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nothing but faith carrieth vs with boldnesse into his presence. Many singular proofes of this, our Saviour Christ sheweth in many places, when a woman crieth vnto him:

Blessed is the wombe that bare thee, and the pappes that gave thee sucke: Our Saviour Christ answereth: *nay rather, blessed are they that heare the word of God, and keepe it.* When some sayd vnto him: *Behold thy mother and thy brethren would speake vnto thee:* he answered againe: *He that doth the will of my heavenly father, he is my brother and my mother.*

In another place, when controuersie was, how wee should haue life and saluation through him, he saith to his disciples: *The flesh profiteth nothing, it is the spirit that quickneth:* noting in all this, that not his bodily presence, not his kinred, not the travell of his mother, not any thing is imputed vnto vs for righteousness, but only faith, in which we beleue, according to his Gospel preached vnto vs, that in his death all our sinnes are purged, and in his resurrection we are iustified.

This maketh vs acceptable, and without this it is vnpossible to please him: this the Apostle teacheth vs here, when hee saith: *For this cause, the word profited them not, because it was not mingled vnto them with faith:* for onely faith doth all, apprehendeth all, ouercommeth all, and the gates of hell shall not in the ende preuaile against it: and the Lord increaseth this faith in vs. And let vs pray &c.

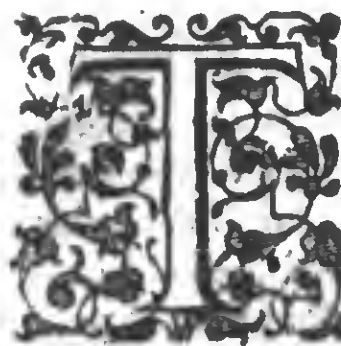
The

the Epistle to the Hebrues.

The nineteenth Lecture, vpon the

3.4.5.6.7.8.9. and 10. verses.

- 3 For wee which haue beleued, doe enter into rest, as he said to the other: As I haue sworne in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
- 4 For hee spake in a certaine place of the seventh day on this wise: And God did rest the seauenth day from all his workes.
- 5 And in this place againe: if they shall enter into my rest.
- 6 Seeing therefore it remaineth, that some must enter therein, and they to whome it was first preached, entred not therein for unbeliefes sake.
- 7 Againe, he appoynted in David a certaine day, by to day, after so long a time, saying as it is said: this day, if ye heare his voyce, harden not your hearts.
- 8 For if Iesus had giuen them rest, then would he not after this haue spoken of another day.
- 9 There remaineth therefore a rest to the people of God.
- 10 For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.



His scripture, which now I haue read vnto you, I must needs confesse, to me it seemeth yet somewhat obscure, neither hath GOD so reuealed it vnto me, that I dare boldly pronounce, this it is: but, submitting my selfe to any better interpretation, which shall be shewed of other, according to that which God hath giuen mee: so I will shewe you what I

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thinke most likely, and so much the more boldly I will shew you mine opinion, because, by the grace of G O D, I will speake nothing, but agreeable to all which the Apostle before hath most plainly taught vs. You knowe, how earnestly hee hath exhorted vs to hearken vnto Christ; what fault especially shall make vs neglect it, and that is infidelitie; what great perill wee haue in this sinne, and that is: *we shall not enter into his rest*. Now, hee reacheth and addeth sure arguments to his doctrine, how we shall auoid so great punishment, and so great sinne, and how we shall be obedient vnto Christ; and that is, by faith, an humble acknowledgement of him to be our Prophet, and a constant beleeuing of all his truth.

This doctrine first he setteth downe, in these woords; *For we enter into his rest, that doe beleene*. This hee proueth first, by the manifest text afore alledged: for it was said; *To whome I sware in mine anger, that they should not enter into my rest*: meaning the vnbeleeuing, and vnfaithfull: therefore wee that are beleeuing, and faithfull, wee shall inherit that rest. This I thinke to be the meaning of these woords following; *As it is said, to whome I sware in my wrath, that they should not enter into my rest*. Now, because the Apostle hath reasoned long, and much, out of this place of the Prophet, and will yet reason longer, he wisely foreseeeth, what might be here answered of the Iewes, that this place is of the people of Israel, ment of their entrance into the land of Canaan, vnder condition of obedience of the lawe of Moses, and therefore rather teacheth them to keepe still those ordinances, than to change them for new, and folow this Iesus, of whome they haue not heard before. This cogitation might easilie arise, and they might soone be so perswaded, that the Prophet spake of the present time: now therefore, in the woords following, the Apostle taketh away
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this offence and doubt, teaching, that not vnto them onely, but to vs also it was spoken, and with this caution proueth with other arguments the former doctrine; that by faith grounded in our Prophet Iesu Christ, wee shall enter into his rest.

And he saith thus, *Especiallie seeing his workes were finished from the foundation of the world*. The word which is heere commonlie translated, although I english it thus: *Especiallie seeing*, which I doe because the sense well agreeth, and I know nothing to the contrary but the woorde may well beare it; so now touching the obiection before made, the Apostle answereth thus: Neither can this be meant of the rest of the land of Canaan, in obeying the lawe of Moses, for when neither the lawe was yet giuen, neither the land once promised, yet then was this rest of the Lorde, into which his people did enter; for the Scripture sayth, euen at the beginning, *The Lord rested the seauenth day from all his workes*.

Now this obiection being thus confuted, there is also in these woordes, the second reason for prooffe of this doctrine before taught, that they enter into the Lordes rest which doe beleue: and the reason is this. Seeing God finished his woorkes straight from the foundation of the world, so that then hee was sayd to rest the seauenth day, men entred not into that rest, by the obseruation of the law of Moses, which was not giuen, nor by any workes of flesh which were euer vnprofitable: but it is cleare then wee entred by faith, according to this which is written: *to day if you heare his voyce, harden not your hearts*: this argument is plaine in these woordes: *Especiallie seeing his workes were finished from the foundation of the world: for hee saith in a certaine place of the seauenth day thus: and God rested in the seauenth day from all his workes*, but of this argument, we will

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speake againe in the ninth verse. Heere the Apostle may seeme to some of vs, to reason not verie stronglie: for how prometh he that it is one rest of which it is sayd, ye shall not enter into my rest: and againe, the Lord rested the seauenth day; for the one seemeth to bee of God alone, the other a figuratiue promise set out vnto vs; but this doubt is soone taken away: for when it was said, *God rested the seauenth day*; was it not also said, *he blessed the seauenth day and halowed it*: which is, he appoynted it to this holie exercise, that man should leaue off his other thoughts, and consider the power and wisdom & goodnes of God in all his creatures, whereon after he gaue his law written: *Remember thou keepe holie the Sabbath day, sixe dayes shalt thou labour, but the seauenth, &c.* by which it was plaine, that this rest was the same, vnto which they were after called; and thus wee see the Apostles words, how apt they be to his purpose.

It foloweth now: *And in this place againe, if they shall enter into my rest.* In these words the Apostle teacheth, that this is also the same rest which the first was; where wee see that the rest of the land of Canaan, was, that they should there enioy peace, and in his holy place prayse God day and night, who had deliuered them out of the cruel bondage of *Egypt*, and from all hurt of the great & terrible wildernes: in stead of which, he had giuen them a most pleasant countrie, that flowed with milke and honie. Now vpon the warrant of al this truth, that one rest hath been from the beginning, though the name may be often named in fundrie respects: as first, it was so called, because God rested from his works; againe, because the people entred into a peaceable land, in stead of a perilous desert: so vpon other occasions, this name of rest is named, but all in one spiritvall sense, that is, now a ceasing from our own works, to do the works of **G O D**, and after this, to dwell in the peace and rest of his

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his glory for euer: therefore, where promise of entrance into his rest is, it is a promise made vnto all, and of all ages: vpon this (I say) the Apostle saith further: *Seeing therefore it remaineth that some must enter therein, and they to whome it was first preached entred not because of their vnbeleefe, againe, he appointed in Dauid a certaine day, by to day, saying after so long time, as it is already alledged, to day if you will heare his voyce, harden not your hearts*: in all these words, hee concludeth as hee taught before, that seeing this rest hath been euer set out to our first fathers, to the people of Israel, yet they entred not for vnbeleefe, seeing it cannot bee but some must needs enter, for the graces of God must needs be enioyed, therefore in Dauid it is againe sayd: *To day if you will heare his voyce*, that it might be known, that we which do beleue shall enter into this rest. So in these two verses, in the conclusion of the two former arguments; to prooue, that only by faith, we shall enter into his rest. And this I take to bee the naturall meaning of these wordes in the 3. 4. 5. 6. and seuenth verses.

It followeth in the eight verse: *For if Iesus had giuen them rest, hee would not haue spoken of any other rest after.* These wordes prooue by another reason, that the former propheticie is not meant of the land of Canaan, according to the objection before spoken of; and his reason is this. Ioshua led them into the land of Canaan, a great many yeares before the Prophet Dauid made this exhortation; if therefore it had been meant of that land, to what purpose did Dauid speake thus so long after? could it be threatned vnto them, they should not enter into that rest, into which they had already entred, and dwelt there foure hundred yeares? vpon this reason he concludeth in the 9. verse: *Therefore, there remaineth yet a rest vnto the people of God.*

In the tenth verse, hee sheweth at the last, what this rest

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is: that wee should no longer walke in our will, but religne our selues ouer to the obedience of the will of God, euen as wee looke to enter at the last, into that rest and dwelling place, which is in heauen, not in earth, and which GOD hath pitched and not man, in these words: *for he that hath entred into his rest, himselfe hath also rested from his owne works, euen as God rested also from his.* Thus I haue plainelic as I could, shewed you the whole meaning of all these words which I haue read together vnto you; and I haue the fewer things seuerallie to note vnto you in them, because, as you haue heard, the words were most of them mentioned before; and as occasion was, then I spake of them more at large vnto you; onlie of the other things, which before the Apostle spake not of, I will note vnto you what I thinke necessarie. In the 3. verse, I told you how the Apostle taught vs, that this rest, to which we be called, was the rest of God from the beginning, because from the beginning it was said, God rested the seauenth day: what we should learne in this, wee may plainly see in the commandement: *Keepe holie the Sabbath day:* for that day was instituted for this cause, because then God rested from his works, and in that day a rest is commaunded vnto vs, that in it we should do no manner of worke; and why (dearely beloued) shall we rest? God is not pleased with idlenesse, he will not haue vs like the idle men that at the ninth houre of the day, stand still idle in the market; but GOD commaundeth vs to keepe that day holie vnto him, which is to serue him in it, and not our selues. Now, seeing in this day we must glorifie God, & rest from our owne works, to consider his works, from which in this day he rested, it is plaine and euident, that it is a Sabbath dayes worke; wiselie to meditate in all the works of God: for as Paule saith, *they are the wisdom of God, in which wee should know God:* and in them the inuisible things of GOD,

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GOD, that is, his eternall power, and Godhead, that wee should know him, and glorifie him, and giue thanks vnto him. So wee reade in the booke of Iob; when Eliphaz would perswade Iob to the feare and reuerence of Gods Maiesty, he biddeth him behold the starres, how high they are. The Prophet Esay, when hee will assure the Church of the mercy of God, that he will, according to his mighty power, fulfill all his promises, he saith thus; who hath measured the waters in his fist, and counted heauen with his spanne, and comprehended the dust of the earth in a measure, & weighed the mountaines in a weight, and the hills in a ballance? In meditation of these great works of God, the Prophet would teach them, to feare no man, but put their only trust and confidence in God. So the Prophet Ieremie setteth out the constant course of the day and night, for vs to consider, and in it, to know how vchangeable the loue of God is to all his Saints. So our Sauour Christ, by the goodly colours of the flowers of the field, hee would haue vs learne, what a fatherly prouidence GOD hath ouer his children, to couer their nakednesse, who cloatheth so gloriously the vading flower. The Prophet Dauid in many places, and especially Psalme 104. doth make a goodly rehearfall of the prouidence of GOD, in ruling the whole world; thereby exhorting vs to obey God, to hate iniquity & concludeth with this excellent sentence: *Let the sinners be consumed out of the earth: & the wicked till there bee no more. O my soule praise thou the Lord, praise ye the Lord:* if wee by these exhortations and instructions can teach all our senses, our eyes to see, and our eares to heare, so that in the creatures of God, wee can see his glory, loue his goodnes, seare his maiesty, expresse his image in al our cōuersation; then are we sure we keepe holy his Sabbaths, & we enioy the good beginnings of that blessed rest, into which we shall enter for euer:

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but if we be vnprofitable creatures in the world, if we haue eyes and see not, and eares and heare not, and the sight and vse of so excellent workes, can stirre vs vp, neither to loue nor feare, nor once to know so excellent a worke man, wee are holden in the bondage of a spirituall *Ægypt*, and wander in straunge and vnknown waies of a spirituall wilderness, where we haue neither any water of life, nor any secret Manna, to satiate and fill our taint and hungry soules: we walke in the world, as subiects of the world, and dwell on the earth as seruants of the earth: the oxe and the horse doe as we doe, they eate, and drinke, and see the Sunne, and vse at their will the day and night, and neuer consider him who made all these things. Let vs not bee like vnto them, but as we haue hearts able to comprehend better things, so let vs vse them, that wee may fill our wayes with perfect peace. If *G O D* haue giuen vs the meane estate of life, in which neither we want nor yet abound, but our meat, our drinke, our cloathing is sufficient vnto vs, let vs acknowledge the great goodnesse of God, who hath set in vs an example of that estate of life, which himselfe hath testified to bee good for vs, in that prayer which he hath taught vs all: *Giue vs this day our daily bread.* If God haue giuen vs povertie, colde, nakednesse, and much affliction, let vs thinke with our selues: How good is God vnto vs euen in these dayes of calamity? for hath he not made vs like his onely begotten sonne, a man despised in the world, and of small accompt, who had experience of all our sorrow and griefe, that wee againe carrying his image might die with him, that we might also raigne with him in the due time which hee hath appointed. Againe, let mee see this also in my poerty and affliction; God hath by this meanes prepared me so, that whatsoever is done vnto me, God will impute it as done vnto himselfe: whosoever shall mocke or despise
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my life, he reproacheth God that thus made mee: whosoever shall cloath, feed, harbour me, Christ accepteth it as his owne, as if he were hungry, and receiued meate; hee were naked, and receiued rayment; what a marke and print of the loue of God is this in me, and how blessed is this estate, which of so many is thought most miserable? If *G O D* hath giuen vs high and excellent honour, if I in the middes of my pleasure, with a wise heart can thinke thus: This is yet the place of my banishment, my body is a prison house in which my soule is in bondage, my life is a pilgrimage in which I wander, as in a country that is not mine own; and yet, if *G O D* haue heere filled my senses with so many delights, if such be the glory of these kingdomes and this nobility? if the honor and riches of these dayes, haue so great gladnesse of heart? O Lord, what are the heauens of heauens, where wee are citizens, which is our country, where our bodie is glorious, and crowned with life, where thy Maiesty shall shine in perfect beauty before vs, where all things shall be our owne, and we shall bee thine. A happy Lordship, a happy Earledome, a happy man, whose honor teacherb him thus to know the Lord, who hath had mercy vpon him. These and such like meditations & thoughts which carrie vp our mindes from the creatures to the creator, and from our worldly calling to him that hath called vs, these doe leade vs into the rest of the Lord: these are our holy works on the Sabboth daies, and this is our wisdom in enioying all the benefites of God. But of this meditation I spake before vnto you, in the exposition of the sixt verse of the second Chapter.

Now, touching this word whereof wee haue heard so much, that is, the rest of *G O D*; wee must marke how the Scripture vseth it; sometime for the trueth, which is euer one; sometime for the figures, which haue bene diuers.

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The true and perfect rest, is that which is now begun in vs, the resting from our owne workes, that is, our dying vnto sinne, and the crucifying of the old man, that wee may giue ouer our bodies vnto the Lord, to be seruants of righteousness, and that onely his spirit may raigne in vs, that as Paul saith, it be not now we that liue; but that it bee Christ that liueth in vs; and this rest shall be made perfect in the resurrection of the iust, when wee shall bee ioyned vnto Christ our head, and God shall be vnto vs, all in all.

The figures of this rest (as I said) haue been diuers. The first figure was the rest of the Sabbath day; called our rest, because wee were without bodily labour, only in spirituall exercise, to consider the workes of God, his greatnesse, and power, and goodnesse, and thereby to learne with all our hearts to serue him, and to glorifie him as our onely GOD: so that all the seuenth day long, while the Sunne shined it preached vnto the people, that they should cease fro sinne, and serue God, die vnto the world and liue in him. Another figure of this spirituall rest, was the land of Canaan, called their rest, because they ceased from the fearefull trauell of the solitary wilderness and from feare of enemies which alwayes arose against them; and from their bondage before in Egypt, now inhabiting a quiet countrey full of all fruite and pleasure; and their spirituall exercise in this rest, was, to seee from what miserie God had deliuered them, what blessings he had giuen them, how mightily he saued them from all hurt of man and beast, and euery creature: and therefore now, in a holy rest and quietnes, to be thankfull vnto him, to serue him, to trust in him to rest vnder the shadowe of his wings. Another figure of this rest, was also the temple, of which it was sayd: *This is my rest for ever*: here will I dwell, for I haue a delight therein; called also the rest in respect that before, the tabernacle and

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and the Arke was carried from place to place, but now it was settled for euer in mount Sion: the spirituall exercise of this rest, was, that G O D had now made knowne vnto them his statutes and ordinances, in which they should liue, his covenants and promises were sure vnto them, and that they should not imagine vaine thoughts, or follow their owne deuises, but abide in the waies of God, acknowledging them alone to be the waies of life, and so giue ouer themselves to walke in them. These were the figures of this spirituall rest which abideth for euer: and vnto vs now, to whom figures haue ceased, this rest is set out clearely in it selfe, that we should liue in it, cease from our owne workes, doo the workes of our God, and worship him in spirit and truth, hauing according to this exhortation of our Apostle, our Saviour Christ our onely Prophet, to rest in his word; our onely Priest, to rest in his sacrifice for sinne; our onely King, to rest in his defence; our onely head, to rest in his nourishment; who onely with his blessed spirit feedeth vs to eternall life, and worketh in vs all in all. This is that kingdom of God, which we are taught to pray, that it may come and prosper: and this is it that the Prophet Esay saith of the roote of Isha, *that in those daies his rest should be glorious*: this is the truth figured in all the former rests of the Sabbath, of the land of Canaan; of the temple, as Zacharias full of the holie Ghost, doth most plainly shew. *This is* (saith he) *the oath which he swore to our father Abraham, that he would grant vnto vs: that we being deliuered out of the hands of our enemies, might serue him without feare, in holinesse and righteousness, all the daies of our life:* & this rest hath in it, as Paul saith, *a pure hart, that is, vnfeined and constant loue; a sincere faith, that is, hoie and true religion; and, a good conscience, that is, peace toward God through Iesus Christ: and these properties of our rest (dearely beloued) marke the wel, that we may know the place,*

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place; where we dwell in peace; and least wee thinke foolishly, that we are at rest, when yet we are tossed in the tempestuous sea; our religion must bee pure and vntouched, from the curious and enticing fancies of philosophie, from traditions and decrees of men, from superstition of the elements of the world; as meate, drinke, daies, times, and such other: to be short, pure from all things, which Christ our onlie Prophet hath not taught vs. And how can we thinke then, that wee are yet in this rest, if wee be holden with decrees: *Touch not, taste not, &c.* if Counsels, and Fathers, which are diuers, and daylie renewed, doe leade vs with their sundrie iudgements; what rest is in my religion, if thus I must walke vncerteinlie? It was said of the first rest: *What I commanded thee, doe that onlie*: this rest is now abundantlie confirmed vnto vs, more amplie than before, as Christ is greater than Moses: and how then doo wee seeke after any instruction, but onlie after the word of Christ alone. Againe, seeing in our rest is vnfaigned loue; contentions and strife, and quarels are cast out; how doo we say, we are entred into our rest, when this dissention is among vs one with another: let vs looke vnto it well, to whom it belongeth. It is a grieuous thing to trouble the peace of the Church; so is it a grieuous thing to see truth lye hid, or despised; therefore iudge not you rashlie, nor condemne any mans worke before it be tried. Wee are called vnto a rest, and let vs nourish our peace: whosoever fall out with vs, let vs not fall out with them, but let vs seeke the trueth in loue, and so shal be built vp the decayed places of Sion: and to our selues euerie one of vs this I say, yet not I, but Saint Iohn, *that he that loueth his brother, he hath no offence in him whereat another should fall*: and therefore in any controuersies that can arise in the Church, if we feare God, let vs follow this rule; let vs not do any thing for vaine glorie, for honour, for riches, for

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for pleasing men; for if we doe, we may bee assured, offences will arise, and wee shall bee guilty of them: but if onely Gods glorie, and the loue of our brethren doe constraîne vs, God will giue vs the spirit of wisdom and peace, and we shall not bee offences vnto any; but this let you and me commit vnto the Lord with our hearty praier, and he will bring to passe a good worke in our eyes. Againe, our rest must be in all truth; and how doe such men seeke the glorie of this rest, which fill the world with lying and flattering, which call good euill, and euill good, light darknesse, and darknesse light. The Prophet Amos complaineth of the Iudges of his time, that they were so corrupt through bribes, that they were ready to sell the people for old shoes; if he were alieue now, hee would adde to this another complaint, that some preachers are also so corrupt, that they will sell the trueth for a mourning gowne. Let a man bee now neuer so blinde, that hee walke as at midnight when it is noone dayes, yet you shall finde some preacher will commend his sight: if a man were as blacke as the blacke horse spoken of in the Apocalipse, that nothing were in him but shadow and darknesse, yet hee shall finde a blacke Prophet, with a blacke mouth, and a head-long tongue, to make him as white as the white wool, or as white as the white snow: and if a false tongue could colour him more than that, it is set to sale, and it is easily bought. But haue such men care of our blessed rest? or doe they delight in the glory of it? doe they thinke that in the Church of Christ it will be euer suffered; that the sweete and costly garments of Gods Saints shall bee taken from them, and made a spoile for strangers? or he that goeth about this, shall he not disquiet our peace? leaue off then you that feare the Lord, leaue off to sell the praises of faith & of religion, to those which neuer sought and enquired after them. Remember Elihu saith; if I should giue

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giue titles, my maker would destroy mee ; doe not therefore iustifie the sinner while thou liuest. Thou foolish praiser, and the foolish praised, what substance is there in you, but a blast of winde? let vs then leaue off lying, and speake euery man the trueth from our hearts, and so let vs enter into our rest, and dwell in the peace of Gods Church together. Now, one word more, touching this rest: the seuenth day is called the Lords rest; the land of Canaan, is called his rest; the temple, his rest; the Gospell his rest; yet were not all these his rest, but figures & presentations of it; as times, places, meanes, by which wee should rest in him: yet had they the name of the rest, as thinges liuely presenting the rest vnto vs, and in which wee enioyed the spirituall rest: and thus it is in all Sacraments, because they present vnto vs Gods graces, and his holy spirit. worketh in the ministry of them, the more to assure our faith; they are also named the things which they present vnto vs.

Now, touching the Sabbath day which is heere mentioned, you see, from the beginning it was a figure of our spirituall rest in Christ: so that as all figures in him haue ceased and are compleat, so the obseruation of that seuenth day hath also ceased, and the trueth of it must shewe it selfe, which is, that not the seuenth day, but all the dayes of our life, our thoughts should bee with God, and our workes to his glory: and thus the old Sabbath was ceremoniall, and is now abrogate, euen as you see; for that Sabbath is now our Saturday, in which wee lawfully occupy our selues in all honest labour of our calling. Another end of that Sabbath was according to the manners of men, necessary for them then, and now necessary for vs: and that was, that they might haue a time to meete together, to worship God in the congregation, to make publique prayers, vse his Sacraments for strengthening their faith, heare his lawe, and his

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his Prophets, that they might learne his iudgements, and edifie one another in the knowledge of God: this end of the Sabbath must needes bee perpetuall, as long as our weaknesse needeth mutuall helpe, and as long as it is meete wee should openly serue the Lord: to this end the commandment is still read vnto vs, *Remember thou keepe holy the Sabbath day*: which now is our Sunday ordained by the Apostles examples, that the superstition of the Jewish Sabbath should bee taken away; and kept holy, that thus we should occupy our selues in that day; otherwise the olde Sabbath can possiblie be kept of vs, no other way, but as the Apostle here teacheth vs in the 10. verse, that as wee see God rested in it from all his works; so we in all our life, must rest from our owne workes, that is, we must not haue our care or regard of the flesh, to accomplish the desires of it; but, as wee are bought with a price; so wee must yeeld our selues seruants vnto our Lord, and offer vp our selues a holy and liuely sacrifice, to doe his will: and thus farre of this text. Now let vs pray &c.

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