

The seuen and twenty Lecture, vpon the

3. 4. 5. and 6. verses.

3. *And this will we doe if God permit.*
4. *For it is impossible that they, which were once lightned, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,*
5. *And haue tasted of the good word of God, and of the powers of the world to come,*
6. *if they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselues the Sonne of God, and make a mocke of him.*



We haue heard before, the Apostles exhortation that wee should goe forward, and what points of religion hee set downe meete for children, beyond which wee must goe, to knowe all the mysterie of God and Christ. And in these poynts heere mentioned I told you, as the generall knowledge of them, was milke; so yet exactlie out of the Scripture, to vnderstand them as wee are taught, euen that also it is a strong mear.

The Apostle now goeth forward, and saith: And this also wee will doe, if God permit, that is, by the grace of God, wee will goe forward, wee will not bee alwaies dull of hearing, and children of vnderstanding. These wordes are an encouragment vnto them, that they should not bee discomforted: for God would no doubt haue mercy vpon them, to giue them vnderstanding hearts, & learned minds, to apprehend and see the great saluation of the Lord. Then, to the end that they should not receiue the graces of God in vaine, but vse indeed all these good gifts to their owne good benefite,

benefite, he addeth, because of the great rebellion of some, and hard hearts that are not easily led, another reason vnto his words, which is full of feare and terrour, assuring them, that the Gospell cannot bee preached vnto them in vaine, but of force it must needs haue his fruite, and bee a sweete sauour vnto God in Christ; either of life vnto life, if they will beleeue and hearken: or else, of death vnto death, if they will be despisers. To this purpose, he saith: *for it is impossible to those which, are once lightned, and haue tasted the heavenly gift, and haue been partakers of the holie Ghost, and haue tasted the good word of God, and the powers of the world to come: if then they fall away, that they should againe be renued by repentance: crucifying againe vnto themselues, the sonne of God, and making a mocke of him.* With these words, no doubt, hee would shake off from them, all carelesnesse and fleshly securitie, which were sunke deepe in some, and whose sluggish dulnesse was not healed without sharpe medicines: and therefore, he vseth these words verie forceable, and sharper in deede than any two edged sword, to prick the conscience that was nigh seared vp.

Now (dearelie beloued) that wee may vnderstand this Scripture, and make it vnto vs a good comfort, which might seeme otherwise a heauie threatning: let vs consider in it, these two things: first, the purpose of the Apostle for which he speaketh it: then, themselues what they signifie. The Apostles purpose, is, to stirre vs vp, desirously to heare, diligently to learne, wisely to increase in knowledge, and obediently to practise that wee haue learned: for this purpose it was first spoken, to this ende it is now written: if then it haue in vs this worke, and bring foorth this fruite, wee haue been profitable hearers, and it is vnto vs, the Gospell of health, and the word of life. Let vs then, not bee as our forefathers were, slowe of hearing: let the word preached,

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ched, be mingled vnto vs with faith: let vs vse it to the glorie of God, that knowledge may increase, and righteousness may abound in our life: and for our parts it skilleth not at all, what this great and heinous sinne should bee, of which the Apostle saith, man can neuer repent him: for be it what it will, it is none of ours. This sinne is the sinne of those, that haue despised knowledge: but wee are desirous to learne more. This sinne is of the contemners of the crosse of Christ: but the delight of our life is in it. This sinne is of men, that haue made the world their God: but God, whome wee serue, hath had mercie vpon vs, that wee account all the world but doing, to the end we may winne Christ: and therefore, what so euer this sinne be, God himselfe beareth vs witness, it is none of the sinne which wee haue committed: and where so euer they dwell, that are in this condemnation, their tents and tabernacles are not neare vs. And is not this a great comfort, and a singular light rising (as it were) out of darkenesse: that where there are such finnes, as euen the remembrance of them might make our bones to tremble, by their description wee know them, that they are as farre from vs, as the East is from the West, so that wee neede not feare. Neyther speake I this of mine owne head, but by good warrant of the Apostle himselfe, and by the woord of the holie Ghost: for after this heauie threatening, saith not the Apostle to them immediatelic, and sayeth hee it not to vs this day, that because wee haue loued Gods Saints, and haue reioyced to glorifie his name, our state is faster knit vnto saluation, and these heauie things shall neuer come neere vs? In this persuasion of perfect hope, wee may stand boldlie vnto the latter ende, the scorners and despisers, of whome you shall heare more hereafter, let them looke, and beware of vrepentant sinne. And thus farre of the purpose of the  
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Apostle, by which wee being confirmed, that though wee should fall through many infirmities, yet we can neuer fall away.

Wee may now more boldlie examine the woords, to learne as GOD shall instruct vs, what this sinne is: let vs therefore come vnto the woords. *For it is vnpossible, that they which are once lightned, &c.* Wee see heere how the Apostle setteth out the sinne against the holie Ghost, shewing who they are which commit it, what the sinne is, and what end it bringeth. But before wee furthet examine it, I must admonish you of two contrarie faultes, which are common vnto vs, in speaking of this matter. The one is too much carelesnesse, the other is too much feare. Some of vs scarce hauing any conscience at all, or any reuerence of Gods secret iudgements, being altogether children, and more ignorant than children. If at any time talke bee of diuinitie, streight with carelesse hearts & venturous tongues, they are vp with predestination, or with sin against the holy Ghost. To these men I say: it were better for them, that they had neither tongues in their heads, nor hearts in their breasts, then that they should continue in this vnreuerent and most vngodly vsage: for what do they else but blaspheme the eternall wisdom of God. At all his woords we should feare and tremble: yet at his greatest mysteries, wee are carelesse and mockers. The knowledge of his predestination should cast downe our proud reason, euen to the ground, to confesse before him, that all his iudgements are vnsearchable, and all his waies are past finding out: yet wee like fooles, who though we were braide in a mortar, yet would not our foolishnesse depart fro vs, so foolishly we examine the high iudgements of God, to make the agreeable to our blockish reason. Likewise, the sinne against the holie Ghost, which is mentioned to make vs feare, that wee bee not despisers of the graces of

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God: but that we would loue him, and learne all his iudgements, whereby wee might assure our selues of his fauour, that wee cannot possibly sinne against his spirite, but whether so euer wee fall, hee would raise vs againe: as though this pleased vs not, we make no end of questioning, whether it be this sinne, or that sinne: when in deede, at all sinnes we make but a mock. This fault (dearely beloued) I beseech you take heed of: pray, that you may cast it from you: then no doubt, in this our matter, the truth which we seeke for, in feare and reuerence, God will reueale it vnto vs. The other fault I spake of, and of which we must take heed, is too much feare: for some of vs, and they of the best of vs, on whome God hath shewed singular mercie, greatlie to humble them, so that they cover their faces, and hang downe their heads at the remembrance of their sinnes, and hunger and thirst after the righteousnesse of Christ, they would not haue this spoken of at all, and euerie sound of the sinne against the holic Ghost dooth wound them as it were to death, for feare lest themselves should be holden in this transgression. To these men what should I say: nay, what can I say? for the summe of all Christ hath said, and spoken truelie vnto them: *feare not my little flocke, for it hath pleased your father to giue vnto you a kingdome:* and if hee haue giuen vnto them a kingdome, purchased wth the bloud of his onlie Sonne, how should he not giue also vnto them the victorie ouer sinne and death? And now my good brethren and sisters, who so euer you bee, if you haue a spirit that desireth knowledge, delighteth in obedience, loueth God, hateth iniquitie, reioyce in this pledge of your saluation, for as the Lord doth liue, neither this sinne nor the shadowe of this sinne, shall come neare vnto you, onelie because it is a saluing medicine to many of your brethren, when they be sunken deepe in rebellion, and because

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cause it is the mightie word of the Lord, to crush in peeces the reprobate before him: therefore I beseech you, with glad and faithfull eares, abide the hearing of it, and feare not the smoke, when the fire cannot hurt you. Now, to come to our purpose. In these words of the Apostle, I will shew vnto you first: what manner of men they must needs be, that doo fall into this sinne. Secondly, what manner of sinne it is. Thirdly, with what manner of minde it is committed: whereunto at last I will ad some examples, that you may see more clearely what it is. Touching the persons which sinne against the holy Ghost, they are described thus by their qualities: first, they haue bin once lightned: secondly, they haue tasted of the heauenly gift: thirdly, they haue been made partakers of the holy Ghost: fourthly, they haue tasted of the good word of God, and of the powers of the world to come. Vnto these qualities we may ad more out of other parts of Scripture; in the twelfth of Matthew our Sauour Christ speaketh of such men thus, that the vncleane spirit is gone out from them, that they are swept and garnished: in the second Epistle of Peter the second Chapter, it is said of them, that they haue escaped from the filthinesse of the world, through the knowledge of the Lord, and of our Sauour Iesu Christ. By these and such like places we may conclude, that God hath many waies made himselfe known vnto them, that he hath giuen them true vnderstanding, that he hath quickned their spirits to receiue gladlie his Gospel, that they had a feeling of the kingdome of Heauen, that they haue knowne sinne to be full of miserie and vexation of spirit, that they haue confessed, there is no ioy but in Christ. This is the state of knowledge to which they were called, and these are the graces which they were indued with; whereby we may first conclude, that Turks and Infidels, that all Atheists and Epicures, they haue not yet

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sinned against the holy Ghost: not Pharaoh a vessell of Gods wrath, not Sodom and Gomorra with all their filthinesse; not Rabsaketh, or any such who would make themselves Gods, they haue not sinned against the holy Ghost: they are accursed creatures, and their sinnes are abominable, they are bondslaues of Satan, and strangers from the God of Israel: but yet, we may say truly: it shall be easier for all those of Sodome and Gomorra, for Tyre and Sidon in the day of iudgement, than for these wicked blasphemers of the holy spirit, which not onely fulfilled the full measure of these Pagans sinnes, but haue also contemned the graces, which were giuen vnto them, and despised the spirit of which the Pagans were neuer made partakers. Thus briefely I haue set forth, what manner of men they be, which may fall away to so great confusion.

And that it may yet bee made more plaine: let vs consider the words, by which the Apostle describeth them. The first marke of them is, that they be lightned: that is, indued with the knowledge of God: not onely by the Heauens, which declare his glorie; nor by the firmament, which sheweth his worke: nor by any of Gods creatures, in which his eternall power and Godhead dooth appeare, and shine: and of which light, all nations are made partakers; but they are also lightned with his holy word, which is a lanthorne to their feete, and a light vnto their steps, and haue heard his Gospell preached vnto them, vnto the which they haue agreed; that it is the woord of life. The second note of them, is, that they haue tasted of the heavenly gift: the heavenly gift is the life and great saluation that is in Christ Iesu, by whome wee are reconciled, which likewise our Sauiour Christ calleth the gift of God, speaking to the woman of Samaria: and this is that knowledge, into which they are lightned by the Gospell, and this they do not on-

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lic knowe, but of this gift they haue also tasted, which is, they haue gladly sometime receiued it, and reioyced in it, like as our Sauiour Christ describeth them by the parable of the stonie ground, that incontinentlie with ioy, they receiue the seede: and which also he noteth in the Phariseis, <sup>Math. 23.</sup> speaking of Iohn Baptist which was a shining lamp among them, and they for a season did reioyce in his light. The third note of these men, is, that they haue been partakers of the holie Ghost. Which is, that many graces of the spirit of God haue been giuen vnto them, as these two aboue named, that they are lightned with knowledge, and reioyce in their vnderstanding, which is neither of flesh nor bloud, nor of the will of man, but of the holie Ghost: vnto these we may adde also others, as the gift of miracles, the gifts of tongues, or any such that God hath distributed vnto these, euen as hee will: these things or any of them, when they haue receiued to the praise of God, and glorie of his holie name they are made partakers of the holie Ghost, and they are blessed with heavenly blessing. The fourth note is, that they haue tasted the good word of God, not much differing from that he first spake of, that they were lightned, that is, that they had knowledgo of God, not only by his creatures, but much more by his word.

But heere naming, *the good word of God*, he noteth especially the Gospell, by comparison with the lawe: as if hee should say: they haue knowne God, not onely by his lawe, which is fearefull to the sinner: but by a more sweete vnderstanding of the Gospell, which sayeth: *Come vnto me all you that labour and are laden*, so calling it *the good word*, as that which is glad tydings of saluation: and therefore also good because they haue tasted it good and ioyful, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man.

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The fifth and last note, here set forth, is, that they know and confesse, that this Gospel hath in the ende eternall life: and Christ is a mightie Saviour, who will keepe for euer those whome hee hath purchased: and hee nameth the World to come, because the spirit hath lightned them, to see the latter end of this corruptible World, and to know assuredly, that heere they haue no dwelling citie: but another habitation is made for Gods chosen, not with mortall hands, but euerlasting in Heauen; and calling it *the powers*, because it is made so strong in Christ Iesu, that it can neuer be assaulted; for all power is giuen vnto him in Heauen, and in Earth: and he hath made that heauenlie citie glorious for his Saints throughout all worlds.

Thus hath the Apostle described those persons, whom hee biddeth beware that these fall not back to change so great glorie into endlesse shame; for if they will turne these things vpside downe, and the graces that they had receiued to Gods glorie, abuse them to the reproach of his holie name, it is vnpossible, they should rise againe by repentance.

And thus farre, of the persons, what gifts they haue receiued; wherein yet let vs vnderstand a great difference betweene these men which fall away, and the gifts which are in Gods elect that cannot perish, nor euer sinne against the holy Ghost.

First in the measure of grace, that they haue receiued, there is great difference, or rather no comparison: then, their obedience, according to this grace, is nothing like. The wicked, are but lightned with the beginnings of the Gospel, the elect are more instructed in the mystery of godlinesse. The wicked haue but tasted of the life that is in Christ, the elect liue not themselves, but Christ liueth in them. The wicked are but a little made partakers of the spirit

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Spirit by some gifts of grace that are within them: the elect are watered so farre with the spirit, that they be baptised into the death of Christ, to die vnto sinne, to liue vnto righteousness, so that sinne shall not reigne in the mortall bodie. The wicked haue but tasted the Gospell of Christ, and his saving health; the elect are fed with his mercies, and still they hunger and thirst after his righteousness, and see with exceeding ioy, the height, the bredth, the length, the depth, of the mysterie of their redemption. The wicked haue felt the world to come, and haue for a little while delighted in it; the elect haue conuersation there altogether, and with great gladnesse looke from thence for a Saviour, that this life, it is not deare vnto them, but they will hold it forth in their hands to all persecutions, to finish the short course that they haue heere with ioy. These are great differences, but the greatest is yet behind: the wicked, they are strangers, euen from the wombe, not ingrafted into the bodie of Christ, nor haue any feeling of election in themselues; but the godlie are indued with faith and assured hope, that if this earthlie tabernacle be dissolued, they haue a dwelling place with God himselfe, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is vnshaken, they despise the world; when this is assaulted, then is their sorrow: but the wicked, it is not so with them; their hope is not this, for their ioy is onlie heere: when they haue examined the secrets of their owne hearts, they shall rather finde that their bellie is their God: for, notwithstanding, all the gifts of God that they haue receiued; yet they want this measure of faith, by which they are perswaded that God is their God, and their delight is all in the Lord alone.

And againe, the obedience that they shew in their life, it is not the true obedience that God requireth, as their faith

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is no true faith; for God requireth this alone, that wee loue him with all our heart, with all our soule, with all our strength, with all our vnderstanding: and that wee loue our neighbour as our selfe: but this loue is not in them, nor they haue not this end of all their workes, that they may glorifie God in all their life: the ioyes of heauen doe somewhat moue them, and the paines of hell doe much astonish them: they see and knowe that Gods maiestie is vn-speakeable, and his glorie infinite, his fauour is better than life, and his displeasure is vtollerable, the glorie of his presence, the fiercenesse of his wrath: these things doo touch them, because they would escape his iudgement; so still it is themselues that they loue. If there were, neither heauen nor hell, they would not care for God, nor Christ: so (as I said) this is all their obedience, because they loue themselues; but the godlie, they obey for the loue of God; their owne soule is not so deare vnto them, as the name of the Lord, to see it glorified; nor their owne life is precious vnto them, if the powing of it out, may be to the praise of his holie name. Thus much of the difference betweene the good and euill, as touching the graces of God, which they haue both receiued: whereby wee see plaine, that faith and loue are two especiall properties, by which the good and euill are distinguished, and by which we may trie ourselues, if wee be lightened, as the wicked, or as the elect of GOD. Now let vs see the manner of rebellion, how farre they fall away: first, we must obserue what poynts the Apostle hath before named: in the beginning of the Chapter he mentioneth repentance from dead workes, faith toward God, the doctrine of baptisme, and laying on of hands, and resurrection from the dead, and eternall iudgement, which heere he calleth the beginning & foundation of Christian amitie: then, he speaketh of an apostacie or falling away from all these

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these poynts heere named, euen from the foundation & first beginnings of the Christian faith, so that al the former light is quite put out, and the first vnderstanding is all taken away: they laugh now at repentance, and the first faith they accompt it foolishnes; they esteeme not of our baptisme, no more than of the washing of their hands; and for any confirmation or solenne receiuing them into the Church of God, they care not for it; the resurrection of the dead doth but feed them with merrie conceits, they thinke pleasantlie with themselues, what manner of bodies they shall haue: the eternall iudgement though it make them sometime afraid, yet they encourage themselues againe, and say, tush, it is a great way off: thus haue they turned light into darknesse, knowledge into ignorance, hope into error, faith into infidelitie, glorie into shame, and life into death. Speake to them of the Sonne of God, they make a iest with the man of Galile: tell them of the Sauiour of the world, they will call him the Carpenters sonne: such a generall apostacie the Apostle speaketh of, and this he calleth the fall from which man cannot rise againe by repentance; for how can they repent, when the Apostle noteth them by this marke among other, that they are fallen from repentance; they are now (as S. Paul saith) past sorrowe for their finnes, and as it is in the 2. to the Romanes, they haue a heart that cannot repent: So saith S. Peter, that they haue such eyes as cannot cease from sinning. When they haue done all things that are abominable, yet they will say, wherein haue we sinned? so they contemne, because they are in the depth, and they cannot returne because they shall find no grace: they haue sinned against the holie Ghost, and condemnation is their portion; they shall neuer repent, but fall into iudgement: and thus farre of their sinne, how great it is.

The third thing we haue heere to consider, is, with what mind

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mind they doo commit this great sinne which heere the A-  
postle setteth out, with these words: they crucifie againe  
vnto themselues the Sonne of God, and make a mocke of  
him: which, what can it bee else, but euen with the spirit of  
the diuell (as S. Paul saith) to say that Christ is accursed:  
for was he not made vpon his crosse, a curse for vs, that we  
might bee made righteousnesse to God through him? they  
that crucifie him againe, say they not againe, that he hath  
a diuell, that by Beelzebub the prince of the diuels he ca-  
steth out diuels? doth not their heart loade him againe with  
all opprobrie and shame? and where it is said, they doo this  
vnto themselues, it noteth how desirouslie and willinglie,  
and with what consent of mind they doo it, euen so as they  
would againe haue the crosse of Christ a mocking stocke  
in the world: thus their owne conscience is their accuser  
of most wicked rebellion against God. This also appeareth  
plaine in the 12. Chapter of S. Mathew, where when our Sa-  
uour Christ will accuse the Phariseis of this great sinne, it  
is said, that he saw their thoughts. So, in the Acts of the A-  
postles, where the graces of God are magnified, by the prea-  
ching of Paul and Barnabas, it is said of the Iewes, that  
when they sawe it, they were full of enuie, rayling, and  
gainsaying all that Paul and Barnabas had taught. So a-  
gaine, Paul saith to Elymas: O thou that art full of all sub-  
tiltie and mischiese. And it is written of Saul King of Isra-  
el, who so highlie hated and persecuted Dauid, yet he said:  
Behold, I know that thou shalt be King, and that the king-  
dome of Israel shal be established in thy hand: by these pla-  
ces it is cleare, that their conscience and heart, filled with  
enuie and malice, doo make them with all greedinesse, to  
commit abomination. And according as they haue thus  
cast off God, so God againe hath cast off them, and giuen  
them vp to their owne vile affections: so that it is come vn-

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to them, according to the old prouerbe: The dogge is re-  
turned to his vomite; and the swine that is washed, to the  
wallowing in the mire: their hearts are as fat as brawne,  
that they cannot repent; and their faces as brasse, that they  
cannot bee ashamed; and therefore their sinne is written  
with an yron penne, and grauen with the poynt of a Dia-  
mond, that it may bee kept in remembrance before the  
Lord.

And heere againe wee see; the weake consciences that  
tremble for feare of their transgressions, and mourne all the  
day for feate of their sinnes: they are so farre off, from the  
sinne against the spirit of God, that the spirit crieth in their  
behalf: Comfort yee, comfort yee my people (saith your  
God) speake comfortablie to Ierusalem, and crie vnto her,  
that her warfare is accomplished, and her iniquitie is pard-  
ned; for she hath receiued of the Lord double for all her  
sinne. Their godlie sorrowe hath brought fourth their re-  
pentance, which is vnto saluation; and whereof againe,  
they shall neuer repent them. Neither let them here be dis-  
couraged with the examples of Esau, Iudas, or any such,  
who may seeme to haue been sorrowfull; for they were  
not sorrowfull for their sinnes, as it is plainlie testified of E-  
sau, that he contemned his birthright, but they lamented  
their ruine and condemnation: neither did they loue God,  
but hated their owne punishment: neither did they striue  
against sinne, but gaue vnto it a kingdome, with power and  
will to serue it. But we that seele the lawe of the spirit, stri-  
uing against the lawe of the flesh, and in all our sinnes can say  
with S. Paul, that which wee would not doo, that wee doo:  
surelie, wee know no sinne against the holie Ghost: wee are  
sinners, but as Paul was, though our sinnes be moe in num-  
ber, and greater in weight; yet God our father, through his  
sonne Iesu Christ, doth pardon vs, and forgiue vs all our  
trans-

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transgressions. Now, beside all this that we haue hether to spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against the holie Ghost, nor against the Godhead of the holie Ghost; for the same God is also Father and Sonne; nor against the person of the holie Ghost; for it is no greater than the person of the Father, and of the Sonne; but it is to sinne against the graces of the spirit within vs, and so to sinne against them, that we contemne and despise them, tread them vnder feet, accompt them prophane, and malitiouslie carrie them away to all wantonnesse. This then is sinne against the holie Ghost; in a continuall apostacie, and generall falling from God, to sinne against thine owne conscience, so that thou despise the graces of God which he had giuen thee to the setting out of his praise, and turne them to the contempt of his maiestie and glorie. Now, a word or two, to shewe this sinne by examples, and so we will make an end. Our first example, let it be Satan himselfe, and the Angels which did fall with him: how could they be but lightened which dwelt in the presence of the father of light? and what outward temptation could they possiblie haue, which neuer had enemy beside themselues? nothing could possiblie be in these, but an apostacie, or falling from God; after which, the malice of their owne mind did seeke to rob God of his glorie, despising his goodnes, and withholding the honour which they knewe to bee due vnto him for their creation: thus sinning against the spirit of God, they were cast downe into horrible death; neither did euer God giue vnto them a redeemer, by whom they arise again through repentance. Other examples are not easilie found, which are cleare and manifest before vs; yet in many, some appearances are, by which we may iudge, and not lightlie be deceiued. Caine slue his brother Abel, and wherefore did he slay him? because

the Epistle to the Hebrewes.

Cap. 6.

cause his brothers works were good, and his were euill. A horrible sinne, to hate not the man, but the vertue of the man, and to hate it so deadlie, that the bond of brotherhood could not pacifie it: neither did he this of ignorance, for God instructed him, bad him leaue off his anger, and lift vp his countenance; why should he bee malicious to his good brother? neither was hee prouoked by any outward thing vnto it; for Abel was obedient to him, as his elder brother; neither did Abels vertue hurt him, but that in well dooing he might be also accepted: but the author of sinne, who wrought in his malicious heart, made him haue no regard of all this: one purpose he had, and that he held, except his brother would be wicked, he would haue no peace with him.

Another example wee haue in the Scribes and Pharisees; they knewe Christ came from God, and that his miracles were wrought by the spirit of GOD: and as Pilate iustlie accuseth them, of enuie and malice they sought to put him to death; their conscience accused them in all their doings; they corrupted Iudas with monie, to betray him; they hired against him false witnesses; they bribed the soldiers after his glorious resurrection, that yet they should say, his disciples stole him away by night.

This great, wilfull, malicious working against the Sonne of God, of men vtterlie fallen away from the liuing God, our Sauour Christ calleth it sinne against the holie Ghost. To these (I thinke) wee may adde Iulianus the Emperour, who for his most wilfull renouncing of the Lord Iesu, is called to this day the Apostata, who was accompted at the first, as Hilarius calleth him, a gracious and religious Emperour, but after being spoiled by philosophie and vaine deceit, he began to accompt the word of God to bee but foolishnes, persecuted the professours of it with many mocks and



Readings of M. Deering upon

and taunts, that they must doo good for euill, and blesse where they were cursed; and all his life made a mocke of Christ, calling him in reproach the Carpenters sonne, and the man of Galilie, for no occasion but onelie for this, because he would maliciously striue against Christ, as plainly appeareth in his last words, now euen dying, when he lifted his face vp to the heauens and said: O man of Galilie, now thou hast got the victorie.

Thus by examples I have shewed that, which before we heard in the word, that the sinne against the holie Ghost, is a generall apostacie from God, with wilfull malice and an vnrepentant heart to persecute his trueth vnto the end: from which sinne (dearelie beloved) as we are bound daylie to pray that God of his mercie would keepe vs farre from it: so in the name of God I dare promise vnto you, that as many of you as feare at the remembrance of it, you are as farre from it, as the East is from the West: for this sinne is a mocking and scoffing at the sonne of God; it is not a weeping and mourning, least you should fall into it. Now let vs pray. &c.

**FINIS.**

**A**  
**Briefe and necessarie**  
**Catechisme or Instruction, very**  
**needfull to be knowne of all**  
**Houholders.**

(. .)

**Whereby they may teach and in-**  
**struct their family in such poynts of Chri-**  
**stian Religion as is most meete.**

(. .)

*With prayers to the same adtoyning.*



PSALME. 34. 11.

*Come Children, hearken vnto mee, I will teach you the feare*  
*of the Lord.*

LONDON.

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