THE BOOKS OF HOMILIES: Book 2—XXI. An Homily against disobedience and willful rebellion: Parts 1 & 2

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 09 May 2021

Preacher: Alastair Roberts

[0:00] An homily against disobedience and willful rebellion. As God, the Creator and Lord of all things, appointed his angels and heavenly creatures in all obedience to serve and to honour his majesty, so was it his will that man, his chief creature upon the earth, should live under the obedience of him, his Creator and Lord.

And for that cause God, as soon as he had created man, gave unto him a certain precept and law, which he, being yet in the state of innocency and remaining in paradise, should observe as a pledge and token of his due and bounden obedience, with denunciation of death if he did transgress and break the said law and commandment.
And as God would have man to be his obedient subject, so did he make all earthly creatures subject unto man, who kept their due obedience unto man, so long as man remained in his obedience unto God.
In the which obedience, if man had continued still, there had been no poverty, no diseases, no sickness, no death, nor other miseries, wherewith man is now infinitely and most miserably afflicted and oppressed.
So here appeareth the original kingdom of God over angels and man, and universally over all things, and of man over earthly creatures, which God had made subject unto him, and with all the felicity and blessed state which angels, man, and all creatures had remained in, had they continued in due obedience unto God their king.
[1:22] For as long as in the first kingdom the subjects continued in due obedience to God their king, so long did God embrace all his subjects with his love, favour, and grace, which to enjoy is perfect felicity, whereby it is evident that obedience is the principal virtue of all virtues, and indeed the very root of all virtues, and the cause of all felicity.

But as all felicity and blessedness should have continued with the continuance of obedience, so with the breach of obedience and breaking in of rebellion, all vices and miseries did withal break in, and overwhelmed the world.
The first author of which rebellion, the root of all vices and mother of all mischiefs, was Lucifer, first God's most excellent creature and most bounden subject, who, by rebelling against the majesty of God, of the brightest and most glorious angel, is become the blackest and most foulest fiend and devil, and from the height of heaven is fallen into the pit and bottom of hell.
Here you may see the first author and founder of rebellion, and the reward thereof. Here you may see the grand captain and father of all rebels, who, persuading the following of his rebellion against God, their creator and lord, and to our first parents, Adam and Eve, brought them in high displeasure with God, wrought their exile and banishment out of paradise, a place of all pleasure and goodness, into this wretched earth and veil of all misery, procured unto them sorrows of their mind, mischief, sickness, diseases, death of their bodies, and which is far more horrible than all worldly and bodily mischiefs.
He had wrought thereby their eternal and everlasting death and damnation, had not God, by the obedience of his son Jesus Christ, repaired that which man by disobedience and rebellion had destroyed, and so of his mercy had pardoned and forgiven him.
[3:08] Of which all in singular the premises the holy scriptures do bear record in sundry places. Thus you do see that neither heaven nor paradise could suffer any rebellion in them, neither be places for any rebels to remain in.

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

Thus became rebellion, as you see, both the first and greatest and the very root of all other sins, and the first and principal cause both of all worldly and bodily miseries, sorrows, diseases, sicknesses, and deaths, and, which is infinitely worse than all these, as is said, the very cause of death and damnation eternal also.
After this breach of obedience to God, and rebellion against his majesty, all mischiefs and miseries breaking in therewith and overflowing the world, lest all things should come unto confusion and utter ruin, God forthwith, by laws given unto mankind, repaired again the rule and order of obedience, thus by rebellion overthrown, and besides the obedience due unto his majesty, he not only ordained that in families and households the wife should be obedient unto her husband, the children unto their parents, the servants unto their masters, but also when mankind increased and spread itself more largely over the world, he by his holy word did constitute and ordain in cities and countries several and special governors and rulers, unto whom the residue of his people should be obedient.
As in reading of the holy scriptures we shall find, in very many and almost infinite places, as well of the Old Testament as of the New, that kings and princes, as well the evil as the good, do reign by God's ordinance, and that subjects are bounden to obey them, that God doth give princes wisdom, great power and authority, that God defendeth them against their enemies, and destroyeth their enemies horribly, that the anger and displeasure of the prince is as the roaring of a lion, and the very messenger of death, and that the subject that provoketh him to displeasure sinneth against his own soul, with many other things concerning both the authority of princes and the duty of subjects.
But here let us rehearse two special places out of the New Testament, which may stand instead of all other. The first out of St. Paul's epistle to the Romans, and the thirteenth chapter, where he writeth thus unto all subjects, Let every soul be subject unto the higher powers, for there is no power but of God, and the powers that be are ordained of God.
[5:27] Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For princes are not to be feared for good works, but for evil.

Wilt thou then be without fear of the power? Do well, so shalt thou have praise of the same, for he is the minister of God for thy wealth. But if thou do evil, fear, for he beareth not the sword for naught, for he is the minister of God to take vengeance upon him that doeth evil.
Wherefore ye must be subject, not because of wrath only, but also for conscience' sake. For for this cause ye pay also tribute, for they are God's ministers, serving for the same purpose.
Give to every man therefore his duty, tribute to whom tribute belongeth, custom to whom custom is due, fear to whom fear belongeth, honour to whom ye owe honour. Thus far are St. Paul's words.
The second place is in St. Peter's first epistle, and the second chapter, whose words are these.
Submit yourselves unto all manner ordinance of man for the Lord's sake, whether it be unto the king, as unto the chief head, either unto rulers, as unto them that are sent of him for the punishment of evildoers, but for the cherishing of them that do well.
[6:38] For so is the will of God, that with well-doing you may stop the mouths of ignorant and foolish men, as free, and not as having the liberty for a cloak of maliciousness, but even as the servants of God.

Honour all men, love brotherly fellowship, fear God, honour the king. Servants, obey your masters with fear, not only if they be good and courteous, but also though they be froward, thus far out of St. Peter.
By these two places of the Holy Scriptures it is most evident that kings, queens, and other princes, for he speaketh of authority and power, be it in men or women, are ordained of God, are to be obeyed and honoured of their subjects, that such subjects, as are disobedient or rebellious against their princes, disobey God, and procure their own damnation, that the government of princes is a great blessing of God, given for the commonwealth, specially of the good and godly, for the comfort and cherishing of whom God giveth and setteth up princes, and, on the contrary part, to the fear and for the punishment of the evil and wicked, finally that if servants ought to obey their masters, not only being gentle, but such as be froward as well, and much more ought subjects to be obedient, not only to their good and courteous, but also to their sharp and rigorous princes.
It cometh therefore neither of chance and fortune, as they term it, nor of the ambition of mortal men and women climbing up of their own accord to dominion, that there be kings, queens, princes, and other governors over men, being their subjects.

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

But all kings, queens, and other governors are specially appointed by the ordinance of God. And as God himself, being of an infinite majesty, power, and wisdom, ruleth and governeth all things in heaven and in earth, as the universal monarch, and our only king and emperor over all, as being only able to take and bear the charge of all, so hath he constitute, ordained, and set earthly princes over particular kingdoms and dominions in earth, both for the avoiding of all confusion, which else would be in the world, if it should be without such governors, and for the great quiet and benefit of earthly men their subjects, and also that the princes themselves, in authority, power, wisdom, providence, and righteousness in government of people and countries committed to their charge, should resemble his heavenly governance, as the majesty of heavenly things may by the baseness of earthly things be shadowed and resembled.
[9:00] And for that similitude that is between the heavenly monarchy and earthly kingdoms well governed, our Saviour Christ in sundry parable saith that the kingdom of heaven is resembled unto a man a king, and as the name of the king is very often attributed and given unto God in the holy scriptures, so doth God himself in the same scriptures sometime vouchsafe to communicate his name with earthly princes, terming them gods, doubtless for that similitude of government which they have, or should have, not unlike unto God their king.

Unto the which similitude of heavenly government, the nearer and nearer that an earthly prince doth come in his regiment, the greater blessing of God's mercy is he unto that country and people over whom he reigneth.
And the further and further that an earthly prince doth swerve from the example of the heavenly government, the greater plague he is of God's wrath and punishment by God's justice, unto that country and people over whom God, for their sins, hath placed such a prince and governor.
For it is indeed evident, both by the scriptures and by daily experience, that the maintenance of all virtue and godliness, and consequently of the wealth and prosperity of a kingdom and people, doth stand and rest more in a wise and good prince, on the one part, than in great multitudes of other men being subjects, and on the contrary part, the overthrow of all virtue and godliness, and consequently the decay and utter ruin of a realm and people, doth grow and come more by an undiscreet and evil governor than by many thousands of other men being subjects.
Thus say the holy scriptures, Well is thee, O thou land, saith the preacher, whose king is come of nobles, and whose princes eat in due season, for necessity and not for lust.
[10:39] Again, A wise and righteous king maketh his realm and people wealthy, and A good, merciful, and gracious prince is as a shadow and heat, as a defence in storms, as dew, as sweet showers, as fresh water springs and great droughts.

Again the scriptures of undiscreet and evil princes speak thus, Woe be to thee, O thou land, whose king is but a child, and whose princes are early at their banquets.
Again, When the wicked do reign, then men go to ruin. And again, A foolish prince destroyeth the people, and A covetous king undoeth his subjects. Thus speak the scriptures, thus experience testifieth of good and evil princes.
What shall subjects do then? Shall they obey valiant, stout, wise and good princes, and contemn, disobey, and rebel against children being their princes, or against undiscreet and evil governors? God forbid! For first, what a perilous thing were it to commit unto the subjects the judgment, which prince is wise and godly and his government good, and which is otherwise, as though the foot must judge of the head, an enterprise very heinous, and must needs breed rebellion?
[11:48] For who else be they that are most inclined to rebellion, but such haughty spirits, from whom springeth such foul ruin of realms, is not rebellion the greatest of all mischiefs?

And who are most ready to the greatest mischiefs, but the worst men? Rebels, therefore, the worst of all subjects, are most ready to rebellion, as being the worst of all vices and furthest from the duty of a good subject, as, on the contrary part, the best subjects are most firm and constant in obedience, as in the special and peculiar virtue of good subjects?
What an unworthy matter were it then to make the naughtiest subjects and most inclined to rebellion and all evil judges over their princes, over their government, and over their counsellors, to determine which of them be good or tolerable, and which be evil and so intolerable that they must needs be removed by rebels, being ever ready, as the naughtiest subjects, soon as to rebel against the best princes, especially if they be young in age, women in sex, or gentle and courteous in government, as trusting by their wicked boldness easily to overthrow their weakness and gentleness, or at the least so to fear the minds of such princes, that they may have impunity of their

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

mischievous doings.
But whereas indeed a rebel is worse than the worst prince, and rebellion worse than the worst government of the worst prince that hitherto hath been, both are rebels unmeet ministers, and rebellion an unfit and unwholesome medicine to reform any small lax in a prince, or to cure any little griefs in government, such lewd remedies being far worse than any other maladies and disorders that can be in the body of a commonwealth.
But whatsoever the prince be or his government, it is evident that for the most part those princes whom some subjects do think to be very godly, and under whose government they rejoice to live, some other subjects do take the same to be evil and ungodly, and do wish for a change.
[13:37] If therefore all subjects that mislike of their prince should rebel, no realm should ever be without rebellion. It were more me that rebels should hear the advice of wise men, and give place unto their judgment, and follow the example of obedient subjects, as reason is that they whose understanding is blinded with so evil an affection should give place to them that be of sound judgment, and that the worse should give place to the better, and so might realms continue in long obedience, peace, and quietness.

But what if the prince be undiscreet and evil indeed, and it also evident to all men's eyes that he so is? I ask again, what if it be long of the wickedness of the subjects that the prince is undiscreet or evil?
Shall the subjects both by their wickedness provoke God for their deserved punishment to give them an undiscreet or evil prince, and also rebel against him, and withal against God, who for the punishment of their sins did give them such a prince?
Will you hear the scriptures concerning this point? God, says the Holy Scriptures, maketh a wicked man to reign for the sins of the people. Again, God giveth a prince in his anger, meaning an evil one, and taketh away a prince in his displeasure, meaning specially when he taketh away a good prince for the sins of the people, as in our memory he took away our good king Josias, King Edward, in his young and good years for our wickedness.
And contrarily, the scriptures do teach that God giveth wisdom unto princes, and maketh a wise and good king to reign over that people whom he loveth, and who loveth him. Again, if the people obey God, both they and their king shall prosper and be safe, else both shall perish, saith God by the mouth of Samuel.
[15:14] Here you see that God placeth as well evil princes as good, and for what cause he doth both. If we therefore will have a good prince either to be given us or to continue, now we have such a one, let us by our obedience to God and to our prince move God thereunto.

If we will have an evil prince when God shall send such a one taken away and a good in his place, let us take away our wickedness which provoketh God to place such an one over us, and God will either displace him or of an evil prince make him a good prince, so that we first will change our evil into good.
For will you hear the scriptures, the heart of the prince is in God's hand, which way soever it shall please him, he turneth it. Thus say the scriptures, Wherefore let us turn from our sins unto the Lord with all our hearts, and he will turn the heart of the prince unto our quiet and wealth, else for subjects to deserve through their sins to have an evil prince and then to rebel against him were double and treble evil by provoking God more to plague them.
Nay, let us either deserve to have a good prince, or let us patiently suffer and obey such as we deserve. And whether the prince be good or evil, let us, according to the counsel of the holy scriptures, pray for the prince, for his continuance and increase in goodness, if he be good, and for his amendment, if he be evil.
Will you hear the scriptures concerning this most necessary point? I exhort therefore, saith St. Paul, that above all things, prayers, supplications, intercessions, and giving of thanks be had for all men, for kings and all that are in authority, that we may live a quiet and peaceful life with all godliness, for that is good and acceptable in the sight of God our Saviour, etc.
[16:56] This is St. Paul's counsel, and who, I pray you, was prince over the most part of Christians when God's Holy Spirit by St. Paul's pen gave them this lesson? Forsooth Caligula, Clodius, or Nero, who were not only no Christians, but pagans, and also either foolish rulers or most cruel tyrants.

Will you yet hear the word of God to the Jews when they were prisoners under Nabucodonosor, king of Babylon, after he had slain their king, nobles, parents, children, and kinsfolks, burned their

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

countries, cities, yea, Jerusalem itself, and the holy temple, and had carried the residue remaining alive captives with him unto Babylon?
Will you hear yet what the prophet Beiruk saith unto God's people being in this captivity? Pray you, saith the prophet, for the life of Nabucodonosor, king of Babylon, and for the life of Balthazar his son, that their days may be as the days of heaven upon the earth, that God also may give us strength and lighten our eyes, that we may live under the defence of Nabucodonosor, king of Babylon, and under the protection of Balthazar his son, that we may long do them service and find favour in their sight.
Pray for us also unto the Lord our God, for we have sinned against the Lord our God. Thus far the prophet Beiruk, his words, which are spoken by him unto the people of God, of that king who was an heathen, a tyrant, and cruel oppressor of them, and had been a murderer of many thousands of their nation and a destroyer of their country, with the confession that their sins had deserved such a prince to reign over them.
And shall the old Christians by St. Paul's exhortation pray for Caligula, Clodius, or Nero? Shall the Jews pray for Nabucodonosor, these enemies and kings being strangers unto them, being pagans and infidels, being murderers, tyrants, and cruel oppressors of them, and the destroyers of their country, countrymen and kinsmen, the burners of their villages, towns, cities and temples?
[18:46] And shall not we pray for the long, prosperous and godly reign of our natural prince, no stranger, which is observed as a great blessing in the scriptures, of our Christian, our most gracious sovereign, no heathen nor pagan prince?

Shall we not pray for the health of our most merciful, most loving sovereign, the preserver of us and our country in so long peace, quietness and security? No cruel person, no tyrant, no spoiler of our goods, no shedder of our bloods, no burner and destroyer of our towns, cities and country, as were those for whom yet, as ye have heard, Christians being their subjects, ought to pray.
Let us not commit so great ingratitude against God and our sovereign as not continually to thank God for this government and for his great and continual benefits and blessings poured upon us by such government.
Let us not commit so great a sin against God against ourselves and our country as not to pray continually unto God for the long continuance of so gracious a ruler unto us and our country.
Else shall we be unworthy any longer to enjoy those benefits and blessings of God which hitherto we have had by her and shall be most worthy to fall into all those mischiefs and miseries which we in our country have by God's grace through her government hitherto escaped.
[20:00] What shall we say of those subjects? May we call them by the name of subjects who neither be thankful nor make any prayer to God for so gracious a sovereign but also themselves take armour wickedly assemble companies and bands of rebels to break the public peace so long continued and to make not war but rebellion to endanger the person of such a gracious sovereign to hazard the estate of their country for whose defence they should be ready to spend their lives and being Englishmen to rob, spoil, destroy and burn in England Englishmen to kill and murder their own neighbours and kinsfolk their own countrymen to do all evil and mischief yea and more too than foreign enemies would or could do what shall we say of these men who used themselves thus rebelliously against their gracious sovereign who if God for their wickedness had given them a heathen tyrant to reign over them were by God's word bound to obey him and to pray for him what may be spoken of them so far doth their unkindness unnaturalness wickedness mischievousness in their doings pass and excel any thing and all things that can be expressed or uttered by words only let us wish unto all such most speedy repentance and with so grievous sorrow of heart as such so horrible sins against the majesty of God do require who in most extreme unthankfulness do rise not only against their gracious prince against their natural country but against all their countrymen women and children against themselves their wives children and kinsfolks and by so wicked an example against all Christendom and against whole mankind of all manner of people throughout the wide world such repentance I say such sorrow of heart

God grant unto all such whosoever rise of private and malicious purpose as is meet for such mischiefs attempted and wrought by them and unto us and all other subjects God of his mercy grant that we may be most unlight to all such and most like to good natural loving and obedient subjects nay that we may be such indeed not only showing all obedience ourselves but as many of us as be able to the uttermost of our power ability and understanding to stay and repress all rebels and rebellions against God our gracious prince and natural country at every occasion that is offered

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

unto us and that which we all are able to do unless we do it we shall be most wicked and most worthy to feel in the end such extreme plagues as God hath ever poured upon rebels let us all make continual prayers unto almighty God even from the bottom of our hearts that he will give his grace power and strength unto our gracious queen Elizabeth to vanquish and subdue all as well rebels at home as foreign enemies that all domestical rebellions being suppressed and pacified and all outward invasions repulsed and abandoned we may not only be sure and long continue in all obedience unto our gracious sovereign and in that peaceable and quiet life which hitherto we have led under her majesty with all security but also that both our gracious queen Elizabeth and we her subjects may all together in all obedience unto God the king of all kings and unto his holy laws lead our lives so in this world in all virtue and godliness that in the world to come we may enjoy his everlasting kingdom which I beseech
God to grant as well to our gracious sovereign as unto us all for his son our saviour Jesus Christ's sake to whom with the father and the holy ghost one God and king immortal be all glory praise and thanksgiving world without end Amen Thus have you heard the first part of this homily Now good people let us pray O most mighty God the Lord of hosts the governor of all creatures the only giver of all victories who alone art able to strengthen the weak against the mighty and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy servants calling upon thy name and trusting in thee Defend O Lord thy servant and our governor under thee our Queen Elizabeth and all thy people committed to her charge O Lord withstand the cruelty of all those which be common enemies as well to the truth of thy eternal word as to their own natural prince and country and manifestly to this crown and realm of England which thou hast of thy divine providence assigned in these our days to the government of thy servant our sovereign and gracious Queen
O most merciful Father if it be thy holy will make soft and tender the stony hearts of all those that exalt themselves against thy truth and seek either to trouble the quiet of this realm of England or to oppress the crown of the same and convert them to the knowledge of thy Son the only Saviour of the world Jesus Christ that we and they may jointly glorify thy mercies lighten we beseech thee their ignorant hearts to embrace the truth of thy word or else so abate their cruelty O most mighty Lord that this our Christian region with others that confess thy holy gospel may obtain by thine aid and strength surety from all enemies without shedding of Christian blood whereby all they which be oppressed with their tyranny may be relieved and they which be in fear of their cruelty may be comforted and finally that all Christian realms and especially this realm of England may by thy defence and protection continue in the truth of the gospel and enjoy perfect peace quietness and security and that we for these thy mercies jointly all together with one consonant heart and voice may thankfully render to thee all Lord and praise that we knit in one godly concord and unity amongst ourselves may continually magnify thy glorious name who with thy Son our Saviour Jesus Christ and the Holy Ghost art one eternal almighty and most merciful God to whom be all Lord and praise world without end Amen As in the first part of this treaty of obedience of subjects to their princes and against disobedience and rebellion I have alleged diverse sentences out of the Holy Scriptures for proof so shall it be good for the better both declaration and confirmation of the said wholesome doctrine to allege one example or two out of the same Holy Scriptures of the obedience of subjects not only unto their good and gracious governors but also unto their evil and unkind princes as King Saul was not of the best but rather of the worst sort of princes as being out of God's favour for his disobedience against God and sparing in a wrong pity the King Agag whom almighty God commanded to be slain according to the justice of God against his sworn enemy and although Saul of a devotion meant to sacrifice such things as he spared of the Amalekites to the honour and service of God yet Saul was reproved for his wrong mercy and devotion and was told that obedience would have more pleased him than such lenity which sinful humanity saith Holy Chrysostom is more cruel before God than any murder or shedding of blood when it is commanded of God but yet how evil soever
[26:51] Saul the King was and out of God's favour yet was he obeyed of his subject David the very best of all subjects and most valiant in the service of his prince and country in the wars the most obedient and loving in peace and always most true and faithful to his sovereign and lord and furthest off from all manner rebellion for the which his most painful true and faithful service King Saul yet rewarded him not only with great unkindness but also sought his destruction and death by all means possible so that David was fain to save his life not by rebellion nor any resistance but by flight and hiding himself from the king's sight which notwithstanding when King Saul upon a time came alone into the cave where David was so that David might easily have slain him yet would he

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

neither hurt him himself neither suffer any of his men to lay hands upon him another time also David entering by night with one Abysai a valiant and fierce man into the tent where King David did lie asleep where also he might yet more easily have slain him yet would he neither hurt him himself nor suffer Abysai who was willing and ready to slay King Saul once to touch him thus did David deal with Saul his prince notwithstanding that King Saul continually sought his death and destruction it shall not be amiss unto these deeds of David to add his words and to show you what he spake unto such as encouraged him to take his opportunity and advantage to slay King Saul as his mortal enemy when he might the Lord keep me saith David from doing that thing and from laying hands upon my Lord

God's anointed for who can lay his hand upon the Lord's anointed and be guiltless as truly as the Lord liveth except that the Lord do smite him or his days shall come to die or that he go down to war and be slain in battle the Lord be merciful unto me that I lay not my hand upon the Lord's anointed these be David's words spoken at sundry times to diverse his servants provoking him to slay King Saul when opportunity served him thereunto neither is it to be omitted and left out how when an Amalekite had slain King Saul even at Saul's own bidding and commandment for he would live no longer now for that he had lost the field against his enemies the Philistines the said Amalekite making great haste to bring first word and news thereof unto David as joyous unto him for the death of his mortal enemy bringing with all the crown that was upon King Saul's head and the bracelet that was upon his arm both as a proof of the truth of his news and also as fit and pleasant presence unto David being by God appointed to be King Saul his successor in the kingdom yet was that faithful and godly David so far from rejoicing at these news that he rent his clothes wept and mourned and fasted and so far off from thanksgiving to the messenger either for his deed in killing the king though his deadly enemy or for his message and news or for his presence that he brought that he said unto him how happened it that thou wast not afraid to lay thy hands upon the Lord's anointed to slay him whereupon immediately he commanded one of his servants to kill the messenger and said thy blood be upon thine own head for thine own mouth hath witnessed against thyself in confessing that thou hast slain the Lord's anointed this example dearly beloved is notable and the circumstances thereof are well to be considered for the better instruction of all subjects in their bound and duty of obedience and perpetual fearing of them from attempting of any rebellion or hurt against their prince on the one part

David was not only a good and true subject but also such a subject as both in peace and war had served and saved his prince's honour and life and delivered his country and countrymen from great danger of infidels foreign and most cruel enemies horribly invading the king and his country for the which David was in singular favour with all the people so that he might have had great numbers of them at his commandment if he would have attempted anything besides this David was no common or absolute subject but heir apparent to the crown and kingdom by God appointed to reign after Saul which as it increased the favour of the people that knew it towards David so did it make David's cause and case much differing from the case of common and absolute subjects and which is most of all David was highly and singularly in the favour of God on the contrary part King Saul was out of God's favour for that cause which is before rehearsed and he as it were God's enemy and therefore likened war and peace to be hurtful and pernicious unto the commonwealth and that was known to many of his subjects for that he was openly rebuked of Samuel for his disobedience unto God which might make the people the less to esteem him

King Saul was also unto David a mortal and deadly enemy though without David's deserving who by his faithful painful profitable yea most necessary service had well deserved as of his country so of his prince but King Saul far otherwise the more was his unkindness hatred and cruelty towards such a good subject both odious and detestable yet would David neither himself slay nor hurt such an enemy for that he was his prince and lord nor would suffer any other to kill hurt or lay hand upon him when he might have been slain without any stir tumult or danger of any man's life now let David answer to such demands as men desirous of rebellion do use to make shall not we especially being so good men as we are rise and rebel against a prince hated of God and God's enemy and therefore like not to prosper either in war or peace but to be hurtful and pernicious to the commonwealth no saith good and godly David God's and such a king's faithful subject and so convicting such subjects as attempt any rebellion against such a king to be neither good subjects nor good men but say they shall we not rise and rebel against so unkind a prince nothing considering or regarding our true faithful and painful service or the safeguard of our posterity no

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

saith good David whom no such unkindness could cause to forsake his due obedience to his sovereign shall we not say they rise and rebel against our known mortal and deadly enemy that seeketh our lives no saith godly David who had learned the lesson that our saviour afterward plainly taught that we should do no hurt to our fellow subjects though they hate us and be our enemies much less unto our prince though he were our enemy shall we not assemble an army of such good fellows as we are and by hazarding of our lives and the lives of such as shall withstand us and with all hazarding the whole estate of our country remove so naughtier prince no saith godly David for I when I might without assembling force or number of men without tumult or hazard of any man's life or shedding of any drop or blood have delivered myself and my country of an evil prince yet would I not do it are not they say some lusty and courageous captains valiant men of stomach and good men's bodies that do venture by force to kill or depose their king being a naughty prince and their mortal enemy they may be as lusty as courageous as they list yet saith godly David they can be no good nor godly men that so do for I not only have rebuked but also commanded him to be slain as a wicked man which slew king Saul mine enemy though he being weary of his life for the loss of the victory against his enemies desired that man to slay him what shall we then do to an evil to an unkind prince an enemy to us hated of God hurtful to the commonwealth etc lay no violent hand upon him saith good David but let him live until god appoint and work his end either by natural death or in war by lawful enemies not by traitorous subjects thus would godly David make answer and saint Paul as ye heard before willeth us to pray also for such a prince if king David would make these answers as by his deeds and words recorded in the holy scriptures indeed he doth make unto all such demands concerning rebelling against evil princes unkind princes cruel princes princes that be to their good subjects mortal enemies princes that are out of God's favour and so hurtful or like to be hurtful to the commonwealth what answer think you would he make to those that demand whether they being naughty and unkind subjects may not to the great hazard of the life of many thousands and the utter danger of the state of the commonwealth and whole realm assemble a sort of rebels to put in fear or to depose or destroy their natural and loving princess enemy to none good to all even to them the worst of all other the maintainer of perpetual peace quietness and security most beneficial to the commonwealth most necessary
for the safeguard of the whole realm what answer would David make to their demand whether they may not attempt cruelly and unnaturally to destroy so peaceable and merciful a princess what I say would David so reverently speaking of Saul and so patiently suffering so evil a king what would he answer and say to such demands what would he say nay what would he do to such high attempters who so said and did as you before have heard unto him that slew the king his master though a most wicked prince if he punished with death as a wicked doer such a man with what reproaches of words would he revile such yea with what torments of most shameful deaths would he destroy such hellhounds rather than evil men such rebels I mean as our last spake of for if they who do disobey an evil and unkind prince be most unlike unto David that good subject what be they who do rebel against a most natural and loving prince and if David being so good a subject that he obeyed so evil a king was worthy of a subject to be made a king himself what be they who are so evil subjects that they will rebel against their gracious prince worthy of surely no mortal man can express with words nor conceive in mind the horrible and most dreadful damnation that such be worthy of who disdaining to be the quiet and happy subjects of their good prince are most worthy to be the miserable captors and vile slaves of that infernal tyrant Satan with him to suffer eternal slavery and torments this one example of the good subject
[36:58] David out of the old testament may suffice and for the notableness of it serve for all in the new testament the excellent example of the blessed virgin Mary the mother of our saviour Christ doth at the first offer itself when proclamation or commandment was sent into jury from Augustus the emperor of Rome that the people there should repair unto their own cities and dwelling places there to be taxed neither did the blessed virgin though both highly in god's favour and also being of the royal blood of the ancient natural kings of Jewry disdain to obey the commandment of an heathen and foreign prince when god had placed such a one over them neither did she allege for an excuse that she was great with child and most near her time of deliverance neither grudge she at the length and tediousness of the journey from Nazareth to Bethlehem from whence and whither she must go to be taxed neither repined she at the sharpness of the dead time of winter being the latter end of December an unhandsome time to travel in especially a long journey for a woman being in her case but all excuses set apart she obeyed and came to the appointed place where at her coming she found such great resort and throng of people that finding no place in any inn she

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30

was fain after her long painful and tedious journey to take up her lodging in a stable where also she was delivered of her blessed child and this also declareth how near her time she took that journey this obedience of this most noble and most virtuous lady to a foreign and pagan prince doth well teach us who in comparison to her are most base and vile what ready obedience we do owe to our natural and gracious sovereign how be it in this case the obedience of the whole

Jewish nation being otherwise a stubborn people and to the commandment of the same foreign heathen prince doth prove that such Christians as do not most readily obey their natural gracious sovereign are far worse than the stubborn Jews whom yet we account as the worst of all people but no example ought to be of more force with us Christians than the example of Christ our master and saviour who though he were the son of God yet did always behave himself most reverently to such men as were in authority in the world in his time and he not rebelliously behaved himself but openly did teach the Jews to pay tribute unto the Roman emperor though a foreign and a pagan prince yea himself with his apostles paid tribute unto him and finally being brought before Pontius Pilate a stranger born and an heathen man being lord president of Jewry he acknowledged his authority and power to be given him from God and obeyed patiently the sentence of most painful and shameful death which the said judge pronounced and gave most unjustly against him without any grudge murmuring or evil word once giving there be many other examples of the obedience to princes even such as be evil in the new testament to the utter confusion of disobedient and rebellious people but this one may be an eternal example which the son of God and so the lord of all
Jesus Christ hath given to us his Christians and servants and such as may serve for all to teach us to obey princes though strangers wicked and wrongful when God for our sins shall place such over us whereby it followeth unavoidably that such as do disobey or rebel against their own natural gracious sovereigns howsoever they call themselves or be named of others yet are they indeed no true Christians but worse than Jews worse than heathens and such as shall never enjoy the kingdom of heaven which Christ by his obedience purchased for true Christians being obedient to him the king of all kings and to their prince whom he hath placed over them the which kingdom the peculiar place of all such obedient subjects I beseech God our heavenly father for the same our saviour Jesus Christ sake to grant unto us to whom with the Holy Ghost be all Lord honour and glory now and forever Amen■■■

Downloaded from https://yetanothersermon.host - 2026-09-17 00:10:30