

Readings of M. Deering vpon

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.

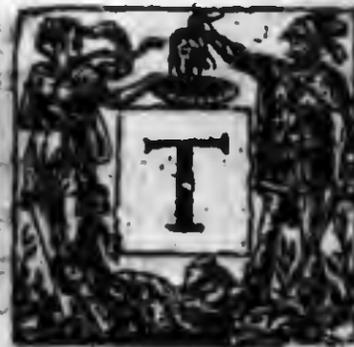
The

the Epistle to the Hebrues.

Cap.

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 been 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

Readings of M. Deering upon

taken away; and the body and the truth, which is Iesus Christ should be established for ever.

The properties which the Apostle speaketh of, necessarily appertaining vnto euery Priest, as vnto one that must be a Mediatour, are these; that first he should be man as we are, as Aaron and his posterity were. For neither Angell nor Archangell, nor principalities, nor powers, can doe this worke, to present flesh and bloud vnto the Maiesty of God, when themselves are but spiritites; and therefore Christ, that he might bee high Priest, tooke not an Angels nature, but was made of the seed of Abraham, like vs; that as there is but one God, so there might bee but one mediatour betweene God and man, euen the man Christ Iesus, in this respect as able to bee high Priest as Aaron himselfe, beeing as naturally and as truly clothed with our flesh, as Aaron was.

The second property of the Priest, is, that hee should bee ordayned, not onely for himselfe to make his owne attonement, but also for other men to accomplish what so euer was betweene God and them: that where they were before enemies and strangers, they might by him be reconciled, and haue free access vnto the throne of grace, to finde mercie and succour in due time: and for this cause Christ alone is a perfect Priest, more excellent then Aaron, who was incumbred with his owne sinnes, to make first reconciliation for them, and therefore could not profit other. And as this was the Priests office, to bee a Mediator for other; so the meanes hee must vse, and the mediation to bee wrought in this woorke, was to offer vp gifts and sacrifices of sinnes: that is, to present vnto GOD the sacrifice of righteounesse, pure and holy in his sight, in which hee might bee pleased, and the sinnes of the people might bee taken away: the which sacrifice, because it must

the Epistle to the Hebrewes.

Cap. 5.

must be so pure, that in it, they for whom it was made, must bee sanctified, and so precious, that it must bee a sufficient purchase to redeeme man from all transgression: therefore it could not bee made with the bloud of Calues or Goates which cannot take away sinne, nor with gold nor siluer which cannot redeeme our soules, nor with meates and drinks which profited not them that were exercised therein, nor in any such carnall rites, for which the Priesthood of Aaron was ordained: and therefore, as another Priest must make this sacrifice, which cannot bee any other than Iesus Christ, who being made high priest of the good things to come, by a greater tabernacle, and a more precious sacrifice, euen by his owne bloud hath obtained for vs an euerlasting redemption, and therefore is now to be acknowledged our onely Priest; the first Priesthood, and the first lawe, being altogether abrogated.

One other property of the Priesthood, is, that none thrust in himselfe, being not appointed, nor take vnto himselfe this honour, being not called vnto it: and GOD euer shewed himselfe a ready reuenger against all such as should defile his Priesthood, to take to themselves the dignitie to which they were not appoynted. But this calling also was giuen vnto Christ from God his father, as before vnto Aaron, both by word and by oath, that no flesh should resist it, euen, as it is written; the Lord hath sworne, and will not repent, thou art a Priest for ever, after the order of Melchisedech; so that in this behalfe our faith must be euer strong, that the calling of Christ is of the Lord, euen as the calling of Aaron was; and with so much the greater iudgement it shall bee reiected, because it was confirmed with an oath.

The last property in this comparison is, that the high Priest of the lawe should haue an inward compassion to- ward

ward them that were ignorant, & were deceived: in which perfect knot of vnfaigned loue, his ministry was accepted of God, and his sacrifices receiued and accompted holy: and least hee should cast from him this brotherly affection, God printed deepe in his owne body the infirmities of his brethren, that according to the measure of grace which he had receiued, he might indeede bee moued with his brothers harmes, as with his owne; so that hee did not withdrawe himselfe from the seruice of the Sanctuarie, but put on the holy garments, was annoynted with the holy oyle, bare the names of his brethren before the Lord, presented their sacrifices, abstained from wine and strong drinke, moued not for his friends that were departed, taught diligently the people, prayed for their transgressions, and bare the burthen of his people, as God had laid it vpon him. But yet this propertie exceeded more in Christ, than in all the tribe of Leui; and the bowels of all compassion were more large within him, than the vtmost branches of it in any other creature. And this the Apostle noteth in this place, which now we haue in hand, in which wee may see (as in a most liuely glasse) the perfect beautie of all excellent loue.

The things, they were not light, nor the sorrowes small, nor the sighing^s few in nūber, nor the prayers faint, nor the anguish of spirit little, nor the death easie, by which he hath sealed it vnto vs, that he had compassion on his people; but as the Apostle sayth, *in the dayes of his flesh*: (while he was here clothed in mortality, like vnto one of vs, to the end he might bee faithfull for our sakes) *hee did offer vp prayers and supplications, with strong cryings and teares vnto him that was able to saue him from death, and was also heard in the things which hee feared: and being himselfe the Sonne, yet hee learned obedience by the things hee suffered: and being conse-*

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crate, was made the author of eternall saluation to them that obey him.

These words, my deare brethen, wee haue now in hand, to search and examine what the spirit teacheth vs, so much the more carefully to bee hearkened vnto of vs, how much the more plainly it setteth foorth vnto vs the great loue and compassion that Christ beareth towards vs. Two things especially here the Apostle testifieth: first, the sufferings of our Sauour Christ, and then the benefit that wee enjoy by the same, according as his sufferings were onely for our sake. His sufferings, what they were, and how great sorrow oppressed him, hee sheweth by those effects which his sorrowes brought foorth; that is, prayers, supplications, cryings, teares, feare and anguish of spirit, which things waited euer vpon him, euen to the accomplishing of all his passions, which was the death of his crosse. The fruit that wee doe reape of these afflictions which hee suffered, is the saluation of our soules, and eternall life, if wee will obey him.

In this description of his sufferings, though the things are set foorth which were common and vsuall vnto him all his life: yet it appeareth especially the Apostle meaneth that greatest conflict of sorrow, which hee had a little before his passion, described by the Euangelists, in all similitude like vnto this which the Apostle heere declareth. For as it is heere sayd, *he made prayers*, noting by the word that they were many in number: so it appeareth in the Gospell, that beside other prayers, three times he repeated this one: *father, if it bee possible, let this cup passe from mee*: and as it is sayd: *hee made supplications, humbling himselfe lowe vnder the hand of his Father*: so it is sayd in the Gospell, that then hee kneeled downe, fell vpon his face, and so prayed vnto God. And as the cause of his prayers is heere mentioned,

To

Readings of M. Deering upon

To be deliuered from death: so the words of his praier in the Gospell are like: *Father, if it be possible, let this cup passe from me:* meaning the death of his crosse, to which hee was condemned. And as here is mentioned his great and loud crying; so there the Euangelist saith, hee cried out with a loud voyce: *My God, my God, why hast thou forsaken me:* and like as here is said, *He prayed with weeping teares:* so there is witnessed that he was sorrowfull and grievously troubled, that his soule was heauie euen vnto death, and that in a great agony, his sweate was like vnto drops of bloud: a wofull kinde of weeping, but such was his compassion, that wee might haue sure hope: and as here is said, *hee was deliuered from his feare:* so at that time when all his spirits were troubled, the Angell came from heauen to bring him comfort. These similitudes, they are also agreeable, that it is euident the Apostle respected especially aboue other, this part of his passion, in which his perfect loue and vchangeable affection toward vs, shined in most fulnesse of beauty, in that it was so feruent and so deeply rooted, that neither feare nor trembling, nor any anguish of spirit, could make him shake; nor the force of death, nor any bloody sweats could pull it out of his bowels.

In this one sentence (dearely beloued) there is more for vs to learne, than either eye hath seene, or eare hath heard, or all flesh in this life shall attaine vnto: it is the depth of the glorious Gospell which the Angels doe desire to behold. But to note vnto you somethings, in which our faith may be strengthened, wee haue to learne by the example of our Sauour Christ in this place, that in all temptations, wee should approach vnto our God, and make our complaints vnto him, who is only able and readie for to helpe vs. Hee hath not forgot his promise that he hath made of old, *Call upon me in the day of thy trouble, and I will deliuer thee.* he is a place

the Epistle to the Hebrues.

Cap. 5.

place of refuge and of sure defence, a strong tower against all assaults: the righteous man that shall hasten vnto him, he shalbe surelie saued: the author and finisher of our faith, he is gone before vs, wee shall bee surelie partakers of the same mercie. It skilleth not how great our temptations are, into which wee are fallen, nor how many in number; the Lord will deliuer vs out of all. It skilleth not how manie our sinnes are, nor how great in our eyes, that haue procured our troubles: the Lord wil scatter them as the cloudes from the heauens, and they shall not turne away his louing countenance from vs. Let vs looke on this patterne Iesus Christ, that is set before vs; it would crush our flesh in peeces to beare with him the weight of his afflictions, from which he was deliuered; and it would make our teares to be as drops of bloud, to be partakers of so great anguish of spirit as he susteined; and yet it was not so great, but the comfort of the Angell sent from his Father, was much greater: so that by prayer he obtained a most excellent victorie, and hath brused the serpents head, and broken all his force: and why should we then be discouraged? If our sinnes be as crimson, or if they be red like skarlet, yet they are the sinnes of our owne bodies; but not oursonlie, but also the sinnes of the world: they rested all vpon Christ our Sauour, and yet he prayed for deliuerance, and hath obtained, and therefore we may say with boldnesse, *forgiue vs our trespasses.* If the loue of Christ were so great, to beare the sinnes of vs all, and of them euerie one hath gotten forgiuenesse, how should not we that are laden but with our owne sinnes, lift vp our heads into great assurance of hope, and heare with ioyfulnesse the word of promise: *I will bee mercifull to their unrighteousnesse, and I will remember their sinnes and iniquities no more.* Heb. 8. 12.

And what though our afflictions are exceeding many, that

Readings of M. Deering upon

that the whole head be sicke, and the whole heart be heauie, that from the sole of our foote vnto our heads, there be nothing whole in our bodies, but all wounds and swellings, and sores full of corruption? yet all this is nothing vnto his passions, by whose stripes we are healed. And these troubles are nothing vnto his mightie cryings, who was compassed about for our sakes with feares and horrours, till his sweate was as drops of bloud, and his bones brused in his flesh. Then let the whips and scourges of our chastisement be grieuous, and let vs yet be beaten (if the will of God so be) with scorpions: Christ, in great compassion, suffering with our infirmities, hath borne yet a more heauie weight of iniquities, and hath been deliuered: so that if we obey, we are partakers of his mercies, and wee haue full perswasion, *that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall bee able to seperate vs from the loue of God, which is in Christ Iesus our Lord.* Yea, and greater boldnes than this if it be possible to dwell within vs, the Apostle heere hath offered it in Christ Iesu.

Rom. 8.
38, 39.

If all the sinnes were vpon him, and all sorrowes in his flesh, and yet from them all God hath heard his praier; why should wee not be sure that our sinnes and sorrowes shall be done away? why should we not be sure that God himselfe hath appoynted vnto all that moune in Sion (as the Prophet saith) *to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnesse, for the spirit of heauinesse?*

Esay 61. 3

Let vs therefore be bold (dearelie beloued) for *he was wounded for our transgressions, and broken for our iniquities, the chasticemēt of our peace was vpon him:* these praieres are ours, these supplications for vs, auailable for moe sinnes, than we are able to commit: *this is our victorie that shall overcome*

Esay 53. 5.

1. Ioh. 5. 4.

the

the Epistle to the Hebrues.

the world, euen our faith: in all miseries, and multitudes of woe, we are not sunken so deepe in sorrow, as he that for our sakes made praieres and supplications, with strong cryings and with teares, and was deliuered from his feare.

The second poynt that we haue here to learne in this example of our Sauour Christ, is, to knowe vnto whom wee should make our praieres in the day of trouble, which the Apostle testifieth in these wordes; that Christ made his praieres vnto him that was able to deliuer him from death: a rule to be kept of vs in all manner of our petitions and supplications whatsoever, to make them knowne vnto him that can grant our requests, that is, vnto God: this rule was kept of the Church of God from the beginning. When Gen. 4. 26 men were once turned from their Idols; then in all their praieres they began to call vpon the name of the Lord: and God himselfe, at no time, doth more sharplie reprove his people, than when they would aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in flesh, had yet humble learned, and with a pure heart he praied accordinglie: *Lord, if thou wilt thou canst make me* Mar. 1. 41 *whole:* vpon this foundation our Sauour Christ hath built vp all the praieres of the true Disciples, adding it as a speciall clause vnto the praier that he taught them: *For thine is the* Math. 6. 10. *kingdome, the power and glorie, for euer and euer, Amen:* then let vs learne it, so many as wil pray in spirit, to make our praieres vnto him alone, who is able to saue vs. It is the sacrifice of the new Testament, that he hath appoynted vs, that wee should offer vp vnto him (and not vnto other) the fruit of our lips, which may confesse his name: and because this doctrine hath been troden downe vnder feet, and defiled by the man of sin with all spirituall vncleannesse, I beseech you adde vnto this one reason or two more, that you may answer the aduersarie, and be able to stand in the day of euill.

When.

Readings of M. Deering vpon

When our Sauour Christ was purposed to teach his disciples a true forme of prayer, and a perfect patterne vnto which they must frame their petitions, (or it is vnpossible they should be accepted) he teacheth them, that their beginning must be from hence: *Our Father which art in heauen.* What blessing so euer wee would haue, or from what plague so euer we would be deliuered, he alone must be the person of whom we craue, to whom this name and calling doth belong: *Our father which art in heauen.* If this name be none of his, hee is no patrone to bee called vpon: or if wee will needes call vpon him, we giue him this name, whether it be his or no. Christ is our good warrant, who hath made this the beginning of all Christian praier, *Our father which art in heauen*: therefore the Idolaters of all ages, that haue made themselves Saints to pray vnto, according to the number of their praers, so they haue multiplied their Idols: and the children of God to whom they haue sacrificed, they shall witnesse against them in the day of Christ. And you my deare brethren, against all your enemies defend thus the holinesse of your praier, that you knowe no other way of speaking, then as you are taught, *Our father.* Adde yet vnto this one reason more, which you learne of Saint Paule, and I doubt not, but you shall be well established in this present trueth.

Rom. 7. 18 Wee know all, and doe confesse, that we are able to doe no good thing of ourselues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought: yea, the verie wisdome of the flesh is enimitie vnto alrighteousnesse, so true it is that the Prophet saith: *Euerie man is a beast in his owne understanding.* And how much lesse then are we able to offer vp vnto God, that most precious sacrifice of praier and thanksgiuing, to make it acceptable in his sight, if wee consult with our owne flesh and bloud, and after

the Epistle to the Hebrewes.

Cap.

ter the will of man, so make our praers vnto God? Wee must needes acknowledge our owne infirmities, and confesse with Saint Paul that wee knowe not what to pray as wee ought, but it is the spirit of God that maketh request for the Saints, according to the will of God; and in this holie spirit alone wee must pray, if wee looke for the mercy of our Lord Iesu Christ, to eternall life. The spirit that beareth rule in our heart, hee must teach vs all things, or else wee can doo nothing that GOD alloweth. Now the voyce of this spirit that alwaies soundeth within vs, it speaketh not thus, either *Sancta Maria*, or *Sancta dei genitrix*, neither Saint Paul pray for vs: nor Saint Peter pray for vs.

These are but the spicings of the drunken cups of Rome, the sounds of wordes which the spirits of errours haue blowne. But the holie spirit of God that teacheth vs how to pray, it crieth thus in our hearts; *Abba, Pater, Our Father which art in Heauen.* As Christ himselfe hath bene our Schoolemaster of no other praier, so the spirit that hee hath giuen vs, it knoweth no other sound, but *Abba Father*: these are the beginnings of our praers. If we speake not vnto him, to whome doo wee bow our knees? If wee will make the spirit subiect to any other, let vs take heed that wee greeue not the holie spirit of God, by which wee be sealed against the day of redemption. Thus much I haue added to the example of our Sauour Christ, who made his prayers to his father, who alone could deliuer him, that we might the more assuredlie be bolde to abide in his steppes.

It followeth in the text; *With great crying, and with teares.* Heere we haue to note, in what measure our Sauour Christ was afflicted, euen so farre, that he cryed out in this bitterness of his soule.

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This

Readings of M. Deering upon

This the Euangelists doo expresse in mo words, testify-
ing of him, *οβηδν, ενδραμειστας, αδεμονειν, φιλυππιναν,* that hee
was greatly afraid, altogether astonished, euen fainting for
great anguish of minde, and full of pensiue sorrowes. For
his father had broken him, with one breaking vpon ano-
ther: so hee kindled his wrath against him, and accounted
him as one of his enemies. The heauie hand of God was
so grieuous vpon him, that it brused his verie bones,
and rent his reynes asunder, hee could finde no health
in his flesh, but was wounded to death, as without reco-
uerie.

The Euangelist himselve beareth witness of this miserie,
adding vnto his loude crying, this sound of words: *My God,
my God, why hast thou forsaken mee?*

This sorrow, because it was not asswaged with words,
hee cryed out aloude, and because in silence he could finde
no ease, his face was wrinkled with weeping, and the sha-
dowe of death was vpon his eyes. For what grieffe could
bee like vnto this? Or what condemnation could bee so
heauie? When there was no wickednesse in his hands,
and when his praier was pure: when hee was the bright-
nesse of glorie, and the Sunne of righteousnesse that shi-
ned in the Worlde: yet as it were to see his dayes at an
ende, and his enterprises broken, his carefull thoughtes
to bee so deepe grauen in his breast, that they changed
euen the day into night vnto him, and all light that appro-
ched into darkenesse: this was a sorrowe aboue all sor-
rowes.

When his excellencie was such aboue all creatures, that
the world was not worthie to giue him breath, yet hee to
bee made a worme, and not a man, a shame of men, and the
contempt of the people, all that sawe him to haue him in
derision, and to shut vp his life in shame and reproches, so
vnworthy

the Epistle to the Hebrues.

Cap. 5.

vnworthy a reward of so pretious a seruant: how could it
but shake all his bones out of ioynt, and make his heart
to melt in the midst of his bowells? How could his
strength not bee dryed vp like a potshard, and his tongue
not cleaue vnto the iawes of his mouth? Who hath been
euer so full of woe, and who hath beene brought so lowe
into the dust of death? His vertues were vnspeakeable, and
righteous aboue all measure: yet was hee accounted a-
mong the wicked. His temperancie in perfect beautie, and
his appetites bridled with all holie moderation: yet they
said of him, behold a glutton, and a drinker of wine. His
behaviour honest without all reproofe, and his conuersa-
tion vnspotted: yet they slaudred him as a friend of Pub-
licans and sinners, and reported him as a companion of
theeues. Hee loued the lawe of his father, with such ful-
nesse of desire, that he would not suffer one iot, nor one tittle
vnaccomplished: and yet they accused him as an enimie
vnto Moses, a breaker of the law, a subuorter of the temple,
and a teacher of new doctrines, such as were not of God. He
hearkened vnto his father in all humilitie, and loued him
with all his heart, and with all his soule, so that he was obe-
dient vnto him vnto death, yea euen the death of the crosse:
yet they said of him presumptuously, that hee blasphemed,
and robbed God of his honor. He was an enimie of Satan
euen vnto death, and by death ouercame him that brought
death into the world, he hated him with so perfect hatred,
and held stedfast the enimitie that was betweene them, vn-
till he had spoyled his principalities and powers, and trium-
phed ouer them in an euerlasting victorie: yet horrible
they reproched him by the name of Beelzebub, said he had
a diuell, and by the power of Satan he wrought all his mira-
cles. O the depth of al abominatiōs, & the bottomles pit of
all vnclannes! who could once haue thought so lothsome a

Readings of M. Deering vpon

sinke to haue been couered in the heart of man? O God, righteous in iudgement, and true in word, is this it that the
 Luk. 2. 34. Prophet hath told before, that the thoughts of many hearts should be made open? Then create (wee beseech thee) new hearts within vs, and take not thy holie spirit for euer from vs.

And you (dearely beloued) if these were the causes that Christ had to complaine, then thinke not that his cryings were about his sorrow; to see so neere vnto his heart, euen in his owne person, innocencie blamed, vertue defaced, righteousnesse troden downe, holinesse prophaned, loue despised, glorie contemned, honour reuiled, all goodnesse ashamed, faith oppugned, and life wounded to death; how could he yet abstaine from strong crying and teares, when the malice of Satan had gotten so great a conquest? If iust

2. Pet. 2. 7. Lot dwelling among the Sodomites, and seeing & hearing such a wicked people, vexed from day to day his righteous soule with their vngodly deedes: what shall wee thinke of Christ, living in such a generation? But (O my brethren, beloued of the Lord) open the eyes of your faith, and you shall see these things, they were but the beginnings of sorrow. What, shall we thinke, was his griefe of minde for the Jewes his brethren, that were thus powred out vnto wickednes: how did his great loue boyle in sorrowes of heart, to see their destruction. If Moses, when he beheld the anger of God against his people, in great compassion of their

Exod. 32. miseries, prayed earnestly vnto the Lord: *Forgiue them O*

35. *God, or raze me out of the booke that thou hast written.* If Ieremie in foreseeing the captiuitie of Hierusalem, had so great

Ierc. 9. 2. griefe that he cried out; *O that my head were full of waters, and mine eyes a fountaine of teares, that I might weep day and night*

Esay 22. 4. *for the slaine of the daughter of my people.* If Esay in like abundance of loue bewailed his brethren that would needs perish, with

the Epistle to the Hebrewes.

Cap. 5.

With these words of complaint: *Turne away from me, I will weep bitterly, labour not to comfort me, because my people perish.* If Paul, that most excellent Apostle, hauing receiued but Rom. 9. his portion of the great loue of Christ, called God to witness that he spake the truth, how he had great heauinesse, and continuall sorrow of heart for his brethren, and that for their sakes, himselfe wished to be *seperate fro Iesu Christ*: what manner of teares shall wee thinke were those which Christ himselfe powred out, when he weprouer Ierusalem? Luke. 21. what sorrow of minde, which then interrupted his speeches, and made them vnperfect? how deepe was that angrie Mark. 3. 5. griefe printed in his bowels, when he beheld the blindness of the people; and was sorrowfull for them? what manner of affection was it, that in the midst of so great reproches and mocks, could neuer be changed: but prayed still; *Father Luk. 23. 34 forgiue them, they know not what they doo.*

If it bee grieuous vnto vs to lose the thing that is most deare vnto vs in this earthlie Tabernacle: how much more did this sorrow pearce euen through the bowels of our Sauiour Christ, to see man taken from him vnto destruction, for whose sake he would so willinglie sacrifice vp his life? this is another spectacle in which we may behold his great dolour and anguish, to know the paines he endured, and the causes of his mightie cryings.

But this also (dearelie beloued) though it were exceeding, yet it was not all, no it was but a taste of griefe in comparison of the rest. Behold, if you can, his person heere; and see the residue, and so you shall knowe the loue of G. O. D. His griefe was exceeding, to see all vertue and godlinesse so troden vnder feete: and it was yet more infinite to beholde Satan to preuaile against man, to his euerlasting condemnation. No creature could euer beare such a perfect image of a man of sorrow. But the height and depth of all

Readings of M. Deering vpon

miserics was yet behinde: the sinne that he hated, hee must take it vpon his owne body, and beare the wrath of his father that was powred out against it. This is the salnesse of all paine that compassed him round about, which no tongue is able to vtter, and no heart can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of the which anger, the Prophet speaketh: *Who can stand before his wrath: on who can abide the fiercenesse of his wrath: His wrath is poured out like fire, and the rocks are broken before him.*

Nahu 1.

6. *Who can stand before his wrath: on who can abide the fiercenesse of his wrath: His wrath is poured out like fire, and the rocks are broken before him.*

When the Prophet was not able to conceiue the weight of his anger, and his voice cleaued vnto his mouth when he went about to vtter it; the hardest of all creatures he tooke for example, that the hard rock did cleaue asunder at the sound of his words. And as is said in another place, such a voice, as maketh the *forlorne wilderness to tremble.* A voice so full of terrour in the eares and hearts of the wicked, that the Sunne shall be darkened at the sound of it; and the Moone shall not giue her light; the Starres of Heauen shall fall away, and the powers of Heauen shall be shaken. No creature at all shall yeeld his seruice vnto them, the elements of the world shall seeme to melt away.

Psal. 119.

This state of miserie Christ entred into, and sunke downe deepe in this confusion, and who can expresse his sorrow? Being full of goodnesse, hee had the reward of euill; full of obedience, he was punished as wicked: full of faith, yet had the reward of a finner; inheritor of all things, and Lord of all; yet nothing at all to doo him ductie: the King of Kings, and Lord of Lords; yet made an outcast and abiect of the people: the ruler of all, and God of glorie; yet compassed with shame and great confusion: the author of life, yet wrapped in the chaynes of eternall death; the onely begotten of his father, and his best beloued, yet cast off as a

stranger,

the Epistle to the Hebrewes.

Cap. 11.

stranger, and chasticed as an enemie: the brightnesse of glorie, and the beautie of the highest Heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of misery, how iust cause found he to crie out aloude, *My God, my God, why hast thou forsaken mee?* His whole bodie and nature like vnto vs, altogether broken with the reward of sinne; his soule powred out into all calamitie: the wrath of his father, and condemnation resting vpon him. How truly may wee heere say, and confesse the article of our faith: *Hee descended into hell?* How liuely doo wee see it performed that the Prophet speaketh of? *The snares of death compassed mee, and the paines of hell took hold vpon mee: I found trouble and sorrow.* This was the compassion that hee had towards vs, by which he suffered with our infirmities, more than Aaron, or all the priests of the lawe could possibly haue done for vs. If wee could possibly consider (dearely beloued) as wee should, wee would gladlie embrace him as the high Priest for euer of the new Testament; and when we shall be made of one fashion with him, thorough some measure of his affliction to feele the weight of our sinnes; then we shall confesse what cause he had of complayning, and how dearely hee hath bought the honor of the high Priest and Mediator. The Lord lighten the eyes of our minde, that with open countenance wee may behold him, who for our sakes endured such a death of the Crosse: we should not then need many exhortations, the remembrance of the latter end would keepe vs safe from sinne. But let vs now see what the Apostle further teacheth vs, and while our Sauour Christ is in these great extremities, what fruite of wel dooing he hath learned by it.

It foloweth, *although he were the sonne, yet learned he obedience by the things he suffered.* Lo (dearly beloued) this was no

Z 4

little

Readings of M. Deering upon

little profit of all his troubles: he learned thereby, how and what it was to obey his Father, that when these things rested vpon him, and yet hee could say in meekenesse of spirit, *Not my will my father, but thy will be done*: hee might haue great boldnesse that his obedience was perfect. The shame of the world, the afflictions of the flesh, the vexations of the minde, the paines of hell, when these could make him utter no other words, but, *Father as thou wilt, so let it be done*: what hope, what faith, did he surely build on, that his obedience was precious in the sight of his father? This example is our instruction. Wee know then best how wee loue the Lorde, when wee seele by experience what we will suffer for his sake. It is an exceeding thing to be valiant before the combat, to dreame of a good courage before the heart be tried: but in deede to bee vnshaken in the midst of the tempest, and to stand vpright when the ground vnder thee dooth tremble: this is to know assuredly thou art strong in deede, and to say with boldnesse, thou shalt neuer bee moued: this our Sauour Christ might throughlie glorie of. The Heauen, Earth, and Elements, they were all his enemies; his Father in whom he trusted, shewed him an angrie countenance; hee that fainted not, but cried still, *Thy will be done O Father*, hee may bee bolde of his obedience: there is no creature can make him falsifie his faith. If this be the fruite of our afflictions, the Apostle speaketh not without great occasion: *account it for an exceeding ioy, when yee fall into sundrie troubles*. For what can bee more ioyful vnto the soule that is oppressed, than to giue this in experience, that neither height nor deapth shall remoue him from the Lord. The glorie of Abraham was exceeding great, when he had sealed it with practise, that he would forsake his countrie and his kinred, and his fathers house, at the commandement of God, to goe whither hee would

1 Pet. 4. 3.

Gen. 22. 1.

the Epistle to the Hebrewes.

Cap 5

would shew him: then he knew by good proofs, he was made worshie of Christ, when he could forsake father, mother, house, land, and all things, to come vnto him. The patience of Iob was not throughlie knowne, till all his goods were spoyled, and he left exceeding bare, in that case when hee spake so boldlie: *Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath taken away, the Lord hath taken away, as the Lord will, so is it done, the name of the Lord be praised for ever*. Now might Iob be sure of the strong patience which should bring forth hope, that neuer should be confounded. Our brethren before vs, which so constantlie haue holden the profession of their faith, that the flames of fire could not make it wauer, they had a good witnessse, that their election was sure, when they might speake by experience, that neither life, nor death, could remoue them from the loue of God. Thus the good ground is knowne what it is, when the heate cannot scorch it, nor briars and thornes turne the good corne into weeds; but through all stormes, it will giue nourishment to the seede, till it giue greater increase to Gods honour and glorie. The best of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, wee know not how great the rebellion of the flesh will be. The Apostles of Christ, they bragged not a little, that they would neuer forsake their master Christ; he alone had the words of eternall life, and they would not change him for another: they beleued him, they knew him to bee Christ the sonne of the liuing God, and there was no other Sauour. But when they saw the swords and stauces, the rulers offended, the people in an vprore, & the crosse at hand, their courage fell downe, they forsooke him all, and fled away. Peter was not a little stout, as himselfe was perswaded, he would neuer forsake Christ, though he should die for

Iob. 1. 21.

Readings of M. Deering upon

for his name, and for prooffe of his courage, he drew his sword, and strooke so venteroullie, that he had almost staine one: he seemed to bee at a poyn, and fullie resolu'd, that he would not leaue his master, till the sword should diuide them: but alas, this boldnesse was but a blast of wordes. When there was no remedie, but Christ must be had to Caiphas, Peter began to faint, and to draw behind. When the perill was more increased, and they began to crie, *Crucifixe*, Peter was more afraid, and began to swear, he knew him not: so great infirmitie is in mortall flesh; experience is the greatest warrant to know what it can beare. It is our bounden dutie, and the Lord requireth it, that wee should determine with our selues in all things, to approoue our selues the witnesses of his Gospel in patience, in afflictions, in necessities, in stripes, in tumults, in labours, in watchings, in fastings, in honour, in dishonour, in good report, in shame, in life, in death: and our comfort is great, when we be perswaded of these things, that wee would contemne them. But how violentlie the flesh will fight against vs, we cannot well declare, till we have made the triall.

Wee therefore (dearelie beloued) whom it hath pleased God to keepe in heauinesse through many temptations, we haue heere a salve against the wounds of sorowe. Our afflictions doo teach vs, how farre we can obey the Lord. If in all grieffe of bodie I can say with patience; I haue held my peace, O Lord, because thou hast done it; then I knowe that in all sorrowes of flesh, I haue glorified God, and my heart reioyceth. If my mind be full of anguish and sorrow, so that all hope be faint within mee; if I can say yet vnto my soule, I will wait patientlie for the Lords leisure, then I know assuredlie God hath made me obedient, and he will heare my praier; so that this experience hath bred in mee the hope that shall neuer be confounded. I may speake the
words

the Epistle to the Hebrewes.

Cap.

words which the heauens shall seale vnto, with everlasting trueth; neither fire, nor sword, nor principalities, nor power, shall remouee me from the loue wherewith God hath loued mee; a sure token of this saluation I haue found in mine afflictions, when I wasuelled in sorrowe, both of the bodie and mind; I found the grace to say; O Lord doe thy will: this is no small cause why wee should reioyce, when God doth make vs worthie to feele the triall of our faith. So dearelie beloued, faint not in your mournings, but endure patientlie; you know not the happinesse of that which seemeth your miserie: let this bee the first cause why wee should bee glad of temptations. And to the end wee may helpe our common infirmities, let vs learne yet more, why it is good for vs to bee brought lowe: a most notable commodity the Apostle voucheth, where he writeth to the Romanes: *Those whom God hath foreknowne, he hath also predestinate, to be made like vnto the image of his sonne.* Loe (my deare brethren) these are the healthfull counsels of the Lord toward vs, that wee should bee made like vnto his sonne Christ in many afflictions, that at the last we might be also like him in eternall glorie. These are the riches of Gods vnsearchable wisdom. Death once reigned through sin, and he hath found a way to rise from it againe into greater glorie: this victorie, because it was too great for Saint or Angell to obtain, he hath appoynted it to be the worke of his onlie begotten Sonne, who made it perfect in a most excellent conquest: he hath taken vpon him our nature to make it strong, and in his owne person he hath filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecution, with death, with sinne, with hell, with condemnation: and from all these, by the mightie power of his Godhead he is risen againe in our flesh, ascended vp into glorie,

glorie, and sitteth on the right hand of maiestie, and of power, being a mightie Saviour vnto euerie one that shall follow him. So that this is our glorie in all afflictions, we are fashioned by them into the similitude of Christ, and we are made like vnto him. So is pleased G. O. D., when he would bring many children into glorie, to consecrate the Prince of their saluation through afflictions, and to make both him that sanctifieth, and those that are sanctified, all one; that they that suffer with him, should also reigne with him; and they that dye with him, should also liue with him. So wee, when we feele many troubles to rest vpon vs, wee may say now wee are like vnto Christ, especiallie, when wee feele that greatest trouble, fullest of bitter sorrow, that is, the mind oppressed, it maketh vs especiallie like vnto him, that wee may say with Paul *non est supbia in vobis, sed imitatio* of the afflictions of Christ. Let me looke into the whole course of my life, and whatsoeuer pleaseth me best, health, honor, riches, fauour, authoritie, friendship, wife, children; in all these things I cannot yet behold the liuelie image of Christ. Affliction and trouble, a mind broken with remembrance of sinne, a troubled spirit, these are the beginnings of great reioycings; with horrours of death, and a conscience burthened with the wrath of God; heere light shineth out of darkenesse, and hope out of despaire. As I thinke my selfe furthest off from the Lord, so indeed, I am nearest vnto him, and when I thinke my selfe fullest of confusion, then the image of Christ is most liuelie within me. The Lord may hide his face for a while, for a moment in his anger, as he did from Christ, but he must needs returne vnto me with everlasting mercies; for the image of his sonne is cleare within me. A blessed sorowe, and woe full of happinesse, that fashioneth these daies of my vanitie into the similitude of the age of Christ, that with him at last I might reigne for euer.

euer. A precious countenance it is in the sight of God, that seemeth without beautie in the eyes of man; and an vn-speakeable treasure of ioy and gladnesse, ingrauen in these vessels that are but earth and ashes. When Christ is the patterne, whose similitude we doo beare, who can bee discouraged vnder the Crosse? Wee are afflicted on euerie side, but not in such a strait that wee are shut from hope: we are in pouertie, but not ouercome of pouertie; wee are persecuted, but not forsaken; we are cast downe, but we perish not. We are troubled in all things, fightings without, and terrours within; but God that comforteth the abiects, he will comfort vs. Vnto this he hath predestinate vs, that wee should be like vnto his sonne in all afflictions, and so be glorified with him in the day of honour. *et in gloria*
 Thus farre wee have heard two speciall causes why wee ought to reioyce in all temptations: the one, that so wee learne true obedience: the other, that by them we be made like vnto Christ. Adde yet vnto these, one third cause out of the Scriptures, which when you shall haue learned, be bold (dearelie beloued) in all the fire of the enemies. For behold, in the truth of Iesus Christ I dare be your warrant, the greater are your afflictions, the liker you are vnto Christ: yea, if it should happen you to fall downe into hell, Christ hath descended also; you should then be most like him in his agonies and bloudie sweats.
 The third cause at this time which I will touch, is this: God sendeth vs sundrie chasticements, and especiallie that which is most grieuous of all other, the anguish of spirit, and affliction of the soule; for this purpose, that we should be warned in time, how to turne vnto him and be free from the plague when it commeth: for the iudgements of God that are daylie preached vnto vs, they pearce deepe into the hearts of the true beleeuers, and the word that they heare,

Readings of M. Deering upon

it worketh mightilie in them, more sharpe in their eares, than a two edged sword, it entreth through them, euen to the diuiding asunder of the soule, and of the spirit, and of the ioints, and of the marrow, and examines all the thoughts and the intents of the heart, so that it is vnpossible that any part of them should be hid, but they are all open vnto iudgment, and heare the voyce of the Lord. Then their sinne is reuiued in the middest of their bowels, their conscience hath no rest, they feele death working in their hearts, and hell is before them: they see sinne on their right hand, and Satan on their left, shame vnder their feete, and an angrie Iudge aboue them, the world full of destruction without, and a worne gnawing the heart within: the poore sinner knoweth not what to doe, to hide himselfe it is impossible, and to appeare it is intollerable: then, he breaketh our into lowd cryings, *O wretched man that I am, who shall deliuer mee from the bodie of this death*: he giueth no rest vnto his eyes, nor sleepe vnto his eye lids, vntill he finde him that is able to saue him from this wrath; in his bed by night he seeketh him whom his soule loueth, in the streets and open places he inquireth after him, and after many dayes in which he cannot finde him, Christ sheweth himselfe at the last, a perpetuall deliuerer, a victorious Lion of the tribe of Iuda, in whom he hath strong saluation: when he hath mourned, because of the plague that was before him, Christ will approach neere, and wipe away the teares from his eyes. This the Prophet Abacuch setteth foorth in his owne person: *When I heard, (saith he) the word of God, my bellie trembled, my lips shooke at the voyce, rottennesse entred into my bones, and I trembled in my selfe, that I might haue rest in the day of trouble.* Euen so (dearelie beloued) it is with vs all. The plagues of God, because they are pronounced against iniquitie, it maketh the child of God so feare and tremble, that

Abac. 3.
16.

the Epistle to the Hebrues.

Cap 3.

that so foreseeing the harme, he might prepare him helpe: and because of the destroyer, seeke without wearinesse vnto the Sauour: though he hide himselfe at the first, the wounded spirit and troubled heart must needs find him out. A great cause of vnspeakeable gladnesse, though wee seeme swallowed vp of pensiuue sorrow. Wee are full of griefe, but wee are chasticed of the Lord, because wee should not bee condemned with the world: we die with Christ, but because we should liue with him; we lament & weepe, but because that Christ might wipe away all teares from our eyes; wee are deliuered vnto death for Iesus sake, but because the life of Iesus should be made manifest in our flesh; we beare about in our bodies the mortification of the Lord Iesus, but because the life of Iesus might be manifest also in our bodies; we haue anguish of spirit and vexation of mind, such as hath not been from the beginning, but for this cause; that when sodeine destruction shall come vpon the carelesse world, we might lift vp our heads, and behold our redemption at hand. Let vs then behold, and in patience possesse our soules; for these causes wee are now afflicted, that wee might receiue mercie, and finde grace to helpe in the time of need: and for this cause we tremble and are afraid, that after many praiers and supplications, we might be deliuered from the things which we haue feared.

It followeth in the Apostle. *And being consecrate, he was made the author of saluation to all them that obey him.* In these words wee are taught, what fruit and commoditie we haue through these bitter sufferings of our Sauour Christ, and also by what meanes we are made partakers of it: the fruit is eternall saluation, the meanes to go vnto it is obedience: in the first wee learne, that all promise and hope of life is in Christ alone; hee hath alone the words of life, hee is alone the bread of life, the water of life, the authour of life, the

Readings of M. Deering upon

the word of life, the tree of life, the onlie life: he that beleue-
ueth in him, he hath everlasting life: and he that dwelleth
not in him, shall see no life; but the wrath of God abideth
on him. Take hold of Christ, and take hold of life: reach
foorth thine hand to any other thing, and thou reachest vn-
to vanitie which cannot helpe. Looke not for life, but
where it dwelleth; in the flesh of Christ alone there it re-
steth. Death hath reigned in all the world beside, and led
euerie creature into bondage. If thou looke vnto the hea-
uens, there is but vexation and anguish: if thou looke vnto
the earth, there is but darkenesse and sorrowe: if thou call
vnto Abraham, hee knoweth thee not: if thou erie vpon
Angells, they cannot helpe thee: if thou looke vnto thy
works, they are all vncleane; if thou trust in thy praiers, the
Lord hath no pleasure in them; call for the helpe of all crea-
tures, they are subiect to vanitie; there is no life but in Christ
alone. The Elders, the Angels, the beasts, and all creatures,
they giue this honour vnto Christ; Salvation is of him that
sitteth vpon the Throne, and of the Lambe: and altogether
they erie, *Amen*. And if all the creatures which yet are ex-
cellent good, are not of power to giue any piece of this life;
then what shall we thinke of those people, enemies to God,
and murderers of his Saints, which so long haue made vs
beleue, that they haue life in themselves; that they can for-
giue vs our sinnes for yeares, euen as they will, many or few:
that they can make sacrifices propitiatorie for vs; that they
can purge vs by Purgatorie fires, that their Pilgrimages,
their pardons, their vowes, their holie orders, and such other
spirituall drunkennesse of their sicke braines, that these be
auailable to purchase life. If they will not be reclaimed,
let vs rest in the counsels of our God, and say with Iohn: *Hee*
Ioh. 11. 11 *that hurteth, let him hurt still, and he that is filthy, let him be fil-*
thy still. It is enough for vs, that Christ is our life, that our
life

the Epistle to the Hebrues.

Cap

life is hid with Christ in God: when Christ which is our
life shall appeare, then shall we also appeare with him in glo-
rie. Now while we are in the daies of our pilgrimage, the
way that we must walke vnto this life in Christ, is to bee o-
bedient vnto his will. Whatsoever be the way that he will
shew vs, and bid vs walke in it; let vs neither decline to the
right hand, nor to the left, but go forward in the same. We
are not to looke into the world, how our fathers before vs
haue walked. Our iniquities, and the iniquities of our fa-
thers shall be bound together. If we bee partakers of their
euill dooings. If wee go after Baalims, which our fathers
haue taught vs, we shall be fed with the wormewood which
our fathers haue eaten. The gouernment of the Church is
vpon the shoulders of Christ; hee giueth vs the lawes by
which wee liue; hee sitteth alone in the house of Iacob; his
voyce must bee followed. Wee may not now euery one
say, we haue a vision, we haue a dreame: God hath spoken
by his sonne, and charged all to heare him. Wee may not
boast our selues of Saint or Angell, to hearken to newe do-
ctrines which we haue not learned: for God hath not put
in subiection vnto Angells, these daies of the Gospell, in
which we are; but vnto Christ, who is made the head of
his people, and all things are in subiection vnder his feete:
so that this is the way wee haue to walke; Christ is our
Lord, let vs receiue his lawes; he is our master, let vs follow
his rules; he is our Apostle, let vs heare his Gospell. Let vs
obey in all things, and wee shall bee established. This is the
glorie that God hath giuen vnto his sonne; hee is our law-
giuer, we haue no other.

If we will leaue the stubbernesse of our owne hearts, and
obey him: as life is in him, so we shall surely liue; for the
Lord hath not as great pleasure in burnt offerings and sacri-
fices, as when the voyce of the Lord is obeyed. It is an e-

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Readings of M. Deering upon

uerlasting truth, That to obey, is better than sacrifice: and to hearken, is better than the fat of Rams: for to disobey, is as the sinne of witchcraft: and to change the Law that is set before vs, this is wickednesse and idolatry. Let vs not bee wise in our owne conceits, to frame God a religion, such as we will. This is to draw iniquity with cordes of vanity, & to pull sinne after vs as with cart ropes. A iust recompence of such weary labours, when God shall say vnto vs: *Who hath required these things at your hands?* Let vs then follow so as wee bee called, and bring into captiuity euery thought of man, to the obedience of Christ. And the Lord our God for his Christs sake, giue vnto vs, hearts full of humility, that we may think him wisest, and rest in his decrees: that we be neuer spoyled through vaine Philosophy, and the traditions of men, but hearken vnto him who is only wise, that at the last we may liue with him, who hath alone immortality, and shall fill vs with his glory for euermore.

Which times, the Lord God bring speedily vpon vs, and finish the daies of sinne, for his mercies sake, that wee may enter into the heauens, whither Christ is gone before vs, and reigne with him for euer, who is our onely Sauour: to whom with the Father and the holy Ghost, three persons and one God, be all honour and glorie, world without ende. Amen.

The

the Epistle to the Hebrewes.

Cap. 5.

The five and twentieth Lecture, vpon

the 10. verse, and so forth

therelidue of the

Chapter.

10. *And is called of God an high priest after the order of Melchisedech.*

11. *Of whom we haue many things to say, which are hard to be uttered, because ye are dull of hearing.*

12. *For, when as concerning the time, yee ought to be teachers, yet haue yee neede againe that we teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meat.*

13. *For euery one that useth milke, is inexpert in the worde of righteousnesse: for he is a childe.*

14. *But strong meat belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.*



WE haue heard before, what comparison the Apostle hath made betweene Christ and Aaron: and how the excellency of Christ is incomparable aboue him in all workes of the Priesthood, and our benefite by him vnspeakable greater, as of whome alone is all saluation. The conclusion of the same disputation, is added now in the tenth verse: *And hee is called of GOD an high Priest after the order of Melchisedech:* which words doe conclude in short summe, all that hath beene spoken: first, that Christ is our Priest, and hath therefore the name of the high Priest giuen him.

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Secondly,