



A Sermon preached at the Tower of
London, by M. Edward Dering, the 11. of
December. 1569.

IOHN. 6: 34.

Then they sayde vnto him, Lord, giue vs euermore of
this bread. And Iesus saide vnto them; I am the bread of
life: He that commeth vnto me shall not hunger: and he
that beleueth in mee, shall neuer thirst.



W^e haue (deerely beloued in our Lorde and
Saviour Christ) we haue in this portion of
Scripture to consider; First, the petition
or request which the Iewes make vnto our
Saviour Christ in these words: *Lord giue
vs euermore of this bread.* Then the answer that our Sa-
uour Christ maketh againe; *I am the breade of life, &c.*
Their request riseth of certaine wordes, spoken immedi-
ately before, where Christ sayth; *My Father giueth vnto
you from heauen the true bread. For the bread of God is hee
that commeth downe from heauen, and giueth life vnto the
world.* Through which words they brake out straight in-
to this prayer; *O Lord giue vs alwayes this bread.* These
words they do not vtter with any good affection or lon-
ging desires to be partakers of the mercies, which are of-
fered vnto all in Christ Iesu; but rather of a distempered
mind, drawne into contrary desires, seeking by all means
to fill themselves with happines, and yet to iest and scoffe
at the doctrine of Christ.

at the Tower of London.

The thoughts of their mindes are made manifest, both by these words of Christ: *Ye seeke mee because you eate of* John 6. 26. *the loaves and were filled:* and also by their owne wordes to the same effect, where they say, *Our Fathers did eate* John 6. 31. *Manna in the wilderness.* Likewise requiring that Christ would so feede them still by miracle, and then they would follow him. And afterward also, when Christ had further taught them, that hee woulde in no such sort feede them daintily on earth, but if they would eate of the bread that hee would giue, they must renounce such fleshly concupiscence, crucifie themselves to the world, and bee with a liuely faith incorporate into his body, then they should eat of lining bread: as soone as they heard this, they murmured at him, shewing that hee was not the bread that they did seeke for, and then declared what was their scoffing spirite, and sayed openly: *Is not this Iesus the Sonne of Ioseph, whose father and mother we know? how came hee* John 6. 4. *downe from heauen?* Thus deerey beloued, we learn what minds these men had that would so faine haue bene fed with the bread of life. They would liue for euer, but they John 6. 28. would liue as they list. They would follow Christ, but they would neither hunger nor thirst. They would do the will of God, but they would not crucifie their affectiōs. They would come vnto heauen, but they would not bee ledde by Iesus the poore Carpenters sonne. Their carnall fancies beguiled them. Their scoffing at Iesus made their hearts so blind: and their desire of happines was nothing but the shew of their own folly. Now let vs beware by other mens harmes. Let vs not fall after the same example Heb. 4. 11. of disobedience. If wee bring our carnall fancies to the word of God, we shal neuer vnderstand it. The natural man 1 Cor. 2. 14. perceiueth not the things that are of God. Such grosse imaginations deceiued Nicodemus, that hee vnderstood

A Sermon preached by M. Dering

John 3.4. not what it was to be borne anewe. Such fanciēs made
John 4. 15. blind the woman of Samaria, that she knew not how to
Mar. 16. 38. aske for the water of life. Such carnal imaginatiōs made
Luk. 18. 38. the children of Zebedy to aske of our Sauior Christ, they
knew not what. Yea al the Disciples of our Sauior Christ,
by such fleshly desires oftentimes vnderstoode him not.
And how much more ought wee to take heed that haue
so barren harts, nor watered so plentifully with the spirit
of God? Whither shall we be led, if we bring vnto Gods
word our sensuall appetites? Sure euen thither, whither
these Iewes are gon before vs, to murmure against Christ
and despise his Crosse. Let vs then take heed while it is
yet time, and in obedience of God, banish farre from vs
our owne vnderstanding: and if wee will be taught of the
2 Cor. 10. 5. Lord, let vs leade into captiuitie all our owne cogitati-
ons, and seeke no better estate for the gospell of God,
then hee himselfe hath appointed by his holy wisdome.
Otherwise, it wil surely come vpon vs, that came so long
agone vpon these carnall Iewes, and wee shall haue so
good liking of our owne delight, that we shall contemne
the poore Galilean, and with a proud countenance wee
shall think much scorne, that the Carpenters son should
bee our maister. This is the fruite that groweth out of
mans wisdome. Here it is plainly testified in this sixt of
Iohn. It is testified in the Scribes and Pharisies, that so
Math. 2. 7. often scoffed at our Sauior Christ; in the soldiers that
Mat. 26. 49. vpon the Crosse had him in such derision: in the whole
multitude of the Iewes that strook him and spit on him,
and bad him areade who had hurt him. Thus after that
by carnal reason they would needes iudge of Christ, they
grewe more and more in hardnesse of heart, till they
thought it good wisdome to speake so great blasphemy.
Such like Gospellers there were many in the Primitiue
Church,

at the Tower of London.

Church, that thought themselves wise in making a ieast of Christ. So *Julianus* the Apostata, when the christians asked helpe against all their iniuries, with mockes and scoffes he would aske why they did complain, when the Galilean their Maister bad them doe good for euill: If any one would take away their coate, that then they should giue him also their cloake. So many wicked Magistrates spoiled the Christians of their money, & would taunt them merrily with the saying of their God: *Quod Prudence: Casaris scis, Casari da*, Giue that vnto Cæsar, that thou knowest is Cæsars.

Such Gospellers at this day wee haue a great manie in England, that laugh smoothly in their sleeces at their madnesse (as they thinke) that followe so earnestlye the Gospell. So Saint Peter hath borne witnes generally of ^{2 Pet, 4, 4.} the Wicked of all Ages, that they shall thinke it much madnesse, that other will not runne to like effusion of ryot: but let them alone, that seeke willinglie to goe so farre astray. This is the time of their reioycing. The dayes of repentance are not yet come. When they haue done with their mocking, themselves shall be then mocked at, and for all their pleasant sporting, they shall bee called to iudgement. Another thing I noted vnto you in the Petition of these Iewes, and that was a desire of happinesse which they wished to come vnto: And in the very midst of their malice, yet an inward sighing of spirit that they might once eate of the Brea'de of Life. They pleased themselves exceedingly in fighting against our Sauour Christ, and yet againe in remorse of conscience they wished to be partakers of euerlasting life. And this is that sparkling of the grace of God, which is kindled in the hearts of all men, of which Saint Iohn sayth; *That*

A Sermon preached by M. Dering.

Iohn 1,9. *Christ lighteneth all men that come into this world.* Caine had this light, when the burthen of his sinne seemed so heauy vnto him that it could not be pardoned. Esau had this light, when for losse of his fathers blessing, he lifted vp his voice and wept. Pharaoh had this light, when in remembrance of all his plagues, he cried at the last; *The Lord is righteous, but I and my people are wicked.* The Sorcerers of Egypt had this light, when God confounded their wisdom in a most vile creature, and they confessed before Pharaoh: *This is the finger of God.* Pilat had this light, when he washed his hands and cried before all the Iewes, *That he was innocent from the blood of Christ.* Simon Magus had this light, when hee wondered at the signes and miracles that were wrought by the Apostles, and would haue giuen money for the holyc Ghost. The Gentiles themselues they had all this light. Antiochus, when hee wept for all the euill that he had done at Ierusalem. Iulianus when he cried, *Viciste Galilae.* O man of Galile, thou hast gotten the Victorie. Adrian at his death, when hee spake vnto himselfe, *Animula, vagula, blandula, hospes comesque corporis, qua nunc abibis in loca, nec ut soles dabis iocos, pallidula, yigidu'a, nudula?* Brutus had this light, when the night before he was slayne, he thought he saw a spirite that cried thus vnto him, *Ego sum tuus malus genius Brute: hodie me in Philippis videbis.*

But what neede I (dearely beloued) to make this long by examples? You your selues (I am sure) can witnesse with this truth. There is none of you so farre giuen ouer to vncleannesse, but I am sure sometime you say vvith these vncleane Iewes: *O Lord giue vs one day the Bread of life.* This is the triumph that vertue hath ouer vice, that where-

at the Tower of London.

wheresoeuer she is most hated, there she is often wished for. And this is the great punishment that God bringeth vpon the wicked, even as the Poet saide, *Virtutem vs vidant, in abescentque relicta*: That though they loue not Vertue, nor cannot like to follow her, yet they shoulde pine away with a longing desire after her. And this I am sure it striketh deepe, and woundeth the Conscience of the wicked. Though they haue set their heart as an Adamant stone, and made their face as hard as flint, yet grace pierceth throughout their concupisence, and they say sometime, the way of vertue is better. There was neuer so impure and dissolute an Adulterer, but he hath saide sometime, the chaste body is best. There was neuer so blasphemous and vile a swearer, but sometime he hath trembled at Gods Maiesty. There was neuer man so proud and ambitious, but sometime hee remembreth he is but earth and ashes. There was neuer such an Usurer nor couetous wretch, but sometime hee thinketh his golde and siluer shall canker, and the rust of it shall be a witnesse against him. There was neuer so riotous a person, sumptuous and prodigall, but sometime hee condemneth his owne doing, and saierh with the Prophet; *The vnrightheous man borroweth and payeth not againe.* James 5.2. Psal. 37.12. And what should I say more? There was neuer so high-minded nor vaine-glorious a King, but hee hath sometime thought his Crowne would fall from his head, and the crowne of righteousness was better, which was in the kingdome of heauen. And this dearely beloued, as it is in a wicked life, so likewise it is in corrupt Religion. Truth that is strongest and ouercommeth all, in religion forceth the enemy oftentimes to confesse her. There was neuer Papist that so magnified merites, and talked

A Sermon preached by M. Dering

of his workes of Supererogation, but oftentimes in his
conscience he would surely confesse: *That when hee had*
Luke. 17, 16 *done all, yet he was unprofitable.* There was neuer any so
great an enemy to Faith, but when his conscience was
touched with the griefe of sinne, he would cry alowde,
Faith alone doth iustify. There was neuer (I am sure) Pa-
pist yet so drunken, that made so much of all his fleshlie
worshippings, of Organes and singing, of Altars and
Altar cloathes, of Frankensence and sweete smelling fa-
uours: of banners and streamers; of goodly Tunes and
Melody: of Siluer Crosses and Challices, but hee hath
sayde sometime, *Who required these things at our handes?*
Esay 1, 12. *The true worshippers do worship in spirit and verity.* There
John 4, 23. *was neuer Papist in so deepe a sleepe of Pardones and*
Purgatorie, but he hath surely sayde it, such weake En-
gines can breake downe but paper walls, and such colde
water can quench but painted fires. There was neuer
Pope nor generall Councell so desperately bent, to set vp
worshipping of Images, but their owne hearts haue of-
ten cryed within them: *They haue mouthes and speak not,*
Psal. 115, 5. *they haue eyes and see not, they haue eares and hear not, they*
haue noses and smell not, they haue hands and touch not, they
haue feete and walke not: Thou shalt not bow down to them,
nor worship them.

There was neuer Papist so blinded with the great ab-
surdity of Transubstantiation, but sometime seeing the
wine in the Challice, he hath beene afraide to say, by this
and by nothing else let my sinnes bee washed; and seeing
the Cake in the Priestes handes; thou alone hast redee-
med me, and alone by thee I looke to bee saued. This
doubt yee not (dearely beloued) is the working of the
Lorde, in the hearts of all his enemies. Refuse him how-
ye

at the Tower of London.

ye wil in life or in religion, you shall carry day and night a witness in your breast against your selues, and your hearts will condemn you, and cry euermore against you; The way vnto true happinesse, is neither by sin nor superstition: neither by open rebellion, nor yet by accursed Idolatry. And thus farre out of this petition of the froward Iewes, I haue noted vnto you, what I thought best for our common instruction. The Lord graunt vs that we make the like request, but with a better spirit, and pray euermore vnto him, *O Lord giue vs alwaies the bread of Life.*

John 6, 34.

Now let vs consider the other part which (I saide) is the answer of our Sauour Christ in these wordes; *I am the bread of life, hee that commeth vnto me shall neuer hunger, and hee that beleueth in mee shall neuer thirst.* Out of this place (dearely beloued) I will note vnto you, as the Text giueth mee occasion, these three points. First who is the Bread of life; then by what meanes he is eaten; and thirdly, what fruite commeth of such sustentation. Who is the Breade, Christ sheweth in these words: *I am the Bread of Life.* By what meanes he is eaten, it is shewed in these words: *Hee that commeth vnto me; Hee that beleueth in me.* What fruite commeth of it; it is shewed in these wordes; *Hee shall neuer hunger, Hee shall neuer thirst, I am the Bread of Life.* These words they signifie thus much, that in Christ alone wee haue life, and all confidence of saluation, must bee grounded on him, & on none else. Christ crucified, is a continuall Sacrifice of reconciliation standing between God and vs, so that whatsoever grace, mercie, and peace is powred vpon vs by God the Father, it commeth down through the body of Christ vpon the Crosse: and whatsoever

John 6, 35.

A Sermon preached by M. Dering

joy or comfort we can haue in being vesselles of mercy, thus it is made perfect: when with a liuely faith we look through Christ crucified, and so goe with boldnesse vnto the throne of grace. Thus Christ is called the bread of life: the foode of our soule, and nourisher vp of our consciences to a perpetuall quietnesse. This the Scriptures testifie most plentifully in all places, witnessing, that whensoever we feele our selues hungrie, that is, *Labouring and heavy loaden with the burthen of our sinnes, we must come vnto Christ, and hee will refresh vs.* From our first Father Adam, vntill the last man that shall be borne vpon earth, neuer was nor shall be one that shall find other foode of life.

Mat. 11, 28.

Adam, by whose sinne we were all condemned, when he was cast out of Paradise, that is, out of Gods fauour and the place of rest, he could not feed his soule neither with the labour of his hande, nor with the sweate of his brows, but the first food of life he found in this promise, *That the seed of the woman shall treade downe the heade of the Serpent.* Abraham, Isaac, and Iacob, in all their wandering iournies they liued not by this, *That their posterity should be multiplied, and enjoy a land that floweth with milk and hony.* But this was the bread of life that made theyr heart glad, euen the sight of Christ, and by this promise euery one of them liued; *In thy seed all the Nations of the earth shall be blessed.*

Gene. 3, 15.

Gene. 12, 3
& 26, 4. and
28, 14.

The Law that came after and taught vs true obedience, we learned nothing by it, *But the knowledge of our sinne,* nor it wrought nothing in vs, *but the multiplying of our iniquity.* The lawes and ordinances, which vvere in meates and drinckes, and carnall rites and ceremonies, they could not seide the conscience of him that did the seruice;

Rom. 7, 7.
Hebr. 10, 4.

at the Tower of London.

service; the sacrifices & offerings were not such as they could giue vnto vs the food of life. *It was altogether impossible that the blood of Bulles and Goates should take away sinnes, but so furre the Law did feede our soules, as it sbou vs vp in the faith that should be reuealed, & led vs as a school-maister vnto Christ.* The Prophets that came after, ray-fed vp of God to teach his people, they shewed no other marke to looke on, nor other hope to liue by, but that childe that should be borne vnto them, *And that Sonne that should be giuen them; whose name was wonderful, coun-cel' or, the mighty God, the enerlasting Father, the Prince of peace.* The Apostles and Euangelists now sent in these latter daies for the worke of the Ministerie, *To gather so-gether the Saints, and to build vp the body of Christ;* They feede vs not with the food of our owne workes or well-doing, but to make our faith strong, and the promise of God sure, they tell vs: *Christ is our peace, and there is no other name vnder heauen giuen vnto men, by which we shal liue, saue onely the name of Iesus Christ.* Thus Christ is our bread of life, and if we will build our selues ypon Abraham, Isaac, or Iacob, to be of their posterity, if wee wil be led by the Law and the Prophets, by the Apostles and Euangelists, to finde the foode of life, if wee heare Christ himselfe, or will be his disciples, then this is our religion: *Christ is the bread of life.* Too too wretched haue the Preachers bin, that haue called you from this bread, to feede you with their corrupt leauen, from this fountaine and well-spring, *so their owne puddles that can hold no water.* Thus they haue all done that haue led you any whither sauing to Christ alone, that haue taught you to pray vnto Saints, Angels, or Archangels to bee your Mediatours, that haue tolde you of justification in your
owne

Galat. 3, 24.

Esay 9, 6.

Ephc. 4, 11.

Rom 14, 16.

Ephc. 1, 14.

Acts 4, 22.

A Sermon preached by M. Dering

owne workes; that haue solde vnto you their Masses, as sacrifices propitiatory for the quick and dead; that haue bid you trust in pardons and indulgences for remission of sinnes; that haue brought you vnto the Pope, a sicke head of an ill disposed Synagogue, to hang your Faith vpon his sleeue; that hath told you of general Councils, they could not erre, but whatsoeuer they should decree, you should so receiue it as the holy Euangelistes. Thus haue these monsters spoken, and thus they haue deluded you, and yet they say still, wherein haue we offended? But the Lord bee praised, that hath deliuered vs out of the kingdom of such darknes, and brought vs again into the light of his Gospell. Let vs now walke in it accordingly, & confesse Christ alone to be the bread of life. The second thing that I noted to you in this answer of our Sauiour Christ, is; how we do eat of this bread, and that (I saide) was shewed in these words; *He that commeth vnto me, He that belieueth in me.* To come to Christ, to belieue in Christ, that is to eat christ, so that we may well say, as *S. Austen* said, *Quid pares dentes aut ventrè, grède et manducasti?* It is no need to prepare tooth or belly, beleue and thou hast eaten. But here (dearly beloued) I must first admonish you, that this place, nor this 6. ch. of Iohn, is not meant of the Sacrament; as some popish interpreters haue ignorantly tolde you. The Sacrament was not yet instituted, nor any now present knew whether hee would euer ordaine any such Sacrament of his body and blood, or no: so that if he had spoken therof, he had told them that which they could not vnderstand. But this christ doth without al consideration either of sacrament or no Sacrament. He telleth them how and by what meanes his body can be eaten, whether it be in your inward

Augustine
vpon the 6.
of Ioh. tract
25.

at the Tower of London.

ward faith, when secretly and with your selfe you feede vpon his body, or whether it bee in outward signe or Sacrament, which is a helpe of our infirmity, the more liuely to taste of his mercies.

There is but one and the same way, either to eate his flesh, or to drinke his blood: the which way, plainly and expressely here is deliuered vs by Christ, that we need not to erre except we will. And this was Christes great mercy, to prepare the hearts of his Children, that they should not bee offended with any manner of vnderstanding, when they should heare in the institution of the Sacrament, *Take, eate, this is my body.* They are before well instructed, and they knowe what to belecue. The grosse and carnall fancies of transubstantiation, coulde not disquiet them. They knewe there was no way to eate Christ, but to come vnto him, nor to drinke his blood, but to belecue in him. And this faith was the more precious, the further off his bodily presence was remooued from them: *They knewe faith was the taking* Heb. 13. *holde and substance of things wee hoped for, and the sure apprehension and prooffe of things that were not seene.* So that they knewe howe to feede on the body of our Sauour with great boldnesse, to lift vp their soule, and to take holde of the mercy of Christ, who sitteth in heauen at the right hand of his Father. Whence vndoubtedly all the merits of his passion doe presently flowe vpon his poore childeren. His conflicts and agonies with sinne and condemnation, to set vs free from Gods wrath and displeasure, and all his obedience shewed heere in flesh, from his corporall, reall, and substantiall bodie, cometh downe vpon vs, to cloathe vs with righteousnesse, that wee may bee found vnblameable before his Father.

Thus

A Sermon preached by M. Dering

Thus much the Disciples well vnderstoode, and they murmured not at these wordes, *This is my body*. Thus much let vs learne out of this place against wee come vnto the Sacrament, *That to come vnto Christ, and to belecue in Christ, that is truely to eate Christ*. This being prooued true vnto you, you will soone set your selues free from all Popish Idolatric. And how true it is, marke well, I beseech you, what are the wordes. *I am, sayeth Christ, the bread of life. He that commeth vnto me, shall not hunger*. If Christ had spoken still properly, according to the metaphore, hee had sayed thus: *I am the bread of life, hee that eateth mee, shall not hunger*. Now hee himselte hath said: Hee that commeth, in stead of this, *He that eateth*; if you will beleue him, you must needes confesse it, *To eate Christ, is to come vnto him*. So in this other sentence, *Hee that beleueth in him, shall not thirst*. If hee had kept the property of speech, hee had sayed thus: *he that drinketh of mee, shall not thirst*. In stead of, *drinketh*, he sayeth, *beleueth*, and therefore it is most certaine, to drinke of Christ, is to beleue in Christ. So that this is now an vndoubted truth, *To eate Christ, to drinke Christ, to come vnto Christ, to beleue in Christ, these are all one*. And who hath eares to heare, and heareth not this? Or

John 5. 24.

whose iudgement is so blinde that he cannot perceiue it?

Compare the sayings of Christ in this chap. you cannot (if you will not) bee deceiued; *He that beleueth in mee*

John. 5. 10.

hath euerlasting life. And after: *He that eateth of this bread, hath euerlasting life*. Except ye eate the flesh of the Sonne of man, and drinke his bloud, you haue no life in you. *Hee that*

John 6. 53.

beleueth on him that sent mee, hath life euerlasting. You will not come vnto mee that you may liue. Who seeth it not heere, to eate, to come, to beleue, is all one? Againe:

He

at the Tower of London.

Hee that beleeueth in me, I wil rayse him at the last day. And Iohn 3. 54.
hee that eateth my flesh, and drinketh my blond, I will rayse
him vppe at the last day. After all those sayings of eating
his flesh in deede, and drinking his blond in deede, at
which the Caparnaites were offended, and diuers of his
Disciples forooke him, Christ saith then vnto his Apo-
stles, *Wi'lyou also goe away?* As if hee should haue sayde:
Are these words so strange, that you will also bee driuen
away? Vnto which Peter answered: *Lord to whome shall*
wee goe? thou hast the wordes of eternal life, and wee beleue
and knowe, that thou art Christ the Sonne of the liuing Lord.
Loe here, how Saint Peter himselfe, of whose name the
Pope braggeth so much, and yet vtterly renounceth
his fayth: Saint Peter (I say) vnderstandeth, all these
wordes of life, of the eating and drinking of Christes
flesh and his blond, hee expoundeth them thus: To be-
leue in Christ, and to knowe him to bee the Sonne of
the liuing G O D, euen as Christ himselfe had before
taught him: *The words that I speake are spiris and life, it is*
the Spirite that quickeneth, the flesh profiteth nothing. If all
this be not plaine enough, looke yet, and let Saint Iohn
expound himselfe. Heere Christ sayeth; *Hee that ea-*
teeth my flesh, and drinketh my blond, dwelleth in mee, and I
in him. The same Saint Iohn that wrote this, saith thus
again: *Whoso confesseth that Iesus is the Sonne of God,* I Ioh. 3. 15.
God dwelleth in him, and hee in God. Whereby it is plaine,
hee that confesseth thus of Christ, hee eateth his flesh,
and drinketh his blond. This (dearely beloued) is no
newe doctrine, but taught by Christ, receiued by his
Apostles, written for all ages by his holy Euangelistes,
now preached to the comforte of all Christians, and in
the primitiue Church beleued of all the holy Fathers.

. A Sermon preached by M. Dering

I would alledge you their own sayings, but that the time passeth, and you haue them plentifully set out vnto you, you may reade them when you will. These places alledged out of the Scriptures, one expounding another, they are the surest witnesses, to knowe the meaning of the holy Ghost. And what if here I should reason out of our Christes owne wordes, to prooue there can bee no transubstantiation? Hee sayeth for prooffe, that his naturall body is risen, *See my hands and my feete, touch*

Luke 24.33 *mee and handle mee, it is euen I.* Seeing Christ wil haue our senses to iudge of his body, let vs doe so. See, feele, touch, taste, is it ought but bread? This argument me thinketh is good and well warranted by Christ himselfe, and it seemeth not so onely to mee, but Saint *Augustine* thought so nowe eleauen hundred yeares agone. See, *de doctrina Christiana, lib. 3. cap. 16*: and there you shall finde it. But the time passeth, and I will come vnto that, that I thinke you looke for, and which the Pope hath made the substance of all his Masses. Christ saith thus:

Mar. 26.26. *Take, eate, this is my body.* And what then? Is there anie obscurity in these words? is it not often and plainly spoken, what it is to eate his body? are not his Disciples wel taught? Knew they it not long before? As it is plainly sayed: *This is my body*, so is it not plainly expounded,

Iohn. 6.54. *These wordes are spirit and life?* No man can heere be offended, but he that is dull of hearing, and hath not hearkened before to the wholesome doctrine of trueth. But you will say, why could not Christ as well haue sayed, This is a figure, or signe, or token of my body? I answer. First, these wordes are without daunger that his Disciples should dreame of transubstantiation: they are so assuredly taught before howe they should eate or drinke Christ.

Then

at the Tower of London.

Then I say, this our Sauior Christ did choose to speake; to shew his great and aboundant loue towards vs, that we should bee so fully perswaded that he were our head and wee his members, as if this naturall and reall body, were substantially within vs; that wee shoulde knowe, whatsoeuer wee could wish from his mercy to comfort vs; by this Sacrament or couenant of his mercy wee should so assure our selues of it, as if wee ate his verie flesh, or drinke his naturall bloud. The like phrases or speeches are playne and often in the Scripture: *Christ is our head, and wee his members, he dwelleth in vs, and wee in him.* Ephes. 5.24. *Hee is the corner stone,* and wee are the building vp. Ephes. 2.10. *Hee is the vine,* and wee the braunches. Iohn 15.5. His body is the meate, and we the eaters. Whose heart is so dull that is not stirred vp with these speeches? Or who vnderstandeth not by these speeches, that Christ would shewe the aboundance of his loue towards vs, and the great boldnesse that Christ wil haue vs to put in his mercy? As for transubstantiation, it is so strange from the sence of the Scripture, that if the Pope had not beene, I thinke it neuer had beene thought of. And if the counsell of *Lateranne* had not beene, it had neuer beene named. But let vs weigh the wordes a little, and conferre them with these late Popish follies. Christ sayeth, *Take, eate, this is my body.* Mat. 26.26. But the Pope sayeth, take not, eate not, sitte a farre off, and looke on, fall downe and worshippe. This is my body. Was not this their manner of preaching? Howe else coulde this haue beene your manner of practise, when you came to the Sacrament, or as you rather called it, the sacring of your Masse? Christ sayeth: *Drinke you all of this: this is my bloud.* Mat. 26.17. The Pope vtterly denyeth it, and hee prooueth it by good reason.

A Sermon preached by M. Dering

His body (sayth he) cannot bee without his blood; there is *Concomitantia*, the one followeth the other, and therefore you shall not drink it, yet it is his blood: Christ saith

1 Cor. 11 26 *As oft as yee doe this, preach forth the death of the Lord vntill hee come.* The Pope sayeth, that is not necessary. If you say Masse dayly, it skilleth little, though you preach not once in a yeare. What manner of Vicar call you this man, that dispenseth his Maysters doctrine thus deceitfully? Or what hope can you haue of transubstantiation, when it hangeth vppon his credite that dealeth thus vnfaithfully?

O dearly beloued, be not deceiued. These thinges bee too plaine to bee dissembled. It is his owne mouth that spake these thinges, which (sayeth hee) cannot erre. Wee know that there is no trueth in him, and whatsoever hee doeth, it is against Christ, and his eternall Gospel. For the words, *This is my body* (I trust) I haue prooued it, they be not words of errour, to make you belecue the thing that is not; the meaning is plaine. The bread is a warrant and pledge vnto you, that as sure as you eate it, which is the signe, so sure your faith feedeth on all the fruities of his passion; and the righteousnes and true holinesse of his humane body, couereth all your sinnes before God his Father, and cloatheth them rounde about with ioy and gladnesse. These are the riches of Gods abundant graces, which make the poore penitent sinner to seeme more glorious then all the worldly treasure. This is the secret Manna with which God feedeth his Elect, that maketh the hungry heart more glad and ioyfull then all the bread of Princes. These riches they haue spoyled you off, that haue solde vnto you so deere their Transubstantiation.

This food they haue taken from you, that haue fedde you so long with a fancy of Christes naturall body. For the words, *This is my body*, are not strange. Such phrases in the Scriptures, are euer vsed vpon like occasion. In the 33. chapter of Genesis, Iacob calleth his Altar, *The mighty God of Israel*: yet the Altar was not God, but set vp in memory howe mightily God had preserued him. In the 12. chapter of Exodus, God speaking to Moses of the Paschall Lambe, sayth; *This is the Lords Passouer*, and yet it was not the Passouer, but the sacrifice of the Lords Passouer, when in killing the first borne in the Land of Egypt, hee passed ouer the houses of the children of Israel. In the seauenth chap. of Leuiticus, where God giueth to Aaron the shoulder and breast of the sacrifices for his portion, hee sayeth thus: *This is the annoynting of Aaron*, yet the breast and shoulders of the beasts, were not the oyle wherewith Aaron was annoynted, but a signe or token of his annoynting. In the sixt of Numbers, when God setteth foorth the Law of the Nazarites, *He forbiddeth them to defile theselues at the death of their father, mother, brother, sister*, and addeth this clause *because the consecration of his God is vpon his head*. Yet the hayre vppon his head was not his consecration, but the signe of his consecration. In the fift chapter of Numbers, where God setteth forth the Law of ieaiousie, the water whereby the woman is tryed, is called often *the cursed water*, and yet the water was not cursed, but shewed the woman to be accursed and detestable: In the 19. chapter of Deut. speaking of a false witnessse: *Both parties are bid to stand before the Lord*. Yet hee meaneth before the Priest, in whose brest was *Vrim and Thummim*, a lively representation of the Lord.

A Sermon preached by M. Dering.

In the 26. of Deuteronomie, teaching what they shall doe that offer their first fruites, it is written: *Thou shalt lay this before the Lord.* Yet hee meaneth before the Altar, a present signe of the Lord. Oftentimes in the Lawe the Arke is called the Lord GOD: yet the Arke was not God, but a liuely representation of the Lorde God. In the seauenreenth Chapter of Genesis, GOD speaketh of Circumcision: *This is my Couenant.* Which yet GOD himselfe expoundeth in the verse following, *This is the token of my Couenant.* And what can be more plaine then this? So Saint Paule the Apostle sayth: *The Rocke was Christ,* yet Christ was not the Rocke that was in Horeb: but the water of the Rocke was the signe of Christes bloud, which quenchem the thirst of all his elect and chosē. So Saint Paul calleth Baptisme, *Lauacrum regenerationis*: The washing of the newe birth: yet the water doeth not regenerate, but the holy Ghost. An hundreth such speeches you haue in the scripture, where the signe hath the name of the thing signified. And how are you so bewitched, that in this one Sacrament of the body and bloud of Christ, you cannot beare that phrase which is so vsuall in Scriptures? But so it is, Saint Pauls prayer hath taken effect in the Popish kingdome: *Hee that is ignorant, let him be ignorant still.* But I hope (dearly beloued) better of you. God I trust, hath lightned you, and you doe vnderstand his holy Scripture. You will come in spirite and trueth to these holy Mysteries, and you haue forsaken your old leauen of all Romish Idolatry. Now a word or two of the fruite of eating and drinking Christ, and so I will make an end.

To eate and drinke Christ, is as I haue sayed, to come vnto Christ, to belieue in Christ, and the fruite of thys

at the Tower of London.

is: *Hee that commeth vnto him, he shall not hunger. Again, And hee that beleueth in him, shall not thirst any more.* This (dearely beloued) is the great fruite, that vnspeakeable benefite, that endlesse mercy, which they taste and eate of, that labour and are loaden, and come vnto Christ. My tongue cannot expresse it; your eares cannot heare it; our hearts cannot imagine it; what is the fulnesse of ioy that springeth out of this fountaine. To thirst no more, to be no more an hungred, is to see God as he is, and to contemne the worlde, to haue all teares wiped away from our eyes, and be no more sorrowfull, to haue the glory of God to shine vppon vs, and no more to regard the light of the Sunne or Moone. This shall be then perfect, when Christ shal appeare in glory and Maiesty, and wee shall be cloathed with righteousnesse and immortality. Now in this body of sinne, this happinesse is tasted of, when we feele the spirite of adoption to crye vnto our spirit, *Abba, Father.* When the mercies of Iesus Christ doe so compasse the inner man, that wee see and feele the kingdome of heauen pictured in our consciences; when with a great and longing desire, *Euen as the Hart longeth after the water brookes,* wee cry with S. Paule, *Cupio dissolui.* When wee be touched inwardly, and say with the Saints in the Reuelation: *Come Lord Iesu, come quickly.* These are the beginnings of those euerlasting ioyes, that can neuer be made full, *Till this mortalitye put on immortality, and this corruptible incorruption.* And wee haue giuen into our mouthes, the songs of our triumph; *O death, where is thy sting? O hell, where is thy victory?* The songs of our ioy, *Such as none can vnderstand, saue the hundereth and foure and forty thousand, that are bought from the earth.* Hee that eaterh of Christ to
this

Gal. 4. 6.

Psal. 12. 51.

Phil. 1. 21.

Apoc. 22.

I Cor. 15.

63.

I Cor. 15.

55.

Apoc. 14. 3.

A Sermon preached by M. Dering

this purpose, hee is nourished, and hee that drinketh of Christ to this hope, he is quickened. With this meate and drinke, Abraham was filled, *when he forsooke his Fathers house, his kinred, his countrey, to go into a Land that God would shew him.* With this meate and drinke, Moses was filled: *when he rather chose to be a miserable seruant among his brethren of Israel, then to bee a mighty Prince in the Court of Pharaoh.* With this meate and drinke was David filled: *when he wished rather to be a doore-keeper in the house of God, then to dwell in the Pallaces of Princes.* With this meate and drinke was Paule filled, when hee sayeth: *He accounted all the world as dung, that hee might winne Christ.* With this meate and drinke whosoever is filled, *He will forsake Father and Mother, Brother and Sister, Wife and Children, House and Lands, yea euen his own life, and take up his crosse and follow Christ.* The remembrance of immortality that Christ shall giue vnto him, will make him heartily to confesse, that this life is but a moment. The length of his dayes that liueth for euer, will make him behold his owne body, and say: *All flesh is grasse.* The glory of his maiesty that shineth world without end, *will proue the glory of man to bee but as a flower in the field.* It will make his heart to cry often within him: *Lord feede vs euer with this bread.* And sure (dearly beloved) the cause is soon espied, why the world is so drunken with these transitory vanities; they neuer felt what the things are that abide for euer. Hee neuer tasted of Christ, that hungreth and thirsteth after vaine glory, to become honourable in this world. Hee neuer tasted of Christ, that heapeth vp siluer and golde, and cannot tell for whome he gathereth it. He neuer tasted of Christ, that spendeth his dayes in wantonnesse, and hearkeneth

at the Tower of London.

not vnto the sentence that shall bee spoken vnto him:
Come, giue account of thy stewardship. Hee neuer tasted Luke, 16.3.
of Christ, that hath his eyes open to behold vanity, and
seeth not Christ crucified for his sinnes. Hee neuer ta-
sted of Christ, that hath his eares open to all vngodly
sounds, and heareth not the Trumpet that one day shall
blow aloud: *Arise ye dead, and come vnto iudgement.* To
be short, hee neuer tasted of Christ, that is not crucified
vnto the world, and the world vnto him, so farre that sin
raigne not in his mortall body. The Prince neuer tasted
of Christ, that putteth the glory of his Court in concu-
piscence, in pride, in blasphemy. The Noble man neuer
tasted of Christ, that braggeth and boasteth of his paren-
tage, and knoweth not that he is but dust. The Magi-
strate neuer tasted of Christ, that suffereth this great car-
ding and dicing, that leaueth sinne vnpunshed, and ver-
tue vnrewarded. The Man or Woman neuer tasted of
Christ, that cryeth not in spirit: *O Lord, thou art
mine inheritance.* The Father of all mercy,
and God of all consolation, strengthen
vs with his grace, that wee
may taste of Christ,
Amen.