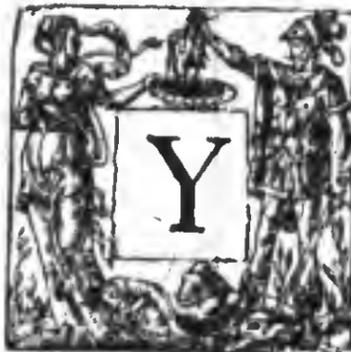


Readings of M. Deering vpon

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:

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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 needes 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:

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owne: and hauing a continuall care, how to instruct them and teach them in the right way, that they might cast from them all this corruption, and be reconciled vnto God. After this, he sheweth the cause why this compassion was in him, and how he was made so louing: *because that hee also is compassed with infirmity*, that is, had experience in his owne flesh, how prone they were to sinne, how subiect to temptation, how soone seduced from good to euill, and how ready to fall from life to death: of which infirmities, he was so partaker, that the smart & sting of them was in his owne flesh, and daily hee was wounded with his owne concupiscence, to doe the things that hee would not: and therefore grieued with himselfe, and hauing pity on his brethren, he willingly executed his Priests office, and did it gladly, which he found by experience, must be done of necessity, or no flesh should bee saued, and offered sacrifice in signe of the purging of their finnes, and reconciliation vnto God, as the Apostle addeth in the third verse: *And for the sames sake hee is bound to offer for finnes, as well for his owne part as for the peoples*: and thus farre of this beginning of comparison betweene Christ and the Priests of the lawe, setting now downe these properties of the Priest, and after shewing the great excellency that is in Christ aboue them.

Now, in this we haue to learne many profitable instructions. First, where he saith: *Every high Priest is taken of men, and appointed for men, in things appertaining to God*: wee learne that no man can haue accesse or entrance vnto God, but by a mediatur: the Lord would not then receiue the peoples gifts, their offerings, their vowes, their praiers, their thanksgiuing, whatsoever it were: no man in Israel, were hee neuer so holy, had his accesse vnto God, but by a mediatur: nor he offered any thing vnto God, but by the Priest. This was then their schoolemaster, to leade them to the Messias, without

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without whome they knewe there was no agreement betweene God and them: so that we know, they were taught in the same faith that we be taught, that men through sinne was once cast out from the presence of GOD; and from thenceforth for euer, to dwell in his shame, except some other worke reconciliation for him, for man had lost all his owne power, and as Adam was, so were all the children of Adam.

All were gone out of the way, they were all corrupt, there was none that did good, no not one. Psal. 14.3

An vnpossible thing for all flesh, euer againe to come into the presence of God, without a mediatur, in whom God would be againe reconciled.

This doctrine the Iewes were taught in their high Priest, who onely entred before the Arke, where was the signes of Gods presence, and all people else forbidden to approach neere. And as thus they confessed the necessity of a mediatur, so further in the person of the high priest, in that hee was taken from among men, that is, was a man, like vnto his brethren, they learned also that this mediatur should bee a perfect man.

For, when God who wrought daily among them, by the ministry of Angels, glorious and fearefull workes, yet neuer appointed Angell, nor other creature to make the peoples sacrifice, and offer vp their vowes and praiers vnto him, to come vnto him in the peoples name, to craue pardon and forgiuennesse of finnes: but in an vnchangeable counsel, euer reserued his work vnto the priest, one of their brethren, a man like to themselues, he taught them plainly, that hee should bee a perfect man, of their owne nature and substance, who so euer should reconcile them vnto God.

Again, in that the Priest came not with emptie hands before

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before God, neither yet might do except himselfe would be destroyed, but hee had with him alwaies his sacrifice, to acknowledge al men indebted vnto God, in payment whereof, he would be reconciled: they learned heerein, that their mediator must also offer vp a sacrifice for them, in which GOD would bee pleased, and accept it as a sufficient payment of all our debts vnto him: which sacrifice they knew well, should not be the bloud of Calues, and goates: for it is too vile a thing to appease the anger of God, but another sacrifice, holy and righteous, without spot of sinne, vnblameable before God; with such a one God would bee pleased. Thus the Israelites being instructed, of necessity to seeke a mediator, and that mediator to be a man, and that man to offer vp a sacrifice of his owne, without spot or blemish, a satisfaction for our sinnes, and a reconciliation to GOD: in this they were instructed, to confesse as wee confesse, and to beleue as we beleue: that as there is but one GOD, so there is but one Mediatour betweene man
50. *1. Tim. 2. and GOD, euen the man Iesus Christ: who gaue himselfe* to bee the price of the redemption of mankinde: this is the Faith of Gods elect, holden of Abram, Isaak, and Iacob, as well as of vs; the faith of the Saints from the beginning, and wee to whom now it is most cleerely reuealed, let vs bee thankfull for so great a benefite, in more constancy of our faith, neuer to bee remooued from this holy trueth. As oft as wee speake of a mediator, let vs confesse, there can be none among Angels, for they are no men; nor among the Saints, for they were all sinners: neither among all other creatures, for they are all corruptible: so that wee will not giue neither gold nor siluer for the redemption of our soules, nor trust in the merites of Saints and Angels, who all want vertue for this worke: but when wee thinke of any mediator, wee will confesse Iesus Christ
the

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the sonne of God, the sonne of Dauid, the onely mediator and purger of our sinnes.

And heere further let vs learne, seeing a Priest is to doe our things before God, and to offer for our sinnes, let vs know these two things both to bee done by Christ for vs, that is, both to make intercession, and to purge our sinnes, in neither of which works, let vs attribute any thing to any other, except wee will robbe Christ of the glorie of his Priesthood: wherein wee may see what the Papists haue done; for if wee bee wise to iudge rightly, and will see that which God setteth before our eyes, wee cannot chuse, but wee must needes see how they haue taken both these things of the priesthood of Christ, and giuen them vnto other.

First, for the oblation of Christ to purge our sinnes, if wee will acknowledge it, wee must confesse, that it was done but once, and must neuer be repeated the second time both as the Apostle after in plaine words teacheth vs, and as the nature of Christs Priesthood dooth necessarilie prooue; for hee hath his Priesthood abiding euer, euen as helieth euer, neither can it bee carried ouer to another: but as the sacrifice is his owne, so hee is Priest alone, to offer it, which hee did once vpon the *Ch. 7: 24* Crosse.

Therefore, their Masses are aboue all sacriledge accursed, in which they say, that the Priest though vnbloudily, yet he offereth in a propitiatorie sacrifice the naturall and reall bodie of Christ, and not onely thus they transferre the purgation of our sinnes from the Altar of the Crosse, where it was made by Christ, to the Altar of an Idoll, where they would doe it by a Priest: but they doe not so much as confesse, that it was once perfect and full vpon the crosse, but finde wants in it there
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offered. I slander them not, for it is their own doctrine, neither, am I sure will they deny themselves write, that Christ satisfied for sinnes before baptisme, both for the guiltinesse and punishments of them: but as for sinnes after baptisme, he tooke onely away the guiltinesse of the fault, but left the punishment for our selues to beare, so much as by afflictions of our life, and by purgatorie after our life, wee could possibly endure.

Thus lame they leaue vnto Christ the purging of our sins, the highest part of his Priesthood. The other part of his intercession, they handle it no better: for do they not pray to al Saints and Angels? Doe they not call the Virgine Mary, the Queene of Heauen, the gate of Paradise, the treasure of grace, the refuge of sinners, the mediatrix of men, our life, our delight, our hope? And what after this can they leaue vnto Christ? And this (dearly beloued) I alledge not vnto you, out of priuate mens writings, which they might deny, but in their sacred holy Masse booke, these things are written. In their masse of the annuntiation, they sing this song:

*Salve virgo virginum,
Medatrix hominum.*

All haile, Virgin of Virgins, the mediatrix of men.

In the masse of the conception, they sing this:

*Tu spes certa miserorum,
Vere mater orphanorum,
Tu leuamen oppressorum,
Medicamen infirmorum,
Omnibus et omnia.*

Thou art the vndoubted hope of the miserable, the mother in deede of Orphanes, the refreshment of the oppressed, the healing medicine of all the diseased, and thou art all things to all men.

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You heare the rime of all this I am sure, and for the matter, it is not worth Englishing. Now, ioyne vnto this, more out of the masse booke.

*O felix puerpera,
Nostrapians scelera.*

O happy bringer foorth of children, cleansing our wickednesse, &c. and out of the portesse:

Tu per Thoma Sanguiem, &c.

O Christ, make vs to ascende vnto heauen, whether Thomas is ascended, and by the bloud of Thomas, &c. And tell me now, what is left vnto Christ to be our mediator? Surely (dearly beloued) the truth is, euen as the Lord hath perswaded vs this day: hee that boasted so long to bee the vicar of Christ, wee haue tried him, and found him to bee the very Antichrist, who denieth in deede Christ to bee come in flesh, while thus hee denieth him to bee our onely mediator.

Now, let vs retorne further, to heare what the Apostle teacheth. The fourth property heere mentioned, requisite in a priest, is, that he haue compassion on his brethren, according to that feeling which is in his owne flesh, of his owne infirmities: this compassion is, to reioyce with his brethren in all well doing: & to be grieued for them, in their sinnes and errours, which property the Apostle saith was in the Priest of the lawe, in a certaine measure, as he was helped by experience of himselfe, and so much as God accepted in him, who was for a time the priest of his people.

This ought to bee now a speciall instruction vnto vs all, because we are all made a spirituall priesthood vnto God, to offer vp our spirituall sacrifices, that wee should haue this compassion one toward another, to delight in the well dooing of our brethren, as hauing receiued the same spirite of faith; and to be grieued with their offences, euen

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as men subiect to the same infirmities. This reioycing was
in Paul, when hee writeth to the Philippians, that if hee
might procure their faith and constancie of godlinesse,
though it were with the losse of his life, yet hee would re-
ioyce with them, for their great blessing: and this holy sor-
rowe for our brothers fallings, the same Paul expresselie
commandeth vnto vs all, writing to the Galathians: bre-
thren, if a man be fallen by occasion into any fault, ye which
are spirituall, restore such a one with the spirit of meekenes,
considering thy selfe; least thou also be tempted: if this then
be in vs, and our brotherly loue to bee measured with this
line, wee are all this day Priests vnto our God, offering vp a
most sweet smelling sacrifice, euery one for his brother, to
bee a seruant of righteousnesse vnto God. And as this is du-
tie in euery one of vs, so especially the minister ought to
bee full of this compassion, to declare still vnto his people
all the counsell of God, that they might be confirmed who
are called and conuerted, who goe yet astray, that with one
heart and voice, at last they might glorifie GOD together,
this it is that ought to bee: but, O Lord, how farre is this
from being done? Where may we finde a man, that reioy-
ceth in his brothers godlinesse, or pittie him in his sinne?
Who can boast of his friends, of all his acquaintance, of
all his kinred, that him hee hath brought vnto the Lorde?
How many are the ministers in number, that are able to
teach, and haue their dwelling with their parishioners, to
teach them to know God? Surely these things are so farre
out of order, and iniquitie hath so preuailed and gotten the
vpper hand, that we may take vp againe the Prophets com-
plaint, *like priest, like people*: the people are so dulled with
carnall concupiscence, that all their company is, for cardes,
or dice, or dancing, or banqueting, or some riot of life: the
name of the Lorde is not remembred, but when it is blas-
phemed,

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phemed: this is the fellowship of the worlde, the ministerie
hath not so altogether cast off shame, but yet the faults of it
are somewhat too great and greuous: for many of them
are hirelings, non residents; dumbe dogges, going a whoo-
ring (not after many women, which the world would detest)
but after many benefices, which the Lord God of Israell
doth as much abhorre: would to God his complaint were
false, and it shall be false when God shall giue his feare into
our hearts, and giue vs ears to heare that good promise of
Christ: blessed are those seruants whom the Lord when hee
commeth, shall find waking. In the meane while, if admo-
nitions may stirre vs vp to be wise in time, let vs heare what
the Apostle saith more in this place.

It followeth, because that he is compassed about with in-
firmities: this is the cause why the High Priest had such
compassion on his brethren, because himselfe felt all their
infirmities: thus the Apostle testified of Christ before, that
because he was tempted, hee was made able to helpe those
that were tempted, and Saint Paul saith, for this cause wee
be comforted in our tribulation, that we might bee able to
comfort other in their afflictions: so our owne sense and
feeling must needs be a prouocation vnto vs to pittie other:
and in deed, it is a thing vtterly impossible, that what so e-
uer I suffer my selfe, I should not haue a compassion of it in
another: If I bee hungry, I pittie all whom I heare crie for
meate: If I bee in paine, I pittie all which cry out in their
griefe: Euen so it is also with vs, and much more, in the af-
flictions of spirit: I beare the burthen of mine owne sinnes,
if I see their loathsome appearance, and feele their heauie
iudgement, that I mourne vnder them, it is vtterly impossi-
ble but I should hate them in my selfe and in all men, and I
will seeke diligently how to keepe men free from such a
deadly sicknesse. Thus we see, what is the cause why wee be

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not carefull one to edifie another: that is, because we haue no true feeling of our owne ignorances, nor perceiue any weighty burthen of our owne sinnes: when wee pray thus, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable, wee speake with feined and deceitfull lips, the sight of our hearts they go not with our words: or if they do, I appeal to your owne harts; how careful you are for your brethren, for I am sure, the words of the Apostle must needs be true, if I say you feele your owne sinnes, you be carefull for your brethren, wishing and procuring as any occasion serueth, that they also may finde grace to turne from their sinnes, and come out (as Paule saith) out of the snares of the diuell, who hath entrappeded them after his owne will: and if the great miserie of thy brother moue thee not, thou feelest not the miserie that is in thine owne ioynts and bowels, which astonishment of sense, is barbarous and brutish, dishonouring both the heart and countenance of a man.

2. Tim. 2.

16.

Another thing heere to bee marked is, that the Apostle calleth al sinnes, by the names of errors and ignorances; teaching vs first, that al error and ignorance before God is condemned as sinne, and whatsoever man doth with all his good intents, if hee bee ignorant in his worke, hee offereth but the sacrifice of a foole, neither dooth God regard it. Wherein, we may see, what their Church is, whose whole religion is blindness, and whose deuotion (as themselues confesse), is bred and nourished by ignorance: and another cause why our sinnes are named ignorances, is, because the sinners know not their owne way; they thinke they haue peace and reioycing, when daunger and woe is neere vnto whom they thinke their sinne is sweet and full of pleasure, when in deed it is nothing else but anguish and affliction of spirit: for they see only with their eies and haue regard
after

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after the present time, not knowing that the time passeth, and the concupiscence is ended in it, & that the Lord after will call them vnto iudgement. Thus the Prophet Daniel nameth the sinnes of Nebuchadnezzar, his errours: and Abacuch making his praier for all the sinnes of Israel, he nameth them their ignorances: let vs therefore as this Apostle before warned vs, beware least wee bee hardened with the deceits of sinne, but know for a surety when wee bee delighted with euill, it is our errour, and if we were wise wee would neuer be deceiued with so hurtfull entisements.

Dan. 4. 24
Hab. 3. 1.

It followeth now in the third verse: *And for the same cause we must, as for the people, so for himselfe, offer sacrifice for sinne.* In these words the Apostle beareth witness, of want and imperfection of the Priesthood of Aaron: that though he appeared as a mediator between God and his people: yet he was not perfect for such a worke, but acknowledging his owne sinnes, he set himselfe in their number which looked for a better mediator, who was onely figured, could not be exhibited in his person: to this end he offered sacrifice, both for the people, & for himselfe, according as he was expressly commanded in the law of Moses, as wee reade in the ninth Chapter of Leuiticus, and again after is heere mentioned in the seuenth Chapter following. And here we see the property required in a mediator, and that is, that hee bee absolute, and holy, without spot, to whom it cannot be said, *Physician cure thy selfe*; for then could he be profitable to none; but whosoever shall take vpon him this worke to pacifie God & to conquer Satan, he must haue a body prepared of God to all obedience, and he must be armed with the power of God, to beate and vanquish sinne, hell and condemnation, and so to abolish the diuell: they neuer knewe this, neither the righteousnesse, nor yet the power of a mediator, who so easily haue giuen this glory
vnto

Leu. 9. 7.

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vnto weake men: for this streight condition, the iustice of God requireth of him, that shall reconcile man vnto God, that he bring in himselfe all the righteousnesse which his holy law requirerth, by it first to sanctifie himselfe, to bee accepted, and in that innocency to beare the punishment of the finnes of his people, that he might set them free, then in the power of his spirit to overcome that punishment, and rise from it, that it might bee abolished, and all with him might haue entrance into glory and eternall life. Now, this comparison of the Apostle, somewhat more plainelic appeareth, in which wee see the dignity of Christ. Aaron was in nature a perfect man, and so was Christ, and more excellent in property, beeing without sinne. Aaron ministered for the peoples sake, but for his owne also beeing a sinner: Christ for his people onely, himselfe needing nothing. Aaron offered sacrifice, but of other things; none of his owne; Christ offered his sacrifice, his owne and himselfe. Aaron had compassion on his brethren, but in a certaine measure, and the greatest part of it for himselfe, and sorrow of his owne infirmities: but Christ whollie was grieved for vs, and for our sakes onely hee bare infirmities, of all which the doctrine is plaine vnto the people of Israell, that not Aaron, but Christ, was the great high Priest to reconcile them vnto God. And heere wee see touching that that is said, the high Priest offered for his owne finnes and for the sins of the people, that is not meant that his sacrifices were indeede a cleansing of their finnes: for neither can the blood of Calues and Goates wash away that infection, neither can a sinfull man offer a sacrifice of such price; onelic the Lord Iesu offering his bodie, could doe so excellent a worke; but that the sacrifices of the law, and that the high Priest, were said to purge finnes: it was onely in figure, as being signes and tokens of Christ, and of his body, to be sacrificed

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Cap. 9

crificed vpon the crosse, which redemption, they confessed and beleued in their oblations, & God sealed it vnto them by fire from heauen, consumed their burnt offerings, that their faith was pretious in his sight, and he would performe his promises vnto them, according to their hope, and giue them a sacrifice for their sinne, euen his onely begotten sonne, that euery one which beleued in him should not perish but haue life euerlasting; and in witnesse of this constant trueth, because their sacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them sinne offerings, and propitiatorie sacrifices, and reconciliations betweene God and them. And this is common to all sacraments of the old and new Testament, that they might be vnto vs sure and vndoubted pledges of Gods promises, that he performeth them all: therefore the name and title of the thing, is giuen to the figure: so these sacrifices were called sinne offerings, & peace offerings: circumcision was called Gods couenant, the Lambe his passeouer, the Ark his glory, the temple his rest, Baptisme the washing of our new birth: and what madnes is in men, I cannot tell, why they stumble and fall, & are broken at this phrase; this is my body: Could the name of reconciliation bee giuen to the blood of an Oxe, the name of Gods benefits be giuen to the cutting off of a litle skin, & to a white lambe; his glory, his blessednes, his righteousnes, to gold, to stones, to water: and cannot the name of the body of Christ bee giuen vnto bread? or could not the name of forgiveness, of mercy, of couenāt, of glory, of presence, of righteousnes, change the nature of gold, stones, flesh, water, & such like: and must needs the name of body streight change bread into flesh? or is not the sacrament of Christs body and blood, as glorious a myserie, as full of truth as other Sacraments were: and why should it not haue a greater honor, named by the thing which it

it representeth; but this as occasion is offered, and in a word, for the thing is plain, to those that will vnderstand, and they that with affection haue robbed themselues of iudgement, let vs pray for them: and they that doe belong vnto the co-uenant, shall one day with vs confesse the true doctrine of the sacrament, in which it is sealed. Now let vs pray &c.

The three and twenty Lecture, vpon
the 4. 5. and 6. verses.

- 4 *And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.*
- 5 *So likewise Christ tooke not to himselfe this honor, so be made the high Priest: but hee that said vnto him: Thou art my Sonne, this day begat I thee, gaue it him.*
- 6 *As he also in another place speaketh, thou art a Priest for euer after the order of Melchisedech.*



Told you, the Apostle heere maketh comparison betweene the Priesthood of Aaron and of Christ; that so by conference, the dignitie of Christ might more appeare. The comparison hitherto hath beene in this, that the Priest of the olde Lawe, must necessarilie bee a naturall man: then, that hee must doe the worke of the people, in things appertaining to God: thirdlie, that hee must do it with some sacrifice: fourthlie, with compassion for the peoples errors: in all which Christ onelie is excellent aboue all other.

Now, the Apostle goeth forward, and yet sheweth a fift proprietie

propertie of the high Priest afore, and that is, that hee was called of God, and thrust not himselfe into that rounge and function. To this purpose now it followeth: *And no man taketh vnto himselfe this honour, but he that is called of God as was Aaron:* then in the two verses following, sheweth how in this also Christ excelled Aaron, and had a more glorious calling than he: first, because an high decree of GOD was pronounced by the Prophet, in which, vnder the name of a sonne, God ordeined him Priest, saying: *Thou art my sonne, this day haue I begotten thee.* Againe, he called him not vnto a Priesthood of signes and shadowes, which endured but for a while, but he called him to the true Priesthood it selfe which changed not, but made him a Priest for euer, after the order of Melchisedech. So, as the sonne is higher than a seruant; the trueth better than the figure of it; and that which abideth euer, better than that which in time is abolished: so much, this calling of Christ exceedeth Aarons calling, and all the Priests of the law.

Here let vs first learne, sith the Apostle speaketh plainly: *No man taketh honour to himselfe, but he that is called of God, as Aaron was:* that both it is vnlawfull for any man without a calling, to take vpon him the ministerie; neither yet any calling ought to bee, which is not according to the will of God: for, seeing the ministry is honourable, and he is iustly honoured that executeth it faithfullie; how can I exalt my selfe, but of right I ought againe to bee brought low, and in stead of glorie, haue shame? for what doe I in this, but rob Christ of his glorie, who is head of his Church, and appointeth ministers whom he will, who ruleth in the house of Iacob, and ordaineth officers at his owne pleasure? If in an earthlie kingdome, subiects would presume to take offices at their owne choyce; were it not extreame confusion, vtter reproach and shame vnto the Prinne? how much.