is not in any wyse to be borne with.

Therefore (as hath bin sayd afore) let vs learne to keepe our mouthes shet, that we speake not of our own head: but when any imaginacions come in mynd, let them all fall to the ground. For wheras I say it is not lawfull for vs too speake: I meene that it behoueth vs to haue stay of ourselves, not only for our tungs, but also for all our affections. Not that we be able to do so much, that we shuld not still feele some tickling lust of desirousnesse to seeke somewhat to farre, and of disputing against God: but bicause it behoueth vs to fight against it and to beate it down. And that is the sobrietie wherunto it behoueth the faithful to be brought by the gospel, that they may simply giue glorie vnto God by confessing themselves to knowe nothing. Then must all Gods children practise this point: namely, not to presume to speake so at randō of whatsoever thing they thinke good. But there is another kind of speaking that is good and holie, which they must followe: and that is to inquire of God that he may teache them. For we see many that foade themselves in their beaklinesse, and if a mā labour to bring the to the truth, they be both too come at it: they play the brute beasts that they might knowe nothing, & so they become vtterly dul. Therefore it behoueth vs to speake, howbeit but as in asking counsell of God, that is to wit by desiring him to teache vs, after wee haue cōfessed that we haue no skill at al, that we be void of all light, reason, and vnderstanding, and that there is nothing but darknesse and lying in our owne wit. After wee haue confessed this, let vs come to aske counsell at Gods hand, saying Lord we beseeche thee voutsafe to shew vs whatsoever is good for vs to know. Neuerthelesse, verely it behoueth vs euen in that behalf also to haue a bridle to hold vs backe: for else we might aske God more than shall be requisite, as many men do, who would haue all things too

passe through their heades. They wil peradventure come vnto God, and aske at his hand. But how? with such excessiue curiositie, as their asking is neuer at an ende. But when we aske ought of God, it must be alwayes with this exception: Lord shew vs the things which thou knowest to be expedient for our welfare, so as our knowledge may be to our edifying, both in trusting to thy goodnesse, and in the feare of thy name. And further, forasmuch as thou Lorde knowest our slendernesse, shewe vs thy will according to our abilitie. For when we eate honnye, no doubt but it is sweete in taste: and yet notwithstanding wee see that a man shall be swolne with it, and the sweetnesse will go neare to make him burst. Euen so is it with vs: if wee seke too high knowledge, the same wil in the end turne to bitternes. VVe may be beguiled at the beginning, bicause it will seeme to be a goodly thing, and suche a one as wee may attaine to the knowledge of it. Yea: but let vs consider what hapned to our father Adam. He would nedes know the difference betweene good and euill, more than God had giuen him, and therby threw himselfe headlong into the dungeon wherein we be yet still at this day. Sith it is so, let vs not couet too great a glorie: for in the end it will be no glorie to vs, as Salomon sayth: but like as honnye euen by reason of his swetenesse, turneth into bitternesse if a man eate to muche of it: so is it with vs when wee be more inquisitiue of Gods will and works than is lawfull for vs. Therefore let vs not couet to know more of them than we may wel away with, except we intend to be ouerwhelmed. Nowe it is expressly sayde, *Heare mee, and I will speake, I will aske of thee to the intent to be taught.* If we come to God to learne at his hande: it behoueth vs to yeelde our selues teachable. And what is the first point of teachablenesse? It is that we take him for our mayster and obey him fully in any thing that he shal list to tech vs. For when a yong child comes first to schoole, if he will needes chooze his bokes after his own lyking, to say I will learne such science, or I will be taught suche a thing or such a thing, before he haue gone to his Apcee, so as he will be a great Doctōr, before hee haue the meane whereby to be taught, or be come to the place wher learning is to be had: I pray you is that a schoierlyke modestie? But if a scholer that takes a man to teach him, ought to submitte himselfe wholly to him: what ought we to do to God? VVhat cōparison is there in that case? So then let vs marke well, that if we desire vnfainedly to be taught of God, wee will not followe our owne lustes, to say that hee should shewe vs whatsoever wee haue conceyued in our owne heade: but wee will hoide vs contented with that whiche hee knoweth to be for our welfare: and to descerne that it belongeth vnto him. And for that cause Iob concludeth, *that heereofore hee had bearde speaking of God, but nowe hee hadde seene him with his eye.* As if hee had sayde, Lorde, it is true that heereofore I haue hearde speaking of thy maiestie, but nowe I knowe it after another manner: and that is to the ende to submitte myselfe wholly vnto thee. Iob maketh comparison heere betweene the knowledge that hee hadde hadde before, and the Reuelation wher-in God opened himselfe so manifestly vnto him, that hee was vtterly abashed and touched with suche feare, as hee coude doe nothing but glorifye God, as wee see hee dothe. Howbeit, it ought too suffyze vs too haue hearde God spoken of: for thereof also proceedeth knowledge. Fayth (saythe Saint Paule) commeth by hearing. And fayth bringeth vs perfect wisdom, as it is saide in another place. And what desire we more, than to know that we be the children of God: & that it is known by faith, as Saint Iohn saith in his Canonick Epistle. And ageync S. Paule sayth in the first to the Corinthians,

11.12.  
that

that by faith we enter into Gods secrets, yea euen into the deepest of them. For his spirit dwelleth in vs, too warrant vs the things that enter not intoo fleshly vnderstanding. Faith then proceeding of hearing, bringeth vs to a true perfection of wisdom, and therefore it ought to satisfie vs to haue heard God spoken of. But here Iob ment to betoken, that the knowledge which he had had, was as when we heare speaking of a thing that we haue not seene, for when we see a thing we be the surer of it. The let vs mark well Iobs meening. It is not to refuze the doctrine wherewith we be taught when Gods woord is preached to vs: but to do vs to vnderstand, that if the doctrine do but only beate our eares, it is a dead thing, vntill God reuele himself in such wise, that wee knowe him as it were by eyesight. And when is that done? Dayly when the Gospell is preached. For there must God speake to vs after two sorts. He speaketh to vs by the meanes of a man, which is appointed to be the minister to teache vs: And again he speaketh to vs by the working of his spirit, when we be so touched inwardly, as we fare the better by the doctrine, and haue our harts perced with it: for without that the voice vanissheth away, and is but an vnprofitable sound. There are many that here the gospell speak dayly: but the more it is preached to the, the more do they growe hardharted. And that is it which is spoken in the Prophet Esay, Go to this people and tell them, they shall see with their eyes and

heare with their eares, but they shal not vnderstand: and why? Bicause they haue a hard hart, which cannot by any meanes be softened. VVe see then that if God woork not by his grace, men shall alwayes continue stubborne. And therefore when God speaketh to vs, he must bee faine to discouer and shewe himself too vs, and to make vs to see him. And how? Not by bodily sight: but by perceyuing his maiestie in such wise, as wee may learne to reuerence him, and to put ourselues wholly into his had, that he may haue all authoritie and dominion ouer vs.

Now let vs fall down before the face of our good God with acknowledgement of our faults, praying him to make vs feele them more and more, to the end we may come to him with true repentance, & he not suffer his dayly calling vpon vs (as well by the doctrine that is preached to vs in his Gospell, as by the corrections that he sendeth vs,) too be vnprofitable to vs, but that we may learne to be confirmed more and more in the feeling of our finnes, so as we may craue forgiveness of them at his hand, and seeke the remedie of them in his goodnesse, and therewithall desire altogether to be taught in his schole, and to yeld our selues teachable vntoo him, euen till hee haue rid vs of our ignorance, and stripped vs quite and cleane out of al the wayne truits wherin we be wrapped as now. That it may please him to graunt this grace, not only too vs, &c.

*The. cxviij. Sermon, which is the second vpon the. xliij. Chapter.*

6. Therefore I abhorre it, and I repent in dust and ashes.
7. After that the Lord had spoken these vvords vnto Iob, he sayd vnto Eliphaz the Themanite: my vvrath is kindled against thee, and vpon thy two companions: for ye haue not spoken rightly before mee as hath my seruant Iob.
8. Therefore take yee seuen Oxen and seuen sheepe, and get ye to my seruant Iob, and offer sacrifice for your selues: and my seruant Iob shall pray for you: and I will accept his face, to the end that your folly be not layd to your charge: for you haue not spoken ryghtly concerning mee, as hath my seruant Iob.



Esawe yesterday what it is too perceyue Gods presence and to be touched with his glorie, bycause that without that, it is impossible for men to come to good order, whatsoever be sayd vntoo them. For eyther they will play the deaf folkes, or else let slip all that is spoken to them, as experience sheweth too much. Therefore it is requisite that when God speaketh, he should also shewe himself to vs, and giue vs some liuely perceyuerance of his maiestie, too the intent wee may feare him. And that is the cause why Iob protesteth that he is discontented with himself, and misliketh all that he had spoken: for men wil neuer vtterly mislike bothe their workes and wordes, except they feele God too bee their iudge. VVe knowe how euerye man is giuen to soothe himself through fond flatterie, and that when our eyes are once dazeled, none of vs seeth his owne shame, or if he do see it: yet doth he not willingly regard it. God then must be fayne to shewe himself before we ca come to so much reason as to mislike of ourselues, and too take hold of all that shall be doone and sayd to vs. Howbeit on the contrarie part also we wil not colour our vices nor seeke excuses any more, when wee haue once a true repentance, but rather wee will confesse that wee haue doone amisse, yea and euen bee hartely sorie for it. For if a sinner returne ryghtly vnto God: he will not only acknowledge

his offence, and yeld himself gilty: but also condemne himself for presuming against his maker. Therefore let vs marke well, that true repentance importeth a hating of the sin, yea euen to the vttermost, insomuch as a man misliketh and hateth himself bycause he is not such a one as he ought to be, and full of Gods ryghtuousnesse he condemneth all that is in himself, and seeketh all meanes possible to be vncaced out of that old skin wherin he is wrapped. This is the true trial of our repentance. And herin we see how shamelesse they are which say they be repentant, and yet a man cannot get one woord out of their mouth, that sheweth any token of lowliness: but they are so farre off from intending to yeld themselues with their whole harts vnto God, and fro indeuering to make amends for the offences which they haue done: that they wil stil maynteyne themselues in their wickednesse. But put the case that a man acknowledge his fault: yet is it nothing worth to do so, except he vtterly mislike and hate himself, as I sayd afore. VVherfore if the one bee not as well as the other: wee see what a mockerie it is too say, that a man is repentant, when in the meane season he is hardharted towards God, and shamelesse towards men.

Now if Iob (who was as it were a stranger, in that he was neuer of the church of God, [that is to say] of that corporation which was chozen of the lineage of Abraham) spake after that maner, and knew what true repentance is:

what damnation shall lie vpon vs, if we be so brutish and rude in these dayes, that wee wote not what difference there is betweene the cheef grounds of our faith: Lo how we haue profited in the Gospell. They that were before the Prophets, yea and which were not of the bodie of the Iewes, nor of the people whom God had chosen to be his [visible] church, could skill to declare that it is no true repentance, except men do vtterly condemne and abace themselves in their vices. But nowadayes wheras those that will be taken to be Christians, do vse the woord repentance: they do but stayne and vnhalowe it with their leawd and filthie mouthes, coueting too haue men take that for repentance, which is but a flat mocking of God. So much the more then behoueth it vs to marke what is conteyned here: namely that if we intend to shewe that we be truly turned vnto God: it behoueth vs to haue an eye to our owne shamefulnessse, and to looke vpon it in such wise, as all that is in vs may be condemned, & we learn to be our own iudges to the end we may be quit before him, which desireth nothing but to pardon such as come back vnto him with true lowelines. But Iob addeth purposely, *that he wil repent him in dust and ashes.* As if he should say that he is redie to yeeld himself as a wretched offender vnto God. For a mā may wel repēt him without putting of sackloth vpon his backe, and without casting of dust vpon his head. Neuerthelessse, the men of old time vsed those ceremonies, when they intended to make solēne protestation, that they were vtterly condemned before God, and that there was no remedie for thē, but that God should be graciousse to them as to miserable offenders. Therefore let vs marke well, that Iob speaketh not here of a common repentance: but acknowledgeth his offence to be so greuousse and outragousse, as he deserueth well to come as it were with a halter about his necke, & to shew by open signes that there is nothing else but cursednesse in him, til God receiue him and gather him home too him. True it is that this matter myght bee layd fourth more at length, neuerthelessse it will suffice vs in effect, that the ashes and dust that are spoken of heere, are not the cheef poynt of repētance, but only an outward token of it. Furthermore this token is not alwayes requisite, but if it be to make open protestation of an outragousse crime. It behoueth the faithful too be wel aduised that they repent and mislike of themselves all their life long: for we passe not any one day, without many misdoings: we comit infinite faults without our knowledge, yea and euē thinking that we do well: so as if we examine ourselves throughly, wee shal alwayes find that there is somewhat stil amisse in vs. Therefore haue we cause of sorrowe: and yet notwithstanding we shal not neede to make open protestation before men. Then may repentance wel be without the outward signes ioyned with it: but when our faults are grosse, and Gods wrath sheweth it self towards vs: thē must we not only be sorie and mislike of our selues, but also (in confirmation, that the same may edifie our neighbours) we must adde some outward signes: as if a man haue giuen some stumbling blocke, & seeth that Gods name is blasphemed by it, and God discouereth his shame: he must not only mislike and hate himself, but also match his doing with outward humilitie before men, as with a record or seale to ratifie his repētance. And this must be not only in euery particular person, but also in the whole people, according as we see it hath alwayes bin the practize of the church. Moreover let vs marke wel that it is not ynough for vs to haue the outward tokens: but our hart must specially be wounded, that being throughly greeued for prouoking Gods wrath against vs, we may conceyue a sorinesse, and condemne ourselves, and be vtterly dismayed in oursel-

ues. And that is the sorrowe wherof Sainct Paule speaketh, which he sayeth that we must not shun, bycause it is to our saluatiō. And therefore it is sayd also in the Prophet Iuell, rend your harts and not your garments. True it is that vnto such as had offended greuously, and were desirousse that God should heare them, the Prophet giueth commandment to returne with sackloth, dust, and ashes, and to confesse themselves to be offenders, and to craue forgiuenesse, and too declare with solemne protestation, that they haue deserued death, but if he haue pitie of thē. Howbeit forasmuch as men are so sore inclined to hypocrisie, and wil needes content God with fayre contenāces, and forget that which ought to be the first & cheef poynt: the Prophet sayeth expressly that their harts must bee rent, and that the hardnesse of them must be put away. So we see that the effect which Iob ment to say, is, that in repenting him of his vnaduized speeche, he addeth that his so doing was no light nor small sin, but so heynouse that he is readye to shewe himself as a wretched offender, that had committed a crime woorthie of death, and hath none other hope nor refuge, but only to the mere mercie of god yea and euen to make the same protestation willingly before men, to the end that such as haue bene offended by him, may be set vp again, and all men knowe that he desireth nothing but to humble himself vnder Gods hand. Now seeing it is so, when we on our side haue doone any fault, let vs learne not to lessen it, nor to hyde it: but too acknowledge it, yea euen to the vtter abacing of ourselves. Againe when we haue begonne to mislike of our sinnes in our hart, and to lothe them and to be sorie for thē to the end that God should not enter into account with vs: let vs also haue the modestie before men, too vse the protestations which God liketh of: namely to confesse that in all respects wee haue deserued death, but if God admit vs to mercie: and let not the shame of our sin hinder vs from making amends for the offence which wee haue giuen by our dooing amisse. Herevpon it is sayd, that God after he had spoken vnto Iob, turned himself to Eliphaz the Themanite, and sayd vnto him: *My wrath is kindled against thee and thy companions: for ye haue not spoken rightly before mee as my seruant Iob hath doone.* VVē haue seene heretofore that God found fault with Iob: and now secondarily he findeth fault with his companions, yea and that much more roughly. Before we come to the comparison that is made here betweene Iob and his freends: we haue to marke the order, which is, that it is sayd that God hauing spoken those woordes vnto Iob, turned his talk to those that had wrongfully condemned him. Hereby we be warned, that although God chastize his own with fatherly gentlenessse: yet notwithstanding hee executeth his Iustice throughly vpon them: according as it is sayd that his punishments or chastizements begin at his owne howse or church. Yee see then that God rebuketh Iob, and in the meane whyle letteth the other alone which had offended more grossely than he. A mā might demād here, yea, is it so? VVhy doeth God set himself alonly at Iob, and at the partie that had least offended? For although he had doone faults, yet were they more too bee borne withall than the faults of his companions: and yet God seemeth to viter all his rigour against him alone. Lo what a man might say. Howbeit he is rebuked first, bycause the thing which I haue alledged out of the Prophet must be fulfilled: that is to wit, that God beginneth to chastize his own household folk first. VVhen he intendeth to execute his iustice, he beginneth not at the vnbeleeuers: he letteth thē alone, he spareth them as though he had forgotten their faults. Not that they be not throughly recorded, or shal not come to account: but for that he suffereth the sins of those whom

1er. 25. f. 29.  
1Pe. 4. d. 17

whom he loueth not, to rype, yea and to rotte. Yea and in the meane while he chastizeth those whom he hath adopted, and whom he auoweth for his children: he sheweth them signes of roughnesse, while those that are strangers to him take their reit and welter in their ease & pleasures.

Thus ye see what is shewed vs in this text, and it is a verie profitable lesson for vs. For we see dayly the state of the faithfull is more miserable than the state of the despisers of God. The godly seeme too bee vterly forsaken of him, they drag their wings after thē, and they do but pine away in this world: and in the meane while the wicked set vp their crests and are merrie, and make iolly chere, euen in skorne of God. Now how would it trouble men to see these things, if wee had not this doctrine, that iudgement beginneth at Gods owne howse: according also as it is sayd in the Prophet Esay, that when God shall haue finished all his woork vpon mount Sion, then will he not spare the wicked. And the Prophet sayeth purposely that God must performe all his corrections in his churche, for somuch as his owne are those whom he setteth moste store by. Therefore he must visit them first, and clenze thē from their sinnes, & reforme them that he may bring thē home to himself, and he must not do it for one day and away, but till he haue made an end of his whole woork: & thē ther is a horrible vengeance prepared for those that abused his patience, and hardened their harts whyles he bare with thē, as S. Peter also warneth vs. Alas, my freends (sayeth he) let vs not bee greued at the children of this world when God letteth them alone in peace, and we in the meane while are chastized by his hand, so as our state is hard and troublesome to beare. Let vs beare it patiently (sayeth he): for seing that wee must bee faine to passe through the furnace, and too bee tried after that maner: what shall become of those whom God hath vterly forsaken? So then, let vs acknowledge the goodnesse of our God, according also as the Prophet sayeth, that those whō God hath long borne with, are likened to frutes that are reserued to the ende of the yere and are as good as rotten: & that such as are gathered sooner shal neuerthelessse be eaten, and men shal do them that honour, notwithstanding that they be gathered. And so let vs learne, that God procureth and furthereth our weifare, in that it pleaseth him to chastize vs first of al others, while the wicked giue themselves to making of good cheere. Howbeit we cannot say that Eliphaz and his companions were vterly reiected of God (for contrariwise he accepted them): but yet are they alienated from him for a tyme, and Iob must be faine to be a meane for them, or else they shall find no meanes of fauour and forguienesse. Then if we compare Iob with them, we will say he is one of the household of the churche, and the others are as ye would say banished out of it for a time till God haue reconciled them to him again. But yet ye see that Iob is rebuked, & in the meane while God speaketh not a woord to the others. Therefore let vs consider that (as I haue erit sayd) the more God loueth vs, the more hastie is he in visiting vs: and when he seeth that we haue stepped awrie, and are gone out of the right way of saluation: he watcheth ouer vs to bring vs home againe to him with speede. Now let vs come to the comparifon that is set downe heere betweene Iob and his freends. It is sayd *that Iob spake rightly before God*. How was that? For God notwithstanding condemned him as an ignorant, ouerweening, and vnpacient persone. And where is then the sayd ryghtnesse (I haue told you heretofore how Iob had vnderaken a good case, howbeit he proceeded amisse in it. Iob therefore ouershot himself in the following of his matter, but yet for all that, his case was good still. Contrariwise Iobs freends vsed goodly

sons and such as we haue gathered holie doctrine out of: but yet was the groundwoork of them euill. They tooke a generall ground quite besides the case which was, that Iob was punished for his misdeeds, and that he was to be taken for a wicked and cursed creature, seing that God vsed such rigour towards him.

Furthermore also they did set downe a false and vntoward doctrine: saying that God doth euen in this world handle men according to their deserts. But that were as much as to take away the hope of the euerlasting life, and to shet all fauorablenesse of God out of this frayle and transitorie life: and that were a turning of all things vpside downe. And therefore it behoueth vs too call these two points to remembrance, that we may knowe the ryghtnesse that is spokē of here. And to be short, we must note the text that I haue alledged out of the Psalme heretofore, namely that the man is blisfed which iudgeth discreetly of the poore that is in aduersitie: where the Prophet sheweth vs that when wee see anie man in aduersitie, Gods will is, that we should haue the discretnesse, not too condemne him at the first dash, but to looke vp hygher: that is to wit, [to consider] that aduersities do some tymes befall men for the chastizement of their sinnes: sometyne for the tryall of their pacience: sometime to present some faults which they might fall into: and also that God setteth thē foorth to be as mirrours, to the end that we seing their obedience might be edified therby: and sometimes for some other secret causes vnknewne to vs. Therefore let vs eschew rashnesse when we see God afflict any man roughly, and let vs not be too swift of iudgement to say that he is woorthie to be so handled, and to commend such as liue at their ease, as though they were better beloued of God: for that were too vnaduised a iudging, so it were. Then if we haue the discretion in vs to consider the causes that are noted to vs in the scripture: we shall find diuerse times, that such as are the excellent seruants of God, are handled moste rigorously: and it will seeme to vs that God is against them: but wee muste not iudge after our owne fancie. If wee vse that modestie, God will alwayes succour vs when we be afflicted: but if we be cruell, and foolish in giuing too hastie sentence, the like measure must be moten vnto vs also. Furthermore for the better vnderstanding of that whiche is saide heere, namely *that Iob hath spoken ryghtly, and his freendes amisse*: it behoueth vs to take this generall rule, that when a man is in forwardnesse to followe God and to feare him, he same shal be accepted, notwithstanding that he commit grosse faults: whereas if another man haue not the true feare of God rooted in him, although he haue apparant vertues that are very commendable before men, yet is all of it nothing worth, it is but starke filth. Looke (I say) vpon a man that feareth God, and is rightly and purely mynded to giue himselfe to welldoing: and yet notwithstanding he shall haue many infirmities: hee haltereth, hee staggereth, hee recleth, yea and sometimes falleth flat downe. Yea, but his faulkes which hee doth, are forgiven him, and God dothe still reach him his hande to lifte him vp, insomuch that al falleth out to his benefite, by cause the marke that hee aimeth at, is to goe vnto God, and his minde leadeh him still thitherward. On the contrarie parte, it maye come to passe (as I sayde) that a man shall bee greatly commended, that hee shall haue goodly vertues, and that hee shal doe things worthy of honor: and yet in the meane while he hath no good roote in him, but is either a despizer of God, or vnmercifull towards his neyghbor. Now if a man be such a one, none of the things that men honor in him can please God. Hereby we may vnderstand in what taking Iob was. Iob (as I haue erit said) had al his life long bin giuē

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1. Pe. 4. 6. 12. 17. 8.

Ier. 24. 4. 3. 4. 8. 29. 4. 17.

Iob. 38. 4. 2. 40. 4. 2.

to welding: he had bene a ryghtuouse man and one that feared God: yea and the sayd singlennesse of hart is purposely attributed vnto him hertofore, to shewe that our lyfe shal neuer be wel ruled, till we bee cleane rid of all finedness, and walke as in the sight of God, and not as before men, and that we be not doubleminded, but substantially grounded to giue ourselues wholly vnto God. This hath bin spoken expressly of Iob. As concerning the present cace, he indured the affliction patiently: neuertheless, in the end when he was tormented with extremitie, he fretted and chafed: and specially when men fell to stinging of him, then he forgate and ouershot himself, seeming to be minded to resist God in that there scaped fro him many vnadvised words. Iobs faults were these, that his patience hild not out as it ought to haue done, & that he playd the sole in his talk, namely in some particular sayings: but yet for all that he kept on stil to the marke that I spake of in the beginning, & how soeuer he swarue aside, yet slingeth he not quite away, but holdeth on his race though he go not altogether rightforth: like as when an archer shots at a mark, although he hit not the whyte suil, yet do men see that he aimed well at it if he shoote somewhat neere it. Euen so stood the cace with Iob. And that is the cause why God attributeth rightnesse vnto him. So then let vs learne, that if we haue a pure and holie intent, and seeke [earnestly] to do good: although we be weake, although we be wrapped in many vices, although we happen to stagger and to fall, and although in effect we deserue too be forsaken of God: Yet notwithstanding he beareth with vs, and hath not an eye to our infirmities and vices to cōdemne them without forgiuennesse. And that is the cause why it is sayd in the scripture, that such as giue themselves to the seruing of God and to the keeping of his law, are rightuouse: after which maner Zacharie & Elizabeth were ryghtuouse before God. How were they rightuouse? where is such a mā to be found, as it is sayd in the Psalme? Must not all of vs needs be condēned as wretched sinners, and all of vs haue our mouthes stopped? Yes verely. How be it besides that God had receyued Zacharie and Elizabeth to gouerne them by his holie spirit: he did also accept their desirousnesse of wel doing, as if there were nothing but perfectiō in our desires, which are vterly vnperfect. Our obedience is not such as it ought to be: but yet doth God accept it in good woorth, by cause that when men are [earnestly] desirous to serue him, he layeth not their imperfections to their charge. And thus ye see why he accepteth them for rightuouse. Now then although there be faults in vs, yet will God forgiue them, and they shal be buried in his mercie, so as he wil not faile to take vs as iust and rightuouse, so be it that our hart bend thitherward to honour him and to giue ourselues wholly to his obedience, as I sayd afore. And this ought to serue vs vnto two purposes. For we see first of all that the Papists are out of their witts when they take these texts to ground their merits vpon. O (say they) behold, here is mention made of rightnesse: ergo we deserue to Godward and haue pure and right harts to come vnto him. Alas wherof commeth this rightnesse? deserue we such a cōmendacion at the mouth of our God? And he might also condemne vs a hundred thousand times without shewing vs any fauour. How be it forasmuch as he wypeth out our faults and forgetteth them, & intēdeth not to haue any regard of them: therefore accepteth he vs for rightuouse. And therefore in this cace let vs acknowledge only his mere mercie and goodnesse, & let vs honour him for the same. And furthermore, seing it is sayd that our Lord is cōtented with vs, & accepteth the things for good and cōmendable, which notwithstanding are defiled: and that although there be much amisse & many great faults

and imperfections in our works, and that we deserue to be abhorred of God, because we can bring nothing to him of our own, but filthinesse, yet notwithstanding he accepteth & receiue those works which are so stained with vices, as a sacrifice of smeete sent: we ought to take corage to do well. For seing it is so, ought we not to be the more inflamed to serue and honour him. Ye see then what we haue to mark in this verse. But by the way let vs mark also, that we may well do heroical acts (as men terme them) & behaue ourselues as vertuously & courteously as can be deuized, and men may carie vs vpon their shoulders, and yet all this shal bee nothing, except wee haue a liuely roote in our harts, and be desirous to serue God, as the mark that we haue taken to shoote at. It were much better to go the right way limping, than to make greates leapes and yet be neuer the further forward: yea, or to make great shewes, and in the meane whyle to haue our harts snarled in all wicked affections. Then let vs beware that wee couet not to be prayd much of men, but let vs always come vnder the gouernance of our Lord, that he may hold the brydle ouer vs, and we bethink vs to giue ourselues to him obediently. But by the way we haue here a sure & infallible record of the thing that hath bin treated of before: which is, that although Iob fayled in some point: yet he ceased not to haue a good cace, seing that God who is the only cōpetēt iudge thereof, auoweth it to be so. On the cōtrarie part, although his friends had faire colours & reasons that were very fauorable to seeming: yet are they misliked here: And why? I haue shewed you the two reasons before: wherof the one is, that they condemned Iob because he was strikē of Gods hand. So then, if we wil not haue our iudgement reuerfed from aboue, let vs learne to leaue iudging at aduerture when God chastizeth men, and let vs cōsider well the causes that are conteyned in holie scripture: and let vs do it, not only towards our neyghbours, but also towards ourselues. Doth God afflict vs? Let vs be wise, according also as when S. James speaketh of paciēce he purposely termeth it wisdom. And surely the grettest wisdom that we can haue, is that after we once knowe that God is our father and haue receiued the grace which he offereth vs in our Lord Iesus Christ: we cā take the afflictions mekly which he sendeth vs, & bowing downe our shoulders vnder them, sal to cōforting of ourselues in our miseries, & to cheering vp of ourselues in our sorrowes. That is the way for vs to be rightly taught in the schoole of our God. So then, wher soeuer God scourgeth vs, let vs not cōceiue any hartburning or bitternesse against him (for we shal gayne nothing by it) but rather let vs beare in mind what the holy scripture sheweth vs. Namely that it is needfull for vs too be mortified, because we be too much giuen to the world, & be loth to think vpon the heauenly life. If we had our own desires, in what plight should we be? But there is yet moreouer, that God knoweth how there are many secret rebellions in our flesh, and therefore we had neede to bee subdued as it were by mayne hand. And again, wee should not know what it is to obey him, if he shuld handle vs [always] after our own liking & with our ease. And therefore he is faine to chastise vs, & to play rough play with vs: howbeit, therein he procureth our welfare by trying vs, and by sending vs rough & troublesome things. For if we grudge not against him at those times: this is our obediēce wel allowed. And the thing that we haue to mark here, is that if we iudge discretly of the afflictions that God sendeth to vs, and likewise to our neyghbours: we shal haue the said rightnesse wherof God beareth witness here by his owne mouth. Now for a cōclusion it is sayd, that God findeth Eliphas and his companions vnto Iob, and cōmaundeth them to offer sacrifices, and sayeth that Iob shall find grace to the end that their sinnes may

Luk. 1.4.6.

Ps. 14.1.3.

Ps. 53.4.3.

may



may be forgiven them. Heere first of all we haue to marke, that although God rebuke Eliphaz and his companions after that maner: yet he woulde not driue them quite away: and that although condemnation were pronounced vpon them, yet was it not to the ende they shoulde suffer it, so as they should lie still there, vtterly throwne downe without remission. There are then two sortes of condemnation which God pronounceth vpon men: and of those two, the first may also be deuised intoo other two. Generally God condemneth vs, either to the ende to acquit vs when he shall haue found vs to be humbled: or else to destroy vs vtterly, as he doth the vnbeleeuers. Yet notwithstanding there are two sortes of condemnation which are to our welfare. The one is of such as are already faythfull, whom God chastizeth dayly. For although God account vs of his houholde, and that wee bee fully reconciled to him: yet haue we neede to be condemned, and to be stirred vp thereby continually more and more, that we may be ashamed of our selues, and bee sorie and hate our sinnes, and seeke the remedie of them, to the end to magnifie his mercie the more, which he sheweth to vs in that we obtaine forgiveness at his hand. Thus ye see there is a condemnation which god layeth vpon his chosen, notwithstanding that they be at one with him, and he haue taken them into his flocke. And there is yet another condemnation which is healthfull also, and that is of such as are after a sort strangers from gods Church, and haue none acquaintance with him, according as we see how he condemned Saint Paule at such tyme as he was a persecuter. And euen in the person of Saint Paule wee may the better vnderstande the thing which I intende to say: for if I shoulde alledge twoo seuerall persons, the thing woulde not be so easie to be vnderstood. Beholde, Saint Paule was so wicked a man, as ye woulde haue thought he had bene vtterly past recouerie: and yet was he one of Gods chosen. He was marked out afore hande from his mothers wombe to bee an Apostle: and yet notwithstanding hee seemed not to be of Gods Church, but rather an vtter enimie to it. Neuerthelater God condemned him when he did beate him downe, and ridde him of the pride wherewith he was inflamed before, and made him in that cace as a poore slaue. That burthen was verie heauie to him, and it was a condemnation to him: yea, but yet was it to his welfare. It was meeete that the same pride of his shoulde be subdued and beaten downe, by force. Ye see then how it was a healthfull condemnation, but yet was it of a man vtterly estranged from God, & which seemed to be quite past hope of recouerie. Now after that Saint Paule was once condemned after that fashion, and therby brought into the folde of Gods flock, so as he became a sheepe, yea and therwithall also a shepheard, & was not onely one of the lambes of Iesus Christ, but also a shepherde of his flocke: yet behoued it him to be condemned againe. As howe? God buffeted him. For hee sayth that God gaue Satan leaue too giue hym buffets, as it were in way of reproche, to the intent hee shoulde not exalt himselfe by reason of the highnesse of the Reuelations which God had giuen him, and it behoued him too haue that counterpoyson too driue out the poyson of pride, and to keepe him from it. Thus we see in Saint Pauls person, that there are two maners of condemning which are to our welfare. Wee see the like in this present place, where Iobs freendes bee condemned to their owne saluation. For thereby God openeth them the gate, and sheweth them that they may hope for pardon, if they come too him with true repentance. But yet doth he draw backe from them, so as hee commeth not familiarly vnto them as he did to Iob, nei-

Gal. 1. 4. 15.

Act. 4. 5. 6.  
b. 9.

2. Co. 12. b. 7

ther graunteth he them accessse and entrance vnto him, but by the meane that is expressed heere: that is to wit, that Iob shoulde make intercession for them. Heere therefore we see two diuerse examples of Gods mercie. And although he handle men after diuerse fashions: yet must wee alwayes consider that hee procureth the welfare of those whom he hath not vtterly forsaken. And thereby wee be taught to take all the corrections patiently whiche God sendeth. And although he seeme not too handle vs as his children, but to take vs as strangers: yet let vs nor cease to hope that he will pitie vs at length, & turne the condemnation whiche wee shall haue indured for a time, to our benefite and soulehealth. Now although we cannot lay forth all that is spoken heere concerning *Sacrifices*: yet must we note in one worde, that God in no time receyued men to mercie without sacrifices. And that was to betoken that if we will obteyn forgiveness of our sinnes, wee must haue recourse too the Sacrifice that was offered vp once for all for our redemption. For so long as Iesus Christ is not the meane betweene God and vs: we must continue accursed, forlorne, and hopelesse. Beholde, God being the wellspring of all righteoufnesse, sheweth himselfe an enimie of all sinne. But sin dwelleth in vs: therefore must God needes be at open warre with vs, and his vengeance must light vpon vs, yea and tarye vpon vs for euer: and there is no shift to scape from it, but by resorting to the Sacrifice whereby we haue bene once reconcyled vnto him. And therefore let vs marke, that wee bee so much the lesse to be excused nowadays, after that Christ hath suffered his death and passion, if we thinke to be quit before God by any other meane, than by the cleansing which Christ hath made, [for for any other cause] than for that hee hath made satisfaction for vs, to discharge vs of the condemnation of death wherein we were. Then if we seeke to obteyne mercie, (as we haue need to do, and as which is the onely meane whereby for vs to come vnto God) wee must alwayes beare in minde the death and passion of our Lorde Iesus Christ, who is the sacrifice of our redemption and attonement. When we go this way too woork, let vs not doubt but that inasmuch as our Lorde hath shewed himselfe pitiful towards such as offended in the time of the figures of the lawe, yea and extended his mercie to those that were not the bodie of his [peculiar] people: hee will also receyue vs at this day, seeing that the Gospell is published thorough the whole worlde, and that he hath made a common league as well with the Gentiles, as with the Iewes, so as there is no more any w. l. to put difference betwixt them. Let vs not doubt (I say) but that if we haue recourse vnto God by meanes of the sayd Sacrifice: he will preuent vs, to the intent that hauing obteyned fauor at his hande, we may be assured of our saluation.

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Epb. 2. 6. 14.

Now let vs fall downe before the face of our good God, with acknowledgement of our faults, praying him too cleanse vs more and more from them, and that whensoever we bee rebuked by him, he will therwithall make vs too feele his fatherly goodnesse, so as wee may haue whereof to take comfort in our aduersities, and not bee greeued though hee beginne too chastize vs, and in the meane while spare the wretched vnbeleeuers: knowing that by that meane hee declareth too vs, that seeing hee hath chosen vs to himselfe, hee will not haue vs too perishe. And therefore [let vs pray him] that hee suffer not his rodde to be vnprofitable to vs, so as we shoulde abyde still hardened in oure sinnes: but that hee wyll drawe vs to him throughly, that we may with all lowliness acknowledge our sinnes, and bee sorie for them in our heartes: yea and also protest before men how much

we be bound vnto his mercie, to the end that our neighbors may be edified by vs, and one of vs draw another to

the glorifying of him in all our whole life : and for the doing hereof, it may please him to stirre vp true, &c.

*The.clix.Sermon, which is the thirde vpon the.xlij.Chapter.*

*This Sermon is yet still vpon the eight verse, and then vpon the Text insuing.*

9. Then Eliphaz the Themanite, and Baldad the Suhite, and Sophat the Naamathite, vvent and did as God had commaunded : and the Lorde receyued the face of Iob.
10. And the Lorde turned the captiuitie of Iob vwhen he prayed for his freendes, and he blisfed the latter state of Iob more than the first.
11. And al his brethren, and al his sisters came vnto him, and all they that had bin of his acquaintance before : and they eate vvith him in his house, and had compassion of him, and comforted him, of all the aduersitie vvwhich the Lorde had caused to come vpon him : and he receyued of eche of them a peece of siluer, and of ech of them an ornament of golde.
12. And the Lorde blisfed the latter state of Iob more than the first, insomuch that hee had, xiiij. thousand sheepe, six thousand Camels, a thousand yoke of oxen, & a thousand Sheeaffes.
13. Also he had seuen sonnes and three daughters.
14. And he called the name of one, Iemima, and the name of another, Kezia : and the name of the thirde, Kerenhapuk.
15. And there vvwere not founde more fayrer vvomen in all the Countrey, than Iobs daughters : and their father gaued them inheritance among their brethren.
16. And after these things, Iob liued a hundred and fortie yeates, and he savv his sonnes and his sonnes sonnes vnto the fourth generation.
17. And he died aged and full satisfied vvith dayes.



WEE haue seene howe God in rebuking Iobs freendes, would not leaue them hopelesse, but called them to repentance by telling them that hee would heare them, and haue pitie vpon them. And so ye see that corrections are profitable too vs, when God shetteth not the gate agaynst vs, but sheweth vs that he is readie to receyue vs to mercie. For otherwise what should it boot vs to be couicted of our sinnes? We should be drowned in dispayre, if we toke not hold of Gods mercie: and so should we neuer bee touched with true earnestnesse to repent vs of our euill doings, but rather wexe hardhearted, so as we should chafe vpon the brydle, and there should be none amendment in vs. Therefore let vs marke well, that God worketh men a singular benefite, when after his causing of them to feele their owne naughtinesse, hee sheweth them that yet notwithstanding they shall obteyne fauour if they seeke it. But heerevvithall we haue seene also, that God commaunded those men to bring their sacrifices to Iob, to the end that he should pray for them: and that was too humble them. For although God shewe himseife gentle and welminded towardes vs: yet haue we neede that he should partly shew himseife hard to be intreated of vs. Yea and that is to make vs haue a disliking of our sinnes: for oftentimes it seemeth sufficient to vs to haue giuen one good sigh and away (as we commonly say in our tongue) and so we do as it were but dally with God. Repentance ought to make vs vtterly dismayd, and it ought to strike vs with feare whē we cōsider Gods wrath, which is able to ouerwhelme vs vtterly. We thinke not vpon that, but wee passe ouer it, as we would passe ouer whote burning coles as they say. In this respect it is good and profitable for vs, that our Lorde should as it were reyne vs short, and shew vs that there is yet still some naughtinesse lurking in vs, the which it standeth vs in hande too perceyue better. Then Gods asoording of so large penywoolles of his

mercie vnto men, is to the intent they should alwayes bee the more humbled, and cal to mind the faults which they haue committed. That therefore is the reason why it is said in this text, *that Iob should pray for those that had offended.* But yet notwithstanding, it is not to be doubted, but that as well by the sacrifices as by Iobs person, God ment too shewe that men haue neede of some meane or Mediator, to make them way to him, and to cause them to finde fauour according as we see, that in the law, God had ordeyned the high Priest to enter alone into the Sanctuarie, in the name of all the people, and that all men else should stande aloofe, acknowledging themselues vnworthie to preace neere the presence of God. For that was to betoken, that without a Mediator to go in vnto God on oure behalfe, it should neuer bee lawfull for vs to pray vnto him: and good right also is it that wee should bee hilde scorne of and shette out. Nowe then Iob hilde heere the roome and office of a Preeft when hee made intercession for his freendes: but hee tooke it not vpon him of his owne head: for that had beene to great presumption in him. It behoued him to sewe vnto God for [other mennes] pardon, and yet coulde not hee himseife come thither withoute a Mediator and Aduocate: and howe then coulde hee haue obteyned grace for all the rest, if God had not ioyned him that charge? And so as touching the present act, God appoynted Iob too bee a Preeft, and it behoued him so to be. For (as the Apostle sayeth) no man ought to take that honour vpon him, saving he that is appoynted by God: and such a one is a true and lawfull Preeft, like as Iesus Christ himseife was, who thoughte hee bee mayster in the Church, and the heade of men and Angelles, and sitteth in the glorie of God his father: did yet notwithstanding not thrust in himseife, but was called therevntoo with a solemne othe by him that sayde too him, I haue sworne and will not repent, thou art a Preeft for euer after the order of Melchisedecke.

Then let vs marke well that whereas Iob is set foorth here

Ex. 30. b. 10  
Leu. 16. a. 3.  
d. 17.

Heb. 5. a. 4.

Pf. 110. a. 4.  
Heb. 5. b. 0.

here for a Preeft: it is to the ende that wee should gather thereof, that whensoever we haue to seeke forgiueneſſe of our finnes, euery of vs muſt not thruſt forth himſelfe without hauing any better meane: but conſider that it is the office of Ieſus Chriſt to giue vs acceſſe, and to open vs the gate, and to bring vs to the preſence of god his father, to the end we may be heard there, and that the throne of Maieſtie may not be terrible but amiable to vs. Now if this were done in the time of the lawe, yea and euen among thoſe to whome God communicated not himſelfe ſo familiarly: what ſhall we do in theſe dayes when we haue a full declaration that Ieſus Chriſt is the only Aduocate which maketh interceſſion for vs, to the intent that our ſutes may be well receyued? And heerein appeareth the vnthankfulneſſe of the worlde. For what hath bene the cauſe of ſeeking ſo many Aduocates and Patrones, and that euery man hath had a ſeueral deuotion to bring himſelfe in vnto God, but by cauſe men haue not knowne the office of our Lorde Ieſus Chriſt? So then let vs marke, that whenſoever any of vs offendeth, hee muſt not ſteppe raſhly to the heavenly throne, but come thither by the meanes of him that is appoynted for the purpoſe. And then are we ſure that God will not ſhake vs off, for we haue his promiſe, whiche cannot deceyue vs. But if wee come thither geerily or at aduenture, it ſhall not boote vs a whitte. In like caſe is it with the Sacrifices that are ſpoken of heere: For the prayers were neuer heard without the Sacrifice. And why? For God intended to ſhewe that of good right, men are vnworthie to come vnto him, by cauſe all haue deſerued death, and therefore that their comming thither ſhould be but their deſtruction. Therefore all they that euer minded to obteyne fauour, haue brought ſome Sacrifices with them, too conſeſſe that they were in daunger of Gods iudgement, & that they could not be deliuered otherwiſe than by Sacrifice.

The verie Heathen men haue alſo followed the ſame: but they vnderſtode not to what ende: [and therefore] it was but onely a witneſſe agaynſt themſelues. Neuertheleſſe it was Gods will to leaue a preſident through the whole worlde, whereby men ſhoulde acknowledge that there was nothing but damnation in themſelues, and that they could not be ridde of it, except their finnes were blotted out by making ſome amendes. But nowe haue we the truth of it reueled vnto vs in the Goſpell: which is, that as oft as we pray before God, wee muſt haue our recourſe too the death and paſſion of oure Lorde Ieſus Chriſt: for we cannot otherwiſe be reconciled vnto him, and therefore our prayers muſt be beſprinkled with the bloud which he did ſhed to waſh away our ſpottes. Thus ye ſee howe we may become acceptable vnto God, notwithstanding that of good right he be our mortall enimie, and that as we haue made warre vnto him, ſo his vengeance and curſe lie vpon vs, that is to wit, by comming vnto him with the Sacrifice that was offered by our Lorde Ieſus Chriſt, and by applying the ſame to our uſe, to the intent that we & our prayers may be bliſſed and throughly accepted of God: for then will hee not fayle too receyue vs into fauour. How be it, it is to be noted here, that whereas God ſayth *to the end I do no follie vnto you,* (for ſo is it worde for worde in the text:) that maner of ſpeech woulde be ſomewhat with the hardeſt. But if wee marke what is written in the eighteenth Pſalme, wee ſhall haue a plainc and eaſie declaration of this ſaying. It is ſayde that God will handle men according as hee findeth them. VVith the frowarde (ſayeth hee) I will deale frowardly. This may ſeeme verie ſtraunge: neuertheleſſe, it proueth not that God chaungeth his pur-

poſe or is like vnto vs: but onely importeth that wee ſhall finde God to be a rough ryder to a rough horſe (as the prouerbe ſayth.) For if we be ſtubborne and ſtiffe-necked, ſo as wee will not bowe: God will come vpon vs with maine blowes of the beerie. Then it might ſeeme vnto vs, that God is terrible and ſeerce. According therefore as wee finde God too be, and as wee conceyue him too be in our fancie when hee ſtryketh vpon vs: ſuch a one is hee ſayde too be, althoughe no change can light vpon his Maieſtie. As muche is to be ſayde of this text. It is ſayde *to the end I do no follie with you:* as though our Lorde ſhoulde ſay, too the end that I handle you not according too your follie and frowardneſſe: for the worde importeth that alſo.

Too the intent then that I execute not my vengeance vpon you, that is to ſay, to the intent I handle you not after ſuche faſhion as you haue deſerued: looke that ye go to my ſeruant Iob. This is according to that which I haue ſayde already: namely that for as much as Iobs frends hauing knowledge of their offences were not yet ſufficiently ſubdued: God was ſaine too diſcouer their ſhame further, and too make them perceyue that if hee ſhoulde handle them as they were worthie, it woulde be a terrible dealing too them: and therefore that when Iob came as a meane betwixt them with his prayers, then he woulde be at one with them. And therewithall their obedience is declared, in that *they did as God had commaunded them.* And heerein we ſee howe men are chaunged when God ſpeaketh to them effectually, not only by making the heare his voyce with their eares, but alſo by making them too receyue it into their harts. For before that time Iobs frends had taken him for a reprobate, and gaue iudgement vpon him without admitting any excuſe. They ſpake luſtily agaynſt him as though he had bin but ſome ſillie worme of the earth, or ſome vylle thing than a worme. But nowe they come to him, yea euen with intreatance. For god hath bereft them of the pryde that blinded them before. Lo then what change followeth when wee be humbled before God, and that hee hath ſo ſpoken in our hearts, as we knowe what wee be. For there is nothing that keepeth vs from walking in feare, and from vtter abacing of our ſelues, but that we be ſotted with a fooliſh ouerweening, to thinke our ſelues too be that which we be not. Therefore God muſt be ſaine to teach vs. For all the men in the worlde cannot mend this fooliſhe pride w<sup>ch</sup> w<sup>ch</sup>re with we be puffed vp, till God haue put to his hande. But beſides that Iobs frendes had forgotten the pride wherewith they had ere whyles bene caried away, they did alſo ſhewe theyr repentance in obeying God: and in verie deede the true frute that ſheweth the roote to be good, which otherwiſe ſhoulde lie hidde in the heart, is that we induer too obey Gods ordinaunce. And that alſo is the cauſe why it is ſayde in the Actes. Men and brethren, what ſhall wee doo? *Act. 2. f. 37.* VVhen Saint Peter had as it were thundered agaynſt thoſe that had ere whyles deſpyſed oure Lorde Ieſus Chriſt: it is ſayde that they beeing wounded in theyr hartes, and pricked inwardly with remorse, ſaid what ſhal we do? They offered themſelues vnto God, to followe whatſoever hee ſhoulde commaunde them. Therefore wee ſee the like frute of Repentance in this Text: For Iobs frends vpon knowledge and putting away of the ſonde ouerweening wherewith they had been hild before, come and do all that God willed them. And ſo whenſoever wee bee throughly humbled before God, ſo as we be diſpleaſed with our ſelues: we ſhal alſo haue a willingneſſe and deſire to ſubmit our ſelues too Gods worde:

For

Heb. 4. d. 15  
16.

Pſ. 18. d. 27  
Leu. 26. d. 23  
24.

For it is one peece of our ouerweening, to do the things that we haue ymagined in our owne braine. And when wee will needes bee ouerwise, wee cannot obey God : but when we be vterly bereft of all pride, then we know that God ought to haue authoritie to tel vs what is good for vs to doo, and that there is nothing else for vs to doo, but to submit our selues without any gainfaying. Nowe it is added immediately, *that God receyued the face of Iob, and turned his captiuitie*, or was turned at his repentance, *when he prayed for his freendes*. Seeing it is so that God regarded the face of Iob, and accepted his prayer, forso- much as he had appoynted him to bee a preeft : I pray you haue not wee a much better certentie, seeing our euerlasting Aduocate who is entered into the Sanctuarie of heauen, that is to wit our Lorde Iesus Christ, shall neuer be refused, nor wee neyther if we come to God hys father by his meanes, holding euermore the way and furtherance that hee hath giuen vs? Beholde, Iob was a poore man, and euen entering into the high way to blaspheme God : and although hee did holde himselfe in pacience in the winding vp, yet had he such pangues as made him to sling ouer the feeldes, inso much that he offended God greuously, as I haue declared heeretofore : and yet for all that, when God inioyned him that office of praying, he heard him : not onely for himselfe, but also for straungers, yea and for such as had bene his enemies, and were as good well neere as separated from God. For they had vterly peruerted his woorde, and beaten downe and destroyed the hope of the endlesse life that is to come, as I haue sayde afore : and yet notwithstanding, Iob obteyneth grace for them. Nowe if it be sayde that God made that thing auaylable, which was but a little dimme shadowe : what shall bee done nowe that hee hath appoynted his owne onely sonne to bee the Preeft, and commaunded him, not too offer vp Goates and Calues or sheepe, but to offer vp both his bodie and soule in Sacrifice? Seeing then that the Sonne of God hath in his owne person offered himselfe for our redemption, and to do away all our sinnes, and ceaseth not to make intercession for vs still : shoulde we doubt of obteyning forgiuenesse for his sake, or of being alwayes receyued with all louingnesse and fauour at Gods hande? But (as I haue touched already) the naughty- nesse of the worlde sheweth it selfe in this, that men can not content themselues with one mediatour alone. The Papiests runne seeking to their Heefaints and Sheefaints, to be their Patrones and Aduocates. And what is the cause thereof? For that they yeeld not so much worship vnto Iesus christ, as to acknowledge that he hath bought them with his death and passion. They can wel ynough call him sonne of God, & Redeemer : but they acknow- ledge him not for their Aduocate, neyther flee they too him for succour to their Aduocate, neyther flee they too him for succour to their Aduocate, neyther flee they too him, they heare no rydings of it among them. And on our side, do we our dutie as becommeth vs? I speake of those that are duely taught. For as oft as wee shoulde pray vnto God : the euerlasting Sacrifice whereby redemption hath bene purchased for vs, ought too come to our remembrance and before our eyes. But we neuer thinke vpon it but at a glance : and there are manie so grosse and beastly, that although they ought to haue their eares deafe with hearing that Iesus Christ is our Aduocate : yet can they not discern betweene God and oure Lorde Iesus Christ, inso much that when they should call vpon the father in the name of our Lorde Iesus Christ, they wote not whither there bee any Aduocate that maketh intercession for vs or no. But it is no maruell enough our Lord do oftentimes so dazle mens eyes to the

ende to turne them away from the meane of furtherance which he hath giuen them by his worde. For they be turned away by their own malicioufnesse, and haue shet the gate agaynst themselues, that they might haue none ac- cesse vnto God to call vpon him : according also as wee knowe that there is no opening, except wee haue Iesus Christ for our spokelman, whome they haue forsaken. And that is, bicause the diuell hath at all tymes so labou- red to put forth sonde ymaginations to carie away men hither and thither. But let vs keepe our selues from gad- ding out : and rather sithe wee see that God hath heard men by meanes of their Sacrifices, so that the Preeftes of the lawe entered not in vaine into the Sanctuarie that was made with mans handes, and was corruptible, when as they brought no better thing with the than the bloud of a beast : let vs be sure that nowe our Lord Iesus Christ will make vs too finde God pitifull and fauourable to- warden vs, so as we shall be receyued to mercie, doubtlesse if our prayers be grounded vpon the Sacrifice which hee hath offered, and that wee acknowledge howe it belon- geth to him to carie worde for vs, and to cause vs too be heard. Heerewithall we haue also to marke howe it is sayde heere, *that God made Iobs captiuitie to turne*, or was turned at his repentance : for so may the wordes bee ta- ken. But the playnest translation is, that he turned Iobs captiuitie, so as the anguish wherein he was, was taken a- way : or else, his captiuitie, that is to say, his cattell and substance [that had bene taken away from him] were restored againe. But howsoeuer it was, it betokeneth that in the ende God had pitie vpon his seruant. Yea and it is purposely expressed to haue come to passe, *when Iob prayed for his freendes*, that is to say, for those that had per- secuted him, as we haue seene afore. And heerein we see that if wee loue our enimyes, and procure their welfare and saluation : it shall bee to our owne benefite and pro- fite, and God will make the blissing to returne vpon vs. VVe be diuerse tymes afrayde least wee shoulde bee too gentle and kinde hearted when men haue offended vs : and this diuelish prouerbe, that if a man play the sheepe, the wolfe will eate him vp, is too much practised. That is the cause why we be so wedded to our owne reuenge, when men haue troubled vs or done vs any wrong. It seemeth to vs that in forgiuing, we bee layde open to all reproche, and that our enimies will take the more bold- nesse at it agaynst vs. But it behoueth vs to let all those fancies go : for God hath taken the charge of vs himselfe, and hath giuen vs a good Shepheard, euen oure Lorde Iesus Christ, who hath promised too keepe vs. And fur- thermore let vs marke well, that when wee pray for such as vex vs, the same blissing will light vpon vs. If it please God that it take place : it is verie well : whereas they were enimies before, nowe they shall bee our brethren. And if they continue wilfull in their malice, yet will our Lorde make all the requestes to redounde to our selues, which we shall haue made for them. Thus ye see why it is purposely sayde, *that God looked mercifully vpon Iob, when he had prayed for those that had so misused him*, as we haue seene. And so it behoueth vs to call to minde howe Saint James sayth, you haue heard of the pacience of Iob, & seene what ende and issue God gaue him. Now he sheweth vs that the afflictions which god sendeth vpon his children, last but a while, and that the end of the is right happie, so as it is farre better for them to be so af- flicted for a time, than to liue alwayes at their ease. For if God should spare them too much, there were not that ma which would not fall asleepe in this worlde : VVe shoulde no more knowe what obedience were : the lustes of our flesh would play the restiue iades : and we woulde thinke vpon

Heb. 6. d. 19  
20. c. 9. c.  
11. 12. f. 24.

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Iam. 5. c. 11.

vpon nothing but this present transitorie life. Therefore  
 let vs vnderstande, that when God afflicteth his faithfull  
 ones, first it is not of purpose to presse them to the viter-  
 moeste: for hee knoweth what they bee able too beare:  
 and Saint Paule sayeth accordingly, that forasmuch as  
 God is faythfull, he will not suffer vs to be tempted be-  
 yonde that which we be able to beare. And furthermore  
 he sheweth in the ende, that we haue cause to wish to be  
 so beaten with Gods scourges, according as Dauid saith,  
 Lorde it was good for me that thou didst chastise me. In-  
 somuch that we may alwayes glorie in our aduersities and  
 corrections. That is the thing which it behoueth vs too  
 marke in this streyne. For it is not for Iobs sake that this  
 was written, that God blisfed his latter state more than his  
 first, that he doubled his goodes and substance whiche  
 were verie great afore, that hee gaue him sonnes and daugh-  
 ters, & that he lengthned his life, so as he saw the children that  
 came of his owne race vnto the fourth generation, after he had  
 scene himselfe at so lowe an ebbe. True it is that here the  
 holy ghost ment too leaue a memoriall of the gracious  
 goodnesse that God shewed vpon the person of Iob: how-  
 beit, that was not for his instruction, but for ours. Then  
 is it not without cause that Saint James hath set vs downe  
 this selfesame mirrour, saying: my freends, true it is that  
 it is a hard and troublesome thing to kepe pacience when  
 men are tormented: it is agaynst their nature. Howbeit,  
 in the ende God turneth all things in such wise too their  
 welfare, as they perceyue it was much better for them  
 to haue bene so afflicted, than to haue bene to much &  
 too tenderly borne withall and cockered. To be short, whe  
 soeuer we are troubled with aduersitie, I meane not on-  
 ly of body, but also when we haue such hartbytings as set  
 vs in a chafe, and tempt vs to dispayre, or to carpe against  
 God: let vs bethink vs of the things which we haue read  
 of Iob and of his pacience. For if wee compare his ad-  
 uersities with all the aduersities that we be able to beare:  
 we shall certenly finde that in him God ment to set oute  
 a myrroure that passed al the temptations and troubles that  
 dayly befall the Godly. See how Iob was on the one side  
 spoyled of all his substance: hee had bene rich, and as a  
 Prince in his Countrey: he is vtterly bereft of all things,  
 and hath neither house nor any thing eise left him: be-  
 sides this, yee see he was also bereft of his children: hys  
 wife spyted him and was agaynst him: As for his bodie,  
 behold, it was as a rotten carion, such a one as men would  
 be loth to looke vpon, according as we haue scene him  
 complaine that his skinned cleaued too his bones, yea and  
 how it hath bene sayd that he scraped of the rottennesse  
 of his fleshe [with a postherd.] This was a terrible sight,  
 but yet were not the things that Iob suffered both in his  
 goodes, and in his children, and in his wife, and in hys  
 bodie, the cheefe things that he indured. All those were  
 nothing in comparison of the anguise that hee abode,  
 when hee sawe that God was agaynst him: and that also  
 is the thing whereat he was greued when hee made his  
 complaintes, saying: VVhat nowe? VVhy doth not God  
 take me away? VVhy am I not rased out of the worlde?  
 Must I linger here after this sort? And seeing I am but a  
 poore frayle creature, why doth God presse me so gree-  
 uously? Iob then was in great trouble, when he saw that  
 God was his aduersarie partie, and that he on his side wist  
 not why. Now seeing it is so: it must not greue vs if we  
 be meanly afflicted, and that God chastice vs according  
 to our infirmitie, euerie man in his owne behalfe: wee  
 must not thinke it straunge: but let vs resort to this storie  
 which is written for our learning, and therevpon haue an  
 eye to the ende. For if we looke no further but too the  
 extremite wherein Iob was during the time that God

persecuted him: alas wee shall bee vtterly dismayde, and  
 there is none of vs all but he shall vtterly quayle, saying:  
 VVhat booteth it a man to serue God, seeing that suche  
 as haue walked in his feare, are most vnfortunate? But  
 when we looke vpon the ende: that is the thing wherein  
 we haue wherewith to comfort our selues: namely, first  
 of all (as I haue sayde) bycause the afflictions of Gods  
 children last but a while: and secondly they serue them  
 for [salues &] medicines: and [moreouer] the end of the  
 is alwayes happie: insomuch that they haue euer cause  
 to glorifie God, not onely when he deliuereth them, but  
 also bycause he mortifyeth all their wicked lustes: and  
 also therein they haue a better confirmation of the doc-  
 trine, in that whereas our Lorde Iesus Christ is the liue-  
 ly Image of all the faythfull children of God, they bee  
 made conformable too him, as Saint Paule declareth in  
 the eight to the Romaynes, that in all our aduersities wee  
 be shaped like to the Image of our Lorde Iesus Christ, who  
 is the eldest sonne in the house of God. And truly if we  
 looke but onely vpon the crosse of Iesus Christ, it is cur-  
 sed by Gods owne mouth: we shall see nothing there but  
 shame and terrour: and to be short, it will seeme that the  
 verie gulfe of hell is open to swallow vp Iesus Christ. But  
 whe we ioyne his resurrection to his death, behold wher-  
 with to comfort vs, beholde wherewith to asswage al our  
 sorrowes, to the ende we be not ouer sorowfull when so-  
 euer it shall please God to afflict vs. And this was pur-  
 posely fulfilled in our Lorde Iesus Christ, to the intent we  
 should knowe that this was not written for any one per-  
 son onely: but to the intent that all of vs shoulde vnder-  
 stand, that the sonne of God wil make vs partakers of his  
 life if we live with him, and partakers of his glorie, if we  
 beare all the shames and aduersities which it shall please  
 God to lay vpon our shoulders, according also as S. Paule  
 speaketh of it in another place. VVee see then that the  
 cause why this is rehersed to vs, is that we should not be  
 vtterly dismayde, when wee see that God afflicteth vs,  
 nor conceyue any such sorow as should shet vp our harts  
 and hold vs prisoners so as we might receiue no comfort:  
 but that we should alwayes haue an eye to the end which  
 God hath promised to his children, according as he hath  
 shewed by effect, as well in Iob, as also in Dauid, and o-  
 thers, but cheeflyest in our Lorde Iesus Christ, who is the  
 true and cheefe patterne of all the faithfull. True it is that  
 it doth not comonly fal out that God doubleth his bene-  
 fites towardes such as haue bene afflicted, so as it may be  
 scene that they be farre rycher than they were before, &  
 that they haue children and offspring, and all that is to be  
 desired to the worldwarde. This is not alwayes scene:  
 for God handieth vs not after one egall rate: he knoweth  
 what is fitte for euery man, and it behoueth vs to frame  
 our selues to receyue our portion in suche wise as it shall  
 please him to deale it vnto vs, as at a householders hande  
 which knoweth well what is meete for his household. But  
 howsoeuer the worlde go, it behoueth vs to take it for a  
 generall rule, that God will not onely bring our afflictions  
 to an ende, but also make them to turne to our wel-  
 fare, so as we shall perceyue that he forgot vs not, at such  
 time as he afflicted vs, but rather shewed himselfe conti-  
 nually a father towardes vs, in that he suffered vs not too  
 fall too fast asleepe in this worlde. As for the temporall  
 blisings, well may wee take them also as God sendeth  
 them: howbeit let vs haue an eye to the principal: which  
 is, that if there were nothing else but that we bee confir-  
 med in Gods goodnesse, that wee haue the greater assu-  
 rance of his ayde, and that our fayth is alwayes exercised  
 when we be afflicted: is not that verie much? The man  
 that scarce knewe how awaylable Gods fauor is to helpe  
 vs

Ro. 8. f. 28.

1. Co. 10. c. 13

Psal. 119.  
I besb.

Lam. 5. c. 11.

Iob. 2. c. 8.  
c. 19. c. 20.Iob. 3. c. 6.  
b. 9. 10. c.  
7. d. 17. c.  
10. c. 18.



vs at our need, doth in affliction see that God strength-  
 neth him in such wise by his holy spirite, that he beareth  
 the affliction meekly: & when he is deliuered, the know-  
 eth he that god did put to his hand: & therupon he gathe-  
 reth that seeing god hath assited him for one brūt, he wil  
 neuer faile him after. If we had none other thing, but that  
 on the one side we see the help that God giueth vs: and  
 secondly that he worketh in vs by his holy spirit, to the in-  
 tent we should not quaille: and finally sheweth vs by experi-  
 ence that he is redy to help vs at all times: I say if we had  
 no more but that: were it not an inestimable profite? But  
 there is yet more: which is, that God maketh vs to per-  
 ceiuē our infirmities which we knew not before: & ther-  
 by we be the more prouoked to cal vpō him, as though he  
 had whetted vs therevnto. And on the other side, whereas  
 we had taken the corrections to come by haphazarde, we  
 be taught to receyue them as at his hand, & to make our  
 profit of thē. And again, whē we be so striken down we be  
 the better disposed to seke for the heauenly life: for such  
 as royit it out to the worldward, do turne away frō God.  
 Contrariwise, when we bee ouermaistred, and God hath  
 cast vs downe to the ground, and we be brought so lowe  
 & feeble as we wote not where to becom: it is to the end  
 to make vs to cleaue vnto him, and to taste better of the  
 spirituall welfare that is prepared for vs. Then if we had  
 none other things than these, ought we not to know that  
 the things which are written of Job are performed in vs,  
 and that we haue a true example of them? Therefore let vs  
 suffer God to handle vs, and to deale his benefites to vs as  
 he himselfe shall see good. But howsoeuer we fare, let vs  
 assure our selues that the end shal alwayes be happie. And  
 truly if there were none other thing but this, that afflictions  
 serue to bring vs to the glorie of our lord Iesus christ,  
 and that whē we be once taken out of this world, we shall  
 be in companie with the sonne of God and his Angels: ought  
 we not to honor thē? And although they be sharpe  
 and hard to our flesh: yet notwithstanding haue we not  
 whereof to reioyce cōtinually, and to yeeld thanks vnto  
 God, specially when he deliuereth vs out of our present  
 miseries? Howbeit, forasmuch as all could not be dischar-  
 ged at length, and it is ynough to haue a short summe of  
 the things that are sayd here: I forbeare to speake now of  
*the bewtie of Iobs daughters*: for in effect the scripture mēt  
 to betokē, that God made him to prosper in such wise to  
 the worldward, as we may see with our eyes that he fauor-  
 ed him, yea euen beyond the commōrate. And let vs not  
 thinke it strange, that God would in those dayes vter  
 his loue towards the faithfull, by earthly and transitorie  
 prosperitie. For the heauenly life was not then so perfect-  
 ly discovered, as it is nowadayes by the Gospell. Iesus  
 Christ was not yet manifested, who came downe hither  
 to lift vs vp, and clothed himselfe with our flesh, to shew  
 that God dwelleth in vs, and hath ioyned vs to his glorie  
 & immortalitie. These things were not yet come to passe,  
 and therefore it behoued the faithfull to be handled part-  
 ly like little children. And that is the cause why that when  
 the auncient fathers are spoken of in the scripture, it is  
 purposely said that God blisshed them in their offspring, in  
 their cattell, in their possessions, and in such other things,  
 and specially in length of life. And why so? It was for thē  
 to be helped by those meanes in wayting till the heauenly  
 life were discovered vnto vs, vnto whom our Lord Iesus  
 Christ hath opened the gate of Paradise by his comming,  
 to make vs mount vp aloft with him. Then if God make  
 not vs nowe to prosper so much to the worldwarde, we  
 must not be greued at it: for our state is not worse thā the  
 state of the auncient fathers: we haue a farre better re-  
 compence which ought to comfort vs. For example, let vs

Gen. 13. b. 6.  
 & 23. a. 1.  
 & 24. d. 35.  
 & 25. a. 1. 2.  
 3-7.

take but only that which is said cōcerning long life. God  
 in his law hath highly esteemed the long life that he gaue  
 to the faithfull. And yet notwithstanding many vnbeliee-  
 uers and vter reprobates haue liued long. Therefore we  
 must not rest there, forasmuch as it is a benefite that may  
 be cōmon as well to Gods enemies, as to his frends: It is  
 not the souereine good thing, it is not the true & perfect  
 happinesse: no, it cometh farre short of it. But we must al-  
 so adde the second point: which is, that the fathers of old  
 time knewe not yet so perfectly as wee do, that God had  
 prepared thē an heritage in heauē. True it is that they had  
 some tast of it, & they had the same faith which we haue:  
 but yet had they no such opening as we haue in our Lord  
 Iesus Christ. Therefore it was meet that God should let thē  
 liue long, and make them to profit [in knowledge] by lōg  
 expēiēce in the world. Lo why Iob liued long time. Now  
 adayes our life is shorter, & that is bicause Iesus Christ is  
 appeared vnto vs, & hath shewed vs that we are but straū-  
 gers in this worlde, that wee might runne to the heritage  
 which is purchased by his blood. The thing that was then  
 but in shadowes, was to be confirmed by vniuersall benefites.  
 But now we haue the substance: the shadowes & figures  
 are past: we haue the bodie of thē in our Lord Iesus christ: Col. 2. c. 17.  
 therefore we must be contented with whatsoeuer God gi-  
 ueth vs, and referre our selues wholly to his guiding. And  
 furthermore let vs vnderstand, that we must be cōtented  
 with the life that we haue liued, whēsoeuer it shal please  
 God to take vs out of the world. True it is that when the  
 scripture speaketh so of Iob & Abrahā, that they died old  
 men and full satisfied with dayes: it is to expresse the tem-  
 porall blisning that I haue spoken of. But howsoeuer they  
 fared, neither Iob, nor Abrahā, nor such other like would  
 euer haue bin satisfied with liuing in this worlde, if they  
 had not aimed at a better & more excellent end. Ye see thē  
 how it was requisit that God should prolong their life: to  
 the end to giue them the longer experience of his good-  
 nesse: which thing is not nowe so requisite for vs, which  
 haue a more large declaration of Gods fatherly loue to-  
 wards vs. Therefore it behoueth vs to be satisfied with our  
 life, and to dispose our selues to die when it shall please  
 God, so as we may go hence with a glad hart, & not with  
 gnashing of our teeth as the vnbelieuers do. For if they  
 had liued a hundred thousand yeres, yet would they fain  
 tary here beneath stil: for they haue none other hope but  
 of this present life, & it seemeth to thē that death dispat-  
 cheth all. And that is the cause why they are neuer redy to  
 go out of the world. Contrariwise the fathers of old time  
 were wont to confirme their faith by the length of the life  
 which God gaue thē: and therewithall disposed thēselues  
 to depart whensoeuer God listeth to take them hence too  
 himselfe. And what ought we on our side to do nowadays?  
 I haue told you alredie that we must not loke to liue long  
 to take knowledge of gods fatherly loue therby: for if we  
 liued but three dayes in this world, it were ynough to giue  
 vs a tast of Gods goodnesse & mercie, and to cōfirme our  
 faith. For seeing that our Lord Iesus Christ hath died and  
 is risen again, we need no long time in this world to know  
 that God is our father, and that we be sure of our salua-  
 tion. Therefore as soone as he giueth vs knowledge of the  
 truth of his Gospell, let vs alwayes be readie to die, assu-  
 ring our selues that he hath adopted vs for his children,  
 and that he will shew himselfe our father both in life and  
 death. Ye see then that we must alwayes bee satisfied with  
 life, seeing that God hath giue vs so good a pledge of his  
 loue in our Lorde Iesus Christ, and we must not desire to  
 haue our life prolonged here, to the end to haue a larger  
 confirmation thereof. VVherfore let vs continually pray  
 him, that hauing guided vs cōtinually with his holy spirit,  
 he

Gen. 25. a. 7.

he will draw vs [hence] to himselfe: and that wee may come thither full satisfied, because he hath nourished and mainteyned vs, and shewed vs that our true life and cuerlasting happinesse is prepared for vs aboue.

Now let vs fall down before the face of our good God, with acknowledgement of our sinnes, praying him too vouchsafe to touch vs with them more and more, that we may come to him with true repentance to frame our sel-

ues after his righteousnesse: and that forasmuch as we be wretched sinners, and wrapped and ouerwhelmed in so many temptations as it is impossible for vs to discharge our selues of the hundred part of our dutie, it may please him to ayde vs with his holy spirite, and too beare with our infirmities and imperfections, vntill he haue quite & cleane rid vs of them. And so let vs al say, Almighty God heauenly father, &c.

*All prayse, honour and thankes be vnto God.*

¶ *The prayer which master Iohn Calvin made ordinarily before the beginning of his Sermons.*

Let vs call vpon our good God and father, praying him too vouchsafe too turne avway his face from the great number of faults and offences, vvheryby vve ceasse not too prouoke his vvrath against vs: and forasmuch as vve be too too vnworthie to appeare before his maiestie, it may please him to looke vpon vs in the countenance of his vvelbeloued sonne our Lorde Iesus Christ, accepting the desert of his death and passion, for a full recompence of all our sinnes, that by meanes thereof he may like vvell of vs, and vouchsafe to inlighten vs by his spirite, in the vnderstanding of his vvord, and graunt vs the grace to receyue the same in true feare and humilitie, so as vve may be taught therby to put our trust in him, to serue and honour him by glorifying his holy name in all our life, & to yeeld him the loue & obedience vvhich faithful seruants owe to their maisters, and childrē to their fathers, seing it hath pleased him to call vs to the nūber of his seruants & children. And let vs pray vnto him as our good mayster hath taught vs to pray, saying. Our father, &c.

*The Prayer that Maister Iohn Calvin ordinarily made at the ending of his Sermons.*

Let vs fall dovne before the face of our good God, &c. (Here he addeth as the matter treated of in his sermon, giueth him occasion to require at Gods hand, and because the same chaungeth almost in euerie Sermon, it cannot here be specified.) That it may please him to graunt this grace, not onely to vs, but also to all people and nations of the earth, bringing backe all poore ignorant soules from the miserable bondage of error and darknesse, to the right vvay of saluation, for the doing vvheryof it may please him to raise vp true & faithfull ministers of his vvord, that seeke not their ovvn profit and vainglorie, but onely the aduancement of his holy name, and the vvelfare of his flocke: and contrariwise roote out all sects, errors, and heresies, vvhich are feedes of trouble and diuision among his people, to the end vve may liue in good brotherly concord all togiether: and that it may please him to guide vvith his holy spirite, all kings, princes, and magistrates that haue the rule of the svvorde, to the end that their raigning be not by couetousnesse, crueltie, tyrannie, or any other euill & disordered affection, but in all iustice and vprightnesse, and that vve also liuing vnder them, may yeelde them their due honor and obedience, that by the meane of good peace and quietnesse, vve may serue god in all holinesse and honestie: and that it may please him to comfort all afflicted persons, vvhom he visiteth after diuers maners vvith crosses and tribulations: all people vvhome hee afflicteth vvith plague, vvare or famin, or other his rods: and all persons that are smitten vvith pouertie, imprisonment, sicknesse, banishment, or other calamitie of body or vexation of mind: giuing thē all good paciencie, till he send them full discharge of their miseries: and specially that it may please him too haue pitie vpon all his poore faythfull ones, that are disperfed in the captiuitie of Babilon vnder the tyrānic of Antichrist, cheefly vvhich suffer persecution for the vvitnessing of his truth, strengthening them vvith true constancie, and comforting them, and not suffering the vvicked and rauening vvoules to execute their rage against them, but giuing thē such a true stedfastnesse as his holy name may be glorified by them both in life and death: and finally that it may please him to strengthen all Churches that are novvadayes in daunger and assaulted for the quarell of his holy name, and ouerthrow and destroy all the deuises, practises and attempts of all his aduerfaries, to the intent that his glorie may shine ouer all, and the kingdome of our Lorde Iesus Christ be increased and aduanced more and more: Let vs pray him for al the sayde things in such vvise as our good master and Lord Iesus Christ hath taught vs to pray, saying: Our father, &c.

Also let vs pray our good God to giue vs true continuance in his holy faith, and to increase it from day to day, vvhereof vve vvill make confession, saying: I beleue in God the father, &c.

*The blissing of the people after the Sermon.*

The grace of God the father, and the peace of our Lord Iesus Christ through the felovvship of the holy Ghost dwell vvith vs for euer. Amen.

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