

THE TENTH SERMON

WHICH IS THE FOURTH UPON THE SECOND CHAPTER

- 11** And when Peter came to Antioch, I withstood him to his face, because he was to be blamed.
- 12** For before that certain came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himself, fearing those that were of the Circumcision.
- 13** And the other Jews also dissembled with him, in so much that Barnabas also was brought into their dissimulation, etc. —
<480211> GALATIANS 2:11-13

WE HAVE SEEN heretofore whereabouts the doctrine of Saint Paul strove: that is to wit, about his abolishing of the Ceremonies of the law. Now, they that strove against him had color fair enough, saying that the law was given of God, and that it was not lawful to alter any part of it, seeing that God was the Author of it. But they should have considered to what end the Ceremonies were given to the people of old time. True it is that like as God is unchangeable, so his word also endureth steadfast for ever: but yet doth it not follow thereupon, that God should not appoint men the things which he knoweth to be meet for them. Therefore the Ceremonies were ordained for a time, to serve the necessity of the Jews. Also there was this respect which I have touched: that before the coming of Jesus Christ, it was requisite that there should be certain shadows to bring the faithful more further forward, that is, that they might be confirmed in the hope of the redeemer that was promised them. And thereupon we may well gather, that God's enjoining of the Ceremonies, was not to the end they should continue forever, and stand always in their full and perfect state: but to the intent they should continue for a time, to serve to keep that people in the hope that was given them of the things which we now have in our Lord Jesus Christ, who is the very body and substance of the shadows that were in the time of the law. Ye see then to what point we must come. And

yet cannot a man argue, that God is variable as some fantastical persons do, who have alleged the same reason. For shall we say that God changeth his purpose, because he maketh Summer and Winter? We see the sundry seasons of the year, we see the earth wax green, and the trees bud flowers, and afterward bring forth fruit, and we see all things as good as dead in the Winter time: All this variety cometh surely of God: but yet doth it not therefore follow, that he changeth his nature. So likewise (as I said before) he gave us his law for man's behoove, and it was requisite that the Jews (who had not yet such manifest knowledge as is given us by the Gospel) should be helped by another mean, that is to wit, by the Ceremonies which nowadays should be needless, forasmuch as we have the performance of the things that God showed them then a far off, and our state is in that respect better than the state of the Jews. But now Saint Paul, to show that his preaching of such liberty, and that the law which God had laid upon the necks of the ancient fathers, was taken away at the coming of our Lord Jesus Christ, was not without cause: declareth that he rebuked Peter for the same matter. Now if the Christians ought to have been held in like bondage as the Jews had been: surely Peter would have maintained the quarrel to the uttermost. But he suffered himself to be reprov'd, and confessed his fault. Seeing we have such a precedent in the person of Peter: it followeth that our case is good, and that the Apostles knew that all the old shadows and figures ought to cease, and be utterly abolished by the coming of our Lord Jesus Christ. Thus the thing that Saint Paul setteth down here, is that he rebuked Peter in the City of Antioch for being conversant with the Gentiles, not with the unbelieving sort, but with such as had been converted to the knowledge of the Gospel. He lived familiarly with them, accounting them as members of the Church. But behold, as soon as certain Jews came from Jerusalem sent of James: Peter fearing lest some misreport might be raised of him, shrunk away, and made countenance as though he had no familiarity nor acquaintance with the Gentiles, and notwithstanding that they had the same faith of the Gospel which he had, yet did he use them as strangers, because it was taken to be a kind of defiling, to be in company with them. See here a wicked madness: for by that means there was a division made in the Church. For (as it is said in another place) (⁴⁹⁰²¹⁴ Ephesians 2:14) the wall was broken down when our Lord Jesus Christ was appointed to be a light from God, not only for the Jews, but also for the salvation of the

whole world. Wherefore if it behooved those that had erst [*formerly*] been separated and estranged from the Church, to be called into one flock: then doth Peter disannul God's grace, whereas yet notwithstanding we know there is not a more precious thing than the union of the Church. Therefore he that varieth from it, cannot by any means be excused. But behold, the fault of Peter was, that he brake this bond of concord by separating the Jews from the Gentiles, not withstanding that all belonged to the body of our Lord Jesus Christ, and were the very children of God. Again they had all one selfsame head, and one selfsame redeemer: and therefore his deed was a diminishing of God's house, forsomuch as we be all gathered together in his name, and do become his household folk, even till we be gathered up into the heritage of heaven. But there was yet one other fault: which is that the grace of our Lord Jesus Christ was darkened. For what fare we the better by his coming, unless we know that in him we have the fullness and performance of the things that were figured to us in old time? If we should offer sacrifice nowadays as they did in the time of the law: we should not know that we were cleansed by the blood of our Lord Jesus Christ, and that the same was a sufficient payment for the satisfaction of all our sins, and that we have there a perfect righteousness purchased for us. We should know none of these things. Therefore Saint Peter offended grossly in hanging up that veil again, which was as much as to stop Christ from being known as he ought to be. Moreover, there was also a third fault, which was, that [thereby] the Jews were hardened in their error. True it is that we ought to bear with the ignorant and weak ones, and not grieve them over much: and although they overshoot themselves, yet must they be brought back again by little and little, rather than to break either bone or gristle of them, as the proverb saith: but yet as for to nourish their ignorance by soothing them in it, or by giving any token of allowance or well-liking, that is naught. And Peter by withdrawing himself from the Gentiles to please his own Countrymen, brought to pass that the Jews might the better make their brags, that they had won their spurs, forasmuch as Peter had given an inkling that the Gentiles were unclean and unholy people, and so his deed was an augmenting of the evil that was too great already. In respect whereof Saint Paul said, *that Peter was blameworthy*. And it behooveth us to mark this thing well and diligently, because some have thought in times past, that it was done by agreement between them, and that Saint Peter was sorry that some of his

Countrymen were too hard to be pleased, and therefore had told Saint Paul secretly, that he was contented to be rebuked of him. But all this is but a flimflam [*deception, fraud*]. For Saint Paul saith expressly, that Peter was worthy of blame, and that thereupon he had stepped up when he saw he walked not aright. We see then that there was not a secret agreement or packing in his case: but rather that Saint Paul used the liberty that was given him [of God] and rebuked Peter, and would not bear with him in that case, although he revered him as the Apostle of Jesus Christ. And now upon this text we have to gather for our own instruction, how precious this liberty is as I have declared heretofore. For here the case standeth not upon the only use of things: but upon the having of our consciences quiet before God. If the debate had been, whither it were lawful to eat swine's flesh or no, which was a thing comprehended under the ceremonies of the law: it had been a trifling matter, and it might well have been passed over, like as it may be nowadays when the like Ceremonies are talked of. But it behooved them to come to the well head, as I have declared heretofore. For the figures served to hold the people of old time as it were in wardship, like young children which are under governors, and do not enjoy their liberty. But at the coming of our Lord Jesus Christ, like as faith grew great, so it was meet that such manner of teaching should no more take place among the Jews. Then was not Saint Paul's striving, only about the outward use of things, (for he would willingly have forborne that:) but to the end it might be known to what purpose the Ceremonies of the law had served: namely how it was not a bondage that should endure forever, but that they had stood in force, only to the coming of our Lord Jesus Christ. And hereupon it may be gathered, that when the Jews forbear the eating of Swine's flesh, or observed any holy day, or did this thing or that: they did not a service to God that was of necessity in itself, but used it for the continual exercising of themselves in the faith of Jesus Christ. Whereby we see, that the Ceremonies had no virtue of themselves: but that when they were referred to their due end and spiritual pattern, then it was perceived that God had not ordained them, but to the benefit of the Church. Then let Jesus Christ be separated from the Ceremonies, and they shall be but trifles for little children to play with. But if the end be considered whereunto they ought to lead the faithful, then will it be found that they were profitable. Yea and even may fare the better by them. Although the use of them be abolished, yet may we by them gather the things that are

showed us in the Gospel. As how? It was said that the Priest should enter alone into the Sanctuary, (^{<023010>}Exodus 30:10) and not without sacrifice. (^{<031602>}Leviticus 16:2) Well then, thereupon we have to gather, that there is neither man nor Angel worthy to come unto God, but that we should be all of us shut out, if there were not a way opened for us in the person of our Lord Jesus Christ. Mark that for one point. Again we have also to bear in mind, that we can have none atonement with God, nor boldness and liberty to call upon him, except blood go with it: that is to say, except the death and passion of our Lord Jesus Christ [go with us] to get us grace and favor. And all our prayers must be offered up by that mean, or else they shall be refused at God's hand. Moreover it is said, that the book of the law was sprinkled with blood as well as the Sanctuary. (^{<022408>}Exodus 24:8, ^{<580919>}Hebrews 9:19) We see then that all things should be unholy, if they were not hallowed by the blood of our Lord Jesus Christ on all sides: and also that we should have no assuredness of God's promises, nor be able to apply them to our welfare, unless they had seals continually at them. Besides this, when as it is said that God is our father, and that our sins are forgiven us and we accepted of him as righteous and guiltless: none of these promises should be of any force, neither could they boot us at all, except the blood of our Lord Jesus Christ went before our eyes, so as all the word of God were (after a sort) written unto us in red letters of the blood of our Lord Jesus Christ. Thus ye see how we should profit ourselves by the Ceremonies of the law. But howsoever we fare, the use of them is abolished, and if they continued still, we should not have so good teaching by them as we have, for we should rest upon these base and corruptible things. But inasmuch as we have the heavenly pattern that was spoken of unto Moyses, (^{<022540>}Exodus 25:40) according also as the Apostle (^{<580805>}Hebrews 8:5) in the Epistle to the Hebrews, and Saint Steven in ^{<440744>}Acts 7:44 do show right well: now we understand wherefore God ordained such Ceremonies. The thing then which we have to mark for one point, is that we must understand, how here is no speaking of matters of small importance, but in knowing wherein the Ceremonies profited the fathers of old time, and why it was God's will to have them abolished at he coming of our Lord Jesus Christ. And herewithal we see also, that Saint Paul spared not Peter though he were his fellow, and were in as worthy and excellent an office as he was, and seemed that of duty he should have been borne withal. Howsoever the

case stood with him, he rebuked him sharply for that matter. We may much better deem, that if it were a small and light thing, Saint Paul would not have moved such debate and strife for it. Needs therefore must it be a matter of great importance. But by the way we are warned, that whensoever God's truth is defaced, or that any man turneth away from the pure simplicity of the Gospel, we must not in any wise spare him, but although the whole world should set itself against us, yet must we maintain the case with invincible constancy, without bending for any creature. For if any man ought to be borne with, the same was Peter and seeing that our Lord Jesus Christ had bestowed such gifts of grace upon him, as to give him that name, Saint Paul should have yielded somewhat unto him: yea, but that matter was not to be borne with. Then ye see here an example, which showeth us that when the authority of men tendeth to the defacing of the truth of the Gospel, we must fall to striving and not regard any creature. And this is greatly for our profit nowadays. For there are many that would fain [*willingly*] row between two streams, and although they perceive the abuses and corruptions, yet would they bear on both sides, and all to purchase peace as they themselves say, whereas in the end there must needs follow great confusion when men do so heave one at another. Therefore to appease all discord, they would fain [*happily*] have a parting of stakes and a minglemangle made, and that every man should bow on his side. But in the meanwhile, will God give over his right at the pleasure of man? Or may we confederate ourselves to his prejudice? So then, seeing that we nowadays have to encounter against the willful Papists, who have perverted, corrupted and falsified all the truth of the Gospel: although they face us with these honorable titles of holy Catholic Church, holy See Apostolic, Prelacy, Christendom, and holy Supremacy (which yet notwithstanding are but visors in very deed:) let us not be abashed a whit at them. For why? we have God on our side: and besides that the truth of the Gospel is so precious in his sight, as he will not have any creature to be spared for it: according as we have seen how Saint Paul himself telleth us, that if it were possible for the Angels to turn us away from the pure doctrine, we should hold them accursed, and refuse and abhor them. And why then shall we seek to please mortal men, when they would disguise the pureness of the Gospel, and mingle their own inventions with it, and in so doing make our Lord Jesus Christ their underling, that they might still keep possession of their errors? Is it meet

that we should yield up our places to them? A mischief light upon such concord: for it shall always be cursed of God. Wherefore let us have such stoutness and constancy of mind, that when we be once sure that the quarrel which we maintain is God's, we stagger not for any greatness or loftiness of the world. Thus ye see in effect what we have to bear in mind. And herewithal we see also what the fondness of the Papists is, and how shameless that villain [the Pope] hath been in exempting himself from all correction. When the Pope intendeth to magnify himself greatly, he calleth himself the Successor of Peter and yet in the meanwhile, he will by no means submit himself to any chastisements. He saith that it belongeth to him to correct all the world, and that it is not lawful for any man to meddle with him. And whence cometh that exemption? For if he pretend to hold the place of Peter, we see here the contrary. Peter was rebuked and bear it, yea and he willingly granted himself to be guilty when he saw he was overcome. Seeing it is so, we must needs conclude that there is no dignity in this world (how much so ever men color it) which should not always be subject to God's word. For what a thing were it if it were otherwise, so as our Lord Jesus Christ should have set up dumb Idols in his Church under the title and shadow of shepherds, and that it should be lawful for them to find fault and rebuke, yea and to mar and falsify all things, and in the meanwhile no man should open his lips against them? God's Church should become as it were a Swine's sty infected with all filthiness, and there should be no remedy to help it. Let us mark well then, that God will not have any such preeminence to be in his Church, as should hinder the continual course of his word, so as it should not be able to bridle all such as are in any superiority above other. For it behooveth us to give ear to our Lord Jesus Christ, and he must have the mastership that is given him of God his father, so as every man must yield himself thereunto, and none of us pretend to have any exemption. That is the thing which is showed us in the person of Saint Peter. On the other part, we see also after what sort the faults that are committed ought to be rebuked: that is to say, openly before all men, and not only in secret: which thing is well worthy to be marked. For there are many that can find in their hearts to give cause of offense, who after they have set all in a broil, would have a man do no more to them, but tell them softly in their ear that they have done amiss. For the common divinity is this. What I pray you? Is it not said that each should reprove other secretly? (⁴⁰¹⁸¹⁵Matthew 18:15) Is it meet that a

man should be so dis famed when he hath done amiss? No verily, if he have not offended in such wise, as his fault engendereth trouble in the whole Church. For even our Lord Jesus Christ doth expressly set down the same difference, so that if any man have done amiss and I know it, I must rebuke him between him and me. But if the fault be notorious and open, and an occasion to bring in evil example, if he were not told of it: then must I not anymore keep that order of rowning him secretly in the ear, but condemn the fault as it deserveth, that others may take warning by it. And this is meant, not only of private persons, but also of such as are in highest degree: for it becometh them to lead the way, according also as in another place to Timothy, (<540520> 1 Timothy 5:20) Paul commandeth expressly, that such as have done amiss (though they be the Shepherds which have the charge to teach and govern the flock) should be rebuked openly. The same thing hath he put presently in practice in the person of Peter. For inasmuch as the fault was overgreat, and too far out of square, and might engender greater trouble in the Church, because it was (as ye would say) an overthrowing of the Gospel for that there was as yet some infirmity in many men: Saint Paul saw well it was requisite that Peter should be rebuked, and thereupon did it.

That therefore is the thing which we have to remember concerning that process. On the other side we see also the mildness of Peter. It had been said unto him by the mouth of our Lord Jesus Christ, that besides his ordinary name of Simon, he should be called Peter for the steadiness of his faith. (<401618> Matthew 16:18) He was excellent among the rest of the Apostles: and yet nevertheless he stoopeth with his head, and boweth down his neck when he seeth that he hath done amiss, and maketh no buckler of the honorable state wherein he was, but only considereth, that sith [*since*] God's word is given us to correct us, it becometh us to submit ourselves to it, except we will be rebels against him, who in the end will beat down all the pride of the world. Therefore Saint Peter perceiving that nothing is better for a man, than to receive chastisements when he hath done amiss: yieldeth to that which was told him by Saint Paul. Now if we consider all these things well: we have here a very profitable story. For on the one side we see how every man desireth to hold in with the world: and that is an occasion to blind us continually in our misdoings. For there is nothing with us but flattering, and (to our seeming) we cannot be friends,

except every of us bear with his fellow. Surely there is a manner of bearing with things, which is commendable, as I have said already: which is, to be gentle in rebuking such as have done amiss, so as we labor to win them, and draw them back again by friendliness, and be not too fuming and hasty with them. For there are faults that may be borne with, and which are not to be searched to the bottom, for it doth but sharpen men when they see an overeagerness of fault finding, according as ye shall see divers which keep as it were continual watch, to see if they can find anything to carp at in some man or other: all their holiness consisteth in taunting of one man, and in railing upon another: and to be short, they be the greatest Correctors of the world. But our desire [of rebuking] must be so bridled, as we seek not to find fault with men. And yet on the other side, the flattering that reigneth nowadays too much in the world, is a vice which we ought to shun as a deadly plague. Therefore according as every of us loveth his neighbor, so let him learn to use the freeness of speech which Saint Paul showeth us here. And specially when God's truth is in hand, let no man be spared, let the zeal of God get the upper hand in us, and although we should purchase displeasure, and run in danger of many slanders and backbitings, yet ought we nevertheless to undertake the challenge. For there is no excuse for us if we play the traitors, by dissembling when the truth of the Gospel is falsified. Wherefore we must follow the thing that Saint Paul showeth us here: and the deed which he did to his fellow Peter, must serve us for a law and rule, so as we may show that we desire nothing more, than that God should be heard, that his truth should not be turned into a lie, and that there should not be anything shuffled to it, nor any Leaven or Darnel [*tares*] mingled with it, but that it should continue always in his own pure singleness. And on the other side, the great ones are warned here, to submit themselves meekly, and to yield themselves pliable to the correction that is offered them, knowing that God surrendered not his own right when he advanced them to that state, but must still keep his sovereign dominion, execute his jurisdiction by his word, in such wise as they which are most highly advanced, must bow down their necks, and understand that it were a devilish confusion to pretend a privilege to receive no chastisement. For by that means God's word should be as good as thrust out of doors, and he be bereft of the sovereignty which he hath over us: and therefore after that manner must we put that doctrine in use. And specially nowadays when we see men so

bold to bend themselves after the fashion against God, let us be fenced aforehand against them, and let nothing abash us, seeing we know what the quarrel is wherein we fight against them: but let us hardily defy all that filthy dungeon, that is to wit, the Pope and his Clergy, and let us not pass a whit for these stinking vermin, when we see them bend their horns at our Lord Jesus Christ, and that under his shadow and by pretending his name, they go about to thrust his Gospel under foot, yea and to bury it utterly, or else to make such a confused mingling of it, as men may not know who is master. Then sith [*since*] we see that the Devil possesseth them after that sort, let us not stick to arm ourselves to the battle, and to stand out against them to the uttermost: specially seeing that among other things, the quarrel is more favorable to us in these days, than it could seem to be in the time that Saint Paul maintained it. True it is that the reason is alike, and springeth all out of one fountain: but yet was Saint Paul fain [*willing*] to fight against the Ceremonies that God had commanded by his own mouth. And why did he so? Because that thereby the Gospel was darkened, the grace of our Lord Jesus Christ was after a sort beaten down, men's merits were stablished, and finally men knew not wherewith God had aimed in his law. And nowadays the selfsame reasons move us, to fight against all the abominations that have been set up in the Popedom [*papal government*]. But we have this for an advantage, that all these things were forged in the shops of Satan and of men. Now we know there is nothing but vanity in men, so long as they be ruled by their own fancy, and submit not themselves to the obeying of God. Forasmuch as the case standeth so, let us fight so much the more manfully, seeing that our Lord doth in all respects give us wherewith to keep us from being dismayed at the titles that are set before us to outface us with, which are nought else but illusions of Satan. Ye see in effect what we have to bear in mind. But it behooveth us also to mark well how Saint Paul addeth *that his rebuking of Peter was because he and his companions walked not the right way in the truth of the Gospel*: and besides that, his rebuking of them was, because he saw that the mischief was already spread far and wide, and that if he had forborne any longer, the remedy would have come out of season. Behold here two reasons which it standeth us on hand to mark well. As touching the truth of the Gospel, I have showed you already how it is the pureness which it behooveth us to stick unto. He might well have said, that they walk not the right way in the Gospel: but he speaketh of the truth [of the

Gospel,]according as he had used the same word once afore. The reason why he doth so, is for that men would have a half-faced Gospel, and bear themselves in hand, that they be discharged before God, so the name of Christianity run roundly in their mouths. Like as at this day the word *Gospel* is taken to be meetly honorable among the Papists: but yet the Gospel which they have is but a bastard gospel, because they have put their own collops [*pieces of meat, folds of fat flesh*] and gobbets to it. They have turkined [*twisted*] all things after their own pleasure, and they have taken such a scope, that Jesus Christ is but an underling in comparison of them. For they have given determinate sentence as it were from Heaven. And in good sooth [*truth*] they have not been ashamed to say, that the Contents of the Gospel are but as an Apsie [*A,B,C's*] of the Christians, or as it were an introduction: and that the great Mysteries and principal matters, have been revealed to them since, so as they must come from Councils, and from the See of Rome. Thus is our Lord Jesus Christ mocked, as though they had taken in hand to crucify him new again. For men could not devise to offer him a greater villainy, than to say that he was but as an Usher of a School to teach folk their Apsie [*A,B,C's*], and that the Pope is come in above him, to bring in the state of perfection: and yet notwithstanding it is seen how the Pope maketh a minglemangle or hotchpotch (as men term it) of all things. Then is the word Gospel villainously unhallowed among the Papists, and these sticklers which would have men to agree unto many superstitions, and to content themselves with a little of the Gospel, and in the meanwhile let many abuses and errors continue still: do likewise darken the pure doctrine of our Lord Jesus Christ. That is the cause why Saint Paul speaketh expressly of the truth of the Gospel, to show that we must go to it roundly, and not by halves, and that there must be no adding nor diminishing of the things which the son of God hath taught us, but that every man must be contented to hear him speak, and to let him have his mouth open. Let us on our side open our ears and be heedful to receive whatsoever he saith: and let no man presume to have an oar in the boat, to say this would be good, or this or that should be done. Wherefore let us so reverence the pure doctrine of the Gospel, as none of us presume to change ought of it, but all of us yield to it without exception. Thus much concerning the first reason that is set down here. So (to be short) let us keep ourselves true scholars unto our Lord Jesus Christ, and if any man go

about to make us swarve never so little from him, or to gad [*go wandering*] after the doctrines and inventions of men: let us withstand them stoutly. And why? For Saint Paul had none other respect, but that the Gospel might abide in his pure and uncorrupted soundness. Wherefore let us follow him in the same nowadays, and we can never do amiss. Mark that for one point. Another is, that we must also mark well, that if an inconvenience should increase, and spread abroad by our silence and forbearing, we must provide for it aforehand. For it were too late to shut the stable door when the Steed is stolen. Therefore when we see that such as labor to entangle God's truth, or to mingle their own fancies with it do draw folk to them, and begin to have some train and tail following them: then is it high time for us to be fiery in fighting. For if we bear it: it is certain that we are guilty of the decay of the Church, that shall come upon it, and whereas we think to shift it off, God will not grant us that grace, forasmuch as we have been too cold and reckless. Therefore when the mischief increaseth, and that there breedeth any infection of it, (that is to say, when one begins to mar another,) let us bethink us to set ourselves lustily against it, and not suffer the shrewd weeds to grow so far as to choke the corn, but let us pluck them up betimes. And this is to be done, not only in the errors that mar the pure doctrine of the Gospel, but also in all vices and corruptions [of manners]. Truly if there be any Heresies and wicked opinions which might set all things in a broil, it is all one as if a man should have a stroke with a sword or a dagger in his breast or in his throat. For wherein is the life and welfare of the Church, but in the pureness of God's word? If a man would come and put poison in our meat whereof we should take nourishment, should we hold our peace at it? No: but we should rather storm at it? Now the selfsame reason holdeth in the doctrine of the Gospel, and we must have our hands always lift up to maintain the pure doctrine, and not suffer it in any wise to be corrupted. Also when we see vices reign, we must provide for them and redress them in due season. For if we bear with it and do as most men do, which do but laugh at it and provide for it at leisure: we shall afterward be at our wit's end, to see how God hath shut the gate, and how Satan hath won the goal out of all cry. And sure it is a just reward of our recklessness and coldness, when we be not heedful to cure the diseases as soon as we see them infect and mar the body of the Church after that sort. Thus ye see what we have in effect to remember here: namely that we must not be so foolish and

light-minded, as to receive the things that these Neuters or double-handed men do put unto us, as who should say, that if the great abuses be amended, it ought to suffice us. But let us never leave till the Gospel be set again in his pure soundness, and that we have it in the selfsame wise which our Lord Jesus Christ delivered it to us, without any mingling put thereto by men. And secondly again, thereafter as we see the mischief prevail, let us bring these back unto God which are gone astray, and labor to stop those that lead their neighbors after that fashion to destruction, and seek nothing but to turn all upside down: let such men be repressed, and let every one that hath the zeal of God show himself their deadly enemy, breaking asunder whatsoever may hold us back: and whither there be friendship or kindred between us, or any other or the straightest bonds in the world: let us bury everywhit of it in forgetfulness, when we see the souls that were bought with the blood of our Lord Jesus Christ, so led to ruin and destruction: or when we see things that were well settled, overthrown, and nothing else sought but confusion, so as men might not know anymore what Jesus Christ is, and that by little and little the Devil getteth full scope, and carrieth us away headlong, as though the bridle were laid loose in our neck. When we see the mischief tend to this point: let every of us strain himself to stop it, and show that we had lever [*rather*] to have deadly food for the serving of God, than to have all the friendship in the world for pleasing and pleasuring of mortal creatures. Wherefore let us not play the blind men or blinkards [*def: one who shuts his eyes to what is happening*] when we see God offended, but let us set so much store by his truth and glory, that all other things may be nothing to us in comparison thereof. Thus ye see in effect how we ought to put this doctrine in use. The residue shall be reserved till the afternoon.

Then let us now fall down before the Majesty of our good God with acknowledgment of our faults, praying him to make us feel them more and more, and that therewithal forasmuch as he will have us to come to him with true repentance, it may please him to draw us by his holy spirit, and to bear with our infirmities till he have quit and clean purged and rid us of them, and brought us to the perfection whereunto he calleth and encourageth us. And so let us all say, Almighty God our heavenly father, etc.