

Readings of M. Deering upon

The one and twenty Lecture, vpon the

residue of the Chapter, the 14. 15. and 16. verses.

14. Seeing then that wee haue a great high Priest, which is entered into heauen, euen Iesus the sonne of God, let vs hold fast our profession.

15. For we haue not an high Priest, which cannot bee touched with the feeling of our infirmitie, but was in all things tempted in like sort, yet without sinne.

16. Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of neede.

WE haue heard (dearly beloued) how the Apostle hath taught, that Christ is now our onely Prophet, and what care we should haue, diligently and faithfully to hearken vnto him, if we will not be guilty before God, of great condemnation and iudgement. The reasons are of the Apostle to prooue him our onely Prophet: first, because, G O D sending his onely begotten son into the world, made man like vnto vs, and reuealing the will of his father vnto vs, the excellency of his person inforceth vs to confesse, that God ordaineth him alone to bee our Prophet.

Againe, hee was faithfull in the house of God, and then what needeth any other Prophet vnto vs? Thirdly, he was more honorable than Moses in this office, & many wayes to be preferred afore him: therefore no other Prophet is to be

the Epistle to the Hebrewes.

be ioyned with him. Fourthly, the Prophet David said: *To day, if ye heare his voyce, &c.* which we must needs vnderstand, to be a perpetuall prophetic, and therefore accomplished in Christ, whome we must heare, if we will be saued. Last of all, the force and strength of the power of God, is such, as it must needs warrant the power of God in Christ the author of it: and as none can be that glorie, so none to be our Prophet but hee. Vnto all those reasons, he hath added, as yet, earnest exhortations, to giue more weight, for the better persuasion of his brethren, as he writeth.

Now, hee beginneth the other principall point of this Epistle, that is, to prooue that Christ is our onely Prophet. In such disputation hee continueth to the eleuenth Chapter, as we shall (God willing) heare. He beginneth it first with an exhortation, as he vsed the like often before, and, as I said, to make vs more carefully regard his words. *Sith then, we haue a great high Priest, who hath entred into heauen, Iesus the Sonne of God: let vs hold this profession:* the force of this exhortation, is in the excellencie of the Priesthood of Christ, secretly compared with the Priesthood of Aaron, who was in nature their brother, in person weake as other men, in office, earthly, entering into a tabernacle made with hands, in vertue, a figure of a better sacrificer, himselfe not profiting at all: but Christ is another high Priest, in nature the Sonne of God: in qualitie, great and full of glorie: in office heauenly, entring before God to be our mediatur; in vertue holy, and perfect himselfe, to purge our sinnes. This the Apostle noteth, calling him, high Priest, great, entring into Heauen, and the Sonne of G O D: and so much the more wee are guiltie before him, if wee shall not hold fast, and professe all his instruction and doctrine. Now, least wee should thinke the Apostles exhortation

Readings of M. Deering upon

tation is weake, and that hee taketh it for graunted, which is in controuersie (for hee calleth our Saviour Christ high priest, which yet it seemeth hee hath not proued) wee must see what hath been spoken before, and so wee shall see what arguments in this exhortation for the prooffe of his canie. He taught him, to be the sonne of God, made man, vs the counsell of his Father, purchasing a maner of inheritance for vs, and setting vs free from the bondage of the law, in which wee were holden vnder the fear of death, which things before witnessed of our Saviour Christ, necessarily prouing him, for the same cause, to bee our high priest, according to that truth, in the beginning of this dispute, which hee said of him, our great high priest. So hee began in the third chapter: *Consider holy brethren, the Apostle and high priest of our profession*: not yet hauing particularly spoken of those offices, but calling him by those names; because according to the description of his person before made, it must needs follow, that hee was both our Priest and Prophet.

Another argument of his priesthood, is, that hee was heere in earth, afflicted as wee bee, submitting himselfe to death, from which he is risen, and now ascended into heauen; therefore he is our priest, crucified for our sinnes, risen for our iustification, and making now intercession for vs before God his Father. Thus wee see, vpon how good warrant the Apostle in the beginning exhorteth them to acknowledge Christ their priest; and thus much touching this entrance of the Apostle, into this disputation, and why hee vseth such words.

Now, touching the matter. To teach that our Saviour Christ is our onely priest, hee first sheweth by the workes of Christ, what is the office of the true priest, and that is, that he

be

the Epistle to the Hebrewes.

be great and strong to beare all our infirmities: then, that he make an entrance for vs vnto God, enduing vs now with faith and boldnesse of his spirit; and finally, giuing vs his grace and saluation; which things, as they were done in Aaron, nor in all the sonnes of Leui, so they haue rarely appeared in Christ, and therefore with boldnesse let vs cleaue vnto him; to this effect is this exhortation. Now, where hee saith: *Sith therefore wee haue a high priest, who hath entred into the heauens, the sonne of God, let vs hold this profession*: I would haue you here learne of the Apostle, to bee wise. The confidence of our Saviour Christ, both of his person, and of his doings, was a strong perswasion vnto him, to cleaue vnto Christ alone. Seeing Christ was the sonne of God, full of power to doe all he would, who had entred into the presence of his liuing father: what man is hee shall ioyne himselfe vnto him, to claime a part and fellowship in that worke, which Christ hath taken vpon himselfe? Or, who that may haue his hope and reioycing in Christ, will cast it off, to glory in a mortall man? This madnesse was so great in the Apostles eyes, that as a thing, which it grieued him to remember, so hee beseecheth his brethren neuer to let it sinke into them: but rather, seeing Christ was vnto them such a one, let them abide in him, and hold fast his profession. Thus wee at this day, let vs strengthen our faith, and answer all our aduersaries; if the question bee, whether iustification bee in our owne workes, let vs say, seeing Christ the sonne of the liuing God, hath been conceiued of the holy Ghost, and borne of a Virgin, and sanctified himselfe for vs, fulfilling all righteousnesse in his flesh, and offering vs freely of his fulnesse to bee made holy before God, wee will hold this profession; and wee that are but dust, and full of euill, wee will not ioyne our selues with so excellent a Saviour; wee renounce our righteousnesse,

V a

and

Readings of M. Deering upon

and the righteousnesse of our fathers, the righteousnesse of Abraham, of Paul, of Peter, of the virgine Marie; and the righteousnesse of Christ shall bee our righteousnesse alone. We asked, whether the Masse bee a sacrifice for our sinnes; seeing Christ the immaculate Lambe of GOD hath offered vp once his owne bodie, and given eternall redemption to those that doe beleue in him; impure priest, of polluted members, will performe this businesse: let his sinnes bee imputed vnto him; vnchaste hands, will needs crucifie againe; we will none of his cursed workes, but will Christ is our sacrifice and sacrificer alone; pitiation for our sinnes; who came downe from his Father, hath taken hold this profession, and not care what flesh and bloud can say vnto vs. If Christ, to whom all power is giuen in Heauen and in Earth, King of glorie, and sitteth on the right hand of Maiestie in the highest places, if he haue taken vpon him to lose the workes of the diuell, and set vs free from his bondage, why holde wee not this profession? Or why runne wee to holie water, bells, candles, crosses, and such vanities: as though they helped Christ in his worke? Or if all our enemies thinke they can confute this, that heere wee say, let them answer vs; how is the reason of the Apostle good against the Priesthood of Aaron, that it is abolished, and no other sacrificers are, but Christ: because hee is so excellent a Priest, the Sonne of GOD, the great high Priest, and hath entred the Heavens. If this dignitie of his person, prooue the Priesthood onelie to bee his, why dooth not the same prooue all these things we speake of to be done and wrought by him alone?

the Epistle to the Hebrews

of how excellent that his priesthood, for the excellency of it; cannot stand with the priesthood of Aaron; which yet was glorious; and that it should stand with the flou- ring priesthood of a fleshe handed Pope; which some to see and heare how low in his priesthood, and yet partnership with other; in the Prophet? Seeing then it is thus with Christ, how can we be satisfied to haue such a priest; so the Apostle saith) his knowledge vnto him? This shewed the deuitie and glory of Christ, in the 5. verse following hee shewed his meeknesse and compassion, that wee may know him to be our high priest; and for this cause hee addeth this, least the weakes lowes should otherwise bee offended, and fall at the knowledge of his glory; for hearing our Sauiour Christ exalted as God, they would easily thinke; and shall the Lord againe speake vnto vs? Doe wee not remember the dayes of moue ment; when hee spake vnto them, and they were all afraid? Yea, Moses himselfe, did hee tremble, and the people pray, that they might heare him no more? Shall it bee so againe with vs? Or, hath the Lord spoken, and we haue not seen his maiestie? To stop this, or like offence, the Apostle addeth this; of his compassion and loue; for we haue not a high priest, which cannot be touched with the feeling of our infirmities; but was in all things tempted in like sort, yet without sin; the summe of which words are, that as wee acknowledge Christ to bee the sonne of God; so we also beleue that hee was made man like vnto vs; and in this participation of nature, hath taken also vpon him, all our infirmities, accounting them as his owne; so that wee may bee bold to come vnto him, who is no more fearefull in the glory of his maiestie, but louing, in the similitude

Readings of M. Deering upon

of our nature. And that is said here, he suffereth with vs, is tempted as we, made like vs in all things, we must understand it, by reason of that spirituall and vnspokeable coniungion, which wee haue with him, in that he is our head, and we are his members, as a vnkle is knowne of flesh, and bone, and ioynts and sinewes, but seen onely, with the spirit, according as it standeth by participation of the spirit, and when wee shall know what the spirit is, we shall see the band in which wee are bound together, and shall take it, how Christ now suffereth with vs, and how his Saints are such vnto him, as if they were in his body, even as he sayd: *Saul, Saul, why persecutest thou me?* The experience, that Apostle Paul also calleth the afflictions of Christ, in which we are to learne, if GOD haue so loued vs, wee ought also to loue our brethren to remember them that are oppressed, as if we also were oppressed in bodie, and to reioyce with those that doe reioyce, as if our owne hearts were filled with gladnesse, and a lust judgement is vnto them all, who hauing Christ such an example of loue, can yet notwithstanding hate their brethren. And heere wee also learne, what so euer afflictions are, yet are they lesse than the strength giuen vnto vs, neither shall they euentually turne the loue of God from vs, for in all afflictions, without exception, Christ suffereth with vs. We see by Paul: how many, how great, how aboue measure were his troubles, by sea, by land, of friends, of enemies, in body, in spirit, yet calleth hee them all the afflictions of Christ, and his suffering. Lazarus, in all his pouerty, sicknesse, sores, suffered nothing, wherein Christ was not partaker of his griefe, if the paines, and miseries of patient Job, were now vpon any man, euen Job felt nothing, which Christ

our hope
from left
than the
strength
that right
with vs.

The Epistle to the Hebrews.

Christ suffered with him, for while this mystery is, which is that Christ is the head & we the body, how should the body suffer, and the head not touched with the paine of it?

Let vs not then care for the crosses wee beare, for as there is none more shamefull than the crosse of Christ, so all ours are accounted as his. If we be sicke, contemned, imprisoned, or what so euer is the fruit of sinne, GOD is not as man, to turne his face from his children, but we are the dearer in his sight, and the crosse sealeth the loue of Christ, that hee suffereth this with vs, to the ende hee might neuer cast vs away, euen as hee was made sinne for vs, who knew no sinne, that wee might bee made the righteousness of God in him. Who now can bee discouraged with the afflictions of his life? Or bee enuious against the wicked man, if wee see his dayes full of peace and prosperity? No, no, these be but broken weapons, and cannot enter to the hurt of our soule: onely let vs take heed of sinne, that is a righte hot, nor haue any kingdome in vs, for therein, Christ hath taken no part, and by it onely wee are separate from him, as by that with which hee will haue no fellowship.

1. Cor. 5
21

And where it is beere sayd, that our Saviour Christ was like vnto vs in all things, except sinne, it is a cleare place to teach vs, what to beleue of the true humanity of our Saviour Christ: leaue off foolish, and vaine questions, in which there is no edification: dispute not of particular things, this or that, wherein thy foolish minde may fall into heresse, and thy foolish heart may take offence, but beleue it stedfastly that thou hast learned truly, that in all things Christ was like vnto thee (sinne onely excepted) if any thing bee spoken of his humanity, not agreeing with this, it is false, and to be refused.

what we
must be
true of the
true humani-
ty of
Christ.

Readings of M. Dreyling upon

It followeth now in the last verse; *Let us therefore go with boldnesse vnto the throne of grace, that we may obtain mercy, and finde grace to helpe in time of neede.* In these words the Apostle concludeth, wherefore hee hath thus magnified the precious blood of Christ, and what benefit wee haue by it, that we may go with boldnesse vnto the throne of God, and knowe that we are reconciled vnto him: in consideration of this excellent and vspeakable benefit, hee maketh this persuasion by way of exhortation, that wee might neuer be slacke and slothfull to receiue so great a blessing, nor by any vnthankfulnesse shew our unworthinesse of it. Now, in these words are many especiall good lessons for vs to learne; first, where hee saith, *Let us goe:* where exhortation hee groundeth vpon the former words, that Christ (as hee said) is entred into the heauens; wee must heere learne to apply it to our selues, all that Christ hath done, as indeed hee did it not for his owne cause, but for ours; and wee learne how it belongeth vnto vs, euen as it is wrought by Christ in our nature, whose members wee are. And thus, whatsoever wee can see in Christ that hee hath done, and whatsoever glorious promises are made vnto him; let vs know our vntic that wee haue with him, and all blessings, that they are ours. If hee haue overcome sinne, wee haue also overcome it. If hee haue overcome death, wee haue vanquished it also. If hee haue risen from the dead, wee shall rise also. If hee haue ascended into heauen, wee shall ascend. If hee sit on the right hand of maiestie, wee shall also be glorified; and see God as hee is, for wee be ioynd all vnseparably vnto him, as his head is ioynd vnto the body, by the wonderfull mysterie of Gods wisdom, who hath made him of our nature, and giuen vnto vs of his spirit: and in this fellowship with him, which hee hath

the Epistle to the Hebrues.

hath giuen vs, there is nothing so great, but he hath giuen vs with him: the righteousnesse of all his workes, and glorie of all his inheritance, with him is ours, and wee are also Lords ouer all: whether it be Paul, or whether Apollo, or whether it be Cephas; whether the world, whether it be life, or whether it be death; whether things present, or whether things to come; all things are ours, and wee are Christs, and Christ is Gods. Thus wee must apply it, and make it ours, which Christ hath giuen vs; euen as the Apostle saith of this, that Christ is our high Priest and mediator; let vs therefore go vnto the throne of grace.

Another thing wee must heere note, that the Apostle exhorteth vs to go with boldnes, teaching vs, that a constancie perswasion, and good assurance of Gods fauour, doe highly commend our prayers vnto God; and without it, we are like vnto the flouds and waves of the sea, which are roused vp and downe with the wind; and our hope with God is frustrate. Now, this boldnesse which is thus necessarie for vs, wee must learne likewise, both how wee haue it, and what it bringeth vnto vs; how wee haue it, we can no way better learne, than by the Apostle himselfe, who making againe this selfe same exhortation, in the tenth Chapter following, saith thus, *Seeing we haue this great high Priest, the ruler ouer the house of God, let vs goe vnto him with a true heart, and full assurance of faith, having our hearts sprinkled from an euill conscience, and our bodies washed with pure water: this is the boldnesse with which wee approach vnto God, stedfastly so beleue, that with the blood of Christ, our consciences are washed from impure thoughts, and our bodies from sinne.* This Saint Paul also teacheth in plaine and manifest words; *in Christ* (saith he) *we haue this freedom and entree with boldnesse, through faith in him;* and in another place saith, this must needs be thus, that by faith onely

Eph. 3. 12.

we

Readings of M. Deering upon

we should haue this accessse vnto God, els (sayth he) the promise of God, could not bee sure and good vnto all the seede of Abraham: for hee was a father of many nations, euen of such as were vncircumcised, and to whome the lawe was not written, therefore to the end that Iewe and Gentile might both inherit this blessing, it must needes bee by faith and not by workes. So then, thus farre wee are taught by the Apostle, that if we receiue Iesus Christ to bee our high Priest, our only way to enter with him into the heauens, is by faith; and our faith hath boldnes and full perswasion, in which it is accepted according to that which is written: **Ro. 8. 15** God hath not giuen vs the spirit of feare againe vnto bondage; but **GOD** hath giuen vs the spirit of adoption, by which we crie, Abba, father. Here (dearely beloued) let vs learne to discern spirits, and to trie whether they bee of God, or no: euerie spirit that confesseth Christ to bee our onelie mediator, is of God: for by him wee haue libertie through faith, to goe with boldnesse vnto the throne of grace. And euerie spirit that denieth Christ to bee our onely mediator, is not of God, but it is the spirit of Antichrist, of whom wee haue heard, that he is entred into the world: **1. Tim. 6. 16.** for God dwelleth in light which no creature can approach vnto, neither hath any man seene him, nor can see him, but only by Christ, through one spirit wee haue all entrance vnto him. These (dearely beloued) they are the words of the Scripture; they are not the words of man: and when you are in place, obiect them vnto the Papists, see what one word they are able to answere, who in times past haue told you yet of a great number of mediators, confessors, martirs, Saints, Angells, Archangells, euerie one in his degree, they haue made them mediators, and besought them to leade vs vnto God. I belie them not, ten thousand of their bookes are yet to see, and ten thousand prayers in them; in which

the Epistle to the Hebrewes.

which they haue done this wickednesse. Aske them, and bid them speake plaine, what one worde haue they of defence for this doing? Surely (dearly beloued) I tell you the truth, not one word they can speake, which is a worde of truth, a word of righteousness, a word of life, a worde (I meane) of God, to which you may trust; a fond fancie they haue found of their owne, as hee that dreameth doth tell a dreame: and they say there are two mediators, one of intercession, another of redemption; beside the foolishnesse of this speech, a mediator of intercession, which you may as well call an intercessour of mediation: for intercessour and mediator, are both one. beside this (I say) manifest folie, let them name any Apostle, Prophet, or Euangelist, vpon whom we must build and stand, that euer mentioned anie such thing: let them tell of whom they learned it; sure they will not, they are starke dumbe; they know they haue no Scripture, no not a word, and of their Schoolemasters, indeed, they are ashamed; but I will tell you who they be, and they shall not deny it, except they be as shamelesse as they of whome they are learned. The Gods of the Gentiles, which are Diuels, they had this Worship amongst them: these diuels among themselues, they which were reputed of the lower sort, were made; as meanes to come vnto the higher, whereof also they were called *Dij medioximi*, that is, Gods only for intercession: and Gentile bookes are full of examples, how these things were practised; as if Neptune would speake to Iupiter, he made Mercurie his meanes and intercessour, and such like toyes, which shall bee abolished, and the louers of them. And wee may see, how God hath recompenced this their euill vnto them: for, where this is the comfort of a Christian man, to haue peace toward **GOD**, and which is giuen vs, by hauing Christ our onelie mediator, they who haue made so many, could neuer

Readings of M. Deering upon

neuer finde it, but still they are in suspence and doubt, wa-
uering and vnconstant in all their waies, and this doubtful-
nesse they beget and nourish vnto themselues, while they
seeke so many mediators: and what els do they, but teach
all their posterity in choosing many mediators, to haue
confidence in none. Euen as the rebellious people of Israel
weariet themselues, running (as the Prophet sayth) like
Dromedaries, to every high hill, and every greene tree, till
they were weake and wearie, and their soules fainted in
them, seeking peace and could finde none; and indeed, how
should they finde it? for though they followed a thousand
Gods, yet was there but one, the God of peace, whom they
had forsaken: so, though the Papists seeke a thousand Me-
diators, yet haue they no boldnesse to go vnto God: for
there is but one mediator betweene God and vs, euen Je-
sus Christ, whom they for their Saints, haue forsaken: for
Christ will bee ioyned with no fellowes. And what a mi-
serable brotherhood must they then needes be, which haue
no peace, but feare and trembling in their wayes.

Againe, wee haue heere to marke, that the presence of
God, to which Christ leadeth vs, is called here the *throne of
grace*: noting hereby, that by the merites of Christ, we bee
brought vnto God, as before a Iudge, who from his iudge-
ment seate, doth acquit vs for euer, from all guiltines of our
sinnes, and therefore, called the throne of grace, because we
be quit only by grace and Gods free mercy: a monument
of which loue, he setteth before vs, in the name of the seate,
on which he sitteth, and calleth it the throne of grace: nei-
ther, shall euer man be iustified before it, who bringeth with
him boldnesse of his owne workes, nature, kinred or any
thing, and looketh not onely for his pardon by grace and
mercy; neither can the Lord any more shewe mercy vnto
him, that is proud of his owne selfe: then hee can change
the

the Epistle to the Hebrues.

Cap. 4.

the property of his iudgement seate, to make it no more the
throne of grace.

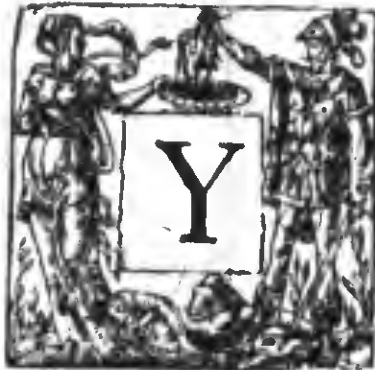
Now, it followeth: *that wee may obtaine mercy, and finde
grace to helpe*: these wordes teach vs, what the throne of
grace is, and what it offereth vnto vs; euen as wee said be-
fore, boldnesse and constancy, that wee should not feare to
go vnto it. For, if it be a throne of grace, that is, of fauour,
of mercy, of loue, of forgiuenesse, of life; then can there
not bee in it, anger, guiltinesse, affliction of spirit, bondage,
and feare of death: but, as the Apostle sayth here, it giueth
vnto vs, mercy, grace, and helpe in the time of neede. Let
vs not then say, as the Papists say, that wee ought to feare,
and doubt of Gods fauour, and fill our mouthes with blas-
phemy, as they haue done: to say, it is presumption to come
with boldnesse vnto the throne of grace; but let vs rather
acknowledge all the goodnesse of God, and confesse, that
he hath set vp vnto vs a throne of grace, before which wee
shall finde nothing but mercy, but pardon, but forgiuenes-
but helpe: neither will wee euer despise his grace, to bring
doubtfulnesse or mistrust vnto it. If the Pope, who is a ser-
uant of seruants, will set vp another throne of miserable
bondage, of ignominy, of anger, of cruell death; let them
feare before it, who list to go vnto it; for our part, wee haue
once accursed both the Pope and his throne, and wee will
neuer more endaunger our selues vnto the censure of it.
That which the Apostle here addeth last: *In time of need*: he
applieth to that which hee spake so much of before, *to say*:
noting, (as I tolde you then) that euen now while yet the
Gospell is preached, the opportunity of time is, in which
we must bee faithfull, and inherit, as it were, the first frutes
of eternall life, which time neglected, cannot be called back
againe though we should wish it with teares: and therefore
let vs regard it, now while it is offered, knowing this, that
God

Readings of M. Deering vpon

God hath not ordained a throne of grace, but for those which finde their helpe and comfort in due time. And let vs pray, that God would lighten our minds, that wee may be wise, to know the time of our calling &c.

The two and twenty Lecture, vpon the
1. 2. and 3. verses of the first
Chapter.

- 1 **F**or euery high Priest is taken from among men, and is ordained for men, in things pertaining to God, that hee may offer both gifts and sacrifices for sinnes.
- 2 Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmity.
- 3 And for the sames sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.



YO V haue heard before, how the Apostle hath taught, that our Saviour Christ is our great high Priest, and what maner of Priesthood he hath; euen such a Priesthood, by which himselfe is entred into the heauens, and hath giuen grace vnto vs that do beleene, that through his vertue and power, we might also with boldnesse approach vnto God. This excellency of Christ and his high Priesthood, the Apostle beginneth now to prooue, by comparing together Christ an Aaron. For, like as when hee spake of his prophecy, because there was no Prophet in Israel so great as Moses, and to whom God so familiarly appeared as vnto Moses:

the Epistle to the Hebrues.

Cap. 5.

Moses: therefore, to prooue the excellency of Christ, hee compared him with Moses. So now, in this matter of his Priesthood, because there was no Priest comparable with Aaron, ordained of God as he was, with so singular honor, so great promises, so much reuerence of his people; therefore hee compareth Christ with Aaron, that by the difference, it might more clearly appeare, that Christ both must needs be an high Priest, and in honour alone farre aboue all other. Hee beginneth his comparison thus: *For euery high Priest is taken from among men, and is ordained for men in things pertaining to God: that is, those which are Priests after the order of Aaron, first, in nature as their brethren, men like vnto themselus, subiect to all infirmities, which the people are subiect vnto, hauing nothing in themselues wherein especially to reioyce, but is like vnto other men. Againe, they execute their office, and doe the worke appointed them, not for themselues alone, as men hauing a priuate businesse, but in the name, and for the benefite of the whole people, that the fruit of their labour might redound vnto many, and they serue the people in things appertaining to God.*

A third property of that high Priest was, that he came not before God in his owne vertue, but brought gifts and sacrifices with him, for reconciliation: by gifts, he meaneth all oblations of things without life, which appertained to the sacrifices: by sacrifices, all beasts which were killed and offered, according to the law.

Another thing required in the Priests of the olde lawe, which were after the order of Aaron, the Apostle addeth in the second verse, in these words. *Which is able sufficiently to haue compassion on them which are ignorant, and out of the way.* This property here spoken of, is compassion, in feeling the sinnes and errors of the people, as if they were his owne: