

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.

much more to bring this confusion into the Church of Christ? Therefore, both our Saviour Christ himselfe did openly ordaine his owne Apostles, and neuer any of them executed that office, but with protestation, that they had this calling of GOD: and therefore their Epistles begin (as you read) *Paul an Apostle of Iesus Christ. Peter the seruant of Iesus Christ.* And the same from the beginning hath been a perpetuall law in the Church of God. Moses, Dauid, Esay, Jeremy, and all the residue, they tooke not this honour to themselues, but were called of God, and in the name of GOD they declared vnto the people, his visions and his words, from which if they declined to the right hand or to the left, they made themselues sinners; and not only thus it is in the ministry, but for as much as the Apostle giueth it a general terme: *No man taketh honour vnto himselfe:* euen in the Common-wealth, in matters of this vaine life, not only the God of peace will not haue his people to liue in confusion, euery man to exalt himselfe; but also limiteth to euery one the bounds of his calling, in which God hath giuen him honour, and without which, both hee sinneth against God, and offendeth his Prince that hath appointed him. The Justice must deal with those things which appertaine vnto a Iustice, and a Iudge with the things of a Iudge: and as it is rebellion for the private man to resist the Magistrate; so is it presumption in a Magistrate, to take vpon him aboue his calling. Wee haue gotten among vs I know not what prouerbe, which commonly we call; *A cast of our office:* if this bee to cast off the law of our calling, and take more honour than is giuen of the higher power, wee deserue it right well, if for such pretie casts, our selues should be cast quite out of our places; for in matters aboue vs, wee be all private men and must goe vnto them, to whom God hath giuen the iudgement; where wee our selues haue the

the place of honour, there let vs bee faithfull as before the Lord. The second thing to be learned in these words, is, that we haue all such a calling, as wee may bee sure it is of God; for we must be called of God, as Aaron was. Heere (dearely beloued) I would we had no cause to complaine: or, seeing things are so ill as they are, I would we had the spirit of the Prophet Ieremie, to wish that our heads were full of water, or in our eies were a fountaine of teares, that wee might weepe day and night for the sinnes of our nation: then the Lord in due time would hearken vnto vs, and the highest from his holy seate would regard vs, that our eyes might see all our ruines restored. But now, touching this calling in Magistrates and officers of our common-wealth, I will say no more, but in one word, as the Scripture speaketh. God calleth him vnto his dignitie, who is orderly appoynted, and is a man of courage, fearing God, dealing truly, hauing no respect of persons, and hating couetousnes: otherwise, if by bribing, by ambition, or by any vnlawfull meanes, hee come to his preferment, the more hee knoweth himselfe, the more hee will feare least his calling be not of God; but this they will regard; to whom it belongeth: our speciall doctrine heere, is in the calling of the ministers, whereof (by the grace of God) I will tell you the truth; but because this, and other things are now in bitter controuersie betweene our selues, so that the vncharitable words of our mouthes are witnesses against vs of the euil affections of our hearts, and our hurtfull doings one towards another, doe shew abundantly, that euill will hath taken deep root within vs, I protest that I haue neither part nor fellowship in this diuision, but in loue and vnity, I beare him witness who speaketh trueth, and beare with his error who is deceiued, acknowledging my selfe more vnwoorthy than either of both.

And:

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And that you (dearely beloued) may hold fast the bond of peace, and not to be broken off with euery temptation, I beseech you consider but this with mee: hath not God giuen his gifts diuersly, to one more, to one lesse, to one ten pounds, as it is in the parable, to another but one, and can wee then all know a like? must wee not of necessity one know more, another lesse, one be more wise, another lesse, one vnderstand this truth, another that, euen as God reuealeth it: and euery one of vs haue our wants, in which wee may be better taught: and shall it not bee euer so, as long as our knowledge is in part, and wee see not the fulnesse of all trueth? and hath not God giuen this diuersitie vnto vs for a good purpose, that thus standing in neede one of another, we should all more effectually loue and helpe one another: looke not for it therefore we all agree, in euery thing, for it shall neuer be till we doo all see the Lord Iesu, who onely is perfect wisdome and trueth. But looke for this, and pray that you may see it, that seeing we agree in the faith of Gods elect, and in the hope of saluation, that is, in the Lord Iesu, that wee may walke together in it in loue, and keepe this vnity of the spirit, in the band of peace. And to those who are aduersaries in this case against vs, if they vouchsafe to heare, most humbly I beseech them to consider, how pretious all trueth of the Lord is, and to separate all affections from them, so that their hearts may beare them witness in the night, both vnfeinedly they seeke it, and faithfullie they will embrace it, all that the Lord shall reueale vnto them: which mind the Lord graunt vnto vs with them, that his trueth may be of all embraced, and his Church may haue holy peace.

Now, let vs returne to our text: *No man taketh honour vnto himselfe, but he that is called of God, as Aaron was:* a very flat and plaine sentence.

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No minister ought to bee called in the Church, but hee whose calling may bee knowne to bee of God. Such persons, such qualities, such places, as may bee knowne, the Lord hath ordeyned, onely such elections ought to bee in the church: and this all men must needs grant. Heereof I may first conclude, touching the person of the minister: that because in all places, by the Prophets, by the Apostles, by our Sauour Christ: God alway requireth, that his ministers bee of good report, wellgrounded in Faith, able to teach his people; therefore, if ruffians, if Papists or men of an vnknowne religion; if ignorant men, and not able to teach, bee chosen vnto this office, I dare boldly affirme it, their calling is not allowed of God, and therefore not accusing any of ruffianry, or popery, I leaue that vnto the Lorde: yet I thinke it not amisse, to adde a worde or two of their popish orders, and Priests of their calling.

You know first this certaine principle: *No man ought to take honour, but he that is called of God, as Aaron was.* Now would I faine knowe, of all those orders which the Papists had; what one of them was of God? Either touching the worke whereto they are appointed, or else the qualities required in them, of which they be examined? For first, touching the qualities of Gods ministers, of which the Church examineth them, wee all know this day, that these they are: they must bee blamelesse, watchfull, sober, modest, hardy, wise, gentle, apt to teach, able to couince the aduersarie, such as gouerne well their whole families, no drunkards, no quarrellers, no couetous men: these bee the qualities that God requireth. But the Pope, how doth hee examine his Priests? The Bishop, or else the Arch-Deacon with some other priests, they call the parties, and examine them: first, whether they bee five and twentie yeare olde:
Y then,

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then, whether he vnderstand any latine: then, whether his father and mother were honest, or whether he be a bastard: fourthly, they must marke and handle euery member of his body, whether they bee sound, and number his eies, his eares, his nostrils, his hands, his fingers, his feet: and if they mistrust, hee must put off his shooes, to see whether his feet be of wood, or no. Fifthly, whether hee haue chaste flesh: that is, whether he haue married two wiues, or else a widow. Sixthly, how long hee hath beene in orders, and what, when, and of whome hee had his orders. Seauenthly, what liuing he hath to maintaine him, either by Pattimony, or by benefice. These things, by streight examination being well knowne, then the Bishop telleth them that there be foureene especiall things, which Saint Paul to Timothy requireth in a minister, and wisheth them to consider of them. Was there euer darke night so contrary to a shining day, as these bables of Antichrist, are contrary to the ordinance of God?

Now, touching the office, whiereunto GOD appointed the ministers of his Gospell, is it not this: to preach his word, and minister Sacraments? Other gouernors of his Church, are they not for the peoples obedience vnto this worde, and, for prouision for the poore? But the Popes officers from the highest to the lowest, what similitude haue they with these? The first officer in their Church is a porter, and hee hath this authority giuen him, to ring the Bell, to vnlocke the Church and Vestrie doores, to open his booke, if any man preache: and this he is charged to doe sincerely, euen as hee will make his account to God.

Their second officer is a lesson reader: and hee must reade, or sing the lessons, and hallow bread, and all greene wraite, and studie the booke in which their lessons are, and all

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all this he must doe faithfully, and to the full. The third office they haue, is, to coniuere: and the exorcist, or coniuurer, he hath charge with a certeine charme to cast out diuels: to bid them that doe not communicate, depart: and to powre water into the chalice at communion; and this he must doe verie diligently.

The fourth office, is of Acolites: and they must carrie the candlestickes, light the tapets, and prepare bread and wine, when there is a communion: and of this they must haue great consideration.

Their fifth order or office, is of greater account, and is of Subdeacons: and they must prouide water against Masse, wash the palles, and corporasse clothes, giue the chalice and couer vnto the deacon: and this they must doe verie cleanly and diligently: beside, they must vowe chastitie, serue at the Altar, and haue authoritie to reade the Epistle for the quicke and the dead.

The sixth order is, of Deacons: and he may sometime for want of a better, baptise and preach, but his especiall charge and authoritie is, to serue at the Altar and reade the Gospell for the quicke and the dead: and hee must greatly berhinke him, what an high degree he hath taken. The seauenth order is, of priesthood; and it is tolde him that he must preach, baptise, blesse, and rule; but his principall and sole authority giuen him in consecration is, to say Masse, offer sacrifice for the quicke and the dead, and to forgiue sinnes. This authoritie hath also the Bishop, when he will; and specially, he must beare a Crosyte staffe, wear a ring, and rule over other. The pope himselfe, he may do the like; but especially, he may wear a crowne and a pal, and hath fulnesse of power, to doo all things, for the glory of GOD, and the blessed Virgine, and the holy Apostles Peter and Paul, and for the Church of Rome. These (dearly beloued) are the

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orders of the popish Church, not one worde fained of mee, but euery whitte set out in their owne Pontificall, as you may plainly see it. Now iudge your selues, and I appeale to the conscience of euery man that hath an vnderstanding heart, whether such creatures haue their calling of God, or no. I might likewise alleadge their forme and manner of ordeyning, as contrary to Christ institution, as these former are; for, where Christs ordinance is, that his ministers should bee made with prayer and fasting, and with laying on of hands: they, as men thinking baselie of such simple dealing, adde a great deale more to making of their priests: they must haue oyle, candels, basens, towels, amises, albes, stoales, girdles, maniples, miters, bookes, croffes, linnen, bandes, chalices, patens, singing cakes, wine and water, flower and such other things, trifled and toyed with all, with so many foolish gestures, as I am perswaded, that any wise man, this day, reading it in their owne bookes, would abhorre it, either as intollerable pride, or vnspeakeable foolishnesse: but wisdome is the Lords, and hee giueth it to whom hee will; and let vs praise him for his goodnesse, to whome hee hath giuen eyes to see. If any will heere obiekt, notwithstanding all these abuses; yet the Priest had that which was principall, liberty to pteach and minister Sacraments: therefore their ministerie not to be reiected.

I answer: in this, on one side was the great goodnesse of God, that in time to come, his children might assuredly know, hee reserued to himselfe a Church, euen in the middes of all desolation; and that hee called them by his worde, and confirmed by his sacraments, euen as at this day: for seeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne shoulde so much adulterate, either

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either the word of God, but that it should be to the faithfull a Gospell of saluation: or else the sacraments of God, but that they should bee pledges of eternall life, to those that did belecue.

Againe, on the other side, in that they kept this authority to their priests, to preach and to baptise: it was the pestilent sleight and subtilty of the diuell, the more easily by such a colour to deceiue them: for if hee had vtterly denied preaching of the Gospell, and vse of sacraments, who would then haue bene seduced? These be his wayes to destroy Pagans and Infidels: but to corrupt the Church of God, hee putteth on an Angels cloathing, that vnder pretence of holinesse he might deceiue. And indeede hee did deceiue: for hee hath so farre prophaned the preaching of the Gospell, and the sacraments of Christ, that wee ought, according to the word of God, to separate our selues, and to say, accursed to all their doings, although God of his infinite goodnesse, who calleth things that are not as though they were, euen in that ministry gaue grace vnto his Saints.

I say therefore againe, as I sayde before, that in the popish church, from the crowne of the head to the sole of the foote, nor one order is of G O D, nor any peece of their priesthood is honour giuen of G O D; wherein I appeale vnto their owne consciences, whose wisdome is without affection in them: and thus farre of this fourth verse.

Touching the two next verses, I haue before shewed the meaning of them, that by testimony of the Prophet, the Apostle proueth that Christ also had his calling of God, euen as Christ himselfe often witnesseth, that hee was sent of his father. Touching this text: *Thou art my sonne, this day haue I begotten thee*: it meaneth, that openly and plainly

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God made it manifest, that Christ was his onely sonne, by many signes and miracles; in which, as Paul saith, God was made manifest in flesh; but of this I spake more vnto you in the exposition of the fifth verse of the first chapter. The other text heere alledged, is out of the 110. Psalme: *Thou art a priest for euer, after the order of Melchisedech*: of which text we shall also haue occasion to speak inore largely hereafter; this now we haue to learne, that this Psalme is meant of Christ, and this sentence is his calling to the priesthood; of this the Apostle is a plaine witness, and our Sauour Christ in the 22. of Matthew teacheth, that this Psalme could not bee meant of Dauid, because it is sayd in it, *The Lord sayd vnto my Lord sit thou on my right hand, until I make thine enemies thy foote stooles*: and reason teacheth it plainly; for seeing, as is heere alledged, it is to the praise of an high priest, how could it be of King Dauid, to whom the priesthood in no case belonged? or how could it bee of any priest of the lawe, who had their proper calling of G O D, where this was another, after the order of Melchisedech, who was both a King and a Priest? And therefore it is plaine to bee meant of Christ, who was figured in Melchisedech. The conclusion then of the Apostle in all this, is, that Christ had his calling of God, as Aaron had, and a more glorious and excellent calling therefore a greater high Priest than any before him; but the time is now past. Let vs pray, &c.

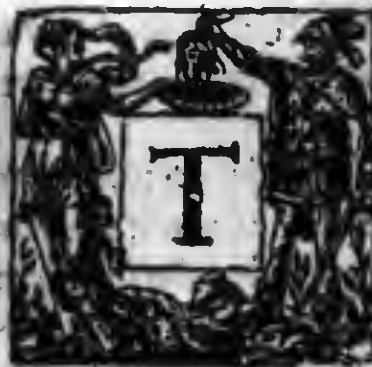
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The foure and twentieth Lecture, vpon the
7. 8. and 9. verses.

- 7 *Who in the dayes of his flesh did offer vp prayers and supplications, with strong crying & teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*
- 8 *And though he were the Sonne, yet learned he obedience, by the things which he suffered.*
- 9 *And being consecrate, was made the authour of eternall saluation vnto all them that obey him.*



THE Apostle, in this chapter beginneth to prooue our Sauour Christ to bee the onely high Priest of the new Testament: and because the people of Israel, had so great affiance in the priesthood of Aaron, that they could hardly be drawen away from the detaining of it, thinking assuredly, that vnto that Priesthood, the lawe and testimonies of God had beene tied for euer: and not knowing that all the ceremonies of the law were ordained vntill the time of reformation, in which Christ should appeare, and change that priesthood, to become himselfe vnto vs a Priest of a better testament; therefore the Apostle first setteth foorth the properties of the priesthood, according vnto the law, & after by comparison applieth them vnto Christ, in whom they all shine in a much more excellent sort, than before in Aaron: and therefore it cannot bee neither breach nor dishonour vnto the lawe of G O D, nor the priesthood of it, if the shadow and the figure, which was Aaron, should now bee