especially, the Minister, that he will bee a faithfull seruant keeping his fellowship in the Church of God, and bearing witnesse of all that the Lord hath spoken. And now let vs pray, &c.

The fourteenth Lecture, vpon the residue of the 6. verse.

But Christ is as the Sonne, ouer his owne house, whose house we are, if we hold fast that confidence, and that reioycing of that hope vnto the end.

AS the Apostle had generally before exhorted them, to hearken vnto Christ, the high Priest and Apostle of our profession, shewing the necessity of our so doing, because of the excellēcy of Christ aboue all other, who were sent of GOD vnto vs, yea, aboue Moses himselfe: so now more particularly hee applieth this vnto them, and sheweth, that by necessity of their condition and calling, they are bounde especially to this duety; because they, euen they themselues are this House of GOD, whereof hee speaketh; of which, Christ is the builder, and in which, hee ruleth aboue all: so that they might bee sure, it was all one to denie him to bee their onelie Prophet, and to denie themselues to be the House of God: to this our purpose, are these first words: *Whose house we be.*

Another

Another purpoſe of this ſpeech, is, for their better inſtruction in the truth of the Goſpell of Chriſt: that they ſhould not, as their fathers did, hold their faith toward GOD with reſpect of the temple, then commonly called the houſe of God; nor with any religion of all the ceremonies vſed in it; for all theſe things had an end. God was now gone out of the ſanctuarie, and dwelt no more betweene the Cherubims, but had made him a new tabernacle to dwell in, which was the body of man: which tabernacle onely wee muſt haue care of, to keepe it pure from the concupiſcence of the fleſh, and to keepe it holy from the vaine inuentions of our hart, and then the Lord ſhould be alwaies with vs, as with the people whom he had choſen, to make them an habitation for himſelfe, and a tabernacle of his glory.

To this end alſo the Apoſtle ſaith: *whoſe houſe we are*: this we muſt learne in all like places of ſcripture, where wee are called by like name. Saint Paul ſaith: *Doe you not know that you are the temple of God, and that the ſpirit of God dwelleth in you?* And againe, *Doe you not know, that your body is the temple of the holy Ghoſt which is in you, and which you haue of God?* And againe, *You are the temple of the liuing God, as God hath ſayd: I will dwell in them, and I will walke in them, and they ſhall bee my people, and I will be their God.* And againe: *Wee bee no more ſtrangers and forreiners, but fellow citizens with the Saints and of the family of God.* In theſe and all ſuch places, wee bee taught, that the temple which was once the houſe of God, is now taken away; and all the religion of the temple, which was once the ſeruice of God, is now finiſhed and hath his end: from henceforth, there is neither circumciſion nor vncircumciſion, neither Iew nor Gentile, but Chriſt is all in all: the pure and chaſte body is his holy tabernacle, and ſpirit and trueth is his heauenly worſhip. Thus much directly the Apoſtle teacheth them in theſe words, *whoſe houſe*

1 Cor. 3. 16.

1. Cor. 6. 16.

2. Cor. 6. 16.

Eph. 2. 19.

we bee: and therefore called the house of God, because his holy spirit dwelleth in vs, as appeareth in all the places before alledged out of Paul.

It followeth now: *If we hold fast the confidence and reioycing of our hope vnto the end.* These words he addeth to teach them manifestly to knowe themselues, whether they bee this house or no: for if they be, they do hold and shall hold, the reioycing of their hope, constantly and faithfully vnto the end. These words (dearly beloued) let vs marke them well, and learne them euery iot and title, with a wise heart; for they containe a blessed instruction, and most necessary for our time. There is not this day any other thing, that holdeth backe a great number from the Gospell of Christ, but onely the ignorance of this one sentence: for what say all our aduersaries against vs, but only this? shall we leaue the Catholique Church, to beleeue a fewe newe sprung vp? shall wee leaue the Church, and followe Luther or Zuinglius? the Church hath beleeued as we beleeue, the Church hath taught as we teach, and in the Church we abide: thus vnder the name of the Church, the Church, the worlde is mocked, and as Paul sayth, the hearts of many men which are not euill, are seduced; so that though they haue nothing to blame in vs, yet they dare not come vnto vs, least they should forsake the brotherhood in the Church of Christ. This generall plague is easily cured, and all the euill of it is soone remedied, if we can but hold our peace, and heare the Apostle speake for vs all. This same very question is heere handled: the Iewes were nowe afeard to receiue Christ, they thought him a newe Doctour, they had Moses, the temple, the ceremonies, things full of excellent glory; and they were sure the Church was here, and these things were in the Church, to leaue them all sodenly, & cleaue to Christ alone, were to leaue the Church, and follow new doctrine.

The

The Apoſtle to ſtop this offence, he ſetteth downe firſt this plaine doctrine without queſtion or controuerſie, that the Church of GOD, or (to vſe his owne word) the houſe of God, is not any building of wood or ſtones, not any Citie or any materiall temple, but man is the houſe of God. Here firſt wee learne one neceſſarie leſſon: wilt thou know the houſe of God, that is, his Church; looke not at Ieruſalem, nor at Mount Sion, for neither the Citie, nor the temple in it, are now the houſe in which God dwelleth. If thou doubteſt; knowe it for a trueth, that Ieruſalem long ſince is troaden downe of the Gentiles; the Turke and Infidels haue defiled all the ſtones of it, and for the temple, there are many hundred yeares ſince the vncircumciſed haue entred into it, and the abomination of deſolation hath ſtood in the holie place, that it might be fulfilled that was ſpoken by the Prophet Daniel. This therefore learne for a trueth; the Church of God is not in any materiall temple, nor it is not knowne by any citie or countrie: Ieruſalem, that for this cauſe, once was the glorie of the world, and the beautie of the whole earth, hath no more this dignitie; neither ſhall it be giuen to any place for euer. But to finde the Church of God, ſeeke in the heart of man; for the Apoſtles haue all ſpoken plainlie, *we are his houſe*. Now let Rome go and boaſt her ſelfe, & pronounce her proud Decrees, that in her palaces the Church of Chriſt doth dwell: let all her louers ſtriue for her praiſes, that ſhe is our mother; her wee muſt ſerue, vpon her wee muſt wait, ſhe cannot erre; againſt al theſe children of pride wee dare ſet our ſelues. The houſe of GOD is neither in Rome, nor in the Capitol of Rome, no more than it is in Ægypt, or the high pinacled Churches in Ægypt; but in euerie nation and in euerie countrie, the men that feare God and worke righteouſneſſe, they are the Church, and the houſe in which God doth dwell.

And

And as the Lord hath done to Ieruſalem, & to the ruines thereof, that the place ſhould not boaſt of the Oracles of God: ſo God hath done to Rome, to the Idols thereof, that their boaſting ſhould be in vaine of the Church of God, for what was Rome euen from her birth, but a Citie built in a parricide, then ſtrengthened with robbery, and made a ſanctuary for murtherers of all nations? what was it after, but a ſlaughter-houſe of the Martyrs of God? and what is it in ours and our fathers dayes, but the Queene of pride, the nurſe of idolatries, the mother of whoredomes, the ſinke of iniquity, out of which, ſorceries, witchcrafts, poyſonings, adulteries, rebellions, and bloudy warres, haue ouerflowed the whole earth. I lye not on them (dearely beloued) neither they themſelues can accuſe mee, if any of them heare what I ſay. A thouſand teſtimonies I haue of this out of their owne ſtories, and tenne thouſand riming verſes haue been made againſt them, for their great iniquity: by example of one, learne the reſidue.

A hundred and forty yeares paſt, one ſaith of Rome, and of the Pope thus: *Imaterne Iupiter, cælum habet Pluto: Et ne-* Cantar. Catal. teſt. Vadi. 533 *cedit dignitas animalibus brutis, tanquam ex rana ſterceri, aut pi-* *ſtore lutum. Wee haue brought God into hell, and the deuell into heauen: dignity is now added to a brute beaſt, as a pearle to a dunghill, or a faire picture to a peece of dirt.* Euen ſuch as theſe are, and no better, a thouſand teſtimonies are of the Church of Rome, all which, if wee could not beleeue, yet let vs beleeue our owne eyes: wee haue ſeene his wicked diſpenſations, the brother to marry his brothers wife, and the ſiſter to marry her ſiſters husband, the vncle to marry his neece, and the nephewe to marry his aunt. Wee haue ſeene his Bulls to make the ſubiects rebell againſt their Princes: wee haue ſeene his Stues in open and known places. The Turke hath no more defiled Ieruſalem, than the Pope hath defiled

Rome:

Rome: and all the Altars of Mahomet are not so vncleane, as the Popes reuerend Altars, which serue for Sodomites; and as the Popes honorable Churches, in which they nourish vp amorous boyes. *Nulla hic arcana revelo*, Mantuan saith, *I speake no secretes, the world knoweth this well enough.* And yet, if they will boast, the church of Rome, the church of Rome, shall we still beleeue them? or shall wee rather beleeue the Apostle, that the Church of GOD is not, neither Rome, nor not Rome; but in Rome and out of Rome, the men that feare God are the Church of Christ.

And let this bee our first lesson, heere taught vs by the Apostle, the Church of God is not found by places & countryes; it is but a foolish thing to say, heere is Christ, or there is Christ; hee is in the desert, or hee is in the towne; but as where the carcasse is, there are the Eagles; so where are men that beleeue in Christ, there is his Church: this is the Apostles meaning when he saith, *whose house are we.*

Now as we haue learned to seeke the Church, not in places, but in the hearts of men, so in the words following, the men are also described, that by their markes we may know them from other men of the world, which are not the house of God, but an assembly of the wicked. It followeth, *if wee hold stedfast the confidence and reioycing of our hope, vnto the end.*

Heere the Apostle setteth downe three especiall markes and properties, by which the Church and children of God are knowen: the first is the ioy of their hope; the second, the assurance of it; the third, the constancy and perseuerance vnto the end. The ioy of our hope is, a present feeling of immortality and the glory of God, which the holy Ghost kindleth in our hearts, and filleth vs with all heauenly gladnesse, according to the promises preached in the words of trueth, which is his Gospell.

And

And let vs not thinke, but that God hath done thus with vs, whom he hath choſen to eternall life. He hath prepared our hearts to know and feele his vnſpeakable gift, which he hath giuen vs; for if wee ſhould beſtowe any gift vppon men, wee are not ſo vnwiſe to giue a precious thing vnto him that knowes not what it is: wee would not giue him a diamond that would thinke it to bee a peece of glaſſe; nor we would not giue him a pearle, that would thinke it to be a graine of ſalt; for ſo wee ſhould loſe both our labour and our thankes. And ſhall we thinke the Lord will ſo beſtow his heauenly bleſſings? will he giue his gifts to thoſe that knowe them not, who cannot giue him againe the praiſe of his goodneſſe? no, he will neuer doe it, but as Peter ſayth, 1 Pet. 2. 9 he hath taken vs for his owne people, to the end we ſhould ſhew forth his vertues, that hath called vs out of darkneſſe into his marueilous light: and therefore, if we be in the couenant of his grace, appointed to the inheritance of his glorie, it is impoſſible wee ſhould not feele the comfort of it, and knowe the height and breadth of his great mercy and grace. If there be a barren and fruitleſſe man, that knoweth nothing of all this, in whoſe eares the ſound of the name of God hath neither feare nor reuerence, and in whoſe heart his knowledge hath neither ioy nor gladneſſe, hee is yet a ſtranger from the Church of God, and cannot challenge any part or fellowſhip of the Goſpell of Chriſt; for while he can feele no greater pleaſure than of bodily delight, his eye to ſee, his eare to heare, his mouth to taſte, his skin to touch, why is not the Oxe as good as he; for theſe things are vnto the Oxe as well as vnto him? Or if honour, riches, authority, credit, fauour, be the things he loue moſt, & in which he hath greateſt comfort; what is he better than the Pagans and Infidels that were before him, in whom this deſire was as much, and this delight much more abounding than vnto

vs;

vs; for we, in reſpect of them are beggerlie tenants; and they in reſpect of vs were Monarches of the whole world. If theſe things could make the houſe of GOD; the houſe of God were among the beaſtes of the field, or among ſauage people worſe than beaſtes: whoſe deſires, if they be our deſires, and their delights, if they be our delights, we ſhall be of them, and they of vs; but the houſe of God ſhall be of neither of both: for in the houſe of God is this hope we ſpeake of; a feeling (I ſay) of Gods glorie, in which we haue pleaſure more, than in all the world. Let vs take an example of Paule in ſtead of many, he proteſteth thus; I accompt all the world to be loſſe vnto me, yea, I accompt it but as dung, to the end I may win Chriſt: haue thou this heart, and thou haſt peace, and thou haſt ſealed it, that thou art of the houſe of God: and this is it, that the Apoſtle teacheth vs heere in theſe words; if wee hold this reioycing of our hope ſtedfaſt vnto the end. Phil. 3.

Another thing heere to be learned, if wee will know our ſelues to bee this houſe and Church of God, is, that as wee hold this hope, ſo we muſt hold it ſtedfaſt, and without wauering, vnto the end: for ſo the Apoſtle ſaith, we muſt haue ſtedfaſt aſſurance of our hope; he calleth it in the ſixt chapter, *a full perſwaſion of hope.* Saint Paule calleth it, *his intenſiue hope*, a hope, in which hee ſhall neuer be fruſtrate. So that this aſſurance, and full perſwaſion, is in a true and liuing hope, and it caſteth out miſtruſt and wauering, euen as faith doth; for faith and hope cannot be ſeperate, neither in nature nor propertie; but if you haue faith, you haue hope, and as your faith is, ſo is your hope; a ſure faith, a liuelie hope; a wauering faith, a blind hope; for our faith is a perſwaſion of the loue of GOD in Chriſt, and our hope is an apprehenſion of the glorie which by that loue is giuen vnto vs. Chap. 6. 11. Phil. 1. 20.

It

It cannot be that we should know the loue and grace of God, which is our faith, but we must know the fruit of his loue, that is, his glorie and eternall life, which is our hope: if therefore we be sure, God doth loue vs in Iesu Christ, wee are also sure that God will glorifie vs through Iesu Christ: and as our faith reioyceth in Gods fauour, so our hope reioyceth in Gods glorie: and as our faith is sure that nothing shall seperate the loue of God from vs, so our hope longeth after the incorruptible inheritance which we feele & know is laid vp in heauen. So this constancie and boldnesse of our hope, without wauering, laid vp in our breasts, and crying still within vs, *Come Lord Iesu*, this hope is our warrant, wee be the house of GOD. And all this I speake more plainlie and in moe words, because there are so many which either cannot or will not vnderstand it, for they conceiue no other thing when we speake of hope, but a desire to haue a thing whereof we doubt: and if wee aske of them, whether they be sure to be saued through Christ, they will answere they can haue no assurance, for then how could they hope: thus they make them a hope of their owne, a new hope which the Church of GOD knoweth not, a doubtfull desire of a thing they wish, in stead of a present feeling of the thing they long for.

But let vs be wise hearted, and know before the Lord (as the Apostle here plainly teacheth vs) that wee be the house of God, if wee hold the reioycing of our hope stedfast and sure vnto the ende; and if there bee another people which haue cast their hope from them, and taken in stead of it a new fancie, worldlie minded men which bring our worldlie speach to measure the trueth of God, because in worldlie things, we say we hope of that which we cannot surelie tell whether wee shall haue or no: therefore to make also the hope of saluation, a desire in vs, whereof we are vncertaine:

if

if I ſay there be any ſuch people, let them boaſt they are the Church, yet we knowe they are not the Church, but an abſurd people: for let them anſwere mee but this one queſtion. I aske of them whether they be ſure they are the church of God or no? If they be not, ſure they be blinde leaders of the blinde: and ſhall we follow them, who know not whither they goe? If they be ſure, doe they thinke the Church of God can periſh? If it cannot, the hope of it is ſure, and no man can come into it, but hee muſt haue his portion in this aſſurance of hope. And all this I ſpeake not as though Gods children are euerie one, and alwaies in this aſſurance: for ſometime their faith is weake, and their hope is ſhadowed, that they might humble themſelues vnder the hand of God, till they doe acknowledge their owne vnworthineſſe, and hunger and thirſt after the righteouſneſſe of Chriſt: but in all their weakeneſſe, they will confeſſe their ſinne, and ſay, they ought more aſſuredly to hold their hope: onelie this I ſay, and this the Apoſtle ſaith, this is the doctrine of the houſe of GOD, that they ought to hold the reioycing of their hope ſtedfaſt and ſure vnto the end: and this doctrine, that our hope is doubtfull, and cannot haue any aſſurance of the thing we hope for, this (I ſay) is not the doctrine of Chriſt, nor of the houſe that he hath built, but of ſome other, an idols houſe, and houſe of idolaters, that either know not whether their God be faithfull and iuſt, or but a deceiuer: or whether themſelues ſhould beleeue his promiſes, or rather miſtruſt them. And thus far of the Church, as heere the Apoſtle hath deſcribed it.

Now, the third thing which wee muſt heere marke for our inſtruction, is perſeuerance: for ſo he ſaith: *Wee muſt hold our reioycing continuall vnto the end.* A moſt neceſſarie thing, and ſuch as without which all our labor is loſt: but a thing hard to attaine vnto, and ful of difficultie; know it by

the experience of it: for ſcarce one of a great many dooth grow vp into feruency of zeale, and ſo continueth vnto the end. And therefore the more danger is vnto vs in this behalfe, the more watchfull wee muſt bee to auoyd the perill. Let vs firſt knowe it, and perſwade our ſelues in it, there is no pleaſing of God, but in this perſeuerance vnto the end: for euen as the Prophet ſayth, ſo wee ſhall finde it true: if the righteous man of an hundred yeere olde ſhall forſake his righteouſneſſe, the Lord will alſo forget all the righteouſnes that he hath done: and a moſt iuſt cauſe why our ſinnes ſhould bee imputed, if at any time wee ſhoulde faint and fall away: for hee that can meaſure his obedience to God by dayes and yeeres, & accounteth times how long hee will walke before the Lorde, hee is not worthy to bee reckoned among his ſeruants; nor to bee one of Gods children: for God is not as men are, nor his rewardes are as the rewardes of Princes: hee meaſureth not his giftes by ſuch ſcant accounts of yeares and moneths, and times paſt, as though at laſt hee could bee enuious at our proſperity; but he filleth his hand with bleſſing, and his loue with immortality, neither is there any ende of his mercie; and if wee ſhall come to ſuch cold reckoning, to skore vp our yeares and number our dooings, like prentices or hired men, let vs goe ſerue ſome God that againe skoreth vp his benefits, and with an euill eye looketh vpon his louers: let vs worſhip with the Papiſts all their abhominations: Saint Cornellis, who can only keepe vs from the falling ſickneſs: Saint Apolline, who will helpe vs of the tooth-ache; or ſome other Gods of the mountaines, or Gods of the vallies: if thou haue ſuch a God, that can doe ſo little good, make thy bargaine hereafter, and ſerue him, by times and moments. But if thou ſerue the Lord God of hoſtes, whoſe mercy is ouer all his works, and whoſe infinite goodnes doth endure for

euer,

euer, thou ſerueſt a bountifull Lorde, who giueth thee all things, and vpbraideth none: and thou mayſt not be a niggardly ſeruant, to giue vnto him either thy hand or thy foote, but all is of him, and with all thou muſt ſerue him. Thou ſerueſt a louing Lord, who will not change his fauour towards thee for euer more; and thou mayeſt not ſerue him by account of dayes, but to the laſt houre thou muſt be euer faithfull. A perfect God, a perfect ſeruant; an euerlaſting God, a perpetuall ſeruant; if thou fall at the laſt, thou art fallen from him, and not hee from thee: and thy condemnation is of thy ſelfe.

Therefore, our Sauiour Chriſt hath ginen vs a cleere warning; *that hee that ſetteth his hand to the plowe and looketh backeward, he is not meete for the Kingdome of Heauen:* but thus his promiſe is vnto vs: *he that perſeuereth vnto the end, he ſhall be ſafe:* and in this aſſurance Saint Paul held the reioycing of his hope, *I haue ſtrouen a good ſtriſe: I haue finiſhed my courſe: I haue kept my faith.* Now the crowne of righteouſneſſe onely is behinde, which hee will give me, who is the righteous iudge. Euen ſo (deerely beloued) let vs bee conſtant, let vs caſt away the burthen, that preſſeth vs downe, and this ſinne which ſo eaſily compaſſeth vs about, and let vs run with patience all out the race which is ſet before vs, ſo we ſhall be like vnto our Sauiour Chriſt, who for the ioy that was ſet before him, did deſpiſe the croſſe, and is now the author and finiſher of our faith. Matth. 24. 2. Tim.

The greateſt enemie wee haue to make vs ſtumble and fall, that wee ſhould not hold this conſtancy, as perſeuerance vnto the end, is, our owne fleſh. And if it may haue any rule in this worke, or if we conſult with it in theſe heauenly things, wee are vndone, and all our labour is loſt, for fleſh will like of nothing long.

All delightes muſt haue their change, and the greater

the pleasure is, the neerer is satietie, in any thing whatsoeuer appertaineth vnto the bodie. Wouldest thou neuer so faine sell thy selfe to serue any thing, thou shalt finde nothing that will giue thee a perpetuall pleasure, to buy thy seruice: hunger and thirst are soone satisfied, the heauie eyelid is easilie filled with sleepe, labour hath wearinesse, and rest is soone tedious; all play and pastime, which so many make the crowne and garland of their life, this also is dullnesse in a little while, and this garland is as withered hay: an other thing must come to take this vp, or rather than this should be still, we would neuer play while we liued.

Thus, as the night doeth ouertake the day, and the day doeth driue away the night; so our worldly pleasures run one after another, and the best of them all doe not indure
Eccle.1.8. long. Euen as Salomon saith, the eye is not satisfied with seeing, nor the eare with hearing; but be the tune neuer so sweet, at last we desire another. This flesh & fleshly minde, if we shall bring to our religion, can wee (thinke you) perseuer in the profession of it? Wee cannot, no more then the cat of the mountaine can change her spots, or the black Moore can change his colour. If therefore wee will hold this excellent vertue of perseuerance vnto the end, let vs make a good beginning; euen that God (who changeth not) with his holy spirit which neuer forsaketh vs, may kindle our hearts with the loue of his trueth, which shal not be quenched for euermore.

This it is (I say:) let this be our comming vnto the Gospell, in this preparation of our heart, that our heauenly father, the God of al grace, may giue vs his spirit, that we may loue his truth vnto eternall life. This beginning shall haue still increase, & haue at the last a perfect worke; but if this be not it, if the loue of God be not all we looke for, if ambition,

authoritie,

authoritie, riches, praiſe of men: if any fleſhly affection bee with vs, when wee haue our purpoſe, our worke is at an end. Or, if by occaſion the Goſpell ſhall hinder this purpoſe, our religion is at an end, farewell the Goſpell, booke and all: we begin to ſing, a new maſter, a new. But ô man, blinde and fooliſh, what is thy glorie but in ſhame, and what is thy ſong but lamentations, and mourning, and woe? Thou haſt gotten, in deede, a new maſter: for thou haſt forſaken God, who is from the beginning: and ſerueſt the crooked ſerpent, who was an Apoſtata afore thee: and yet thou haſt no new maſter, but whom before thou ſeruedſt in hypocriſie, him now thou ſerueſt in vanitie, and he holdeth thee bound, euen as he will himſelfe.

Let vs take heede (dearely beloued) and neuer be ouertaken of ſuch a ſhame. Let vs feele our hope, reioyce in it, loue the glorie that is ſet before vs, inlarge our hearts to comprehend immortalitie, and with all our ſoule ſerue the God of glorie. Let vs delight in his ſtatutes, and iudgements, and make them our ſongs in the night ſeaſon: ſo we ſhall know we be the houſe of God: we ſhall haue this perſeuerance, whereof I haue ſpoken, and wee ſhall not be confounded for euer. Now, let vs pray, &c.