

THE TWENTY-THIRD SERMON

WHICH IS THE NINTH UPON THE THIRD CHAPTER

- 26** For all of you are Gods children through the faith which is in Jesus Christ.
- 27** Surely as many of you as are baptized, have put on Christ.
- 28** There is neither Jew or Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Jesus Christ.
- 29** Now if ye be Christ's, then are you Abraham's seed, and heirs according to the promise. ^{<480326>} GALATIANS 3:26-29

WE HAVE SEEN heretofore to what dignity we be advanced by the Gospel. For not only we be called to be of the fellowship and company of the holy fathers whom God honored so highly: but also our state is yet more worthy and noble, because we be delivered from the bondage of the Law, whereunder they were held. And for the better confirming of this doctrine, Saint Paul addeth, that we be all made the children of God by believing in our Lord Jesus Christ, according also as it is said in the first Chapter of Saint John's Gospel. (^{<430112>} John 1:12) For there this dignity is commended to us as it deserveth: namely, that we have preeminence and prerogative to be counted God's children through faith, verily for our Lord Jesus Christ's sake, who is his only and natural son. For that title belongeth all only to him by right, and is communicated to us but only by grace, inasmuch as God hath vouchsafed to adopt us for his sake. So then Jesus Christ is the head of the Church: howbeit for his sake God acknowledgeth and avoweth us for his children. And here we see that the word Belief importeth more than men commonly take it to do, according also as I have declared before. For they that are not exercised in the holy Scripture, think it strange that God should honor us so highly for believing, and (to their seeming) faith is not so great a virtue that it ought to obtain so great a benefit. But I have showed you heretofore, that our believing in Jesus Christ is not as the crediting of some story when we

hear it or read it, but a receiving and conceiving of him inwardly with full assuredness as he is offered us by God his father. Therefore when we embrace our Lord Jesus Christ, as the party that hath made amends for our sins to reconcile us to God, so as we repose the whole trust of our welfare in him, not doubting but that he hath brought us all that is for the inheriting of heaven: I say if we be once assured of that: it is no marvel though God acknowledge us as his children for our beliefs sake. Howbeit therewithal we must call to our remembrance, what we have discoursed before: namely that this [benefit of God in acknowledging us to be his children] cometh not of any desert of faith, neither must we weigh it here in the balance what manner of virtue it is: for we be made God's children by free adoption. If a man demand the case: I answer, that the very well spring and foundation is not to be sought elsewhere that in God's only goodness, inasmuch as it pleased him to pity us. Nevertheless it is brought to pass by the means of faith (as I have said already,) because that being rid of all fond overweening [*high opinion*], and acknowledging ourselves to be damned in our own nature, we flee for refuge to our Lord Jesus Christ. Thus you see in effect what Saint Paul meant to say. And he goeth on still with the matter, to the end we should know, that only faith ought to suffice us to the attaining of salvation, without seeking any other means one way or other to help us. What should we desire more than that God should acknowledge us for his children? Will we needs have an overplus added to so inestimable a benefit? Ye see then that our full felicity and perfect glory, is that we have leave to call upon God as our father, not doubting but that seeing he hath received us into his favor, he will also handle us as his own children. But how shall we come by that? Saint Paul saith that it is only faith that maketh us partakers of that dignity. Then let us conclude, that the Law can nothing advantage us, or else it must needs be that we be wonderful covetous, yea and as good as out of our wits, to desire more than to be the children of God. The Angels are greatly honored in the holy Scripture, and yet the chief title that is given them, is that they be the children of God. (¹⁸⁰¹⁰⁶ Job 1:6) Now seeing that we, we (I say) poor worms of the earth, in whom there is nothing but filthiness, no nor aught [*anything*] but corruption of sin, be matched with the Angels, insomuch that God openeth us the kingdom of heaven, and intendeth to have us fellows with them, who be virtues and are near about him, seeing (I say) that we be made partakers of that glory: shall we be so

presumptuous to seek I wot [*know*] not what moreover? Truly it is not only faith that maketh us to obtain that benefit. Wherefore let us learn to renounce all other means that may be set before us: for when men offer us any other helps as though the faith that we have in him were not sufficient, it is but a turning of us away from our Lord Jesus Christ. That then is Saint Paul's meaning. But we shall never conceive the fruit that is contained in this text, except we always bear in mind, that by this word Faith Saint Paul meaneth to exclude all the desert and worthiness that men suppose or imagine themselves able to bring with them unto God. When they will needs go through with the matter by their own power and virtues: It is all one as if they would cut off a piece of the grace of our Lord Jesus Christ. But he cannot be rent in pieces or divided. Therefore all the working of our salvation must come of him alone, and we must not skulk here and there, nor seek byways, but come right forth unto him by the straight way of faith. Hereupon Saint Paul addeth, that being baptized in Jesus Christ, we have put him on. And this is to take away a doubt that might be cast here, namely how it is possible that we should become the children of God, seeing that that dignity is peculiar to our Lord Jesus Christ. For whereas he is called the Son of God, the Apostle showeth that that title cannot be verified of the very Angels of heaven. (^{<580105>} Hebrews 1:5) True it is (as I have said heretofore) that they be named the children of God: howbeit, that is not without an addition. So is it out of doubt, that there is not any creature to whom that dignity belongeth. But now seeing that Jesus Christ is the only son of God, how doth the same extend unto us? Saint Paul declareth that it is by reason of the union that is betwixt him and us, according as it is said in the seventeenth Chapter of Saint John. (^{<431723>} John 17:23) Then if we were not one with our Lord Jesus Christ, surely we should have none acquaintance at all with God: for we be quite cut off from all hope of life by sin. Yea and we must needs be as deadly enemies unto him, and he unto us, till he have altered and renewed us. Howsoever the world go, being separated from Jesus Christ, and considered in our own nature, we be unworthy to be called men, and therefore much less can we boast that God is our father. But here (as I said) Saint Paul intended to assoile [*unloose, dispel*] that question, saying that by Baptism we be clothed with our Lord Jesus Christ. And this similitude of clothing is very rife in the holy Scripture, and it betokeneth in effect, that Jesus Christ is our apparel or raiment, whereby all is covered

and buried that might make us to be rejected at God's hand, and grace is purchased unto us, so as he doth not anymore sift us and search us in ourselves, but accepteth us as if we came in the very person of his own Son. To be short, Saint Paul meant to show here the union that is between our Lord Jesus Christ and all the faithful, which are the members of his body. And like as all the substance of a tree cometh from the root, and all the powers and abilities of a natural body come from the head: even so is it between the son of God and us. For (as I have said already) we have not so much as one drop of the heavenly life, but of his inspiring or breathing into us. Therefore if we will come unto God, and be partakers of the holy Ghost, and of the gifts that belong to the endless life: let us be in Jesus Christ, and not think ourselves to be anything or aught [*anything*] worth of ourselves. And for the same cause, our Lord Jesus Christ in the said text which I alleged out of the seventeenth of Saint John, setting out the true and perfect happiness of his, saith: Father I pray thee that they may be made one with us. Ye see then that the way for us to get out of the dungeon of death wherein we were drowned, is to be united to our Lord Jesus Christ by the bond of faith. Now Saint Paul saith, that that is done in Baptism. Not that all they which are baptized are true members of Jesus Christ indeed: for we see the clean contrary, insomuch that there are some which unhallow and defile all the holiness of Baptism, and are guilty of high treason to God, because that whereas they profess to hold of Jesus Christ, they despise and spite him, and are as dung and filthiness to mar all things. Baptism then maketh us not all Christians, and again we know, that to be made the child of God, is too great a benefit to be fathered upon a corruptible element. What is the water? To say that the water begetteth or regenerateth us again, and that thereby we be delivered from death, and obtain the glory wherein God lifteth us up to himself: is (say I) a perverting of all order.

But first of all let us mark here, that when Saint Paul speaketh of Baptism, he presupposeth that we receive the thing that is offered unto us in it. Many that are baptized do wipe away the grace of God: and notwithstanding that it be offered them, yet they make themselves unworthy of it through their unbelief, lewdness, and rebellion. Thus ye see that the power of baptism is defeated in many men. But when there happeneth a mutual agreement and melody between God and us: then has

baptism the effect whereof Saint Paul treateth and discourseth in this text. And so the thing that maketh us God's children and clothed us with Jesus Christ, is that God draweth us out of the corruption wherein we were by nature, and will have Jesus Christ to be our head, and us ingrafted into him to be partakers of his goods. Therefore look when we receive that, then is all accomplished that is figured by baptism. If hypocrites brag of their baptism, Saint Paul showeth them that it is but vanity and illusion, saying that the circumcision of the letter is nothing: (<480615> Galatians 6:15) that is to say, if we look no further but to the outward and visible Sacrament, it is all of no value. Even so it is with baptism: it shall stand them in no stead which with their mouths vaunt themselves to be Christians and great pillars of the Church, forasmuch as they defile the thing which God had dedicated to so excellent an use, as I have told you before. Then let us mark well that Saint Paul speaketh this sentence, not to all without exception, which bear the sign and mark [of baptism] outwardly: but to such as fare the better by their baptism. Again Saint Paul meaneth not that baptism, that is to say the water hath the power to change us in such wise, that we should be clothed with our Lord Jesus Christ: for by that means God should be robbed of the praise that is due to himself alone. But he showeth here the mean whereby we be certified that we be the members of our Lord Jesus Christ's body. I have told you already, that we must not seek any other cause of it than God's mere goodness: for if we fetch [*craft, design*] windlasses [*decoys, snares*] one where or other, it is like as if a man were a thirst, and would turn his back to the fountain [to seek water.] Therefore let us learn, that it is only God that knitteth us to our Lord Jesus Christ, of his own mere goodness, and that he doth it by the secret power of his holy spirit, and yet notwithstanding ceaseth not to work by baptism as by an inferior instrument, according as we see how all light cometh of him, insomuch that there was light in the world, even before there was either Sun or Moon. And yet nevertheless God hath established the Sun whereby we have light here below even unto this day. But yet doth not the Sun serve to diminish the power that is in God alone. Again it is said that man liveth not by bread only, but by every word that proceedeth out of God's mouth. (<050803> Deuteronomy 8:3) And in good sooth [*truth*] the bread itself is a dead thing. Who giveth it us? It is God that inspireth life into us: for we live in him as Saint Paul saith in <441728> Acts 17:28. And yet notwithstanding it is his will to do it by bread,

and he applieth it daily to our use, to the intent we should be fed with it. So then there is none inconvenience that we should be clothed with our Lord Jesus Christ by baptism, and yet notwithstanding that the same should proceed of God's mere grace, and that it should be done by the secret working of the holy Ghost, surmounting the whole order of nature, whereof baptism doth certify us, because we be rude and earthly. God therefore is fain [*pleased*] to draw by little and little by reason of our infirmity, to make us to conceive the things that otherwise are too high for us. For where are our wings to fly with above the heavens? We have much ado to creep here beneath upon the earth, and therefore God is fain [*pleased*] to come down to us, which thing he doth by his Sacraments. Thus are we clothed with our Lord Jesus Christ by baptism, according also as Saint Paul showeth by another similitude in ^{<450605>}Romans 6:5. For he saith that we be grafted into the death and passion of our Lord Jesus Christ, to the end also to be made partakers of his resurrection and life. This similitude of grafting is as fit as the other of clothing. For take me the syen of a tree, and cut me of the head, or some bough of another tree, and graft me that little syen into it, that was taken from another, and ye see they grow both into one, so as they become both one substance, and the root yieldeth his sap to the little sprig that was taken from another tree. Even after the same manner are we grafted into our Lord Jesus Christ (saith Saint Paul) and that is to the end that our old man should be crucified in him, and we be raised up again in newness of life. But here we have first to mark, how gracious and bountiful God hath and still doth show himself towards us, in that it pleaseth him to unite us to his own son: for that passeth all the benefits which we can conceive in our imagination. And therefore also doth Saint Paul prove, that all things which God hath, do belong unto us, and that we have the enjoying of them, when we once possess his Son. Seeing (saith he) that God hath not spared his own Son, how should he not give us all things with him. (^{<450832>}Romans 8:32) To be short, God could not have uttered the infinite treasures better, than by enjoining us after that manner to his only Son. It is more than if he had given us heaven and earth: For surely if we compare Jesus Christ with all the goods of the world, yea and all the goods that are above the earthly world: he far surmounteth them all. Mark that for one point. Furthermore let us understand that God hath so united us to our Lord Jesus Christ, as we must be fain [*obliged*] to have all our life in him.

And it serveth to humble us the better, and to make us perceive how horrible a thing it is to be wrapped in the cursedness of Adam. For if the holy Scripture told us not that we must be united to our Lord Jesus Christ, before we can be in God's favor: we should not feel sufficiently the wretchedness wherein we be held by nature, neither should we hate our sins so much as we ought to do. But now that it is told us how it is impossible, (yea though all the Angels should come to our aid, and that all the world should help forward the matter): and to be short, that although nothing wanted yet it were impossible for us to come near unto God, or that he should look upon us with a fatherly countenance, yea or that he should acknowledge us for his creatures, till we be clothed with our Lord Jesus Christ: This were enough to make us abhor ourselves. And needs must it be that we be worse than loathly, seeing there is none other means to appease God's wrath towards us, and to set us again in his favor, that by his covering of our sins, and by his cleansing of us from all our filthiness and infection, by blotting out all our wickedness: and that the same must be done by clothing ourselves with Jesus Christ, according to the figure thereof which we see in Jacob, when God blessed him by the hand and mean of his father. (^{<012727>}Genesis 27:27) True it is that Jacob was chosen as Jacob: but yet he was fain [*willing*] to be appareled as Esau. So was he himself as in respect of God's calling of him to the heritage or birthright: and he was another man in respect of his borrowing of his brother's clothing. Even so come we also as chosen of God and as having his promise, whereby he assureth us that he is ready to receive us to mercy: but yet must we first and foremost be clothed with our Lord Jesus Christ. For if we appear in our own likeness, God must needs hate and abhor us as we be worthy. That is the thing whereof we be warned. But in the meanwhile let us fare the better by the warrant that is given us in baptism, that we may be able to fight against all the temptations and distrusts which Satan setteth before our eyes to shake our faith withal. If we be blockish so as we perceive not our own vices, but be as it were rotten in them, woe be to us. But if we be wakened, to bethink ourselves what it is to make account before God, so as it cometh evening and morning to our remembrance, that he is the judge of the world and cannot give up his office: if we enter into ourselves to make examination of our sins: surely we must needs be afraid and as it were besides ourselves: and if we had no help to relieve us, we should needs be drowned in despair.

But let us have our recourse to our baptism, and assure ourselves that it is not for nought that God hath called us to be partakers of the pureness of his only son, and made us all one with him: and then shall his bloodshed have such effect to cleanse us from all our spots, as we may come before God with our heads upright: not with such loftiness as hypocrites have, which presume upon themselves: but upon trust of his inestimable goodness, inasmuch as he hath told us that all things which belong to our Lord Jesus Christ are common to us. Again if we perceive ourselves to have committed so many offenses that God's wrath is kindled against us: behold, Jesus Christ hath offered a sacrifice whereby we know that the atonement is made between God and us. Seeing then that God hath so testified his love toward us: let us not mistrust but that he will prevent [*come before*] us when so ever we seek him in true faith, that is to say, with such steadfastness as we doubt not that he meant to disappoint us when he pretended to be so liberal towards us. Thus ye see that the way to make our baptism available to us, is to use it as a shield to beat back all the distrusts that come upon us to stop us from praying unto God, and from having our whole recourse unto him, if we went not unto him, [saying thus in ourselves]: Surely it is true that I have such store of sins in me, as the number of them were able to make God loathe me: but therefore I will not go to him in mine own person: I renounce myself and mine own nature, as wherein there is nothing but shame and confusion: and I go to him in the name of our Lord Jesus Christ, yea and he goeth before me, he giveth me as it were his garment, he speaketh for me, and in his name do I present myself as though I were very he, because it hath pleased him to be so gracious to me as to make me all one with him. Thus ye see that we must leave ourselves behind us when we come before God, and we must take upon us the person of our Lord Jesus Christ, yea we leave ourselves behind us. Not that we should not perceive our own misdoings and be rightly humbled and sorry for them: but [that we should do the clean contrary, and] yet notwithstanding take it for a full and resolute certainty, that God accepteth us when we come unto him as in the person of his only Son. But there are very few that think upon this. And in good sooth, although that all of us profess the Gospel, yet we shall find a number that know not the true use of baptism, nor where to it availeth, nor to what end it was ordained. But such folk shall pay dearly for taking such a pledge at God's hand. He will show that it is too costly a thing to be abused,

forasmuch as it is said to be the mean whereby we be united to our Lord Jesus Christ, and ingrafted into his death and resurrection. Then whereas many have received baptism in their childhood, and have lived a forty or fifty years in the world without knowing to what end they were baptized: it were better for them that they had been born dead, and to have been sunken a hundred times into the earth, than to have unhallowed so holy a thing. And therefore let us bethink ourselves the better, and learn that although there be but a little water cast upon our heads, yet notwithstanding it is not a vain figure: for God speaketh in it as it were from heaven, and Jesus Christ is there present as a witness of the usage and operation of the sacrament, and specially his death and resurrection are warranted to us by it. Let us think well upon these things, and consider to what end we be baptized and what benefit it bringeth us: let it be well rooted in our hearts, and whensoever any young children are baptized, let us bethink ourselves the better: For to what end is baptism solemnized in the company [or congregation] of the faithful? Truly to the end that the babe should be commended unto God. Again it is a certain enfranchising of him into the heavenly City, and therefore it must not be done in hudgether mudther [*confusion, bungling, concealed*]: but is so excellent a deed, as ought to be done after a more orderly and solemn fashion, than anything belonging to worldly policy. For therein we have a mirror of the benefit that was bestowed upon us before, to the intent we should joy in it to the end. But we see that the unbelievers do through their own unthankfulness deprive themselves of this adoption of God's, and quite banish themselves from it. To the end then that we may be confirmed more and more, we must consider well, that when baptism is celebrated it toucheth us very nearly, and God calleth us to him, to show us in another body's person, that we ourselves are forlorn and damned by nature. Howbeit forasmuch as he hath knit us into the body of our Lord Jesus Christ, we be no more considered in our own kind, neither doth God look what we be of ourselves, nor what we have deserved: but accepteth us as if Jesus Christ were in us, as in deed we must not be separated from him. This in effect is it that we have to consider upon this text. Now hereupon Saint Paul concludeth, that there is neither Greek nor Jew, bond nor free, male nor female, but that Jesus Christ is one in us all, and all we are one in him. And by this sentence Saint Paul meant to express yet better, that only faith ought to suffice us, and that we must exclude all other means: for else it

were a derogation as well to the grace of our Lord Jesus Christ, as to the working of his holy spirit. If any man allege that circumcision was always a record to the fathers, of the same thing that we have at this day in baptism, the doubt is assoiled [*unloosed, dispelled*] in ^{<510211>} Colossians 2:11, where Saint Paul saith that in being baptized we be circumcised: [howbeit] not with man's hand, nor with visible circumcision: but that it ought to suffice us that God acknowledgeth us to be partakers of the spiritual circumcision, namely forso much as baptism is ordained to the same end nowadays. And let us mark, that circumcision served to put a difference between the Jews and Gentiles. It was (as the Scripture termeth it) a wall betwixt them, to fence in the Jews as the people whom God had chosen. (^{<490214>} Ephesians 2:14) But now the blessing is published everywhere, so as there is no more diversity. Now then baptism being in these days succeeded in the place of circumcision, supplieth the want of that old sign, which was a figure and shadow of things to come. And that should not needed to have been, if our Lord Jesus Christ had not been away. But now that he is manifested unto us, we have baptism ordained instead of it. Notwithstanding let us mark (as I have said already) that we can bring nothing of our own wherewith to purchase favor before God: all that we can do is but simply to confess our sin, which were enough to drown us in despair. Furthermore we have faith, whereby we recover that which is requisite for our salvation. I say we recover it, by seeking it in our Lord Jesus Christ. Now then if we say, yea but we be weak and rude, we cannot mount so high as to the secrets of heaven: let us look upon the baptism that is given us, as though God reached out his hand to us. There he showeth us to eyesight, after what manner he plucketh us out of the curse wherein we were plunged, and covereth us with our Lord Jesus Christ, to the end that all our misdeeds should be buried by the perfection of his righteousness. For we know he yielded such obedience to God his father, that if we come grounded thereupon, we cannot but find favor at his hand. Thus ye see how that on the one side God will have us to rest upon him and our Lord Jesus Christ his son, to the end we should draw out of the fullness of that fountain, and yield the whole praise of our salvation to the working of his holy spirit: and on the other side giveth us baptism as a help of our rudeness and infirmity. Seeing we have all this, what seek we anymore? Is it not a willful robbing of God, if we will needs have other helps, and put to other opinions and fancies as they come into

our heads? Whereto serveth all this? But such minglings are Devilish corruptions. Therefore Saint Paul telleth us, that we must be so united to our Lord Jesus Christ, as none of us must advance himself as though he were better worth than his fellows, but acknowledge ourselves beholden to God's mere grace for all things, and both great and small must endeavor the same together, and with one common consent confess, that in our Lord Jesus Christ they have all that is to be wished for, and therefore give over all the inventions and devices that can come in their own brain. Yet notwithstanding, Saint Paul meant not to say that there is no diversity of degrees as in respect of worldly policy. For we know there are masters and servants, Magistrates and subjects: in a household there is the good man which is the head, and the good wife which ought to be subject. We know then that this order is inviolable, and our Lord Jesus Christ is not come into the world to make such confusion as to abolish that which was established by God his father. But when Saint Paul saith that there is neither master nor servant, man nor woman: he meaneth that to be sure of their salvation, men must not set up their tails like Peacocks, and stand gazing upon their own feathers: but look what worthiness so ever we ween [*think*] to be in ourselves, we must wipe it away and cast it underfoot, and acknowledge all to be but hindrances that turn us aside from coming to our Lord Jesus Christ. Therefore when both great and small do acknowledge that they cannot bring aught [*anything*] of themselves: but must receive all things of God's only free goodness: Then is our Lord Jesus Christ himself alone is all in all in us: that is to say, we will not go about to add aught [*anything*] to the grace that he hath purchased for us, and which he offereth us daily by his Gospel to the end we should be partakers of it and enjoy it to our salvation. Thus ye see in effect, that on the one side we must keep the civil orders of this world. Let such as are great men, and men of authority above others, know that God intendeth to be served by them in that state. As for example, let the Magistrates consider that they be so much the more bound to do their duty, seeing that God hath done them the honor to advance them after that fashion above others. Again, they that are private persons and ought to obey the Magistrates, must look that they submit themselves, unless they purpose to strive with God and to make war against him. Ye see then that Saint Paul holdeth us in sobriety and modesty, and under a bridle which was not devised by men, but dedicated of God to our use, because mankind could not continue

without it. And truly we ought to honor and reverence the state of governance, as a thing ordained of the Lord. And yet for all that, when we come to the heavenly life, let us assure ourselves that all worldly things pass and vanish away, as the world and the fashion thereof passeth, saith Saint Paul: (<460731> 1 Corinthians 7:31) but the kingdom of God endureth forever. Then as touching our being children unto God, and as touching our being his heirs, we come not to it by riches, nobleness, or dignity, or by any power or virtue of our own. How then: By God's mere grace and goodness. For the great ones must be fain [*obliged*] to stoop and humble themselves, and the little ones must needs wonder at the sight of God's so inestimable goodness, who hath vouchsafed to lift them up after that sort above the heavens, whereas they be scarcely counted worthy to dwell upon the earth. Furthermore let us have the skill to profit ourselves hereby. Truly the chief point is that we go forward and travel still to the inheritance of the heavenly kingdom, and that our studies, thoughts and desires be chiefly applied thereunto. But yet therewithal we must also in passing through this world, have regard of the degrees which our Lord hath set to be kept. And when any are to be chosen to the state of government, to wield God's sword, and to sit in the seat of Justice: let every man bethink himself well, and pray to God for such as are to be chosen, that they may be found to be good and faithful Magistrates, and employ themselves to do their duty. And let us on our side walk peaceably in their obedience and subjection: let us feel there as it were the first fruit of the kingdom of heaven: and let us consider that our Lord Jesus Christ doth by that sign show us aforehand that he hath a care of us, and overlooketh us, and watcheth over us, until we may feel it to the full when he shall have gathered us up to himself. And to the intent we may the more cheerfully and with the better courage bear the yoke which he hath appointed: let us understand that it is acceptable to him, and a sacrifice which he liketh well of, when we walk according to the order which he hath established, and when we proceed to live, not only without doing any man wrong, or without offering any violence or deceit: but also do walk in all godliness and honesty, (as Saint Paul saith) (<560212> Titus 2:12) that is to say, when we first fear and reverence God above all things, and labor to dedicate ourselves wholly unto him: and secondly live after such a sober manner, as we do well show that we be not given to the world, though we dwell in it: but that we take it as a strange country, through the which we travel

continually towards the heavenly rest, till we see the thing in very deed which is taught us here, that is to wit that we have not been knit unto our Lord Jesus Christ in vain.

And now let us fall down before the majesty of our good God with acknowledgment of our sins, praying him to make us so to perceive them, as we may continually seek him, even with as earnest zeal as may possibly be, and give ourselves wholly to our Lord Jesus Christ, to the end that being enjoined to him, we may give over all the cares of this world, and still more and more go forward to the felicity of the heavenly kingdom, till we be fully come thither. And so let us all say, Almighty God heavenly father, etc.