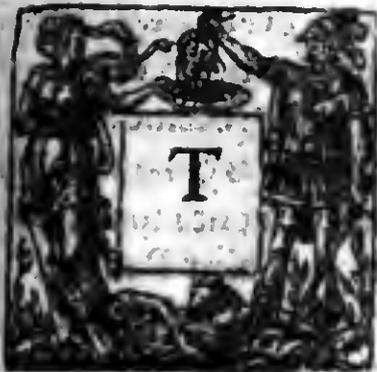


Readings of M. Deering vpon

The tenth Lecture vpon the

11. 12. & 13. verses.

- 11 For he that sanctifieth, and they which are sanctified, are all of one: wherefore hee is not ashamed to call them brethren.
- 12 Saying, I will declare thy name vnto my brethren: in the middes of the Church will I sing praises to thee.
- 13 And againe, I will put my trust in him. And againe: Behold, heere am I, and the children which God hath giuen mee.



HE reasons before vsed, to proue the humanity of our sauiour, were these. First, he died for man; and therefore it was necessary he should be man. Secondly, it was the decree of GOD to bring man into glorie, through many afflictions: but so Christ our head was also consecrate to enter in

to glory; therefore he was naturall man.

Now it followeth: For he that sanctifieth, and they that are sanctified are all of one. This word, for, noteth a cause of that which was said before; and he had said this; he that lea- deth other into the glory of God, by the same way hee must enter also himselfe. He addeth now the cause and ground of that saying: because they must bee of one nature, both hee that lea- deth; and they that are led into this saluation.

Now, because the Apostle hath spoken so plainly of the nature of our Sauiour Christ, that he is perfect man, to teach vs, that yet not in our owne nature, but being rege- nerate by his grace, wee are made children. Therefore the
Apostle:

Apostle changeth his former speech: and in stead of saying, he that leadeth into glory, which is the worke spoken of, he saith, *He that sanctifieth*, naming the vertue incident, by which the worke was done; and in stead of, they that are lead, which is the benefite imployed, he saith, *They that are sanctified*, which is the qualitie with which they are indued: meaning yet one thing before, and now; there in plaine words calling it our entry into saluation; heere by a figure naming it, our sanctification, which is the meanes of our inheritance of it. And by this, exhorting vs, that we would follow holinesse, which is our likenesse with Christ. And thus much touching these words, how they hang with the former.

Now to consider them in themselves, we have the third argument, for the humanity of our Saviour Christ, which is this; He that shall sanctifie his people, must become one with them: but Christ hath sanctified vs, therefore he is of our nature. And the force of this argument standeth vpon that ground whereof wee haue spoken; that this is the decree of the iust God, that the nature of man could not bee sanctified, but in the person of man.

A prooffe and declaration that it is so, is added by the Apostle in the residue of the verse, *And for this cause hee is not ashamed to call vs brethren*: whereunto is streight added the testimonie of the two and twentieth Psalme, out of which he proueth it, *I will shew forth thy name vnto my brethren, in the middes of the congregation I will praise thee*: a plaine and euident testimonie, where our Saviour Christ calleth vs brethren: for the Prophet Dauid, who in many of his afflictions bare the image of our Saviour Christ, wrote that Psalme though in his owne great calamities; yet especially in the person of Christ, as it is certaine, because the Euangelistes and Apostles alleadge out of that Psalme many places, applying

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plying them all to our Sauour Christ. Besides that, the whole Psalm is a liuelie description of the passion of Christ, and the latter end fortelleth the calling of the Gentiles, which were onely to be gathered, to the setting vp of this glorious Kingdome of Christ. So that is aptlie here applied to Christ, which there the Prophet David spake in the person of Christ. And here let vs marke this, while the Apostle prooueth our Sauour Christ to be man, he alleadgeth the Scripture so, as distinctly shewing the offices of Christ, that he is our Prophet, our King, our Priest; that we might knowe, we cannot giue him these offices, and denie his manhood; nor grant him his manhood, and denie him these offices. So here this text, as in the name brother, it prooueth hee is of our nature: so these wordes, *I will declare thy name, & I will sing of thee*, they shew that our Sauour Christ is our Prophet, to reueale the will of his Father to vs.

Now where it is said here, *He that sanctifieth, and they that are sanctified, are all of one*: we haue to consider, that euen in the manhood of our Sauour Christ, is vertue and grace, in which he dooth sanctifie vs. For not onely as he is God, he sanctifieth vs, but also in his humane nature hee hath this vertue and power, to make vs holy: not taking his nature such from the virgine Marie, but making it such by pouring into it the fulnesse of his spirite. And this our Sauour Christ himselfe witnesseth: for speaking of his sending into the world, how hee was sent of his Father to call his lost people vnto saluation, hee saith in like sort, hee also sendeth his Apostles; & streight addeth, *for them I sanctifie my selfe*. The holines which the Apostles had in their calling, they had it from Iesus Christ, made man; & waiking in that vocation before them. Euen so it is with vs: all that is good in vs, and all the righteousnes that can be in vs, we haue it neither out of the East, nor West, but from the body of Iesus Christ,

Christ, neither is there in the world any other sanctification: so that all we that be here this day, and all people els of the world, except we know perfect manhood, and our nature to be really vnited to the person of the Sonne of God, who hath sanctified himselfe for vs, there is no sanctification for vs vnder heauen. Euen as our hands and armes, and other members, are not nourished but onely by the meate receiued of the head; so our spirituall meate of righteousness and life, is not giuen vs, but from our head Iesus Christ. And as the veynes are meanes by which nourishment is conueyed to euery part; so faith is the meanes by which wee receiue from Christ, all that is healthfull vnto vs. And as by ioynts and sinnewes, our members are really knit, & made a body vnto the head; so reallie, truelie, and indeede, by one spirite we be knit vnto Christ, as perfectly & substantiallie made one with him, as our members are one with our head.

If thou vnderstand not this, or saiest with Nicodemus, how can this be done? I say vnto thee again, pray that thou maist be taught of God, and that his spirite may reueale it vnto thee: for if the tongue of Paule were dumbe, not able to speake what he sawe in vision, how much lesse is man able to speake the truth of greater mysteries? and if our harts can not comprehend all the wisdom of God in the winde that bloweth, how he raiseth it vp, or maketh it fall againe, how can we vnderstand this wisdom of our vnitng vnto Iesus Christ? Onelie this can I say, God hath giuen vs faith, in which wee may beleue it, and out of which such ioy shineth in our mindes, as crucifieth the world vnto vs; how farre our reason is from seeing it, it skilleth not, it is sufficient if we can beleue it.

We beleue in the Lord our God, yet wee knowe not what is his countenance; wee beleue and apprehend by
hope,

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hope, his glory: yet neither eye can see it, nor eare can heare it. Wee beleue and see immortality, yet our heart can not comprehend the height, the breadth, the length, the depth. We beleue the resurrection of the dead; yet wee can not vnderstand such excellent wisdom, how life is renewed in the dispersed and scattered bones and ashes. We beleue our Sauour Christ is man, and we haue scene him, and felt him; yet how he was man, borne of a virgin, all men in the world haue no wisdom to declare. Euen so (dearly beloved) we beleue, that our Sauour Christ and we be one, he of vs and we of him, he the head, wee the body, reallie, substantially, truly, ioyned together: not by ioyns and sinewes, for that vniting I knowe well inough: but by his spirite, of which wee haue all receiued; and this vnitie I cannot conceiue nor vtter, till I knowe God euen as hee is, & his holy spirit which hath wrought this blessing. Thus we learne, that here the Apostle teacheth vs, & thus we vnderstand what is here said; *Hee that sanctifieth, and they that are sanctified, are all of one.*

And where it is said here, he that doth sanctifie, shewing the present time and the worke still a dooing; it teacheth vs, that our sanctification hath a daily increase; and when it is fully accomplished, then God calleth, and our daies are at an ende. And let vs note this well, for it behooueth vs much; if we be Christians, we are still sanctified by the spirite of Christ, for so it was in him, he grew still in grace before God and men, if thou bee grafted into his body, thou hast his spirite, and it will haue his worke in thee. Thou shalt not be weary of well dooing, nor cease to reioyce in God thy Sauour, but still increase in spirituall grace, till thou come to the age of the fulnesse of Christ. There can be no affection in thee, according to the flesh; but if it bee great it will appeare in his worke; much more this, which

is of the spirit of God. If thou bee sorrowfull, it will make thy face sad; if ioy bee within, it maketh the countenance merry; if thou haue a flattering heart, all the members of thy body will streight serue so vile a thing; if hatred bee within thee, thy body will shew it forth in all manner of cursed doing: and there is nothing that can possesse the minde, but it leadeth the members in obedience of it. How much more, if the Spirit of GOD haue replenished thy minde, will all thy body shew foorth godly desires? This the Apostle noteth, when hee saith, *Hee that sanctifieth.*

It followeth; *For this cause hee is not ashamed to call vs brethren.* Vpon good cause the Apostle saith, *He is not ashamed;* for if hee humbled not himselfe in great loue of vs, how iustly might hee accompt it shame to be as we are? He that made heauen and earth, he that is the Immortall and glorious God, one with his Father, before whom all Angels doe obey, and all Princes are earth and ashes: ought wee not to say, seeing it pleaseth him to acknowledge vs, that are but poore creatures, that hee is not ashamed of vs? It was great praise in Moses, being so highly esteemed of Pharaoh, that yet hee would vouchsafe to visit his poore brethren. It was singular loue in Ioseph, when hee was next vnto the King in honour and dignitie; yet not to bee ashamed of his fathers house, who were herdmen and shepheards. But all is nothing, in comparison of this, that Iesus Christ is not ashamed of vs: for what? the glory of the vaine world made not a mortall man ashamed of his dutie, to acknowledge his poore father and brethren, in whose persons hee might suffer a little reproach: but how much greater was this doing, whereof we speake. The shining brightnes of the glory of God, made not the onely begotten sonne ashamed, of his free grace, to acknowledge vs that were his enemies, in
whose

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whose persons he should suffer a most shamefull and slaunderous death. This is the case betweene Christ and vs, and this the Apostle meaneth, when he saith hee is not ashamed to call vs brethren. And if his highnesse abased it selfe to our lowe estate, and was not ashamed: let vs (dearely beloved) learne to be wise, and know what the Lord requireth of vs, for all the good which he hath done vnto vs; he saith in the Gospell, *He that is ashamed of mee, and my words, before men, I will be ashamed of him before my Father which is in heauen.*

And is not, trow you, this a iust condemnation, if wee wretched men will be ashamed of him, who being the God of glorie, was not ashamed of vs? howe much is he greater than we? Abraham when he approached neere vnto him, hee felt himselfe how hee was but dust. When Iob came neere to see the tokens of him, hee abhorred himselfe, and confessed how vncleane hee was. When Dauid sawe the glorie of his dwelling, he said, he had rather abide but one day, and as a doore keeper in the house of him, then 10000. dayes to beare rule in Kings palaces. When Paule saw the glorie prepared for vs in his resurrection, hee said, hee accounted all the world to be but dung, to the end he might winne him.

If then, such a Christ be not ashamed to call vs brethren; a merueilous and vnspeakable foolishnesse is bound vp in our heartes, if wee bee ashamed to call him brother againe.

He were a foolish poore man, that were ashamed of the kinde which the King did challenge of him: He is more foolish, though hee were a King himselfe, that is ashamed of the Sonne of God, when hee offereth himselfe vnto him. Yea, and hee bee neuer so proud a man, that now despiseth him, hee shall confesse his folly then, when all that see him

him shall say; Blessed is he that commeth in the name of the Lord.

Pride, or flatterie, or couetousnesse, or vanitie, or feare, or what you will, may make vs nowe ashamed to confesse him, or to dissemble that euer we knew him: but when all this corruption is taken from vs, and the graue and death shall take their owne; that we shall liue againe in immortalitie, and knowe the length of his daies in our owne body; our former foolishnes will make vs so afraid, that wee will pray vnto the hilles to hide vs, and to the mountaines that they would couer vs; but vowes and wishes shal be but foolish thoughts.

Let vs therefore despise the shame which Christ hath despised before vs. If it be imputed vs for folly, that we feare the Lord, let vs beare his reproach. If our company haue no liking, except we bring our sinnes with vs, to be content to heare the blaspheming of Gods name, religion euill spoken of, godlines mocked at, words to sow discord among brethren, ill reports of men absent, boasting and bragging of vaine persons, wanton and vnchast speeches, or other vaine & vnprofitable babbling, such as is most vsual among men; if without this our company be not pleasant, seeing in this our Iesus is dishonored; let vs rather deny them, than be ashamed of him; and goe rather out of Babylon the mother of whoredomes, than out of Ierusalem the Citie of God.

It followeth; *I will declare thy name vnto my brethren*: wee are called the brethren of Christ, not in societie of flesh and bloud, for that the wicked haue with him as well as wee, who are yet no brethren, but strangers euen from the wombe: But as they are naturall brethren, which are borne of the same parents; so we are brethren with Christ, that are borne of G O D, thorough the same spirit, by which wee cry Abba, Father, the fruite whereof is in
glori-

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glorifying his name, euen as our Satiour Christ saith; *Hee that doth the will of my Father which is in heauen, hee is my brother.*

And where it is further said, *In the middes of the Congregation I will praise thee.* First, heere wee must needs confesse, what duety is among men, euen that they edifie one another: for as many as are of Christ, are called in this Couenant, *I will declare thy name vnto my brethren, in the middes of the congregation, I will praise thee.* Hee that considereth the dayes of his life, and findeth his yeeres many, and in them all can not remember, that he hath been carefull for his brethren, to tell them the feare of his Lord, or how in companies and maetings hee hath spoken of his praise, hee can not know that hee hath any portion or fellowship in this kindred. The graces of God are not such, that they can be locked vp in our hearts, or kept secret; but they will burne within like fire, and make vs speake with our tongues, that wee may make many brethren partakers of our ioy. The Prophet saith, *I haue beleued, therefore I haue spoken.* S. Paul teacheth that it is so with vs, if we beleue wee will also speake.

Pfal. 116.

Pfal. 119.

2 Cor. 14

13.

And tell mee (I beseech you) what man excelleth in any thing, and hath not a delight to speake of his cunning? doth not the shipman talke of the windes? the plough-man of his oxen? will not the souldiour bee reckoning vp his wounds? and the shepheard telling of his sheepe? if hee bee good in houndes, hawkes, horses, shooting, or any such exercise, is not his name spoken of, according to his skill? Nay let it be in things worse than these, cards, dice, tables, dancing, is not euery mans talke according to the delight of his minde? and shall wee thinke the knowledge of G O D hath lesse affection of our heart, or lesse obedience of our tongue, than the most vaine and vnprofitable desires of worldly minded men? or my bow and arrowes, haue they my tongue

ried

tied vnto them, to talke of their delight, and shall not the
 mysterie of Christ, and God, wherein I apprehend the for-
 giuenes of my sinnes and eternall life? hath my tongue no
 portion of such comfort: or if it bee in my heart, will it not Esa. 48. 8.
 fill my mouth with praise? If I haue heard of it, will I not
 also declare it? I remember, the Prophet Ieremie, once
 made with himselfe a solemne decree, that he would no
 more speake in the name of the Lord: but the word of God Iere. 20. 9.
 saith, hee was in my heart as a burning fire shut vp in my
 bones, and I was wearie with forbearing, and I could not
 stay. So, when the Apostles were threatned exceedinglie, Act. 4. 16.
 not to speake a word of the Gospell of Christ, they answer-
 ed directlie, they could not choose; for the things which
 they had seene and heard, were such, as they were constre-
 ined to speake of them to other. So it is with vs, if wee bee
 the brethren of Christ, the couenant of our kindred is, *I will
 declare thy name vnto my brethren; in the middes of the congre-
 gation I will praise thee*: let them know this, all, to whom it
 is spoken, and let them discern betweene hypocrites and
 true Christians. Some thinke it a praise to be close men, se-
 crete to themselves, that by their wordes you shall neuer
 knowe them, of what religion they be: those men, where
 they thinke they hide themselves most, there they lay wi-
 dest open their shame: and while they thinke to keepe it se-
 cret of what religion they are, this their dissimulation pro-
 claimeth it louder than the blast of a Trompet, that they be
 of no religion at all: at all, I say, touching any religion of
 God; for if it were of him, it would shew forth his praise,
 and what their heart beleued, their mouth would confesse
 it. But these Laodiceans, that be neither hot nor colde, nor
 what God they loue you cannot tel, the Lord hath appoin-
 ted a day when he will spue them out of his mouth. Let vs
 learne a better profession: *I will declare thy name vnto my bre-*
thren:

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shew: and let vs hold it with ioy and gladnesse, that in the middes of the congregation we will sing praises to him.

And note how expresse it is said: *in the middes of the congregation*: as shewing that no feare of man should keepe him backe from it: for before one, we wil peradventure speake: or, before two or three, we will be bold to rebuke swearers, or other vngodlie dooings; but if it bee before many, in solemne assemblies, and one impudent man aloud blaspheme the name of G O D; where is he that in the middes of the congregation will praise the Lord? O how squemish wee be heere, and full of good manner, not to speake openlie for feare of offence.

But o poore wretched men that wee bee, who taught vs this modestie, to be ashamed of Christ before many? what is this els, but to keepe the honor of God for holes and corners, and solitarie places, and offer vp sacrifice to the diuell in our dining chambers, and in the market places? We are not ashamed, at open feasts to fill our tables worse than with spung, that is, with open blasphemie of the name of G O D, and with many vncleane words; but we are ashamed of the sweete incense, that makes all the house full of pleasure, that is, brotherly to reprove the lewd sinner, that hee may learne to feare before the Lord. A marueilous affection of mans corrupt minde, and I cannot tell how to scarme it; for it is ten thousand times worse then any madnesse.

We are ashamed to exhort men to doe well; we are not ashamed to prouoke them to sinne. We are ashamed to minister talke of faith and religion, we are not ashamed of rotten and vncleane workes of wantonnes: we are ashamed to speake to the praise of G O D, wee are not ashamed to blaspheme his name: wee are ashamed of Christ, wee are not ashamed of the diuell. But such sinnes the Lord confound them. It is no reason in many words to confute them: for
where

wherefoeter they haue any louers, I am sure without any more wordes their owne hearts will confute them when they goe to bed. Our Sauour Christ is our schoolemaster, and hath taught vs thus. In the middes of the congregation I will praise thee.

The Prophet Dauid was a good scholler in this doctrine, when he opened his mouth vnto G O D and vowed: *I will speake of thy name before Kings, and will not be ashamed.* Pray (dearelie beloued) that wee may be partakers of the same grace. What can they say of vs? the worst report they can giue vs, is, that we be godlie men: if they accompt this a reproach, let vs be content to beare it, for when their iudgement is done, we shall reape the fruite of a better sentence.

Psal. 145.
21.
Psal. 119.
46.

It followeth now in the 13. verse. *And againe, I will put my trust in him.* This Psalme the Prophet made when hee was deliuered from the layings of wait of Saule, and from all his enemies: wherein, as he was a figure of Christ, so it is most properlie and truelie verified in Christ, that he sayd of himselfe. Besides this, many sentences in the Psalme are plaine, agreeing onlie to Christ. Saint Paule in the 15. to the Romanes, alledgeth this as spoken of the mercie of God, in calling the Gentiles, by our Sauour Christ, *I will confesse thee among the Gentiles, and sing praises vnto thy name:* and in the 43. verse of the same Psalme the Prophet saith: *Thou hast made me the head of the heathen, a people whom I haue not knowen shal serue me.* By which it appeareth how this Psalme is aptlie applied to Christ: for these words were neuer accomplished in the Prophet Dauid. So it is alledged truelie, as spoken by our Sauour Christ, *I will put my trust in him.* Now, because the Apostle alledgeth this, to prooue our Sauour Christ to be man like vnto vs, marke how the argumēt followeth. Christ saith, I wil put my trust in God: but it were a verie improper speach, & such as the scripture neuer

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vfeth, to fay, God will trust in God; therefore there must be a nature in our Sauiour Christ inferiour to his Godhead, in which he speaketh thus: I will trust in him, and that was his perfect humanitie like vnto ours, in which we saw him subiect to perill, and how according to his trust, God his father deliuered him: and heere the Apostle alledgeth such scripture for prooue of the manhood of Christ, as also prooueth that he is our king; for where he saith, *I will trust in him*: it noteth, that Christ was not weake in faith, but assuredlie trusted in the power of God his father, that he should ouercome the diuell: and where it is said, behold me and my children; he noteth the sure safetie of his children, that he will keepe them all from death and hell, and not one of them shall perish: and that the Apostle had this meaning, to prooue also his kingdome by these places, his owne words after plainlie shew; for of these places he concludeth, that Christ in this manhood, by death ouercame the diuell, and set his children free from the bondage of the feare of death. Beside this, the Apostle (we are sure) made best choice of the scriptures to prooue his purpose; and therefore with great wisdom writing vnto the Iewes, who knew the law, he rooke such places, not as in most cleare words prooue the humanitie of Christ, but such as prooued it necessarilie, and prooue plainlie withall, that which they must needs learne, that Christ is our Prophet, our King, and Priest. And let vs heere learne, for our instruction, when we haue had experience of Gods benefites, as the Prophet had, let vs vow as he did; we will put our trust in him. When David remembered how God had deliuered him from a Lion and a Beare, he was not afraid of the vncircumcised Philistine. When Saint Paule had reckoned so many calamities, out of which God had deliuered him, he boasted of a holy hope, and said: he was sure that euer God would deliuer him.

or if Ierusalem, or if the Pope, or if the high Priest, teach an other faith than out of the word of God; behold I and my children, we will beleue the Lord, & beare record against Popes and Prelates, they be all liers. All places, and all people are brought in order; if they teach things that the word of God knoweth not, let them beleue it themselves; behold I and my children beleue another. And it is not (trow you) strange, or haue not those men lost their vnderstanding, who yet runne after the crie of the Church, the Church, and beleue a man they know not, a place they neuer sawe; a people they neuer heard; and a religion they know not what? But with such froward persons the Lord hath dealt frowardly, and when they ranne headlong they know not whether, and inquired after a faith they knewe not what, God in his iustice did bring them to Rome; the sinke in the world of all sinne and iniquitie, and gaue them their scholemaster to be the Pope, a man made of all abominations and whoredomes.

This is true (dearely beloued) and the Angels are witnesses with vs, this is true: but to this day, God hath not giuen some a heart to beleue, wee owe them a dutie, and let vs perfourme it vnto them. Let vs pray that God may open their mindes, and let vs speake vnto them the word of God, that they may learne wisdom, and at the last, in their happy conuersion, wee may glorifie God, who hath, and will deliuer his out of all tentations.

We must further marke in these words, that the Prophet saith: *behold the children which thou hast giuen mee*: In that it is said, God hath giuen vs to his sonne Christ, it teacheth vs to acknowledge his free gift and grace: and let none of vs thinke there was any wisdom in our selues, why wee would chose him; nor any constancie in vs, by which wee could cleaue vnto him: but God in his grace drewe vs, that John. 5.

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we might come vnto him, and with his power he strengthened vs, that we should abide with him. This is it that our fauour Christ said vnto the Iewes: all that my father giueth me, commeth vnto me: and shewing in another place, that his children cannot perish, he sheweth this reason: because my father who hath giuen them to me, is greater than all: and in the long praier which he maketh for all that doo beleeue, in the 17. of Iohn, he repeateth this often times, that GOD his father had giuen them vnto him: that we, by so many instructions, might bee taught humilitie, that in vs, that is, in our flesh, there dwelleth no goodnes; but that he chose vs, hee did it of his free grace and mercy, which hee would shewe vnto vs. And as we knowe; that thus GOD hath once free lie giuen vs to his sonne Christ, to inherite with him eternall life: so we knowe our election standeth sure, because it is according to his purpose, who hath loued vs, and is not changed for euer. But the time is past. Now let vs pray. &c.

The