Upon Deuteronomy. Cap. 4.

The other is the obeying of God's voice. When as hee speaketh of the obeying of God's voice: it is to exclude all the fond denotations of men's owne inventing. For when men intend to serve God well, how goe they to worke? Mee thinks (say they) such a thing is good: and therefore they set vp goodly sayings. Moses therefore excluded all these things, in saying that we must obey the voice of our God. Wherefore let vs see that wee suborn our selves vnto him. Because wee see the world is so greatly given to invent fond denotations: let vs for our part learn to know, that whatsoever is of man's devising, is playne deceit, and euen the high way to leade vs to destruction: and that the onely way to please God, and to make our lyfe allowable before him, is simply to obey his worde: & to suborn our selves vnto him, where hee prooueeth vs to repentance, affurting our selves that it is the very means also whereby we may obserue the situation, though wee have deferred to perisse a hundred thousand times.

Now let vs kneele downe in the presence of our good God, with acknowledgement of our sins, praying him to make vs flede them better than we have done heretofore, yea euen in such wise, as having condemned our selves for them, wee may not beare to reft vpoun his promisses, and toremove vs from him, and to praye vnto him, thinke wee may haue pitie vpoun vs, as hee that deeeth not the death of sinners, but that they should come home againe to him, for so much as hee is ready to admit them to the situation which hee hath promised to his children. Wherefore let vs repayre vnto him, euen in the name of our Lord Iesus Christ, and if wee conuerct not at the very first as soone as hee chauished vs, let vs praye him to make vs to proceede in true repentance from day to day, by falving the voice that is in vs, so as he may governe vs by his holy spirit, and the worlde may perceive that God's word hath such athernece, as wee may, as wee desirn nothing but to fashion our selves all wholly thereafter. That it may please him to grant this grace, not onely to vs, but also to all people and nations of the earth, &c.

On Tewesday the iii. of June. 1555.

The xxvii. Sermon, which is the ninth upon the fourth Chapter.

33 For inquire thou nowe of the daies past, which haue beeene before thee, since the daye that God created man vpon the earth, and from the one end of heauen vnto the other, if euer there were done so great a thing as this, or if euer the like thing haue beeene heard of.

34 Was there euer anie Nation that hath heard the voice of God speaking out of the middes of fire, as thou hast heard and yet continueth alioie?

35 Or was there euer anie God, that assidied to goe, and take him a people from the middes of another people, by temptation, signes, and wonders, by warres and strong hand, by stretched out armes and great terriblenesse, as the Lord your God hath done in Egypt before your eies?

36 He hath made thee to see them, to the intent thou shouldest knowe that the Lord is God, and that there is none other but onely he.

In like case is it when any of vs shall haue seene or perceived any worke of God: for he ought to be touched so much the more to the quick. In the selfe same respect doth Moses now speake vnto the people. Look of the anie people, inquire of the ancient tymes, see whether thou canst finde that euer there haue bin any such wonders wrought since the creation of the world, as God hath done in thy sight. Seeing it is so, thine unthankfulness shalbe the more unexcusable, if thou acknowledge not to great a benefite, by persuading thy selfe fully, that there is none other God than the same that hath vrede himselfe to thee, & hath givne thee so euident and infallible tokens of his majeste. Therefore haue a regard to serve the God that hath pur chased thee: for thou canst not henceforth alledge any cause of ignorance. Now by the way we haue to marke, the intent of Moises is to put a difference here betweene thy God of Israel, & all others.