

Readings of M. Deering vpon

The fifteenth Lecture, vpon the

7. 8. 9. 10. and 11. verses.

7 Wherefore, as the holie Ghost saith, To day, if yee shall heare his voice.

8 Harden not your hearts, as in the prouocation, according to day of the tentation in the wildernesse.

9 Where your fathers tempted mee, prooued mee, and sawe my workes forty yeres long.

10 Wherefore, I was grieved with that generation, and saide, They erre euer in their heart, neither haue they knowne my wales.

11 Therefore, I sware in my wrath, if they shall enter into my



WE haue heard hether too in this third chapter: how the Apostle hath taught, that our Saviour Christ is our onely Prophet, faithfull in his worke, euen as Moses was faithfull: yea, much more honorable than Moses, as the workeman is aboue the house: or the sonne aboue the seruant: and this house which Christ hath built, and in which he reigneth, are euen wee our selues, if wee hold fast what hee hath taught, and reioyce in the hope of it vnto the end.

Now, hee addeth another reason, taken of the Prophet David, who in spirit spake this of Christ: *To day, if you will heare his voice, &c.* as by all circumstances of the time and words doth manifestly appeare, and therefore let vs open our eares and heare this excellent prophet, and neuer suffer his

the Epistle to the Hebrues.

his doctrine to fall vnto the ground: to this purpose, he alledgeth this long sentence of the prophet David, and beginneth thus: *Wherefore, as the holy Ghost dooth say:* hee had before exhorted in his owne words, he addeth now more weight by the authoritie of the prophet David, to prick them the more that were dull to learne: for howsoeuer they would otherwise haue made light account of the Apostles words; yet to haue despised the admonition of so high a prophet, it had been intollerable, euen among themselves. And to the end, he might feare them yet more with their sinne, if they would not heare, hee nameth not the Prophet David, whose wordes they knewe well enough, but he nameth the holie Ghost, who spake in the Prophet, that they might knowe, to refuse it, were not to refuse a man, but God, who spake by man vnto them: for this purpose, he beginneth thus: *Wherefore the holy Ghost dooth say:* and let vs here learne, euen as the Hebrues ought to haue learned, with reuerence to heare and to obey the word, for it is not the word of man but of God, nor spoken by man, but by the holie Ghost. So Saint Paule speaking of <sup>1. Tim. 3.</sup> the Scripture, he giueth it this title of speciall honour aboue all writings, that it is inspired from God, and Saint Peter <sup>1. Pet. 1. 21</sup> saith, that prophecie is not of man or mans wisdom, but the holy men of God spake as they were caried of the holy Ghost. This must breed in vs a singular regard of the word of the Prophets, except we be exceeding blinde: for if I doe beleue in my heart, as I confesse in my tongue, that God only is wise, God only is holy, God only is our Lord: then I must needs acknowledge, that his word onely is my wisdom, and my vnderstanding before all people: his word is my warrant, of all pure, holie, and blamelesse religion. If I doe confesse that GOD onely hath immortalitie, and is in light that shineth for euermore, then must I needs also

Readings of M. Deering vpon

say, as Peter faith: *All flesh is grasse: and the glorie of man is as the floure of the field: the grasse withereth, and the floure fadeth: but the word of the Lord endureth for euer*: To be short, if this be a commaundement vnto mee, thou shalt haue none other Gods but me: let mee hold this as a commaundement from him, that I haue no word of life but his, yea whatsoever I owe vnto him, in the thoughts of my minde, in the words of my mouth, in the works of my hands, in all my life: If this be his word, this must be my teacher, and in obedience of it, I must doe all that I doe: make this account of the word of God, or you make no account of it at all: and make not this account of any other thing, or else thou worshippest God, and an Idol too. And consider (I beseech you) but this one thing, and marke it well, that the Scripture is thus called, *the word of God*. There is no doubt, but the name of GOD is great ouer all the earth, and his name is praised from the rising of the sunne to the going downe of the same, neither is there any creature, but it sheweth forth his glorie, yet hath not God reserued the sound of his name to bee called vpon in the name of any creature, but hee hath giuen this onely to his word. Wee doe not say, the Heaven of God, nor the earth of God, nor any thing in them vnder the name of God is noted, notwithstanding they all shewe forth his glorie: but the writings of the Apostles & prophets, by this name we know them. *The word of God*: why else? But that his wisdom, his power, his glorie, his mercie, especially and aboue all things, shineeth in his worde: and therefore let vs perswade our selues, that his Maiestie cannot bee so highly offended in any abuse of all his creatures, as when his worde is despised. When man sawe not his eternall power and Godhead, which was manifest and might haue been knowne, in the workes of the creation of the world, yet GOD did ouersee:

the Epistle to the Hebrewes. A

ouersee all their ignorances, and had pitie on them, he gaue them a better testimonie of his presence, and made his word knowne in the middes of them, that they might beleeue it, and be saued; which word whosoever shall despise, he hath despised the power of God by which he should be saued, and is more guiltie before GOD, than Pagans and Infidels which neuer knew him: neither can there be any other meane of saluation vnto him. To this effect (no doubt) the Apostle giueth this reuerend speech to this prophetic: *The holie Ghost hath said*:

Thus hauing prepared the people to heare and regard; he setteth downe the words of the Prophet, as followeth. *To day if you will heare his voyce, harden not your hearts, as in the bitter murmuring in the day of temptation in the wilderness, where your fathers &c.* To vnderstand this exhortation well; wee must see the whole purpose of the Psalm. The Prophet maketh this Psalm, no doubt, as a preparation for the people in all their holie conuocations, how to present themselves before the Lord: after the same manner, in a good and laudable custome, wee vse it now in the Church in our seruice vnto GOD, beginning with this Psalm, to stirre vs vp vnto feare and reuerence, and an earnest desire of the praise of God. *O come let vs sing vnto the Lord, &c.* and because our zeale toward God is faint, and hypocritie hath infected the hearts of many; therefore the Prophet toucheth them neerer, that if they will stand acceptable before God, delay not, nor bee faint hearted, but euen speedilie and with a good courage *To day if you heare his voyce, harden not your hearts &c.* And he rehearseth the examples of their fathers, who tempted God, and fell in the wilderness; the feare of whose examples, should make vs wiser. This being now the plaine meaning of the Prophet, you see how fittly this scripture is alledged by the Apostle; as then

Readings of M. Deering upon

then the Prophet cried vnto them in their assemblies. *To day if you will heare his voyce, &c.* that they might keepe holie their Sabbath daies, and bee holie in their assemblies before their God, to heare his word with humilitie, and offer themselues in a holie obedience vnto it: So here the Apostle, applying it vnto Christ, who then spake by his Prophets, that his word now might haue also the reuerence of his owne person, he saith also to them: *To day if you will heare his voyce, harden not your hearts, &c.*

Now, touching the words that he saith, *to day*: he meaneth all the time in which the Gospell is preached, teaching vs hereby, that so long as the word is preached, so long saluation is offered. In like sense Saint Paule exhorting the Corinthians not to receiue the grace of G O D in vaine, alledgeth this saying out of Esay: *I haue heard thee in an acceptable time, and in the day of saluation haue I succoured thee*: whereunto he addeth: *behold now is the acceptable time, behold now is the day of saluation*: plainlie expounding this time, and this day, to bee so long as the Gospell is preached: by which we learne, how great a benefite it is, to heare Christ preached; for then God offereth himselfe vnto vs, then he stretcheth out his hands (as the Prophet saith) to imbrace vs, then he calleth vs to come vnto him, then he will accept vs, then is the time of saluation for vs; all his fauour, loue, mercie, goodnes; all his graces are laid out vnto vs; he hath opened the heavens that wee might see, and shewed foorth his glorie that we might vnderstand, and be no more vnbelieuing, but beleeuing: and what excuse (trou we) can we take vp, to bring before him, if this gospel of grace, of peace, of life, bee preached vnto vs, and not regarded? therefore, euen as the Apostle saith after ward, so let vs learne, While the Gospell is preached, it is still called, *to day*: harden not our hearts against it, through the deceits of sinne.

And

the Epistle to the Hebrewes.

Cap.

And this (I beseech you) once againe to remember, that when the Gospell is preached vnto vs, then it is *to day*. Take away this word preached, which is the power of G O D to thy saluation, and what time art thou in? sure in the night in which no man can worke; for this is the day, when his voyce is heard. Euen as the daies of our life, they arise with the Sunne, and goe downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut againe with the cealing of that voyce: and therefore the holie Ghost saith, when our Saviour Christ doth come to Capernaum in the borders of Zabulon and Nephthalim: *the people that sat in darknes sawe a great light, and to them which sat in the region and in the shadowe of death, light arose vp vnto them*: this light is the light of the Sunne of righteousnesse; how long so euer it shineth, so long shineth the acceptable time and the day of health: now would I faine know, what auaille prayers for the dead, what helpeth sacrifices for them in Purgatorie; is not this Sunne gone downe vpon them? is it not night with them, and they haue all made their beds in the darke? haue they any more eares to heare; or are they not as men dead long ago? how then can yet their state be changeable? how can they obtaine grace, mercie, and peace, by our intercession? if they can, the Apostle saith not true; that it is no longer, *to day*, than while the Gospell is preached. Saint Paule saith not true, that now onlie is the *acceptable time*: our Saviour Christ deceiued vs, when he said, *when night cometh, in which no man can worke*: but this was the enie of the diuell, to bring vs in a fooles paradise of prayer when we be gone, that we might not regard the God of glorie while he affred our all life vnto vs. And for the Saints that are dissolubd, and bee with Christ, they shall be witnesses against vs, of our infidelitie, which effected them as tormented soules in Purgatorie: and

Readings of M. Deering upon

and other whom G O D hath taken away in his anger, to make them dye in their sinnes, when wee fill their hands with our foolish praier, wee ioyne with them in rebellion against God; but their torments cannot be healed with medicines, and therefore as an vnprofitable and euill thing, so let it go: let the darke fancies of dead men alone, and let vs doe our duetic one to another, in all praier and works and loue, now in this time, while we may doe good, and while the day is yet vpon vs.

Now further, where it is said: *if you will heare his voice:* we learne by warrant of the holic Apostle, that our Sauour Christ was euer the Prophet of his Church, in vertue and power of his spirit, euen from the beginning, as well as in nature and substance of manhood, after he was borne of the virgin Marie: so the Apostle afterward againe saith of the Prophets times, *that the voice of Christ did shake the earth then:* and in all the disobedience of the people of Israel, in the wilderness.

Saint Paule saith, *they tempted Christ:* as noting him, to be their guide and leader in their desert waies. And this is the true acknowledgement of our Sauour Christ, to bee the lambe killed from the beginning of the world: to confesse that he is, and euer was, the mediator and redeemer of his Church, and the welbeloued sonne of his father, and the Prophet for euer, whom he had ordained for his people: all which, when we shall beleue, then wee shall boldlie say, as this Apostle saith: *Jesus Christ is day and yesterday he is the same: and the same abideth for euermore:* the same Prophet, the same faith, the same hope, the same God, euen as wee confesse one, and the same Catholique Church. As our fathers were fained, so are we: and at this day we beleue, not onely as Paule and Peter did beleue; but wee walke in the steps of that faith, which was first in our father Abraham,

yea,

the Epistle to the Hebrues.

yea, and in all Patriarches before him, as we haue all had but one heavenly master. And whatsoever outward ceremonies God hath ordained, according to diuersity of times, they were euer appoynted to bee schoolemasters to leade men vnto Christ, in whome onely God was well pleased, and without whom there is no saluation.

And heerein, the singular loue of God to vs hath appeared; and these dayes of the Gospell preached, are aboute all other, blessed dayes; because this Sauour hath shewed himselfe vnto vs, and hath been in the middes of vs, flesh of our flesh, and bone of our bones, and wee haue seene his glory, as the glory of the onely begotten sonne of G O D: and he hath reuealed vnto vs the cleare and shining way of this saluation more openly, than euer before: and therefore let vs heare the admonition: *To day if ye will heare his voyce harden not your hearts.*

And heere that he saith, *harden not your hearts:* we see how great a sinne wee commit, in not harkening to the voyce of God, we harden our hearts and couer them as with a couering of brawne, that they may not bee mollified with the grace of God: for the word of God is liuing, & more sharpe than a two edged sword, and entereth to the diuision of the soule and the spirit: neither is it possible to keepe it out, but as a sword, so it will pearce our heart, except wee haue made it hard as flint. And as he sayth, *doe not you harden your owne hearts:* so let vs perswade our selues, our sinne is our owne, and we haue done it, we may not excuse our selues, as the manner of some is, and say our hearts are hardened whether we will or no: and who can doe withall. True it is, and the Prophet saith it: *We haue of our selues stonie hearts;* Heb. 11. 19. & 36. 26. Gen. 8. 21. *and all the imaginations of them are euill, euen from our youth:* so that all men, father and children, may say a like; wee know that in vs (that is in our flesh) there dwelleth no goodnesse, but.

Readings of M. Deering vpon

but whatsoever the corruption of our nature is, be it neuer so great, yet our fault is neuer the lesse, no more than if wee had an Angels nature, which willingly and wittingly wee would peruert: for vnto our corrupt nature, wee bring of our selues a peruerse will, which did corrupt the Angels nature, and made them fall from God; so lay no more thy fault on thy nature, for thy will is set to woorke iniquitie, with all delight to doe euill. We wish to bring our ill purposes to passe, wee reioyce, wee are glad, it is the thing we would haue; we will not heare any other call; we bid farewell to all, whatsoever would turne vs from our sinne.

The corruption which we haue, our pleasure is in it; and all the goodnesse which wee want, wee care not for it; but our will is after our worke, and as wee are, so wee like our selues best; if there bee any wicked and dissolute man, that denieth this, either he hath taught his tongue to lye, or a seduced heart hath deceived him; for let him speake that can, the theefe that stealeth, the adulterer that defileth his body, the enuious man that speaketh euill, the beastly man that murdereth another, the blasphemous tongue, the rebellious hand; which of these is not thrust forward of his own will? or who euer, that mourned and wept, that fasted & praied, not to bee lead into temptation, hath been giuen ouer to so shamefull sinnes? No, no, if God make vs once mourne vnder the body of sinne, the grace of Christ is offered, to the broken and contrite heart, and sinne raigneth not in vs, but because we delight in it, let vs hearken therefore to this admonition: *To day if you will heare his voyce, harden not your hearts.* It followeth: *as in the bitter murmuring, as in the day of temptation in the wildernesse, where your fathers tempted me, proued me, and sawe my workes fortie yeeres.* This example of their fathers rebellion, is well alledged, both to mooue them the more to take heede by their fathers example, and because they

the Epistle to the Hebrues.

Cap.

they were a people exceedingly holden with an opinion of their fathers, that they should yet remember their fathers were but men; and they should not followe them in their sinne and wickednes.

The story which the Prophet especially meaneth, is written in the seuenteenth of Exodus, where Moses sheweth, how the people murmured in Rephidim, for want of water; for then Moses gaue these very names to the place, and called it, *bitter murmuring*, because they strove bitterly and contended against Moses; and hee calleth it tentation, because they ceased to put their trust in God, and rebelled for want of water.

So by the names, it is plaine what story is ment, and wee haue in it to learne, first how great a crime it is to resist the Minister of God; for the name of that sinne, God hath giuen vnto the place for a perpetuall remembrance, what the punishment of it hath beene: and againe, what it is to fall from our hope that wee haue in Gods prouidence, to mistrust him, to feare that he will faile vs; for this is to tempt God: with which sinne how highly hee is displeased, the name of the place to this day, beareth witness, which Moses for that cause called tentation. And heere againe, let vs learne, how, and in what case, we may giue names vnto places, & that is, when the remembrance of the name is a putting vs in mind of some speciall worke of God toward vs: as in remembrance of the excellent vision that GOD gaue Jacob, he called the place Bethel: when God gaue to Abraham the life of Isaac his sonne, and saued him from sacrificing, Abraham called the place Iehouah Irech.

Likewise, in remembrance of Gods punishments, when hee diuided the peoples tongues, he called the name of the place Babel: When GOD destroyed, from heauen, the host of Israel with fire, for remembrance of the punishment,

Readings of M. Deering upon

ment, they named the place Taberah. Many such examples are in the Scripture, good and profitable for vs to follow, if wee had hearts that feared God, and had comfort in the remembrance of all his workes: but wee haue left that good worke of our forefathers, and as time corrupteth all things, so it hath heere corrupted our manners.

Indeed, wee giue names still vnto places, but not now for any conscience toward GOD, the better to remember his goodnesse toward vs: but we erect thereby, monuments to our flesh, and make shrines of pride. Wee doe (I am afrayd) as the Prophet David saith: *the wicked doe thinke their houses and their habitations shall continue for ever, and call their lands by their names.* Wee swell with vanity, and are puffed vp with pride; & in this haughtinesse of heart, we giue names vnto our houses: this boasting is not good, & of such high minded men the Prophet sayth: *They shall lye like sheepe in their graves, and death shall deuoure them*, yea, and all their pompe with them: of this let vs beware, for it is a sinne that cleauech fast vnto vs, and wee are easily lead with it: otherwise, if God giue vs humble hearts, and mindes, in the naming of our houses after our owne names, or after other, there is no hurt at all.

Now, where it is sayd: *they tempted God, and proued him in the wilderness, where they sawe his workes fortie yeares*: wee must know, the wilderness was a terrible & fearefull place, full of temptations, where the people alwaies wanted, sometime meate, sometime drinke, in feare of enemies, in feare of serpents, in much affliction: but what of this; yet if they tempt God, they are rebellious against GOD. For he that made the wilderness, and all the terrour of it, is not his power ouer it, to saue his Saints? No place, no man, no terror, must ouerthrow our hope in Gods prouidence: or, if it do, we tempt God, and prouoke him against vs: therefore Dauid

the Epistle to the Hebrewes.

uid said: *though I walked through the valley of the shadow of death, yet I would not feare, because thou art with mee.*

And let vs neuer deceiue our selues, for if wee bee not, as David was, to trust still in God, yea, though he seemed to kill vs: Surely, let our daies be neuer so peaceable, yet euery occasion will make vs fall from God.

Salomon saith: *if we faint in the day of aduersitie, our strength was neuer great*: and if with the Israelites wee would murmur in the wilderness; with the Israelites we would also rebell, euen in the land of Canaan; for they were no more obedient when they had peace, when their land flowed with milke and honie, than when they were in the solitarie desert.

And let vs not looke vpon our fathers example, but looke vpon our selues this day: dooth this peace of the Gospell make vs more thankfull, or more desirous to giue our selues to be seruants of the Lord, than we were before, when we felt the prison houses and hoat fires of Idolatrie? The Lord knoweth, and he iudgeth: and wee are wise, if our hearts bee settled, for no cause at all to leaue our obedience to God: then we may be bold, and say with Iob, if he will kill vs, let him not spare: for wee haue not denied the words of the holie one, let it come that he sendeth. Neither the wilderness, nor fire serpents, nor yet the fruitfull vines, and pleasant springs of the land of Canaan, shall seperate betweene God and vs.

And heere, that God saith, he did fortie yeares shew his workes vnto them, he meanneth both Manna, with which he fed them from heauen, and their continuall leading with the pillar of cloude, and pillar of fire, and all other miracles which hee did before them: wherein appeareth the long suffering of God, and as Paul sayeth, *the riches of his kindness, subesse and great patience, which is not overcome with our sinnes*:

P

Readings of M. Deering upon

sinnes: but hee once promised it vnto Abraham, to giue a land vnto them, and all the rebellion of his children, could neuer falsifie his promise. This ought to strengthen our faith to the forgiuenes of our sinnes; wee haue a couenant of God, greater and better than that made with Abraham: euen a couenant made in his only begotten sonne, through whome hee hath sayed, hee is well pleased with vs, and will remember our sinnes nor our iniquities any more. And let vs not feare, neither the greatnes of our sinne, nor the craftines of our enemy, but in a repenting and faithfull heart, trust vnto his promise that cannot change his grace, nor repent him of his mercy for euer. And yet, that wee should not be heere secure, and commit sinne without regard, as men that carry away the grace of God to wantonnesse, thinking any outward calling to bee warrant enough of our election: to take away this grosse opinion, and make vs search better, whether wee bee the children of the couenant, or no, therefore hee addeth, that hee was angry with this generation, and sayd: *it is a people that doe erre in their hearts, for they haue not known my wayes, &c.* testifying by this thretning, that his promises were not to them onely in their birch, that they were the children of Israell, but much more, in this: if they walked in the steps of the faith of Abraham. So all wee this day, saluation is promised vnto vs in Iesus Christ, in a holy couenant, which shall neuer be broken: but God will make all our enemies our footstoole, and will surely take vs into his glory. But let vs be wise, to see whether the couenant is made with vs or no; for as, not all that were borne of Abraham, were the children of Abraham; so, not all that shall professe the Gospell, shall haue the saluation of the Gospell: for there are many dunkards, gluttons, adulterers, couetous men, blasphemers, liars, contentiuous persons, and such other, which

the Epistle to the Hebrues.

which shall neuer enter into the kingdome of Heauen: yet will they boast of the Gospell of Christ: but hee that dyeth with Christ, and is buried with him, touching the olde man, and as Christ is risen from the deade: so by the Spirit of Christ, he that riseth vp into newenesse of life, with him this couenant is made, and with none other: and he shall be justified by his faith, when the sinnes of the wicked shall fall vpon them.

Further, in this thretning, wee haue to marke first the cause, euen the peoples sinne, which the Prophet setteth out thus: *It is a people that doe erre in their hearts, for they haue not known my wayes.* This is the beginning of all euill, to leaue the ordinances of God, and walke in our owne imaginations: and this is onely folly, to forsake the worde of God, the fontaine of all wisdom, and to followe our owne inuentions, which are vaine and fruitlesse. So Moses vpbraideth the people, when they obeyed no longer Gods ordinances, to doe them: but made new lawes vnto themselves, to liue by. They are (sayth hee) a nation voyde of counsell, neither is their any vnderstanding in them, by this wee knowe what they are, what wisdom and counsell is in them, that take away the word of God, and teach their owne traditions. It is a plaine sentence, *They erre in their hearts, for they haue not known my wayes*: so wee may boldly say, it is a foolish people, an ignorant people, a people full of blindness and sinne, whosoeuer walke in their owne imaginations, for they haue forsaken the wayes of GOD, and now, what wisdom can there bee in them? And marke that he sayth, *they erre in their hearts*: noting, what study is in them, and how full they are of thoughtes and cogitations, what to deuise, euer musing, euer inuenting, and neuer the better, no quietnesse is within vs.

So that wee are sure, our owne traditions, the more wee

Readings of M. Deering upon

followe them, our owne foolishnesse dooth the more vexe and disquiet vs, and we doe nothing else, but waste pensive dayes, and heauie nights, studying with our selues how we may perish. If thou doubt of this, whosoever thou art, heare the word of the Lord, *They erre in their heart, for they haue not knowne my waies*; if thou hearest it, and knowest it, leaue off their wofull waies, who seeke traditions, and erre in their hearts, and haue no peace: and follow the word of God, which onely giueth light and security vnto vs.

Another thing, in this threatenning is; *that God sweareth, they shall not enter into his rest*. This oath is to perswade vs, that with a constant purpose, God is iust, euen as he is mercifull; & let vs not flatter our selues in vaine hope to escape his anger, while we will neede walke still in our sinnes; for in iustice and iudgement the glory of God shineth, and no more than hee can breake his promise of loue and mercie, made with his Saints; no more will he defile his couenant, in which he hath threatned the rebellious people: but hee will surely recompence their sinnes into their bosome, and his anger shall consume them. Therefore to these also hath hee sworne, and hee will not repent him; *they that haue not knowne his waies, they shall neuer enter into his rest*: of this rest we shall haue occasion to speake heerafter. Now let vs pray, that God for his sonnes sake would prepare our heartes to the hearing of his voice, that wee may not bee despisers, as our forefathers haue been, whom God threatned in his heauy displeasure, and hath shewed his iudgements towards them, euen as he would; but let vs be as his sheepe, that do heare his voice, that his word may be in our hearts, a seede of regeneration, by which wee may bee borne a new, into holinesse and righteousnesse, to glorifie him that is our God for euer, &c.

The

the Epistle to the Hebrues.

The sixteenth Lecture vpon the

12. 13. 14. verses.

- 12 Take heede brethren, least as any time there bee in any of you an euill heart, and unfaithfull, so depart away from the liuing God.
- 13 But exhort one another dayly, while it is called, *To day*: least any of you bee hardened through the deceitfulnesse of sinne.
- 14 For we are made partakers of Christ, if we keepe sure vnto the end, that beginning, wherewith we are upholden.



**I**N these wordes, the Apostle beginneth more particularly to handle the former wordes of the Prophet, and so to amplifie his exhortation, that in no wise the Hebrues should forgette to heare and to obey Christ their onely Prophet: and first of all, in this that the Prophet sayth, *To day*: by which the Apostle gathereth, that we must not neglect this time of our calling, but whē the voice of the Lord is heard, then we must shew our obedience: for it is not meete that he should speake, and we should be deafe; nor he should call to day, and we to make answer, wee will come to morrow; such loose regard of the word of the liuing God, becometh not those that are his Saints, neither doeth our Saviour Christ so teach vs himselfe, when hee sayth so many times: *hee that hath eares to heare, let him heare*: therefore, when the Lord openeth his mouth, let vs erect our eares; and in the day that hee doth teach, let vs learne in the same, and glorifie God in his goodnes, this is the plaine meaning