

The other is the obeying of Gods voyce . When as hee speaketh of the obeying of Gods voyce : it is to exclude all the fond deuotions of mans owne inuention . For when men intend to serue God well , how goe they to worke ? Mee thinkes (say they) that such a thing is good : and thereupon they set vp goodly gay seruices . Moses therefore excludeth all these thinges , in saying that we must obey the voyce of our God . Wherefore let vs see that wee submit our selues vnto 10 him . Because wee see the world is so greatly giuen to inuent fond deuotions : let vs for our part learne to know , that whatsoeuer is of mans deuising , is playne deceir , 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 submit our selues to him , whē he prouoketh vs to repentance , assuring our selues that it is the very meanes also whereby we may obteyne sal- 20 uation , though wee haue deserued to perishe 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 feeble them better than we haue done heretofore , yea euen in such wise , as hauing condemned our selues for them , wee may not forbear to rest vpon his promises , and to resorte vnto him , and to pray vnto him , that hee may haue pitie vpon vs , as hee that desireth not the death of sinners , but that they should come home againe to him , for as much as hee is ready to admit them to the sal- uation 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 conuert not at the very first as soone as hee chastiseth vs , let vs pray him to make vs to proceede in true repentance from day to day , by forsaking the vice that is in vs , so as he may gouerne vs by his holy spirit , and the worlde may perceiue that Gods word hath such authoritie ouer vs , as we desire nothing but to fashion our selues all wholly thereafter . That it may please him to grant this grace , not onelie to vs , but also to all people and nations of the earth , &c .

On Tewfday the iiii. of Iune. 1555.

The xxxvii. Sermon, which is the ninth vpon the fourth Chapter.

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

33 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 continuest aliuē ?

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

35 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 onelie he .



Although that all the thinges that euer God did , ought to serue for our learning , & wee knowe not any thing but by 50 auncient stories : yet the later that thinges were done , so much the better ought they to touch vs . And although wee ought to profit our selues by Gods workes when wee beholde them a farre off : yet ought they to moue vs much more , when they touch our selues and concerne our owne persons . If a thing be tolde vs , which wee neuer sawe : yet ought the storie to serue 60 to waken vs . But if wee bee able to beare witness of it our selues , so as our eyes haue seene it , and wee haue not had it by other mens report , but euery of vs is able to auowe it by his owne experience : ought wee not to bee much better and much more assuredly taught by it ?

In like case is it when any of vs shall haue seene or perceiued any worke of God : for he ought to be touched so much the more to the quick . In the selfesame respect doth Moses now speake vnto the people , *Looke about thee , inquire of the auncient 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 vnthankfulnesse shalbe the more vnexcusable , if thou acknowledge not so great a benefite , by perswading thy selfe fully , that there is none other God than the same that hath vttered himselfe to thee , & hath giuen thee so euident and infallible tokens of his maiestie . Therefore haue a regard to serue the God that hath purchased thee : for thou canst not henceforth alledge any cause of ignorance . Now by the way we haue to marke , the intent of Moses is , to put a difference here betwene y God of Israel , & all those