

The twelfth Lecture more, vpon the two last verses, and vpon the first verse of the third Chapter.

17 Wherefore, in all things, it behoued him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

CHAP. III.

1 Herefore, holy brethren, partakers of the heavenly vocation, consider the Apostle and high Priest of our profession Christ Iesua.



HE Apostle, as I sayd, shewed in these last verses, what profite is vnto vs, in that Christ became man; for so hee was made a mercifull and faithfull high Priest. The meanes of this faithfulness was, for that hee hauing experience of our temptation, had the more compas-

sion on vs, to deliuer vs.

Heere were are first taught, that Christ became a faithfull high Priest for vs, because hee was man like vnto vs: so that whosoever denieth our Sauour Christ to haue a naturall body like vnto ours, he also denieth that he is either a mercifull, or faithfull mediatur for vs: for so it pleased God to instruct him according to his manhood, that by experience and feeling, he should learne to haue pity on others: he calleth him mercifull, in respect of the affection of his minde, which.

How dangerous a thing it is to deny that Christ haib a naturall body like vnto ours.

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which was full of compassion toward vs : he is called faithfull, in respect of his constancy, who would neuer leaue vs, till he had brought vs into eternall life. In all this, we must learne how to doe good vnto our brother in affliction: and these two things in our Sauour Christ, wee must carefully keepe, if we will be righteous after his similitude. We must ioyne vnto all our doing, a loue and compassion to our brother in his want, and a constancy in well deseruing, that our loue bee not wearied with paine and labour : for without loue, whatsoeuer I do, it is nothing : no, not though I gaue, as Saint Paul sayth, all the goods I haue vnto the poore.

13.4 And, I pray you, is not this the Law of God: Loue thy brother as thy selfe : wherein all our duety is taught vs betweene man and man ? What then though I doe no murder, or steale not, or speake not euill, though I helpe the safety of my brothers life, though I maintaine his estate, though I bring him increase of goods, though I care for the purity of his bodie, though I maintaine his good name ; except I haue in all this an inward loue and affection to doe it to him, with such a heart, as I would haue another do the like to me, and to bee grieved with all his hurt, as though I my selfe sustained it ; except (I say) some measure of this loue and compassion be in my doing, my doing hath none accompt in the sight of God. Marke this (dearely beloued) and teach it your children : and I would our fathers knew it well, that boast so much of the good workes of the olde world. There is no good worke vnder the Sunne, but that which is done in loue, and compassion of minde : and were their workes such whereof they brag ? when they gaue the rich Altar cloathes, and Vestiments, the costly hangings for their Chancels, their Bels, their gilded Crosses ; when they carued curious Images, and clothed them with Goldsmiths worke ; when they builded Chappels & Chanteries ; when they

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they went farre on their knees, gaue rich gifts vnto shrines; in all these workes so much magnified, where was mercy? what loue, what compassion was there in them? they pittied not (I am sure) the pouerty of lime and stones, to cloth them so gorgeously; nor they pittied not the Priest in his furred gowne, to put vpon him a Coape of great price: and for all men in the world, let him speake that euer was the better for it. Whose body was the warmer for the costly clothing of the Church wals? whose house was the lighter for the Torches and Candles about the Altar? whose head aked the lesse for the goodly garland of an Image? or if there were in all this no profite to my brother, no loue, no compassion of the thing to which I gaue a gift, how could these be good workes, that had no goodnesse in them? for I thinke, there is no man so vaine that will thinke he did these things vnto God; that were vnspeakable blindnes, to thinke, that with the gifts of gold and siluer I could please God: he gaue no gold nor siluer for our ransome, nor hee will take none for recompence of our sinnes.

The Prophet plainly saith, all my goods can bring nothing vnto thee, O Lord: and how doth the Lord himselfe reiect such vaine thoughts of our hearts, when he sayth: if I bee hungry I will not tell thee: and such other like speeches in the fifty Psalme, commanding expressly, if wee wil do good with meat, drinke, cloth, gold, siluer, &c. bestow it vpon the needy brethren; for God taketh no such gifts at our hands. And therefore (dearely beloued) all these good workes of which you haue heard such boasting, before God they are nothing, & there is no goodnesse in them; for neither is there any mercy in such doings, and without it, it is impossible to please God in thy doing. And thus wee see their workes, euen their greatest workes, and of supererogation, when you haue weyed thē well, they are found lighter than

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than strawe. And their workes of dignity next vnto these, they are of the same sort, of no value, as light as vanitie it selfe. Such are their penny or groat dole, when the man is dead, that his executors vie to giue for his soule. Was there euer folly like vnto this? No worke is good without loue and compassion of mine owne flesh; yet then is the worke done for me, when my flesh is without sense, & when there is no compassion or feeling left within me? But God is iust, and for so fruitlesse a worke, he gaue a helples reward: they bestowed a very idle liberality, and God recompenced it with very idle thankes, that for their benefit the foolish people should say, Lord haue mercy on his soule; for whom I thinke they praied not all the daies of his life, when the acceptable time was, and the day of health, as S. Paul saith, in which they might haue been heard. But God at the last hath visited vs, and this vanity is scattered away; I would the remembrance of it were gone with it.

Another property is heere attributed to Christ, that he was faithfull, that is, constant, and vnmoueable in his loue, till he had finished our reconciliation: a lesson vnto vs, that loue should not faint within vs, nor we be weary with the labour and trauell of it: for true it is, loue is not an idle affection, to say, I would he were well, or G O D helpe him; but loue is painfull to helpe in time of neede, and well willing, that no paine can wearie it. So S. Paul sayth: eternall life is giuen to them which looke for it, in continuance of well doing: and in another place, he biddeth not be weary of well doing; for wee shall reape the fruit of it, and not be weary: a thing (dearly beloued) confessed of all men, yea, the verie Gentiles knewe it, that all my well dooing is nothing woorth, if at last I would leaue my brother in misery, and not helpe him still: but it is a thing practised of very few, when I haue once or twise trauailed in my brothers  
cause,

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cause, not to bee weary, but to helpe him still: this corruption of the world, let vs take heed of it, and correct the forwardnesse of our owne nature. Tell me, I pray, if I saw a man like to drowne in the midds of the Thames, what if I came vnto him, and brought him nigh to the shoare, and then left him drowning by the banke side, what good did I to him? sure no more than he that looked on, and let him alone in the midds; only I made him languish with a vaine hope, whereby his death was the bitterer. And tell me thou fainting weary friend; if Christ should haue done so with thee, how great had beene thy misery? if he had endured for thee the paine of his birth, the trauell of his life, the affliction of his flesh, the reproaches of men, the temptations of the diuell, and then had left thee in bondage of death which thou couldest not escape, what hadst thou beene the better? Let vs learne then to be faithfull as he was faithfull, and endure to the end in well dooing. I speake this with griefe, to see the world, how euery man is left in his righteous cause: faire words, and goodly countenances are not hard to get, but a faithfull heart to deliuer the iust out of trouble, I haue seene it in Christ; I haue not els found it in one. Yet this I am sure of, he that is faithfull in this behalfe, he is like vnto Christ, and Christ liueth in him. And thus farre of the last verses of this 2. Chapter.

Now let vs come to the third. *Therefore holy brethren partakers of the heauenly calling: consider the Apostle and high Priest of our profession Iesus Christ.* Now the Apostle leaueth to make any further description of the person of Christ, whereof wee haue heard, and beginneth a more particular declaration of his offices: and first, how he is our Prophet, to the 14. verse of the next Chapter. And let vs now learne to bee fruitfull hearers; and this exhortation, let it make vs wise, that carefully and diligently wee may hearken, and learne:

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learne the mystery of the Lord Iesu in which we bee saved: that we may haue the testimony in our selues, that wee bee the children of the New testament.

Therefore holy brethren &c. Let vs mark diligently enery word in this excellent exhortation: for they are not only a wise perswasion to mooue vs to care and diligence in learning; but the exhortation is so gathered out of the former doctrine, that this one sentence is a plaine exposition of all the doctrine taught before from the 11. verse, to the end of the Chapter. He sayth first: *Therefore, or for this cause*: as if hee would say: Seeing it is so with vs, seeing God hath receiued vs into this grace, seeing such an excellent Prophet is giuen vnto vs, let vs heare him. So in the first word, he sheweth, that this exhortation, is according to his former doctrine.

Then he calleth them, holy, alluding to that hee spake in the 11. verse: *He that sanctifieth, and they that are sanctified are one*: to teach vs, that wee bee holy, that wee are one with Christ, and that by his spirit sanctifying vs, wee be receiued into his fellowship. He calleth them *brethren*, repeating that he taught in the 11. & 12. verse, that Christ hath taken our nature, and wee are euen as his brethen, fellow-heires with him in the kingdome of his father: and that this is the meaning of *brethren*, the words following declare: *partakers of the heavenly calling*: These words shew what brotherhood he speaketh of: that is, a heavenly brotherhood which wee haue with Christ: for Christ the sonne of God, who hath brought downe heavenly gifts, hath imparted himselfe vnto vs, and made vs fellowes with him in these heavenly blessings: first revealing his fathers will, then defending vs from our enemies: and at last presenting vs faultlesse before God; abolishing the diuell and the feare of death, of which heavenly gifts he spake in the 12. 13. 14. 15. verses. After, he

hee addeth : *the Apostle and high Priest of our profession* : In these words hee teacheth, what offices hee had before attributed to Christ, in the texts alledged : first that he is our Prophet, calling him by the name of Apostle, that is, the messenger of God, to teach vs our profession, verse 12. then that he is our Priest, to present vs before GOD, as verse 13. And although, as I haue often told you, his kingdome is also manifestly prooued by that is sayd afore ; yet by this place I gather, that the Apostle hath especially and of purpose, onely taught this, that Iesus Christ, God and man, is only our Prophet and Priest, to declare and worke our saluation, exhorting vs now to learne carefully so great a mystery. Now let vs consider further this exhortation, to see what profitable things wee haue to learne in it : where wee are first called holy brethren, wee may see in these words, a good image of the Church of Christ : brethren (as is sayd) noteth our vnitie with Christ our head, by the participation of his spirit, so the Church is a people grafted into Christ, that is, made members of Christ, and sanctified with his spirit. This is our knowledge of the Church, which is true and catholique : it is not in any obseruation of time, of place, of person, but where this brotherhood is a people ioyned to the Lord Iesus, and sanctified by him, there is the Church : to talke of any places, it is great folly, Christ will not haue his Church to bee knowen by country or kindred, or respect of persons, but only by this that they are grafted in him, & made a holy brotherhood. And heer let vs learne what is true holinesse, euen to be made partakers of the holinesse that is in Christ : for hee hath sanctified himselfe for vs, and is made vnto vs our sanctification of God, without whom we are flesh and bloud : the cogitations of our heart bent to euill, and all our righteousnesse as a defiled cloath. For if the Angels that are greater than we in all power and excellency,

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excellency, cannot iustifie themselves in his sight: what can we doe, as Eliphaz saith, that dwell in houses of clay, whose foundation is in the dust, & who shall bee destroyed before the moth. The Lord hath no neede of our workes, nor they shall euer come in accompt before him: for if one man could doal that al flesh hath euer done, yet stil he might say, he were vnprofitable. The great iustice, fortitude, temperance, liberality, and all other vertues, which so abounded in some of the Gentiles, what haue they to glory in them? nothing at all before GOD; except they say, as Paul witnesseth of them, when we thought our selues wise, wee were very fooles. And why was all their dooing nothing worth? because they sought their righteousnesse in themselves, and were not of the brotherhood of Christ, to seeke all their holinesse in his person. Euen thus (dearly beloued) and none otherwise, it is with all Iusticiaries in the world, whether they bee Gentiles, or whether they bee Papists, in their righteousnesse they are defiled, and in their wisdom they are made foolish: if they seeke their holinesse in themselves, or iustifie the work which their hands haue brought forth. And let no man, be he neuer so holy, if he were as good as Paul, exempt himselfe; for Paul himselfe confesseth this with vs, that whatsoever he could doe, hee would accompt it but as dung, that hee might haue the righteousnesse, not which was of himselfe, but that which was by faith in Iesus Christ, that he might be of this brotherhood, and as he sayth, that he might be found in him. This is the true rule of holinesse, otherwise to talke of our grandfathers and fathers, what good workes they haue done; it is to shewe forth our owne ignorance in the faith of Christ. For what haue our fathers done; but Socrates, Aristides, Scipio, Fabricius, and a thousand among the Gentils, did as much? or, if they had done neuer so much, if they had giuen

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all their goods to the poore, and their bodie to the fire, what then, I except they had been brethren with Iesus Christ, one with him, and sought for their righteousnesse by faith in him, they had no holinesse in them. And I marvel how this being so plaine, so many yet can be deceiued; to loue still that idolatrous nation, which teacheth them to glorie in their owne workes; and let no man thinke wee slander them, or that they giue not this glorie to their owne workes; for their owne words testifie against them: they haue named it distinctly, *Opus operatum*, a worke wrought of it selfe without grace, without Christ, without faith, *opus operatum* the thing done, is meritorious: Did euer Pagan attribute more to themselves, then wee may boldlie conclude against them, and our Saviour Christ shall be our warrant, they are not of God, because they seeke their owne glorie; and let vs giue glorie vnto God, to acknowledge all our holinesse to be in this brotherhood, as wee bee one with Christ, and Christ with vs, whom G O D hath giuen a sanctification vnto vs.

In that we are said, *to be partakers of the heauenly calling*; we must consider, what is the honour offered vnto vs, and that we be not dull of hearing, when such a blessed sound is brought into our eares: if we were called to vile things, we might stop our eares; but hauing a heavenly calling, they be, and let them be, excuselesse, that despise it. It was a vsuall perswasion with Saint Paule, to put the Churches in minde of their calling they had of God, to stirre them vp the more willingly to follow it: *Thee seeke ye brethren* (saith he to the Ephesians) *walk worthie of your calling, in which you are called.* And of himselfe he testifieth to the Philippians, *Phil. 3. 14* that his continuall travell was, to be carried to the price of his high calling of God, which was in Christ Iesus. So let vs also be inflamed with the loue of our calling, to follow it,

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least it come upon vs also, which was spoken in the Prophets; *Isa. 13. 40.* See you despisers, and marvell, and van-  
nish away; for I will worke a worke in your dayes, a worke  
which you will not beleeue, though a man should tell it you.  
Wee haue not to dole, as our fathers had, with men that  
preach lies, and are learned to tell tales, and haplie had they  
been, if they had resisted them: but the Sonne of God is  
come vnto vs, and hath called vs with a heauenlie calling,  
and yet againe his voyce hath shaken, not the earth onely,  
but also heauen: and how much thinke you were it better  
for vs, that we were againe in the darke dayes, and blacke-  
nes of our olde superstition, than thus openly to heare the  
Gospell, and little or nothing to giue heed vnto it? But this  
is a case almost desperate, and when we speake, wee are al-  
most without hope. We haue so manie yeres despised this  
heauenlie calling, and lewd men, fewd I may well call them,  
though some be rich, and some be high, who take such li-  
bertie, by reason of their riches, and titles, that they dare o-  
penlie blaspheme the Gospel, and contemne our church and  
congregations, and no man is to controll them: for this  
cause, for my part, I am nigh perswaded, that God will cut  
off this generation, whom he hath loued, and raise vp ano-  
ther, which yet he will blesse more, and they shall bring a  
discipline into his Church, which shall stop the mouthes  
of these mightie Giants, which thinke by their strength to  
doe what they will. But I leaue this to the Lord, who doth  
regard it.

Where Christ is said here, to bee the Apostle and high  
Priest of our profession? we must learne this, that we that  
be Christians, professe no other teacher, nor no other Sau-  
our, but this is all we beleeue, and all we speake, that Christ  
is both our wisdom and our iustification; his word is ours,  
his doctrine is ours, his wisdom is ours, we professe not

one iof, or one ricle, whose of he hath not been an Apostle vnto vs; and whose ever he be, that teacheth vs other things then what Christ hath taught vs alreadie, he is not of this profession, nor of our brotherhood; and more than this, we are sure he teacheth nothing, but raine illusions and imaginations of men; for all treasures of wisdom, and true knowledge are hid in Christ. And seeing it hath pleased him to be our Apostle, who is the Sonne of God, the brightnesse of his glorie, the ingrauen forme of his substance, the heire of all things, the maker of heauen and earth, far greater than Angels; how much shall we be, if his doctrine be not our profession; say, how mad be we, if we will change him either for anie other, or els for all other. Whatsoeuer glorious names they bring of fathers, doctors, counceils, and such like boasting words; we neither know them nor their names. If they bee ministers of Christ vnto vs, their sects are beautifull, and their names are honorable. If they be their owne ministers, we know them not, nor all their glorie; if they say they be doctors, we may well say againe, they are but Pharisies that will be called Rabbi. Wee haue no doctor but one, and that is Christ; and he is the Apostle of our profession.

Now, where the Apostle calleth Christ, the high Priest of our profession, as wee haue learned before, if hee bee our Apostle, we haue no other teacher: so we learne here, if he be the Priest of our profession, no part nor parcel of the office of his Priesthood, we may giue to another, but professe it clearie, that he is our Priest alone. And as the Priest is ordeyned to make sacrifice for sinne, and to be a mediator betweene God and man: so all this worke wee must leaue whollie vnto him, know no other, receiue no other, professe no other, vpon whom we will lay this reconciliation, to purge our sins, and to bring vs to God, but Christ alone:

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for hee is the Priest of our profession, hee hath washed vs from our sinnes, he hath ioyned vs vnto God; let him haue all the praise of this situation. Let vs call all the world into a reckoning, whosoever they be, Popes, Prelates, Abbots, Monks, Priests, Heremites, Ankers; their indulgences, their pardons, their blessings, their orders, their garments, their vower, account all their workes, prayers, fastings, meditations, pouertie, nakednesse, and all the chastisings of their bodies, if in all this laide on a heape, thou seekest to counterpoise but the least iota of thy sinne, thou makest thy selfe thy priest, and art an hypocrite; or an hypocrites disciple; and hast denied Christ to be the Priest of thy profession: for if he be thy Priest, he is thy Priest alone, purging all, and euerie one of thy sinnes, and hath neither fellow nor helpe in his worke; but as he hath said; so he hath done, and hath troden alone the wine-presse of the wrath of God. Beware therefore (dearely beloved) of such doctors, and of such doctrine, which in the question of forgiveness of sinnes, carrie away your senses to any man, or worke of mans hand; for it is but subtiltie to make you blinde, that Christ should not be the Priest of your profession. And as it is thus in the purging of our sinnes, so in being Mediator betweene God and vs, to offer vp our workes, our prayers, and vs our selves faultlesse before his Father, there is no other but he alone: for if all Angels would present our prayers, yet they could not; our thoughts are so euill, and our words so vnclane, that the Angels of God cannot make them righteous in his sight. But if Christ giue vnto vs his spirit, to minister sighs in our hearts; and in his own righteousness in whose mouth was no deceit, will sanctifie our prayers, which are of polluted lips, then wee haue a free entrance vnto the throne of grace; for hee hath sanctified himselfe for vs, and whatsoever wee aske in his name, wee shall obtaine: for thus  
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neither our praieres are of vs, but they are of the spirit of God, neither are they presented from vs, but from him who is our mediatur, and giueth them his owne righteousnesse to make them accepted: and thus in his holie and vnsearchable wisdome, finding a meanes to sanctifie with his holines all that is ours, euen vs our selues also he hath sanctified in himselfe, and giuen vs the righteousnesse of his humanitie, to be righteousnesse vnto our flesh, and so presenteth vs vnblameable vnto his father. Thus Christ is the Priest of our profession, and in all Christianitie there is no other. It grieueth me heere, to see the subtiltie of some, who with coloured words deceiue the hearts of many that are not euill. When they would pull this profession out of our mouth, they speake not in plaine words, to bid vs denie that Christ is our Priest, for then wee would hate them: therefore to keepe their credite, and yet to worke their mischiefe, they stammer in their tongues, that the simple should not perceiue them, and they say, a mediatur, which is one part of his Priesthood, is of two sorts, one is of redemption, and so is Christ alone: another of intercession, and so are all the Saints and Angels. Thus they stop the mouthes of ignorant men, and then with a harlots forehead, boast in their lyes. But when you meete these Rabbines, and Apostles of their owne profession, aske of them what they meane by a mediatur of intercession: they may aswell say, an intercessour of mediation, for both are one: and it is as the Logicians call it, a meere nagation. For where there is one mediatur betweene God and man, the man Iesus Christ, it is his office to redeeme vs from sinne, and to make intercession to God for vs: and they rob him of this last part of his honour, who make you beleue, it is a seuerall thing belonging to another; as by example we may make this more plaine. It is the office of a King to rule ouer bodie & goods,

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in which cause God commaundeth our obedience: now a froward person, that would denie to pay his tribute, shall say, a King is of two sorts, one ouer the bodie, another ouer goods: my bodie I graunt to any lawfull seruice, as due to our King; but our King is not onlie the King of our goods, and I will bestowe mine otherwise. Doe you not see what follie is in this? because G O D hath submitted to Kings, two things, bodie, and goods, therefore, to say, there be two sorts of Kings: Euen so, G O D hath made a mediator, both to redeeme vs, and to present vs vnto God: and they blind your eyes, and tell you, there be two sorts of mediators. Surelie, euen with as good reason they might say; because a man hath bodie and soule, there bee two sorts of men, one of a bodie, another of a soule: but to let such deceiuers goe, let vs confesse a better faith, and acknowledge that Christ is the one, and whole priest, of our profession.

And heere let vs not forget this, that our religion, our faith, our hope, is called our profession: so he calleth it againe in the fourth Chapter, verse 14. and againe in the 10. Chapter, the confession of our hope: whereby wee learne, except we professe it, it is no religion, no hope, no faith.

The Prophet saith: *I haue beleued, therefore I haue spoken:*  
1. Co. 4. 13. and Saint Paule maketh this common to vs all: wee haue also beleued, and therefore haue we spoken: and Saint Paul Ro. 10. 10. saith to the Romaines, as in heart wee beleue vnto righteousness, so, in mouth we confesse vnto saluation: and Saint 1. Joh. 4. 15. John saith, whosoever shall openlie professe that Iesus is the Sonne of God, God dwelleth in him and he in God. And whosoever he be, that for any feare of man, or for anie cause, maketh it not knowne, that thus he beleueth, or will not professe his faith, the Scripture testifieth against the thoughts of his heart, and saith plainlie: he loueth the glorie of man more than the glorie of God. Let vs not be guil-

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tie of so great sinne: for this cause the calling of the Gentiles was so greatlie magnified, because the name of G O D should be great from one end of the earth to the other: how doe we hold our peace, if we be called in this covenant; and not onlie so, but what creature is there, which in his dumbe nature, sheweth not out the praise of his Creatour? The heauens declare the glorie of God, & the firmament sheweth his handie worke: how should then man, of whom God hath been especiallie mindfull, tye his tongue, so excellent a member of his bodie, and not with it speake foorth the praise of G O D, and make the world his witnesse what faith he hath in Christ? but of this I spake before in the eleventh Lecture, and vpon the twelfth verse. Now let vs pray &c.