

The eleuenth Lecture vpon the

14. 15. 16. 17. & 18. verses.

14 For as much then, as the children are partakers of flesh and bloud: he also himselfe likewise, tooke part with them, that he might destroy, through death, him that had the power of death, that is, the diuell.

15 And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.

16 For he in no sort tooke on him the Angels nature, but he tooke on him the seede of Abraham.

17 Wherefore in all things, it behoued him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was tempted, hee is able to succour them that are tempted.



Now, after that the Apostle hath proved that our Saviour Christ was perfect man, and died for our sinnes: he maketh in the 14. and 15. verses his conclusion in plaine wordes, shewing how he was man, and wherefore he died.

Touching his humanitie, according to the words last alledged out of the Prophet: Behold me and my children: so he concludeth of it: If then other children be partakers of flesh and bloud, euen he also is in like sort partaker of the same.

This

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This is therefore our faith, and thus we beleue: as we are so is our Sauour Christ, his nature like vnto ours; a reasonable soule, and humane flesh in him, as well as in vs: hee differeth in nothing except sinne, but all is alike in him, and vs. Euen as other children, so he hath taken his part of flesh and bloud: a cleare and manifest place for the humanity of Christ, and such a one, as hath confounded all the aduersaries of it.

So it pleased the liuing God, hee that in his meruailous prouidence, hath mercy ouer all his workes: euen he, who sometime in these earthly things to shew his power, maketh the flowers to spring, and fruites to growe, where they were neither sown nor planted: he (I say) in his great mercie, and good will to man, did bring it to passe, that our Sauour Christ should be made man, and by the worke of the holy Ghost, should be conceiued and formed in the womb of the virgine Mary; euen as all other children, as the Apostle heere sayth afterwarde; *Like vs in all things onely except sinne.*

Cap 4. 15.
Heere (dearely beloued) wee must not onely reiect the fowle and rotten thoughts of such heretiques, as haue denied the humanity of our Sauour Christ, but many other vaine fancies of men, who grant indeed a naturall body to our Sauour Christ, but they giue it such qualities, as no bodie in the world hath euer had.

Some say, it may be euery where; whom God will teach better in his good time. Others say, it may bee made with five wordes, spoken with one breath, *Hoc est enim corpus meum*, For this is my body; a foolish people, and of no vnderstanding. And yet they are more vaine than this, they thinke it may be made of a peece of bread, without forme or figure, and into bread they thinke it may returne againe, if the wicked do eate it, or, if it begin to digest in the good

Our Saviour Christ, when he would teach his disciples that they ought not be too careful for meate and drinke, he had them remember, when of five loaves and two fishes, he multiplied so much, that he fed 5000. men, yet remained 12. baskets full. Likewise, how with seauen loaves and a few fishes, he fed at another time 4000. and seuen baskets full remained. By this experience, hee would haue them bold; that God would feede them in all places; euen so it ought to be with vs. Hast thou experience of any benefite of GOD, which thou hast receiued in all thy life?

Mat. 16

In this is the greatest thanks thou canst render vnto him againe, to trust assuredly that he will be good vnto thee stil. Hath God giuen thee ioy at any time in his Gospel, that thy soule hath had comfort in the hope of eternall life? be glad of that in all tentations, and knowe that God is well pleased in thy faith, and this shall be the fruite of the former benefite, if thou perswade thy selfe that God will bee mercifull vnto thee, and giue thee the life that is euerlasting. Thus we shall be like our Saviour Christ, and Gods benefites shall be thankfully receiued of vs: he hath beene good vnto vs, and we will trust in him for euer.

Another testimonie yet followeth, to prooue the humanitie of our Saviour Christ, and it is this: *behold mee, and the children which thou hast giuen me.* This is written in the eight of Esay, in which Chapter the Prophet fortelleth the captiuitie of the Israelites, by the King of Ashur, how it is determined of God, that the people for all their rebellions, should surely perish; but yet so, that God for his Churches sake, would bridle their rage, and saue some who might praise his name.

These threatnings and promises both, while the people contemptiuously reiect: the Lord biddeth the Prophet cease, and binde vp these promises for another people, that

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should beleue; and then the Prophet answering againe to God, in acknowledging all his trueth and goodnesse, saith thus: *Behold, I and the children that God hath giuen me.* This is the sense of the Scripture, according to that time. But in all deliuerances of the people of God, then the benefite came vpon them onely in respect of Christ, and it was euer a figure of the great deliuerance through him, which at last should bee openly giuen, from death, and from the diuell. For this cause in all extreame perils of that people, when they would conceiue any hope, they would make mention of their Messias, and of the promises of God in him, which should neuer bee frustrate: euen so in this place, when the Prophet would speake certeinlie of saluation, in the middes of danger, he said of all those troubles, they shall happen in thy land, O Emanuel; at the mention of whose name, hee hath so sure hope, that he defieth the world, and saith: gather together on heapes, & ye people, and ye shall be broken in pieces, gird your selues and you shall be broken in pieces; take counsell, and it shall be brought to nought; pronounce a decree, and it shall not stand; for GOD is with vs: and so continuing his prophecie all according to the similitude of the happie daies of Christ, hee saith presently in his owne person, and figuratiuely in the person of Christ: Though both the houses of Israel stumble, and the inhabitants of Ierusalem fall downe, yet behold I and the children that God hath giuen me, will endure the reproaches of men, and will beleue thy promises: which words in Christ haue this meaning; that howsoeuer the wicked of the world do fall, and are snared and taken, yet Christ will keepe his, and not one of them shall perish.

Now, here we must learne, as the Apostle teacheth: was the Prophet Esay a man like vnto his children, that is, like vnto those which obeyed his word? then was our Saviour Christ

Christ perfect man, like vnto vs, whom hee hath deliuered from sinne and death: and if he haue saued vs, he hath saued those whome GOD hath giuen him, flesh of his flesh, and bone of his bone; for this is his intercession vnto his father: Behold me and my children.

One other thing we must learne in this. There was a apostacie of all men, so that they which beleeued, were made as signes and wonders; yet howsoeuer the world was: the Prophet saith: *Behold mee and my children.* Such shall be the daies of Christ, many shall fall away, religion and faith shall bee persecuted, iniquity shall abound: what then? our Sauiour Christ saith: Loe, I and my children, if the whole world fall away, wee would not regarde their multitude to followe them to doo euill, but wee would alone stand with the Lord our God.

Such a faith and constancie was in Ioshua, when hee said Ios. 24. 15. vnto all the people of Israel, if it seeme euill to you to serue the Lord, or if you will serue the Gods which your fathers serued beyond the riuier, or the Gods of the Amorites in whose land you dwell; yet I and my house will serue the Lord. Such a faith was in Elias when he constantly follo- 1. Reg. 19. 10. wed GOD, although he thought there were not one man beside in Israel, which had not worshipped Baal. Such a faith was in Peter, when he sawe all decline, euen the disciples and kinsfolke of our Sauiour Christ, to fall from him and vtterly forsake him; yet Peter vowed it vnto Christ, that he and the Apostles would not forsake him, shewing a Ioh. 6. 68. good cause of all their constancie: *Thou hast the wordes of eternall life, and whither should we goe?*

Such a faith was in Paul, who cared neither for man nor Gal. 19. angel in this respect, but grounded his faith vpon Iesu Christ; and if an Angell would teach otherwise, let him (saith Saint Paul) be accursed. Thus (dearely beloued) our faith must be

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sealed in our owne hearts, hauing the witnesse of the word of God, on which we must so surely rest, that though wee sawe the whole world to fall away, yet wee would stand alone and in the middes of skorners and presumptuous sinners, we would speake as the Prophet speaketh of our Saviour Christ: behold I and my children which God hath giuen me; if other will needes by vnbeleeuing, seale vp the promises that they may neuer see them, and binde vp the testimonies that they may neuer heare them, let them fall and be snared, and be taken, yet I and my children wil serue the Lord.

This boldnes is the witnesse of a true faith: and this triall shall bee made of men, while the Gospell is preached; for thus Christ commeth vnto his father when all the world forsaketh him; behold me and my children. Here I would faine know of any learned man, nay of any wise man, or rather of any reasonable man, whose hart is prepared to heare the word of God, and to obey it: let him tell me, why doo they crie the Church, the Church? or why doo they thinke the Church is alwaies in a visible gouernement? or why doo they carrie vs away to Rome, and tell vs, the Pope cannot erre, his faith is Catholique, beleeue as he beleeueth & thou shalt be safe? How can this prerogatiue of place and person, stand with this triall whereunto Christ calleth so many: behold me and my children? that is, to hold the assurance of their faith in their owne hart, when all the world shalbe against it. The Prophet would then haue said, if such priuiledged places had been: beholde Ierusalem, I and my children will dwell in it: and our Saviour Christ would haue said; behold Rome the Citie which thou hast chosen, I and my children will abide in it: but neither Ierusalem, nor yet Rome haue any exception: the Prophet Esay and our sauiour Christ regardeth neither of them; but if Rome,
or

mans stomacke. Is this to make him like unto vs; Sinnefullie excepted? Nay (dearelie beloued) it is to be drunken, or els to be mad in dallying with the bodie of Christ; we can not tell how? But they alledge Scripture for this, and say: Christ hath shewed such miracles in his naturall bodie; as he walked on the Sea; he came in, when the doores were shut; hee became inuisible to the men that would haue throwne him downe the hill. Therefore, notwithstanding his likenes with vs; yet he may be in churche Church in the pixe ouer the Altar.

Indeede, if wee sawe him in their pixe, as wee sawe him walke vpon the Sea; there were some reason in their foolish and vaine take; but of things done bodily by Christ, in visible and plaine forme, to imagine another thing quite contrarie to our eyes and eares, what force is in such an argument, or what reason is in such words? Besides this, in all these things, Christ did nothing, but he hath made man do the like; that euen in this also he might shew his likenesse with vs: Christ walked vpon the sea, so did Peter; he was conueied away soe inlie out of his place, so was Elias; hee entred when the doores were shut, so did all the Apostles, (if master bladding say true) and came into the Chappell, to helpe Basill to Masse. If all this may prouet transubstantiation; then Peter and Elias, and all the Apostles might be transubstantiated with him. But the follie of this confuteth it selfe, and let vs leaue it.

Now it followeth in the Apostle, wherefore this man Iesus Christ dyed, and he saith: *That by death hee might liberate them, who had the power of death, that is, the diuell. And that he might deliuer all them, which for feare of death, were all their life long subject to bondage.* Two speciall vertues of the death of Christ are here set out: one, that he might vanquish the diuell; another, that he might set his people at libertie, which both

both

both things, how they were wrought in Christ, in the words themselves we shall more plainlie see. Of the vanquishing of the diuell, he saith thus: *that by death he might abolish him who had the power of death.* The diuell hath the power of death, that is, he is the author of it: by his malicious nature he brought it into the world; for God made it not, nor hath any delight in it, neither is it good in his eyes, nor was ever mentioned among the workes of his hands, but from the diuell hand of the diuell, and in the diuell, it began, and is, and abideth: and therefore in the Apocalips his name is given him, Abaddon, that is, the destroyer: and as death is of him, so for this cause also he is said to haue the power of it, because through his manifold tentations, he maketh men sinne, by which death reigneth: for so Saint Paule saith of Adam, being seduced by the diuell: *by one man sinne entered into the world, and death by sinne, and so death went over all men, because all haue sinned.* This is it then that is said, Christ vanquished him that had the power of death, that is, he abolished sinne, and the condemnation of sinne, which was the kingdome of the diuell, and thereby triumphed ouer him. So Saint Iohn saith: for this cause the Sonne of God appeared, that he might lose the workes of the diuell, that is, sinne and death, which are both of the diuell: for sinne God condemneth, and of death he hath said, *I will be thy destruction*; protesting he is author of neither of both. And how hath our Sauour Christ done this? euen by death: a marueilous wisdom, and an vnspeakable mysterie, such as could neuer haue been found or done, but by God alone: for what els is death, but the power of the diuell, and the verie miserie of the world.

To make this the vanquishing of the diuell, and the meanes to bring all happinesse vnto man, what was it els but his excellent vertue, who as Saint Paule saith, calleth things

Rom. 5. 12

1. Ioh. 3. 8

things that are not, as though they were, and can raise up
 light out of darknesse; and sure if all men should haue laid
 their heads together, to wish a plague to haue fallen vpon
 the diuell, they could not all haue deuised such another, that
 his glorie, should be his shame; his power, should be his
 ouerthrow; his kingdome, his vndoing? What could the
 Prophet Dauid in all his zeale of G O D, wish more against
 reprobate men, traiterous to Christ, and to his Gospell, than
 thus to wish: Let their deintie tables be snares to take them,
 and let their prosperitie be their ruine? Euen thus Christ
 hath vanquished the diuell: and yet it is true, that he goeth
 about like a roaring Lion, seeking whom he may deuoure:
 and it is true that Iohn saith, that he hath great wrath, and
 maketh cruell warre against the Church of Christ: but it is
 as true, his strength is all weakened, and his power is bro-
 ken that it cannot burrow; for Christ hath now ouercome
 him. And as Saine Iohn saith, the time is come, in which
 the Prince of the world is cast out, and Christ hath spoyled
 all principalties and powers, and triumphed ouer them vpon
 his Crosse.

1. Pet. 5. 8.
Apoc. 12.
27.

Ioh. 12. 31

Col. 2. 15.

But how is it then, thou wilt say, that his assaults are so
 fearefullie described, that hee is said to bee Prince of this
 world, ruler of this darknesse, full of power and authoritie,
 ouer flesh and blood? Because we should know, no flesh is
 able to withstand him; neither was it according to the po-
 wer of mortall man; that he was vanquished; but onlie Ie-
 sus Christ of the tribe of Iudah; was the Lion to crush him
 in peeces.

Eph. 6. 12.

Wilt thou know then, where, and to whom, the diuell is
 abolished? before Christ our head, and to all the faithfull,
 that are members of his bodie.

Wilt thou know, where, and to whom, the diuell is in
 full power, and ouercometh? before the naturall man, and

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to all those which in their owne strength, seeke to resist him: and therefore S. Paule, when he had described him in all his greatnesse, hee biddeth streight, cast away the strength of flesh and bloud, and put on all the armour of God: for onlie by it, we should stand vpright in the day of euill. So the diuell is abolished to all those that haue the shield of faith, to quench his fierie darts, that is, to all those which belecue only in Christ to be partakers of his victorie. The diuell is in full force to those that are Iusticiaries, trusting in their owne works, or in the libertie of their owne will.

In that the diuell is said, to haue the power of death, as in other places, where he is called the God of the world, the Prince of this darknesse, the Author of sinne, we must note this. If we rest in sinne, liue in error and ignorance, follow the lusts of the world, or walke in all the waies of death, then let me feare, for here is the kingdome of Sathan, and my perill is nigh, that I should be holden in it. But if I be at couenant with my selfe, to haue no pleasure, but vterlie to hate these things: if I like not to go in the paths of death, if I loue not the world, nor the things of the world; if I haue my delight in the word of God, to vnderstand the mysterie of Christ, and to bee lightned with it; if I hate sinne, and all the unisements of it: then may I hope, I walke in the likeness of our Saviour Christ, and all the power of Sathan is broken before me.

Where it is further said, that Christ hath done this by his death, that by death he ouercame him that had the power of death: we see a cleare and manifest testimonie, what manner of death Christ suffered, euen that, ouer which the diuell had his power; the same death, which is the reward of sinne, by bearing it, he ouercame it; and he conquered no more than he submitted himselfe vnto; for by death he ouercomes death; if he suffered no more but a bodilie death, he

he ouercame also but a bodily death, we shall all rise againe, but in the condemnation of the sinne of our soule : or if hee haue ouercom death and the power of it; both in our body & soule ; then Christ hath suffered the paine of it both body and soule, that wee might rise againe from the bands of death, and liue with him for euer. For this is true, by death he hath ouercome death, & he hath broken the force of it, no further, than he hath felt the sting of it in himselfe. Therefore, this let vs hold, & let vs so beleue; Christ, body and soule, was made a Sacrifice for our sinnes : so hee sayde himselfe; *My soule is exceeding sorrowfull euen vnto death.* And at the entry into it, Saint Marke sayth; *Hee began to be astonished* at his griefe, and was ouerwhelmed with his sorrow. In which agonies Saint Luke saith, his sweate was as drops of bloud falling from him : and God sent an Angell from heauen to strengthen him. And can we thinke all this came vnto our Sauour Christ, for feare of the death of the body : his seruants that receiue of his fulnesse, doe they so easely despise this death, that either they wish for it to be with Christ, or they reioice in the middes of it before the persecuter : and did our Sauour Christ himselfe, in whom is the fulnesse of the spirit, so feare and tremble at the remembrance of it? Did the Apostles sing in prison, & went away reioycing when they were whipt & scourged? did Paul glory in so many tribulations which hee reckoneth vp? and did our Sauour Christ in the like paine, crie with a fainting heart, *My God, my God, why hast thou forsaken me?* No (dearly beloued) it is not so : but that which hath made Christ to tremble, would haue crushed his Apostles in peeces; and that which made him to sweate bloud so plentifully, would haue made them sinke into the bottoome of hell; and that which made him crie, would haue held both men and Angels vnder euerlasting woe and lamentation.

Mat. 26.

58.

Mar. 14.

33.

Lk. 22. 44.

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14
mentation. If then our Saviour Christ were, as the Prophet
sayth, like water powred out, and all his bones out of ioynt;
if his heart were like waxe, molten in the middes of his bow-
els; if his strength were dried vp like a potsherd, and his
tongue cleaued vnto his lawes; if he were brought with his
sorrows into the dust of death; sic vpon the blasphemous
speeches and cursed words, which say hee suffered nothing
but bodily paine. I would those which are Papists among
vs, and in their simplicity are deceiued with the errour of
many, I would (I say) they knew the wickednes of this one
point of their doctrine, that they say the soule of Christ suf-
fered nothing but onely for the bodies sakes, as our soules
suffer when our bodies are weake, or are sick, or die: if God
impute this their ignorance vnto them, how shall they bee
sued from the death of sinne and condemnation? Do they
not know what the Scripture saith? he bare our sins in his
body, he submitted himselfe vnto death of them, & by the
wounds of his stripes we be healed. Did our sinnes deserue
onely a bodily death? or did they not deserue the second
death, which is the wrath of God, holding body and soule
in an euerlasting fire? and how shall they escape it, if they
knowe not this death in the body of Christ, by whose
stripes they may see themselves healed? Let them pray, and
let vs pray for them, that if it bee the will of God, they may
soone be conuerted, and know the vnspeakable loue of our
Saviour Christ, who was accursed for our sakes, and suffe-
red for vs, not onely the torments of his body, but the an-
guish of his soule, & the wrath of his father, which wound-
ded his flesh & spirit vnto death, & would haue holden him
in that condemnation for euer, if he had beene no stronger
than we had deserued it. But because he was also the sonne
of God, in whom the fulnes of the Godhead dwelt bodily,
the eternall spirit that was within him, did loose the chaines
of

of death and hell, and mightily arose vp from the power of Satan, of which it was impossible that he should be holden: and he hath left those his enemies, the diuell, death and hell, in ignominie and darkenesse, and hath abolished them for euer and euer, not to hurt vs any more, world without end. In this hope (dearely beloued) is our delight and dwelling place, and they that know not these sufferings of Christ, our soules shall haue no pleasure in their counsels. And thus farre of the first benefite mentioned of the death of Christ, that he hath abolished the diuell.

The second benefite is, that we be set at liberty from the bondage of the feare of death: for so the Apostle sayth: *And should set them free, as many as with the feare of death, all their life long, were holden in bondage.* In these words, let vs now consider what bondage wee were in, without Christ, and what liberty wee haue obtained through him: without Christ, all our life is a miserable bondage, in feare and terror of eternall condemnation, to come vpon vs for our sinne, in the day of death: through Christ, we see our sinnes purged, the diuell vanquished, death and condemnation abolished, and our selues in the liberty of the children of God, to say: *Our father which art in beauen.* This is the difference of estate betweene the children of G O D, and the children of this world. And what misery (trow we) then doe the wicked of the world liue in? there is indeede, no peace vnto the wicked, as the Lord hath sayd, when in all their life is feare and terrour: when they carry in their breasts tormenting furies to hold them day and night, in feare of endles destruction, God hath done it, and no doubt they feel it, there is giuen vnto them a spirit of bondage, and of feare, in which they tremble at their owne estate: they are the children of the handmaide Agar, borne in the bondage of her wombe, and dwell in the desert, and are in mount Sinay, where

Rom. 8.15
2 Tim. 1.7

Gal. 4.29.
Heb. 12.18

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is the burning fire, and blacknes, and darknes, and tempest, and sound of trumpet at which they tremble: for they are without Christ, and therefore must needs be in bondage, and in the feare of death all their life. But thou wilt say, the wicked prosper and reioyce in their dayes, they are bound in no such bondage, nor feare no such feare. Thou canst not tell, nor thou knowest not the heart of a wicked man, howsoeuer hee boast in his substance, and hath peace in his riches: peradventure there is a bitter remembrance of death within him. When Pharaoh the proud tyrant, had hardened his heart, and boasted exceedingly against the people of Israel; yet hee saw no sooner the death of the first borne, but he feared and trembled, as the leaues in the wilderness; and I remember, Salomon saith: there is indeed, a way that a man thinketh straight and pleasant, when the issues of it leade vnto death: but what pleasure is that, and what delight? Salomon addeth, even in that laughing the heart is sorrowfull, and that mirth doth end in heauines: they doe indeede strengthen themselves, and striue marueilously to cast out feare, sometime with one pastime, sometime with another: but if they could cast it out as out of a Cannon, yet would it euermore returne againe and vexeth their heart, that so fieth from it. Balaam would faine haue comforted himselfe with riches and honour, which he loued so much; yet was he not without feare, but at the last it brake out and he spake: let my soule die the death of the righteous, and let my latter end be like vnto theirs.

So I belecue it is with all these men of reprobate mindes, that store vp violence and robbery in their pallaces; that fill their tables with drunkennesse, their bodies with vncleannesse, their mouthes with blasphemy: they knowe it, I thinke, and even as Ioshua sayd, with all their hearts, and with all their soules, they knowe it, that the righteous

mans

mans life is better than theirs : they know that a groat well gotten, is better than a pound stolen : that sobriety is better than riotousnesse: that the chaste body is more blessed, than the adulterous flesh : that the mouth that praiseth God, giueth a sweeter sound, than all their wicked talke : and if they doe knowe this, would they neuer so faine feare off their conscience as with a glowing iron, yet sometime it awaketh them as out of a sleepe, and they see a fearefull sight of death and bondage : so that, let vs not fret our selues because of the wicked, nor be enuious at their prosperity ; for neither their house, nor land, nor hidden treasure, can either take from their bodies their quartern agues, nor this care from their minde, that they should not feare at the remembrance of their sinne : and if there be any that feareth least, in whom the strong man so possesseth all, that the things he hath seeme to bee in peace ; yet for all that, hee is neuer the better, no more than the stalled Oxe is the better, because he knoweth not that hee is taken out to goe to the slaughterhouse ; but a sodaine death shall haue the greater feare, and therefore (dearly beloued) seeing their condition, though wee make the best of it, it is yet extreame euill : let not our lot be with theirs, but with the righteous, of whom the Apostle saith, that they are set free from the bondage of the feare of death. But you will say, where is this freedome, for the righteous man is yet afeard to die? not euerie one ; for Paul sayd, I desire to be dissolued and bee with Christ : and Phil. 1. 23. no doubt God hath so reuealed their hope to many Saints, that they despise the graue and death : howbeit, I graunt this is rare, and it is naturall to all, to bee loth to lay downe this earthly tabernacle, notwithstanding wee are free from this bondage to feare at it, as though we had no hope. And though we die in bodie, yet we are free from eternall death, and no feare of it shall overcome vs : so this is our blessing,

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not that we shall not die, but that we shall not be holden in death, & not that we shall not feare, but that we shall not be overcome with feare: and he is a true Christian man that neither refuseth to die, nor yet fainteth for any feare of death; for why should I repine to giue this body to death? I must needs die, because my body is full of sinne, and I will willingly die, that I may be deliuered from this bodie, subject vnto sinne: I must needs die, because I am full of corruption which must be changed; & I will willingly die, because I would put on incorruption, that I might see God: I must needs die, because I beare the image of an earthly man; and I will willingly die, that I may bee like the heauenly Iesus Christ: and I must needs die, because so is Gods ordinance; and I will willingly die, that I may shew mine obedience to his will: for these causes I submit my selfe to the decree of God, who hath appointed for all men once to die, and I am either not at all afeard of it, or the feare of it is not much; for I know the sting of it is gone, the victory of it is lost, the curse of it is taken away, that which remaineth, is only profitable for vs; for it shall bring an end of all our labors & giue vs vp into the hands of Iesu Christ. Thus it is now accomplished that heere is spoken, that Christ hath set vs free from the bondage of the feare of death: which (dearly beloued) if wee will learne and know, assuredly it will worke great increase of grace, it will change our mindes more than wee are ware of, and when wee are wise hearted to see indeed; no doubt we shall bee as bold as Paul, and say vnfainedly: wee desire to bee dissolued, and be with Christ.

It followeth now in the 16. verse: *For hee tooke not at all upon him the Angels, but he tooke upon him the seede of Abraham.* These words are a further declaration of that he said: he tooke part of flesh and bloud, enen as our children. This he

Rom. 7. 24

Heb. 9. 27

1. Cor. 16

36

Gal. 3. 13

1 Co. 3. 22

Rom. 14. 7

he maketh plaine thus: hee tooke not (I say) any nature of Angels, but he took the nature of Abraham, and was of his seede; naming Abraham, both in respect of the promises, which were first made personally to him: and because by his name, there was more weight to perswade the Iewes that he was their Messias, and by example the doctrine is more plaine, and indeede it is very plaine: as other children tooke flesh, so did he, flesh I say, not the nature of Angels, but the seede of Abraham. And if the Apostle conclude all this, of these words of the Prophet, *Behold mee and my children*, what may we conclude, and how boldly of the words of Matthew: *Abraham begat Isaack, Isaack begat Iacob, Iacob begat Iudas*, and so foorth, till he came to the virgin Mary, of whom Christ was borne: how faithfully may wee beleeue it, that hee was borne a man as other children were? and how boldly may wee detest all the madnesse of Marcion, Maniche, Nestorius, Eutiches, Appelles, Apollinaris, Ennomius, Cerdo, Valentinus, *the Pope himselfe*, and all their disciples, who haue so many waies denied the true humanity of Christ.

It followeth in the 17. verse: *Wherefore in all things it became him to bee made like vnto his brethren, that hee might bee a mercifull and faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people*. In these words the Apostle sheweth another necessary cause, why our Sauour Christ was man; that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene GOD and vs: and so concludeth this disputation of his humanity, applying it now vnto his Priesthood, as before particularly he had done to his kingdome, and prophecy.

These wordes, *hee ought in all things, to be like vnto his brethren*: which are repeated againe c. 4. 15. they are to be mar-

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of vs, that we see how expressly still the Apostle vrgeth, that Christ is a very naturall man, altogether as wee bee, except sinne: like nature, the same flesh, like affections, the same soule, like properties of body, the same hunger, thirst, and other desires. And as he is now, so we shall be, our bodies glorified as his is; nor his no more infinite or in many places than ours shall bee: and thus it was necessary it should be, that he might bee a faithfull high priest, to reconcile vs, euen vs, body and soule, vnto God his father.

It followeth in the 18. verse: *for in that hee suffered, when himselfe was tempted, hee is able to succour those that are also tempted.* These words shew the cause of the former saying, why our Sauour being made man, was so much the more meet to bee a faithfull mediatur vnto vs toward God: for being man, and himselfe tempted, he felt our infirmities, and had the more compassion toward vs. Other things we haue to note in the 17. and 18. verse, which the next time we will more speake of. Now let vs pray, &c.

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