

THE ELEVENTH SERMON

WHICH IS THE FIFTH UPON THE SECOND CHAPTER

- 14** But when I saw that they walked not rightly after the truth of the Gospel, I said too Peter afore them all, if thou being a Jew livest after the manner of the Gentiles and not as the Jews, why compellest thou the Gentiles to play the Jews?
- 15** We be Jews by nature, and not sinners of the Gentiles.
- 16** And yet for as much as we know that a man is not justified by the works of the Law, but by belief in Jesus Christ, we also have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the Law: for no flesh shall be justified by the works of the Law. —
<480214> GALATIANS 2:14-16

IT HATH ALWAYS BEEN a common saying, that look what Law a man layeth upon others, he ought to keep the same himself. For it is nother [*neither*] right nor reason, that a man should go scot-free himself and lay the burden upon other folks' shoulders. And for that cause doth our Lord Jesus Christ upbraid the Scribes and Pharisees, that they passed not to lay heavy burdens upon the poor people, and in the meanwhile took leave to do what they listed [*wished*] themselves. (<402304> Matthew 23:4) And commonly it falleth out through hypocrisy, that he which is rough and extreme in all rigor towards his neighbors, would have other men to forbear him and to dispense with him. But if we will needs press our neighbors to do their duty, the true and natural order requireth, that every of us should first begin at himself. Ye see then how it is a most manifest hypocrisy, when a man will not a whit bear with his neighbors, but challengeth their duty to the uttermost, and in the meanwhile offendeth grossly himself, and will not suffer any correction. Yea and sometimes also it falleth out, that we would play the good fellows at other men's cost. Even so fell it out here in Saint Peter. For his enforcing of the Gentiles to keep the

Ceremonial law, came not of the foresaid hypocrisy of taking leave to do what he listed [*wished*], and of desiring to go quit and clean before God for his constraining of other men to such a point: but of doubleness, for that he was too desirous to pleasure his own countrymen. He had already taken leave to live after the manner of the Gentiles, that is to say, to give over the using of the Ceremonies of the Law. For (as I have erst [*earlier*] touched) Saint Paul speaketh not here of the unbelievers, nor of the despisers of God: but of those Gentiles, that had been converted to the knowledge of the Gospel, and were desirous to serve God, yea even without the old Ceremonies. Now Saint Peter had fashioned himself to their common trade, and yet notwithstanding he was a Jew: and therefore he did the Gentiles too much wrong, to put a straighter bridle upon them, than he received to himself, as I said afore. He did it not in respect of himself, but played on both hands, as they do which would feign [*assumingly*] keep favor with all parties, and are loath to mislike any man. So we see there was rightful reason to rebuke him, and to shame him before all the Church. Now remaineth that he acknowledged his fault, by which example we must learn mildness. That is to say, forasmuch as there is none of us all but he may step awry [*astray, out of the right course*], as they that have not such perfect wisdom but that we may fall even into gross faults: and although we perceive it not, yet now and then we happen to swarve through infirmity: at leastwise let us not jeer at it when we be reformed, as many proud and stubborn folk do, who either spew out their poison, or else rankle [*fester, conceive bitterness*] inwardly in their hearts when they be rebuked. Let us learn first of all by Saint Peter's example, that there is none of us all so far forward [*earnest*] in holiness, wisdom and virtue, which may not overshoot himself. And therefore let us patiently hear what is told us, that we may fare the better by it: and let us not be ashamed to cast down our heads when we see ourselves justly accused and condemned. Thus ye see what we have to remember upon the first part of this Text. Truly we have seen already this morning, how Saint Peter had this honorable title, to be called a chief pillar in God's Church, and in the spiritual Temple that was to be builded. He was honored, he and his fellows had received the holy Ghost, and although he had stumbled once afore, yet had Jesus Christ set him up again, and wiped away the remembrance of that fall, in saying to him, feed my Sheep, have a care of my Lambs. (<432115> John 21:15) And yet for all this, he walketh not the

right way, but steppeth aside. Wherefore it behooveth us to be so much the warier that no man deceive us, as though we had profited so well in God's school, that we were no more in danger of doing amiss. Let us beware of such overweening [*high opinion*] and keep continual watch, that we be not misled by the wiles and trains of Satan: yea let it be a suspicious matter with us to desire to please men, seeing that Saint Peter fell into that extremity. True it is that his meaning was to the contrary, and that his intent was to employ himself wholly to the glorifying of God's name. He had stoutly withstood it when he was forbidden to preach anymore in the name of Jesus Christ. It was the voice of an Angelical stoutness when he answered, God must be obeyed and not men. (<440419> Acts 4:19; <440529> Acts 5:29) For he saw there the rulers of his country, he saw them assembled with their pomp, and there was the stateliness of Magistrates, which had been able to amaze a poor man of no credit as he and his fellow John were. But notwithstanding his stout answering that he would obey God maugre [*in spite of*] all those that pretended to have preeminence over him, yet he was deceived in this case whereof mention is made here. Therefore whensoever men do the thing that may thrust us out of the way, and we have some fair cloak, so as it shall seem to us that we do not amiss to please them: Let us bethink us of this example, that is set us down here, and which is told us to make us every of us look about him what his calling will bear, and what God commandeth, without casting of our eye aside to purchase favor in the world. Let us shut our eyes against all that is about us, and look only at this mark, that we must in all cases and all respects fashion ourselves to the will of God. And when we shall have looked right forth to God's ordinances, and asked counsel at his mouth, and prayed him to guide and govern us by his holy spirit, and finally well considered the bounds of our vocation, so as we attempt not anything otherwise than becometh us: then shall we be able to eschew the slights and allurements of Satan and the world, so as we shall not pass to pleasure creatures overmuch. But without that, we shall be beguiled at every turn as it happened unto Peter. For if we compare ourselves with him: it is certain that he was much better able to keep himself than we be. Nevertheless he was cast down afterward, to the end that his doing might serve for our learning, and we be rid of all pride, so as we might not thrust forth our own opinions to be overwise in our own brain and fancy, but that all our wisdom might be to rule ourselves according to God's pure word. But now

let us come to that which Saint Paul addeth. He entereth further into the matter and saith, *we be Jews by nature and not sinners* (that is to say, damnable men, defiled, and miserable wretches) *of the Gentiles. And yet notwithstanding forasmuch as we know that we cannot be justified by the deeds of the law*, and that there is none other means to make us acceptable to God, than by coming to him with the grace of our Lord Jesus Christ: we have renounced the righteousness of the law, and assured ourselves, that God's accepting of us must be of his own free goodness for his son's sake. Seeing then that we Jews have renounced our own worthiness, what shall the Gentiles now do? Must not all be reconciled to God, through his own mere goodness without bringing anything of their own, and without pretending to have any manner of desert or worthiness of themselves? Here (as I have touched afore) Saint Paul entereth into the principal point of his disputation, against such as mingled the Ceremonies of the law with the Gospel. Howbeit Saint Peter was none of that number. For it is certain that he knew well enough, that there was none other mean to come unto God, than by his mercy as it is showed us in our Lord Jesus Christ. Saint Paul had communed sufficiently with him afore of that matter, as we have seen. He agreed fully with Saint Paul as touching doctrine. Then was not Saint Peter wrapped in that error: for it had been a superstition that had utterly defaced the death and passion of our Lord Jesus Christ. Therefore Saint Peter would have abhorred that. But the dissimulation that I treated of this morning, was an occasion to harden the Jews in the fond dotage which they had conceived of their own meritorious works. Not that he intended it: nother [*neither*] is it a sufficient excuse for us though we protest a hundred times, that we mean not to maintain evil: but if we make any countenance at all of it, surely we are always worthy to be condemned both before God and the world. Saint Peter then agreed very well with Saint Paul as concerning doctrine, namely that there is none other mean to come before God to obtain grace, than by renouncing all creatures, and by confessing that there is nothing but cursedness in us, and that God must receive us of his own mere mercy for our Lord Jesus Christ's sake. Saint Peter knew this, and taught it without any gainsaying. And moreover he wist [*knew*] well it was lawful for him to give over the use of Ceremonies. For he would not have granted to any such liberty, unless he had known that the same had been purchased for us by the death and passion of the Son of God. Nevertheless he swarved a little too much, to the intent to

keep still his own Countrymen, because he knew that the Jews were somewhat too willful and wayward, and therefore he meant no more but to bear with their nature. But Saint Paul respecteth not the person of his fellow Saint Peter, nother [*neither*] reasoneth he with him, as if he should say, thou art an abuser of men, thou knowest not what the Gospel meaneth, but he saith unto him, bethink thee well what is like to befall of thy doing, and what inconvenience it will draw with it. For whereat aim they that would have men to keep the Ceremonies of the Law? even to get some holiness by them, or to bind men so to them, as they should use them upon necessity of salvation, and to deserve favor by them at God's hand and finally to obtain forgiveness of sins by keeping of circumcision and all other such things. But in so doing they be held down in this error, that they renounce the death and passion of our Lord Jesus Christ, and yet notwithstanding thou intendest to feed them in that fondness, and what a thing were that?

Therefore let us mark well how Saint Paul passeth not what Peter's opinion is in this behalf, but dealeth with the matter itself, to the end that all cloaking might be taken away from such as did shut the Gospel out of doors, besides that they did also rend the Church asunder as we saw this morning. Howbeit forasmuch as it is a matter that cannot be [fully] discoursed in a day [or twain,] no nor in four: we must take the things in order as they lie, to the end we may know why Saint Paul strove so sharply for the abolishing of Ceremonies. For the case concerneth the salvation of our Souls, and it is the chief point that we must learn in god's school, next after the glorifying of him. For if we fall to comparisons, it is certain that the serving of God doth always go in order and degree before the salvation of our souls. True it is that they are things inseparable: for God showeth his infinite love which he beareth us, in this that never anything serveth to his glory, but that the same is immediately fit and profitable for our salvation. Howbeit forasmuch as God hath loved us so greatly, and continueth still his favor towards us: we on our side are bound unto him, both to forget ourselves and to give ourselves wholly unto him. But howsoever we fare, we see here the two grounds of all our Religion: namely to know how God ought to be honored and served, and also how we may so offer ourselves before him, as he may accept us and avow us for his children, and we hold him for our father, and by that means be fully

assured of our salvation. And these two points are contained in the discourse that Saint Paul handleth here. For the case is after what manner God will be served: according as the chief sacrifice that he demandeth is the confession of humility: I say humility: not by making demure countenances, but by being touched with such remorse, as we suffer ourselves to be utterly condemned before God, and all the trust of our own works and merits be thrust under foot. Mark that for one point. And moreover, when God commanded the Ceremonies, it was not for that he passed upon these outward things: but for that he aimed at another end: which was, that [on the one side] the Jews should be inured to patience, by continual perceiving of their own wants and miseries, and thereupon rid themselves from all corruptions of the flesh: and on the other side be led to our Lord Jesus Christ, to repose their trust in him, and to rest wholly there. So then, as touching those that would have the ceremonies of the Law kept, as if it were of necessity that men should be precisely bound to them upon pain of [deadly] sin as they term it: it is certain that their meaning was to set up a service of God contrary to his will and meaning, and that they were as good as Cozeners [*deceivers, frauds*]: for why, they perverted the natural meaning of the Law. Mark that for one school point. Another is, that they taught men to set up their bristles [*show fight*], and to glory in themselves and that was an abolishing of God's glory: for we cannot challenge aught [*anything*] (be it never so little) to ourselves, but we rob and rend away that which belongeth unto him. Ye see then how it is a devilish traitorousness when men presume upon their own power, as though they had any spark of righteousness in themselves. And besides that, it is an entering into the gulf of hell, when we ween [*think*] to get salvation by our own works. For we renounce the death and passion of our Lord Jesus Christ, where we should seek all our righteousness. Again the Devil maketh us to believe wonders: howbeit, it is but to make us to fall into destruction. Wherefore let us mark well, that Saint Paul treateth here of the manner of justification before God, that is to say, of the mean whereby we be brought into his favor, because it is the principal point which we ought to learn, and without that, all the religion [or devotion] that can be named, is but smoke and leasings [*falsehoods*]. And it is not for naught that Saint Paul entereth into that question. For many men make this allegation: How now? The case concerned the Ceremonies of the law: and why then doth Saint Paul (as ye would say) fling himself overthwart

the fields? Why speaketh he of righteousness, of man's salvation, of the forgiveness of sins, and finally of all the whole law? Now on the one part, it behooveth him to deal with all those things as for example, when we in these days teach, that men must not keep the superstitions of the Papists, nor any of the things that have been so devised by the wit of man: we shall not only debate whither flesh may be eaten upon Fridays or whither such a wake, vigil, or Saints even be to be kept, or whither this thing or that thing be to be done: but we shall treat generally whither it be lawful for a mortal man to make laws to bring men's consciences into tyrannical bondage. For God hath reserved to himself alone the authority and prerogative to be called the lawmaker, (^{<233322>} Isaiah 33:22) to the intent that no man should usurp any such preeminence in the Church. Then seeing that the spiritual government of our souls ought to be taken out of God's pure word: we may conclude, that nother [*neither*] Pope, nor any other man of what calling soever he be, hath power to burthen us with any laws, or ought to attempt anything that is against the doctrine which we have of God. Then may we well enter into that general discourse: and that is because the reason of them is alike in all points. If we should dispute only about the eating of fish or flesh, it would be but a fond disputation. For every man must eat according as is for his health, or as he can get: and therefore such disputation should not concern the health of men's souls, or the matter that were requisite for them to rest their conscience upon. But when we take in hand to show that it is not for any living creature to advance himself so high, as to lay laws upon men's necks: the other disputation is fully resolved and dispatched. Again when as men say, that in babbling paternosters [*recited prayers*] to buy out their sins, and in gadding [*wandering to and fro*] on pilgrimage to get there the things which in popery are termed the works of supererogation (that is to say, works of overplus that men do more than God commandeth them) they ransom themselves and make him some recompense for the faults that they have committed: If we speak simply of pilgrimages, and go not to the ground an wellspring of the matter: it will be a cold and slender discourse. But if we declare how all our satisfaction is in the things that are purchased for us by the death and passion of our Lord Jesus Christ, and therewithal that God utterly misliketh all that is of our own invention, and that he will be served with obedience: then do we lay forth the case as it ought to be, and may bring it to a sure and certain conclusion. After that manner did Saint Paul.

For he regarded not only what the Jews said, how it behooved them to forbear the eating of swine's flesh, and to keep such a feast or such a feast, and all the residue of the Ceremonies: but he marked to what end they said it: namely how they went about to show, that the keeping of the law was of necessity of salvation and that was a yoke of bondage upon men's consciences, that could not be borne. Again he saw how the liberty that was purchased us by our Lord Jesus Christ was taken away, and that was another point that compelled him to enter into that discourse. But the chief point that he treateth of here, is that such as would have had men to keep the Ceremonies had a secret meaning that the same was an acceptable service unto God, and of such importance as men should purchase righteousness and soul-health by it, and (to be short) that it was a meritorious thing. But Saint Paul showeth, that it is impossible for men to purchase righteousness before God by their works. Now therefore we see for what cause Saint Paul treated generally of our justification, when as notwithstanding his adversaries pretended no more, but the keeping of the Ceremonial law, and the continuing thereof still as before the coming of our Lord Jesus Christ, so as men should still offer sacrifice, and do the rest of the shadows and ancient figures. And hereby we see also what a folly it is for the Papists to think themselves escaped, in saying that Saint Paul speaketh here but of the works of the law, and not of the moral works. True it is that they are not the first founders of that dotage. For the Devil hath always had his ministers to cozen [*deceive*] the people. But we must not rest upon the authority of men, specially of such as have nother [*neither*] religion nor fear of God in them. Although that many of the Monks have been reported to be men of great skill: yet notwithstanding they have been but fantastical fellows, and never had any taste of the fear of God. Even those that were called the ancient doctors, have perverted the kindly sense of the holy scripture, and were as utterly bewitched by Satan, and yet the wretched world hath been so blind, that it could not perceive it. These kind of men have expounded this saying, that we be not justified by the deeds of the law, to import that we be not justified by circumcision, or by abstaining from any certain kinds of meats, or by keeping such a holy day or such a feast, whereas notwithstanding Saint Paul treateth of none of all those things. He matcheth God's grace against all our works, and finally showeth that we cannot bring aught [*anything*] unto God, but that we must be fain [*obliged*] to be admitted freely of him.

That is Saint Paul's drift. And if we should not set the same mark before our eyes, surely all the doctrine that is contained in this Epistle, would be but fond matter. Furthermore let us mark, that Saint Paul doth oftentimes say simply and without addition, that we be justified without works: like as in ^{<450328>}Romans 3:28, he saith we have a clear and sure proof of our righteousness, namely that we be righteous before God through the remission of our sins, and not by our works. He saith not there, by the works of the law, but he setteth it down single [without addition,] to the end that all mouths should be stopped, and all startingholes be taken away. Yet is it not without cause that he speaketh of the works of the law, to bring to nothing all the services that men can allege to bind God withal, as though they were able to become righteous of themselves. For as we shall see hereafter, although we were as perfect as Angels, yet could not that bind God at all, if it were not for that he of his own good will hath made this promise in his law, he that doth these things shall live in them. (^{<031805>}Leviticus 18:5) Then if we go about to get favor at God's hand for our own work's sakes, we must not dispute philosopher-like, that God oweth us any wages or recompense for the service that we have done him: for we be his, and we cannot bind him by aught [*anything*] that we can do. How then may our works be recompensed as though they were available before God? Even because he hath promised so to do. It is the covenant which he hath made with us in saying, he that doth these things shall live in them. So then, if we could perform the law to the full, surely we should be righteous before God, and deserve salvation: howbeit not for any worthiness that should be in ourselves, but by reason of the covenant that God hath made with us. For we see that all the desert which can be alleged on man's behalf, dependeth wholly upon the said promise. And that is the cause why Saint Paul saith always, the works of the law, the works of the law. For there are none other works that deserve to be accepted of God and to have any recompense. Therefore let that serve for one point. And we shall see hereafter, how we are utterly excluded from that righteousness, because we come short of it: and that God's telling of us that we shall be saved by keeping of the law, is all one as if he had said, that we be all of us damned. And why? For there is not any man that dischargeth himself of it, but all of us are transgressors. Ye see then that the law can bring us nothing but death, by reason of our infirmity. But this shall be laid forth more at length in his order. It is enough for this time that

we know how Saint Paul's setting down of this doctrine, is against the Jews which boasted themselves and were puffed up with pride as though God had been bound unto them for their observing of the Ceremonies of the law. No no, (saith he) it is nothing worth: and we shall see the reason of it afterward. Furthermore Saint Paul's debating of the case of Ceremonies, is because these hypocrites which took upon them to match themselves with God, and to have the praise of their salvation themselves, did always busy their heads about small trifles, and came not to the chief point, which is to enter into their own consciences. Like as at this day in the Popedom [*papal government*], they that do so much preach their own merits, and say that we must purchase Paradise by our own works, and that although we are sinners, yet we have a way to discharge ourselves to Godward by satisfactions: what allege they? When those great Rabbins go about to set men after that manner upon the stage to be honored as Idols, and when they have made their great prefaces of freewill, of their own virtues, of their satisfactions, and of their merits or deservings: what bring they? Exhort they men to live chastely, without doing other men wrong, or without any covetous desire, so as every of us should content himself with that he hath, be patient in adversity, bear wrongs and reproaches, and in all things show ourselves to be the Disciples of our Lord Jesus Christ by forsaking ourselves? There is not one word with them of these things. But the good works which they set afore us are, that we must go devoutly to Mass, take holywater before we enter into the Church, becross ourselves, kneel down before a stock, worship a puppet, gad [*go wandering*] on pilgrimages, keep such a feastful day, found a Trental, deal doles for the dead, and do this and that. So then, all these hypocrites which will needs become righteous by their own works, have nothing but gewgaws [*trinkets, showy trifles*] and dotages: and yet for all that, they think themselves so holy and perfect, that nothing is amiss in them. They think that God ought to content himself with the great number of murlimews and countenances which they make. But that is not the coin wherewith he must be paid, for his law is spiritual. He looketh not upon the outward gesture, nor upon the things that carry a fair gloss before men, insomuch that if men set their minds too much upon his own Ceremonies, he rejecteth it utterly: And that is a thing well worthy the marking. For men seek still some startinghole, that they might not yield themselves to the obeying of God: and they bear themselves in hand, that when they

have once dispatched their fond devotions, then they are well discharged and all the rest of their sins must be forgotten, because they ransom them by that means. The thing therefore which we have to mark here, is that Saint Paul strove here against such men, as never wist what it was to serve God in good earnest, nor never entered into their own consciences. And even such are these Shavelings [*def: contemptuous epithet for a tonsured ecclesiastic, i. e. monk*] in the Popedom [*papal government*], and those naughtipacks [*wicked, dissolute men*] that have their full scope there: I mean not only the Cardinals and these horned beasts the Bishops, (for horned men know that they be the filthiness which infecteth the whole world) but I speak also of those that are called doctors, the upholders of their Catholic faith. It is certain that they be but mockers of God, they never entered into their consciences to examine themselves earnestly, nother [*neither*] had they ever any remorse of conscience. Surely all their study hath been to hold folk as it were upon the rack, and to put many heartgrips into them, to the intent they might seem to be sharpwitted. But as for themselves, they never felt anything. And that is the cause why they prate so much at their ease concerning merits, and yet in the meanwhile have no regard of them themselves. Only they do some small trifles, like rittlerattles that men give to little children, wherewith they bear themselves in hand that they can appease God. Now for this cause Saint Paul disputeth of the Ceremonies of the law, as they were put unto him: and yet doth he nevertheless cut home to the bottom, that is to wit, [he proveth] that men are stripped stark naked from all righteousness, and cannot bring anything unto GOD, but must beg at his hand, confessing that there is nothing in them but utter beggary and penury [*extreme poverty*]. And furthermore let us mark also, that the Jews did always pervert the nature and use of the Sacraments, in that they made meritorious works of them, and that was clean contrary to the use that they should have put them to. For God ordained not the Sacraments to the end that by endeavoring to observe them, men should purchase any virtue that might be imputed to them for righteousness: but rather to teach them that it stood them in hand to seek all at God's hand. As for example, when the Jews were circumcised, thereby God showed to the eye, that all that ever cometh of man is but corruption, and that it standeth us on hand to have it cut away. So, the thing which the Jews had to consider in that visible Sacrament, was that man's nature was cursed before God, and that

we may well seek but never find so much as one drop of cleanness in it. And on the other side they had a token and record, that God nevertheless would succor them by means of the Redeemer, which should come of the race of men: for he was born of the lineage of David. God therefore showed that thing visibly. And so the Jews were cast down in themselves, and ought to have considered that there was nothing but cursedness in them, and thereupon should have come to seek the thing in our Lord Jesus Christ which wanted in themselves. As much is to be thought of their washings. As often as the Jews washed themselves, it was a putting of them in mind, that there was nothing but uncleanness in them. And wherein was that washing? was it in the water? No: but in the blood of our Lord Jesus Christ. When the brute beasts were slain, there they beheld that they had deserved death. The beasts were guiltless, and yet they were sacrificed for men's sakes, to bear their sins. Thus ye see a mirror which showeth that all men are cursed of God. And yet in so doing men humbled themselves, calling upon God, and protesting that they were redeemed by the sacrifice: Howbeit not by those shadowing sacrifices, but by the true sacrifice which was not yet come into the world. But what did the Jews? When they were once circumcised, they thought that God was bound unto them for it. And when they had offered sacrifice, they thought there was great holiness in so doing, and made their boast thereof. But the Prophets rebuked those hypocrites double. For first they told them that when they had kept all the Ceremonies of the law, their doings were nothing, all was but vanity. For behold, God saith, I will have mercy and not sacrifice: (<280606> Hosea 6:6) and again, I will show thee O man how thou shalt please God: (<330608> Micah 6:8) be thou humbled truly, and imagine not to bring him many sheep and Oxen, for that is nothing: but deal thou justly and uprightly, and when thou hast worshipped him, live honestly and uncorruptly with thy neighbors. Also we see what our Lord saith in Jeremy. (<440722> Jeremiah 7:22) Did I speak to your fathers (saith he) of offering sacrifice unto me? No, (saith he) but I willed them to obey me, and to hearken to my voice, and to serve me with a sound heart. Again in another place it is said, Lord thou lovest faithfulness. (<240723> Jeremiah 7:23) Thus we see how the prophets rebuke the Hypocrites for being held back by the Ceremonies, which are nothing of themselves, except men walk in a clear conscience towards God, and in faithfulness towards men. And after that the Prophets have spoken so: they add secondly that when

men have done all that they can, yet cease they not to be still in God's debt and that the Ceremonies serve to bring them still nearer, that is to wit, to make them acknowledge that God calleth them to him, promising them to show them mercy, and to forget and bury all their misdeeds, howbeit by mean of the Redeemer that was promised them. (<243134> Jeremiah 31:34) But now Saint Paul leaveth the first point, namely that the Ceremonies are nothing without the principal, which is that we walk without doing any man wrong, and without doing any hurt or harm to other men, that we live chaste and pure, and that we have a clean and upright conscience. Saint Paul letteth that discourse alone: and why? For it would not serve the purpose. And therefore he showeth that the shadows of the law were nother [*neither*] profitable nor needful, because they were nothing if a man looked upon them in their own nature, but that the end of them was to be considered, which was that forasmuch as they were a witness of the grace that is given us now finally in our Lord Jesus Christ: it behooved them to rest wholly thereupon. And the same ought to be well printed at this day both in our heart and in our remembrance. For we shall have profited greatly, if we once know how to apply to our use the Sacraments that are ordained by our Lord Jesus Christ, especially forasmuch as we have to receive the Lord's supper the next Sunday. For although we ought to have been exhorted this day to put ourselves in a readiness to it, yet was it not touched this morning. But let us bear well in mind, that if we think to be made righteous by baptism we defile the thing which God hath appointed to our salvation. And why? Baptism doth but teach us that there is nothing but filth and uncleanness in us. For wherefore do we wash our hands, faces and bodies, but to make them clean from the spots that are in them? Now it is said that Baptism is a washing of us: and therefore it followeth that when we come to Baptism, or when any of us bringeth his children [to be baptized] we declare that the children are already damned and forlorn even from their mother's womb, and that they be a cursed seed, so as they must be fain [*obliged*] to break cleanness, not by their own purchase, but by receiving it, forasmuch as it is offered them in our Lord Jesus Christ. Now if children are already full of infections at their coming into the world: what are we who never cease to offend our God, and do drink wickedness as a fish drinketh water, as it is said in the book of Job? (<181516> Job 15:16) Again, when we come to the Lord's supper, what come we to do? Come we to get anything of God by our own desert?

No: but to confess that we be like wretched dead men, which come to seek our life out of ourselves, and therefore must be fain [*obliged*] to have the flesh of our Lord Jesus Christ for our meat, and his blood for our drink, and all things in him which we want in ourselves. Ye see then that the Sacraments serve not to puff us up with any presumption, but to make us walk in humbleness, to the end that being void of all self-trust, our whole seeking may be to be succored by God's infinite goodness, and by his pouring out of the treasures of his grace upon us according to our need. And our coming to them is, that God should warn us of our sins, to be touched with them in good earnest. And we must not acknowledge ourselves sinners with the mouth only, or slightly and by way of ceremonies: but we must have our hearts wounded inwardly with grief that we have offended, and feel how dreadful God's wrath is, to the end we may be sorry in ourselves, and not have any rest till he have showed us where we shall find it, that is to wit in our Lord Jesus Christ. And when we come to this holy table, let every of us look well that he be so grounded in our Lord Jesus Christ, as that he having forsaken all the fond illusions of Satan, and all the deceits that he setteth afore us to turn us away from the grace of God, and may embrace our Lord Jesus Christ with the merits of his death and passion, assuring ourselves that it is he in whom we have the full performance of righteousness and salvation. Moreover forasmuch as our Lord Jesus Christ hath called us to be members of his body, let us knit ourselves together, endeavoring to glorify God as it were with one heart and one mouth, and therewithal to live in true unity with our neighbors, like as the hand serveth both the foot and the eye. So then let us have the said brotherliness in such estimation, as we may show that we intend not to separate ourselves asunder, as it were to tear Jesus Christ in pieces: but that our desire is that he should so knit us together, that not only he may live in us, and we in him: but also that he may so rule us by his holy spirit, as every of us may endeavor to serve and honor him first of all, and afterward to employ himself in the serving of his neighbors, according to the ability which he shall have.

And now let us fall down before the majesty of our good God with acknowledgment of our faults, praying him to make us feel them more and more, that the same may always stir us up to better repentance, and cause us to continue therein to the end, and also make us to grow in faith to our

Lord Jesus Christ, so as we may give ourselves wholly unto him, and in his name call upon God his father, to the end that he may hear us, and continue his gracious goodness towards us, till he have drawn us wholly to himself to make us feel perfectly the benefit which is purchased for us by his death and passion. That it may please him to grant this grace not only to us, but also to all people, etc.