

Christ; who shall inherite the glory to be our Prophet, from the day in which first his Father sealed him to that office, euen to the latter end : and thus much of this first verse.

Now let vs pray to Almighty God our heauenly Father, who hath so loued vs, that hee gaue his onely begotten Sonne, to leade vs into the way of truth, to saue vs from the bondage of death, and to sacrifice his owne bodie for the ransome of our sinnes; that for his sake we may bee strengthened with the grace of his holy Spirite, to heare his word, and keepe it, that we may in a good time, and happy issue of our wayes be blessed by him, who is our onely Saviour : to whom with the Father and the holy Ghost, bee honour and glory for euer.

The second Lecture, vpon the
second and third verses.

- 2 *Whom he hath made heire of all things, by whom also hee made the worlds.*
- 3 *Who being the brightnesse of the glory, and the ingraued forme of his person, and bearing up all things by his mightie word, hath by himselfe purged our sinnes, and sitteth at the right hand of the maiesty in the highest places.*



WE haue heard, how the Apostle hath taught, that our Saviour Christ the Sonne of G O D, hath beene once sent vnto vs, an eternall Prophet, to teach vs all things which God hath done for our saluation, and thorough the preaching of the Gospel,

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Gospell, to sanctifie vs all vnto him : that him alone wee should acknowledge to bee our leader vnto eternall life. Now the Apostle beginneth to proue this singular glory, to belong onely to Christ, which he doth by setting out a full and large description of him, in which, as I said, he proueth him to be eternall God.

First, by his rule ouer all creatures, verse 2. Then by the glory of his owne person. Thirdly, by his great power. Fourthly, by his benefit bestowed vpon vs. Fiftly, by his glory purchased to him selfe, verse 3. Sixtly by comparison with Angels, verse 4. which comparison he maketh in many points, as shall appear in the residue of the chapter. The rule of Christ ouer all creatures, he sheweth in this, *That he is the heire of all, and created all.* By *heire of all*, meaning, how in the person of a mediatur he hath restored all, as in the person of the Sonne, he was the wisdome of God to make all. And therefore called the *heire*, because he restored not the world, but by redeeming it, & purchasing it vnto him selfe, according as God the Father had giuen it to be a recompence vnto his worke : in which respect it is said, that GOD appointed him *heire of all things.* This our Sauour taught vs, when he sayd; *All power is giuen vnto me in heauen, and in earth. And all things the Father hath, are mine :* not onely earthly things, but also heauēly. For of the graces of the spirit, he saith also, *He shall glorifie me, and take of mine, and giue it vnto you.* The Apostle addeth, the second note of this authority. *That by him the world was made :* by the world, meaning all things in heauen, earth, and vnder the earth : For so Saint Iohn addeth to this testimony, *And without him nothing was made, whatsoever was made.* Then if all creatures were made by him, him selfe was vncreate, and only Creator of all that is, that wee might boldly giue him the glory of the Father Almighty, maker of Heauen & earth.

Mat 28. 18.
Iohn. 16. 15.

Maker of
the world.

And

And this is notably set out by Saint Paul in the first chapter to the Colossians, where he saith; *He created all things in heaven and earth, visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were made by him:* of which it must needs follow, euen as S. Paul also concludeth, *that he is God above all.*

The second thing wherein Christ is here exalted, is the glory of his person. First, that he is the brightnesse of his Fathers glory, which title is absolutely giuen him, as essentiall vnto the Sonne of God, not onely before vs; but euen before his Father; that as all the properties of the Godhead haue their being in the person of the Father; so the brightnesse and beautie of them is in the person of the Sonne, and so this name was proper to him before the world was made; noting, that eternally he was of the Father. In which sense, Saint Iohn calleth him *The word*: not according to the time in which creatures haue been, but an essentiall word before all creatures. *In the beginning (saith he) was the word, and the word was with God.* But of this mysterie I cease to speake; for we cannot knowe it, our tongues cannot speake it: and these very words which I now vse, or any man can vse of Gods maiestie, thinke not that their sense & meaning is according to Gods nature, they are only helps of our weaknesse, that by them our faith might bee quickned in a spirituall vnderstanding, otherwise all the words in the world, cannot expresse the least part of the liuing God: touching vs, he is called, *the brightnes of his fathers glory*, many waies; as, because in our nature he shewed forth the liuely countenance of his father, in all fulnesse of grace and truth, and because in the power of his word, he wrought mightily in all creatures; and againe expressely Saint Paul calleth him, *The image (which is the shining brightnes) of God, in respect of the cleere manifestation of the Gospell, in which he hath*

Brightnes of glory is first of his father.

Ioh. 1. 14.
Ioh. 5. 36.
2. Cor. 3. 18.

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Ioh. 1. 18. set out so glorious a light of the power of God to saue his elect: so he is to vs the brightnesse of glory, because many waies he shewed forth the glory of his father vnto vs. Euen as Saint Iohn saith; *No man hath seene God at any time; that onely begotten sonne, who is in the bosome of his father, he hath reuealed him.*

auen forme. Col. 1. 15 The second thing here attributed to him, is, that *hee is the ingruen forme of the person of his father*: noting hereby the vnicitie of substance, as in whom *the fulnes of the Godhead dwelt bodily*. Euen as Saint Paul doth also call him, the *image of God*; distinguishing him by this name from all shadowes and figures, like as this Apottle vseth the word in the tenth chap. And here expressly he addeth *ingruen*, aboue all the figures in the law, the Ephod, the Vrim, or the Arke it selfe, shewing the excellency that is in Christ.

Sustainer of all things. The third title of honour here giuen vnto Christ, is, of the greatnesse of his power, and that is, *that he beareth up all things with his mightie word*. In the metaphore of bearing, after the manner of the Prophets, no doubt hee meanch, the nourishment and preservation of all things in the state that God hath giuen them, which is his providence watching ouer all his workes. Now this being knowen to be the work of the liuing God, *That in him we liue, we moue, we are*; and this manifestly agreeing to Christ, by cleare prooffe of all his workes here in the flesh, in which he reuealed the image of God in him; in this also it is assured, that hee is very God, the stay and strength of the world, without whose hand all things would fall into confusion.

Purzer of our finnes. Fourthly, he extolleth the person of Christ by the greatnes of his benefites bestowed vpon man, in these words; *By himselfe hauing purged our finnes*, put in here as a parenthesis, because it sheweth the way how Christ purchased that excellent dignity *to sit at the right hand of his father*, whereof

after

after he speaketh. In that he saith, *purged our finnes*, expressly he warranteth his Godhead: for what creature could haue done so excellent a worke? The Iewes could not bee ignorant; but though a man were as great as Adam; yet Adam, when sinne rested on him, it draue him out of Paradise: yea, though a man could bee as pure as an Angell; yet the Angels, when *they sinned and kept not their first order*, their sinne weighed them into the condemnation of hell. So that our Saviour Christ taking our sinne, vpon him, and being able to purge it, which no Saint or Angell could euer doe, it necessarily followed, that he is the eternall God, euen according to the knowen prophecies of the Messias, that they should call him, *the Lord God our righteousness*. Iud. 6.

The 5. thing wherein Christ is here extolled, is the high dignitie which he hath gotten, in these words. *He sitteth on the right hand of high maiestie*; noting hereby, that God the father hath taken him vp into his glorie, so that he sitteth in power and maiestie equall with his father; and this is plaine, in that he calleth it, *the right hand of highest maiestie*. And the Scripture sheweth this end of it, *till I make thine enemies thy foote-
stool*; shewing, that this is the power of God in him; to sit at the right hand of God. And thus much of the words of the Apostle, in this, magnifying the person of our savior Christ. Ier. 23. 5.

Now a little further wee will examine the words and apply them more particularly to our instruction. In that it is said first, *God made him heire of all*: so that we see, how these words of the apostle haue every way their weight, to proue Heire of all. that Christ is the sonne of God, the king of his people, God and man, mediatur betweene God and vs.

We must learne, of our selues wee haue nothing: but being ingrafted in him, we are owners of all things. In mine owne right, I am naked and void of all, I haue no meate to feed my hungrie body, no drinke to comfort my faint and thirstie

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thirstie spirite, no clothes to keepe me warme, no house to harbour me, I am to take no profite of any creature, nor no pleasure in the sight of the Sunne: For the earth is the Lords, Iesu Christs, and all that is in it: I may haue from man my warrant here in earth, that my house is mihe, and my land is mine, and hee is a theife and a robber that taketh it from me. But all the men in the world can not giue me my possession before the liuing God; but onely his Sonne Christ, who is *heir* of all; and I am a theefe and a robber, if before God I claime any other right in it. Then; that our lands may be our owne, our goods our owne; our seruants, our wiues, our children ours; let vs be Christs; that in him wee may haue the good assurance of all our substance. Take not thy meate, but as the gift of Christ, who hath sanctified it vnto thee; nor any thing thou hast but with thankesgiuing to Christ, that hath sanctified it for thee: if thou doest, thou art an intruder into the right; not of a mortall man, but of the Sonne of God; and thou shalt bee sure the recompence of the iniuries that thou hast done, will fall vpon thee; and thou shalt knowe what it is, so to dishonour thy God. But contrariwise, if I knowe my selfe by faith made a member of Christ, & his right is mine in the creatures of the world, and in his name, and to his glory. I vse them: whatsoever God hath giuen me in the daies of my pilgrimage, the profite of it is mine, I may vse it to my necessitie; and the pleasure of it is mine, I may vse it to my delight. If my garments be silke, I may put them on; if my table be furnished with sorts of meate, I may eate what my stomacke craueth; if I haue fields pleasant and delectable, I may walke in them; if I haue orchards of great delight, I may eate the fruite of them. Nay, I will say more, that their condemnation may be iust, which loue not the Lord Iesus. If thy dogges will hunt the beasts of the field, or thy hawke will kill the birds

of the aire, thou maist vse the delight of Gods creatures; I meane, so farre as the state of Gods people (in Commonwealths which he hath ordained) doth permit to euery one for his holy recreation and pleasure, who walketh faithfully in his calling, to the glory of God, and profite of his people. I do not iustifie the shameful abuse of the world, which hath carried away the Christian libertie into carnall wantonnesse. I allow them not, which will needes weare silke, and are not able to buy cloath; or those, which so giue ouer themselues to vanity, that the day is too short to make them pastime, except they watch the night at cardes and dice, and riotous dauncing; with such men I meddle not, but in their sinne in which I finde them, in it I leaue them. I speake onely of the goodnes of God vnto his Saints, what recreation God hath giuen in their weary life.

And where it is further said, *All things were made by Christ,* All things made by him. we may boldly conclude, that no man hath power ouer his creatures, but they must serue their Creator. What haue I to doe with another mans worke? God hath appointed his creatures a vse, in it they are holy. If thou wilt set them another lawe, thou prophanest thy selfe in them. When S. Paul had said, that to forbid meates was the doctrine of diuels, he proueth it by this reason; because *God created them* 1. Tim. 4. 3 *to be receiued with thankesgiuing.* If God created them, who will exalt himselfe to be Lord ouer them? If God appointed them to be receiued, who shall say vnto me; they are vn-cleane to vse? Surely (dearely beloued) & before the Lord, who hath made all, and will iudge all, that proud and arrogant man of sinne, who hath left all the ordinances of God, to fill the world with his decrees & decretals, he hath taught vs the doctrine of diuels, and let vs cast it from vs. Wee are Christs, & he hath made al, in his holy appointments let vs euer liue. For other lawes of meates, drinkes, daies, apparel, &c.

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&c. as then they may stand, when they are profitable to any Countrey, and made onely for policie: so they are to be despised, when they are thrust vpon the Church, & made matters of faith and religion.

the bright-
of
glory.

Further, in that that it is said in the third verse, *That Christ is the brightness of glory, and ingrauen forme of the substance of his father.* Let vs marke wel, why the Apostle thus magnifieth

Act. 2. 22.

the person of Christ: For no other cause, but to warrant vnto vs the truth of his word, that he is our Prophet, and wee must beleue him. And so Saint Peter in the Actes, teaching

Mat. 3. 17.

Christ to be the only warrant of faith and saluation, saith; God approoued him thereunto by many signes and miracles, and mighty workes. And indeede the father himselfe

with a voice of excellent glory, approoued him out of the cloud, and his voyce was heard, *This is my beloved sonne, I care*

him. And all this was, that Christ alone might bee before vs the onely warrant of truth. Now he that shal take vpon him

this honor, & bid the world beleue because he hath spoke, what doth he but boast himselfe, as if he were the brightness

upholdeth
all thinges.

of Gods glorie, or that God had approoued him by signes and miracles? and who would do this, that feared either to be, or to be called the very Antichrist, that should come? Again, it is said; *he beareth up all thinges with his mighty word:*

Where we must marke, he attributeth to Gods mighty power, the gouernance of al things in our sight, either great or small, that we shuld learn not to measure the power of God

by our weake senses. It is his mighty power that vpholdeth the earth, that stretcheth out the heauens, that sendeth forth

the winde, that raiseth on high the great waues of the sea, and these things wee confesse are great and mighty: but as it is here, so euery where the mighty power of God maketh the feather to mooue, and his strong arme leadeth the fly in her way, and the same force which now shaketh a leafe, if

he:

he had sent it against a mountain, it would haue turned it vp
 from the foundations: and the same strength that bloweth
 vp the dust, if it came against the earth, it would shake the
 bottomes of it. And this should make vs feare before him,
 that whatsoever he hath done, whether it seeme great or lit-
 tle, we should confesse his handie worke, and according to
 his greatnes so we should honour him, that whatsoever hee
 hath commanded, whether it seeme weighty or light, all
 our obedience should be streight vnto it. It followeth, *by
 himselfe he hath purged our sinnes.* I doe not doubt but you
 know how Christ hath purged our sinnes, & the more you
 know it, I am sure you are the more glad to heare it; and for
 this comfort that we haue all in it, I thought it euen my du-
 tie to make some rehearfall of it. Thus therefore wee are
 taught, and thus we doe belecue: Our Sauour Christ bee-
 ing the eternal sonne of God, through the worke of the ho-
 lie Ghost, was made man of the virgine Marie, & borne with
 out originall sinne, and by the same spirit, filled stil his man-
 hood more and more with grace, till the fulnesse of all righ-
 teousnes was within him, that so his manhood might in-
 herite saluation, according to the promise; *Doe this, and Luk. 10. 28*
thou shalt liue. But hethertoo, as hee is righteous, so hee is
 righteous for himselfe; and onely that man is yet blessed,
 which was conceiued by the holy Ghost, and borne of the
 Virgine Mary: Our sinnes doe yet remaine, and wee a-
 abide holden vnder the death of them; and therefore, as his
 first woorke sanctified himselfe, so yet there remained
 more, that hee might sanctifie vs. For when hee com-
 meth to vs, hee findeth vs in sinne, and thorough sinne
 in death, and in the condemnation of the diuell, who had
 the power of death. So that hee had nowe an other
 worke, than in his first righteousnesse to sanctifie his owne
 bodie.

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He must also abolish sinne and death, and hell, in which we were holden, if he will be a Sauour vnto vs. And heere he must multiply all his former righteousnesse, and make it infinite, for a greater worke is behinde, and a new law is giuen vnto him; a law neuer giuen to all flesh; a singular law, out of the depth of Gods wisdome and goodnesse, which without the fall of Adam, had neuer been seene, neither of man, nor Angell; a law of a redeemer, that is, a law by which he might bring man from death to life, from hell to heaven, from hatred to loue, and from the diuell to God: a work far greater than to make the world of nothing. This law was to loue God, & his brother, not in vsuall things of life, wherunto all we were appointed; but in taking vpon him sinne and death, and treading the wine-presse of the anger of Almighty God. And this thing he hath also done: for being righteous, pure, holy, & without spot; the sinne that abounded, he tooke it all vpon him: and death that reigned, hee submitted himselfe vnto it, and went as despised among men, in shame, in ignominy, in affliction of the flesh, for the sinne of our bodies; and in anguish of spirite, in mourning and in sorow, to beare the sinnes of our soules: before God feeling the heuiness of his wrath, which was the sting of death & condemnation: & before man shewing the signes of it vpon a cursed crosse, in agonies, bloudie sweates, and in wofull crying, according to the sense and feeling of sorrow that was vpon him. And all this he indured, not vnwillingly (for then he had done nothing) but with exceeding ioy of heart, that hee had found out the miserie, in which hee might seale it, how much he loued his father; and make it manifest, how he loued vs; so went he willingly vnto death: and that he might satisfie the iustice of his father, and purge the sinnes of his people, with all his heart he gaue his body vnto the crosse, & his soule a sacrifice for our sinne; which
obedi-

obedience was accepted of his father, as a iust punishment of all sinne, & full redemption of all his elect. And this the Apostle here meaneth, when he saith, *that by himselfe he purged our sinnes.*

And because hee saith, *by himselfe hee purged our sinnes*, in this we see a cleare discharge giuen to the Tabernacle, & all the sacrifices at the dore of it, not one of them purged sin. And though some were called sinne offrings, and the sinnes of the people in such sacrifices were said to be forgiuen; yet they had that name and calling, not according to the merit of the worke, but according to the vertue of the thing they signified; euen as the Lords supper is called the communion of the body of Christ, & Baptisme is said to be the washing away of our sinnes, not in truth of the thing, but in mystery of the signe; the phrase being so vsed for more assurance & warrant of the promise, not to carry the grace of God from our Sauour Christ and his spirit, to the dumbe elements of bread or water. And if the Iewes are here instructed to leaue their vaine trust & confidence in the lawe, & to know that the forgiuenes of their sinnes was not in meates and drinckes, and diuers washings and carnall rites of the temple, nor in the bloud of goates & calues, or in the ashes of an heifer sprinckling them which are vncleane, but onely in the precious bloud shed & the body crucified of Iesus Christ:

notwithstanding all these ordinances were giuen them of God. What could our fathers say, who saw the lawe abrogated, the temple pulled down, the land prophaned, the Iewes scattered, the words of faith preached, and that they should glory in nothing; but in the crosse of Iesu Christ? What could they say? either Tertullian for fasting, crossing, oyling, which he learned and had of Montanus the heretique? Or Cyprian for satisfactiō, or Theodoretus for martyrs merits, or Cyril for iustification of workes, or Augustine for praier

Ter de ieiunio de Cor. Mil. Cypr. de lapsis. Theo. l. 8. de Martyr Cyril li. 10. ca. 18. Io. in Enchyridion cap. 10.

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for the dead, or Ieroms for so many superstitions, of lights, garments, vessels, &c. Nay, what can wee say, who haue seene all that the old fathers haue seene, why at this day we should loue their errors? nay, why we should deuise new of our owne, which the old fathers knew not? why haue wee loued the Popes wofull Iubilies, or his damned pardons? why do we yet thinke, that the Masse is a sacrifice propitiatorie for the quicke and dead? Why was purgatorie first dreamd on, as much hotter than our fire, as ours is hotter than a painted fire? or why was the building of chappels, chauntries, or religious houses, thought to be a meanes to deliuer vs from such burning? A thousand such things, why we haue loued them, what cause can we alledge before the Lord? The law of God giuen by Moses his faithful seruant, a law which had beene a schoolemaster to lead many thousands vnto Christ, could it not stand with Christ, without darkening of his glorie? and can the law of the Pope, giuen by Summits and Canonists, a people not knowne in the house of God, which law onely leadeth to the obedience of the Church of Rome, can it bee, that it should bring any light to the Gospell of Christ? I neede not stand in many wordes to confute so great folly, I leaue it to the conscience of all that be wise hearted, whether God abrogating his owne law, meant that the Pope should institute a new; or whether he meant to take away all carnall ordinances, that he might make it plaine which the Apostle here teacheth, that by Christ alone, all our sinnes are purged.

But here, some man by a subtil enemy may be easily deceiued, who will say: All this neede not, they attribute not the forgiueneffe of sinnes to the Popes pardons, or to any masses, but to Christs alone; the Pope and masses are only the applying of the fruit of Christs death vnto vs. If it were thus, yet what is become of building religious houses, of pilgri-

pilgrimage, of numbring many praiers, of their holy orders, their garments, their fasting, &c. all these they let linke in their owne shame without defence; for these applied not the death of Christ vnto vs, but in the merite of the worke were commended. But as these haue no colour of good defence, so the excuse of the other is very vaine; for how say they, that the Pope or priests apply the merits of Christ, seeing this application cannot stand by their owne confession, without a reall sacrificing of Christ. For saith not the Apostle heere, that Christ did it *by himselfe*? not onely making Christ the worke, but also the workman; the price, and the chapman; the sacrifice, and the sacrificer; not all the world can giue any other recompence for sin but him, nor can all the world giue him, but himselfe; both which more plainly we shall heare afterward. And here it is expressly said, that he did it by himselfe; with as great warrant giuing vnto him the doing, as the thing done. As well, and with as little sinne we may choose another sacrifice, as another sacrificer. For by the same word of God, both are giuen to him alike. And as there is not mentioned any other thing that euer could be offered; so there is not named any other person, that euer could offer this. But as he is alone our King, and alone spoiled principalities and powers vpon his crosse; so he is alone our Priest, and alone bee sacrificed vpon his bodie once for all.

Now where it followeth in the Apostles words, *That he sitteth at the right hand of high Maiestie* we must first make the change of words. Where it is vsually said, he sitteth on the right hand of God; here he saith, on the right hand of the highest maiestie: which is, as it were, an interpretation of the right hande of G O D, is signifying nothing else, but the power and glorie of G O D, giuen vnto the person of the Mediator, according to that saying of Paule:

The right hand of maiestie.

God

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Phil. 2. 9. *God hath highly exalted him, & given him a name above all names.*

Beside this, seeing the right hand of God doth signifie his power, we must learne to be wise hearted, & not make God a right hand or a left like vnto ours. Wee knowe the commandement; *Thou shalt make vnto thy selfe no grauen image, nor the likenes of any thing that is in heauen above, or in earth beneath, or in the waters vnder the earth.* Let vs giue our obedience, & confesse that God is incōprehensible, not like to any thing, which possibly our bodily eies can see. And let vs not seeke vaine pretences, that we might commit sinne and see it not: to say, I will make it for a remembrance, or the more to stirre vp our mindes: make it how thou wilt, the precept is broken, which saith; thou shalt not make it. And bee thou well assured, as long as S. Pauls words shall be truer than thine, so long it shall stand, that if thou do make any similitude in the world, to represent God; *Thou hast now turned the trueth of God into a lie, and changed the glory of the incorruptible God, to the likenes of the image of a corruptible creature:* and if accordingly God giue thee vp to a reprobate sense for this pride in thine owne wisdom, he doeth with thee but as hee did with thy forefathers: and therefore take heed. The cause why the scripture attributeth vnto God, eyes, and eies, and hands, and feete; it is because we are not able yet to comprehend any thing of Gods maiestie, and therefore the holy Ghost applieth speach to our infirmity, that we might by these words, *the Lord seeth, heareth, keepeth & ruleth all things,* boldly trust in him. Let not vs cary away this great goodnes of God into rebellion, to leaue his glory which we see only by faith, & make him hands & feete and grey haire, like vnto a wretched body that is consumed with yeares. But the time is past. Let vs pray that it would please God our heauenly father, to humble our hearts vnder the mighty power of his sonne Christ, that we may feare, loue, and obey him:

reioycing

reioycing in the excellentie of glory that he hath giuen vnto vs, who is the Sonne of God. And the Lord increase in vs our faith & hope, that in the assurance of Gods loue, our consciences may be at peace, and in the reuelation of Gods glorie, our hearts may be filled with ioy in the Lord: which we beseech God to grant vnto vs, euen for his Sonnes sake, our only mediator and aduocate. Amen.

The third Lecture, vpon the
4. 5. 6. &. 7. verses.

4 And is made so much more excellent than the Angells, in as much as hee hath obtained a more excellent name than they.

5 For vnto which of the Angels said he at any time; Thou art my sonne, this day began I thee: And againe; I will be his father, and he shall be my sonne.

6 And againe: when he bringeth in his first begotten sonne into the world, he saith; And let all the Angells of God worship him.

7 And of the Angels, hee saith; He maketh the spirites his messengers; and his ministers, a flame of fire.



In these words, as I told you, the Apostle beginneth to set out the person of our sauior Christ, by cōparison with Angels; and this comparison he maketh in many points, as wee shall heare; that the more cleare we see it, the more effectually we might confesse his high Godhead, and therefore aboute all things, to set him alone: called in the new testament, the high Priest, and Prophet, and King of his people.

And