

Readings of M. Deering vpon

The eight Lecture, vpon the

5. 6. 7. and 8. verses; vnto:

But we yet see, &c.

- 5 For he hath not put in subiection vnto the Angels the world to come, whereof we speake.
- 6 But one in a certaine place witnessed, saying: what is man, that thou shouldest be mindfull of him? or the sonne of man, that thou wouldest consider him?
- 7 Thou madest him a little inferiour to the Angells: thou crownedst him with glory and honour, and hast set him above the works of thy hands.
- 8 Thou hast put all things in subiection vnder his feete. And so that he hath put all things in subiection vnder him, hee left nothing that should not be &c.



IN the last verse before, the Apostle had saide: that God gaue witness to the Gospell of his son, with signes and wonders, and diuers miracles & gifts of the holy Ghost, according to his owne will. The wordes now that follow depend vpon these, as I iudge in this sense: according (I say) to his owne will: for God hath not put in the hands no not of his Angels to dispense the riches of his new testament, to whom they wil; but this is the glory of his son, according to the prophecies gone before of him, and therefore let vs carefully hearken vnto his word: so this is another reason added vnto his exhortation. Now let vs examine his words, to see how this sense is gathered of them. He beginneth. *For God hath not submitted to angels &c.* This worde, for, rendreth euer a cause of the speech before; so that heere wee must needs so referre it: his last wordes were, *according to his owne will*: and why he said so he sheweth; because God hath not giuen it, no not to Angells; that

at their will these graces should bee dispensed, but onely by the will of Christ: it followeth the world to come, of which wee speake, whereof the Apostle hath spoken no man can doubt. All his speech hath bene to bring vs vnder the rule and gouernment of Christ; then it is Christs kingdome which heere he calleth *the world to come*: which is through power of the spirit to renue the world, to kill in vs the olde man with all his concupiscence, to quicken our soule and body into all righteousnesse, to vanquish sinne, death, hell, and to establish vs in hope of perpetuall inheritance of the glory of God. This did our Saviour Christ perfectly and fullie accomplish in his owne person: and wee by the same spirite every one according to the measure which hee hath receiued, so hee doth shew fourth this victory. Thus the Apostle when hee had mentioned the gifts of Gods spirite, commeth into the speech of the kingdome of Christ, which by the gifts of that spirite is set vp in vs, not according to the wil of man, nor according to the will of Angels; but as it hath pleased God: and we if we will be partakers in it, let vs confesse and serue the Lord Iesu, for he giueth this blessing to whom he will.

It followeth; *but one testifieth in a certaine place, &c.* That honour of reauing of the world, which the Apottle before had denied to Angells; now by plaine testimonie of the Prophet, he proueth it to belong vnto Christ: and where hee beginneth thus; *But one witnesseth in a certaine place*: rather than naming the Prophet: both the vnwonted speech better expresseth the affection of his minde, inflamed with the loue of that whereof hee spake: and it is more answerable with the wordes of the Prophet, who not with vsuall speech, but with a sodaine exclamation saith; *what is man that thou art mindfull of him*, now touching this saying; it is no doubt, but Dauid spake it in extolling Gods' goodnesse to
all

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all mankinde : both the words of the Psalme are plaine , in reckoning vp the benefites which apperteine to all men : and heere the Apostle expressly so vnderstandeth it in the eight verse, where he saith : *but yet we see not all things subiect vnto him.* How then is it applied vnto Christ rightly, true- lie, and according to the Prophets meaning ? for one thing let vs learne (which I haue told you often) both of the Pro- phets and of their prophecies , they had a continuall desire to see the daies of Christ, and longed after the time of his appearance, more than the chased Hart doth long for water brookes , or the faint and thirstie soule longeth for meate and drinke , and therefore had a delight euen to speake of his comming, which they do often & with glorious words, touching their prophecies : because they knewe that all be- nefites which God gaue vnto man , he gaue them for Chri- stes sake who was only beloued : therefore both in setting out benefites receiued, and foretelling the blessings which God would surely bring vpon them , in their wordes they had respect to him, in whom all Gods promises were ac- complished, and many times vttered such speeches, as could properly agree to no other but Christ alone , to whom al- lone all was giuen, and by whom wee were partakers of it ; so that, though most of their prophecies had a truth of the present time, and incident vnto themselues ; yet they are al- so truly and according to the Prophets sense applied vnto Christ, by whom all goodnesse came vpon them and vs. So it is here in this prophetic of Dauid : the wordes then are true, and spoken of the state of man as it was, but yet also are referred to Christ, because he is author of it , and the onely man to whom God gaue his excellent glory, which wee al- so haue, but through him : and that we may know, thus the Prophet meant indeed , hee addeth these word : *Thou hast made him a little while inferiour to Angels , thou hast crowned him*

which professe nothing, but it alone, scismatikes, heretikes, Lutherans, &c. A great number of vs hate the knowne sinnes of many, adulterers, drunkards, oppressors, dissemblers, flatterers, &c. but bee not deceiued, surely this is not enough; if we doe but neglect the Gospell, how can wee escape? The lawe giuen by Angels, forbad not only the open breaches of it, but it also required of vs that we should loue it, that we should delight in it, that it should bee more deare vnto vs, than all our iewels, or other ornaments. How much more, the word spoken by the sonne of God, must we not only, not openly transgresse against it: but also how ought wee to loue it, how to delight in it, how to accompt all things but dung, in comparison of the excellent knowledge of Iesu Christ, that wee may know him, and the power of his resurrection, and the fellowship of his sufferings, being made like vnto his death, trying how we may come to the resurrection of the dead? This (dearely beloued) must bee our life, and wee must be as men, who haue both dwelling and freedome in the heauenly Ierusalem, to reioyce in the Lord, and alwaies reioyce. For, if either we be of a dull spirit, that we haue no ioy of our hope, or when wee taste a little, if it be streight forgotten: so that the Prophets words be true in vs *that our righteousnesse is as a morning clowde*, and as the morning dew it goeth away: it is with vs, according to the common prouerbe; *as good neuer a whit, as neuer the better*: and all our religion is in vaine; for a spirit of slumber hath ouertaken vs: and though we drawe not our sinnes after vs, as with cart ropes, yet wee doe neglect the great saluation of Christ. This I say, that we might stirre vp the grace of God that is in vs, not once to bee negligent in the cure of the Gospell; but that it may euer be vnto vs, as it is indeede a promise of gladnesse, the pleasure of our youth, the comfort of our age, that all our daies may be in peace.

Phil. 3. 1

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It followeth in the fourth verse: God bearing witness vnto it with signes &c. Heere wee learne that all signes wrought by God, serue to the setting out of the Gospell.

The Apostle speaketh plaine, and wee must needs heare: in all the signes that are wrought by GOD, he beareth witness with them, to the Gospell of his sonne. And our Saviour Christ himselfe, is the first schoolmaster of this doctrine; for when he sendeth out his Apostles to preach, hee giueth them their charge to preach; that the kingdome of heauen is at hand; and he giueth them this warrant of the doctrine; heale the sicke, cleanse the leapers &c. and where no opportunity was to teach the doctrine, hee giueth them charge, there not to tell of any miracle done; so that assuredly, wee know those are true miracles which strengthen the worde, and all other are illusions of Sathan, whose ende is superstition. A notable testimony of this truth, God himselfe giueth in his lawe, where hee saith plainly: if a Prophet come vnto them, and worke signes and wonders, though they haue neuer such effect, and be vnfeined; yet, if that Prophet call you out of the way in which God commanded you to walk, thou shalt not beleue that Prophet, but thou shalt slay him; for they are no signes and tokens, in which thou art iustified; but the worde of God is the seede of thy new birth; and the milke with which thou art nourished to be a perfect man of God.

If signes and wonders carry away thine eies, that thou shouldst not see the Gospell; cursed are the signes, and thou too, that beleeuest, if thou turne not againe from such snares of Sathan. And let vs heere (dearely beloued) carefully beware, for our dangers are exceeding; you know how the vaine heart of man is not a little mooued with euery shewe of a wonder; if it be but a juggler, whole heapes will go after him, and be partakers of his sinne.

If there come to passe any vnwonted thing, rumor streight
 inlargeth it, and carrieth it farre and wide. The diuell see-
 ing this vanity of our mind, abuseth streight our foolish sim-
 plicity, and with many idle signes and shewes, hee carrieth
 vs indeede into deadly blindnesse. Of this our Saviour
 Christ warneth vs, and bids vs beware; for there shall come
 deceiuers, which wil shew great signes and wonders, able to
 seduce, if it were possible, the very elect. And S. Paule fore-
 telling the comming of Antichrist, he saith, that through the
 working of the diuell, he shall shew al power, and signes, and
 lying wonders. Euen as it was euer from the beginning, so it
 is: with strange things wee haue beene delighted, and with
 strange things wee haue beene deceiued. How Iannes and
 Iambres, by many miracles, held the people of Ægypt in
 continuall Idolatries, wee may see in the booke of Exodus.
 How the Assyrians and Persians had their Soothsaiers, and
 Charmers, who wrought them miracles, and held them
 in errour, the Scripture in many places beareth witness.
 And how all nations of the earth, by miracles and wonders,
 were made idolaters, and worshipped before stockes and
 stones, all stories beare yet record. Augustine saith, the Do-
 natist did glory of their miracles. *Jerome* saith, that the Æ-
 gyptians, when they were stung with serpents, would go sa-
 crifice at Ieremies sepulcher, & they were healed. *Ambrose*
 saith; that all men were healed of all diseases, as many as
 came to the tombe of Saint Agnes: to be short, the fathers
 themselves heere began to bee blinde, and their posteritie
 farre exceeded them; till Antichrist at last with lying signes,
 got him great victories: and by such miracles from the toppe
 to the toe all standeth. A miracle made S' Peter to be cruci-
 fied at Rome; for as *Ambrose* reporteth it, when hee fled a-
 way, Christ met him at the gate, at whose sight Peter being
 astonished, talked with him, & perceiued that Christ would

Math. 24.

2. The

Aug. in
 Io. tract.
 13. Iero.
 in prefat.
 in Ierem.
 Ambros.
 serm. de
 Agnet.

Amb. E-
 pil. 32.
 Amb. in
 psal. 40.

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haue him goe backe, and bee crucified, and so hee died at Rome: then because Ambrose saith: *Vbi Petrus, ibi ecclesia*: where Peter is, there is the church: euer since, the Pope hath beene head of the Church. When this was gotten by a miracle, then al things came apace by many miracles; we learned *transubstantiation*, & the sacrifice of the Masse, praier for the dead, going a pilgrimage, holy water, holy bread, oyle, candles: to bee short, all and for euery point of Popery sundry miracles done; yea the very dregges of miracles in milke pans, and greasie dishes, by Robin goodfellow, and Hagg, and Fayries, all wrought somewhat for their idle superstitions, that at this day we should know their misteries by their lying wonders. But we know all the miracles of God are to confirme his word, other signes neither we nor our Fathers haue known any. And now that the vse of miracles is performed vnto vs, and we do belecue the Gospell; in token that our faith is accepted of God, now he hath taken signes from vs, which serued vs before when we were vnbeleueing. And surely our faith is neuer so honourable, nor God so well pleased with vs, as when we haue said both to heauen and earth, we seeke no signes from them: when the word of God hath such a perswasion in our hearts, that we haue now taken hold of all the good promises of God, and said vnto miracles, get you hence. The Iewes seeke a signe, saith *S. Paule*: surely we that bee Christians seeke for none: when they were offered of God, he shewed his compassion vpon our infirmitie, now he hath taken them away, he sheweth greater mercy that he accepteth our faith: & let vs herken to the word of Christ; by it we shal liue: if we belecue it not, we would not beleue al al miracles in the world, no though dead men should rise to preach vnto vs. For great miracles haue bene already done, not onely by the Apostles, but by Christ himselfe, to confirme his word: if wee belecue not them, it is too much childishnes

him with honour and glory, &c. which fully and wholly agree to none but Christ: but of all this wee shall haue occasion to speake more, after. Thus wee see how this prophetic is applied, out of which the Apostles second argument of his exhortation, is this. In the preaching of the word of Christ, God hath giue vs his Kingdome, and eternall life; a glory which no Angell could bring vnto vs: how then shall we not most iustly be condemned, if we contemne such a heauenly blessing? God hath not made subiect to Angels the world to come: we doo here consider (as it were) two worlds, the one past, and made by Adam, which was full of hatred, enuie, rebellion, sorrow, shame, sinne, death, and the bondage of the diuell; the other now, restored by Christ, full of loue, blessings, obedience, honour, righteousnesse, life, and the fauor of God: not distinguishing these worlds by times, the one first, the other after; or making any change of heauen, earth, or any creature: for they stand both together, in the light of the same Sunne and Moone; but as in man are two estates, the one of Adam and naturall, which is in death and condemnation, the other of Christ, and by grace, which is in life and saluation: so they are called the olde world and the new, which phrase is vsuall in the scripture. Often when God speaketh of sending his Sonne, hee saith thus, *Loe I will create new heauens and a new earth*: and the 70. Interpreters, whom the Apostle here followeth, call our Sauour Christ, the father of the world to come, because (I say) of this restitution which hee maketh in the world. And though the name properlie bee giuen to these dayes in which the Gospell is preached; yet the frute & benefite was also before: neither were Abraham, Isaac, and Jacob, nor the other Patriarchs and Prophets, of the olde world, but they also sawe in spirite the daye of Christ, and were then of his Kingdome: onely the name is reserued to

the wo
present
the wo
to come.

Eccl. 17.
& 66.
Bsa. 9. 6.

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vs, because that blessing is now clearely reuealed in perfect beautie, and Christ the author of it hath appeared as one of vs, and dwelt among vs in our owne nature. This world God hath not put in subiection to Angels, that is, God hath not made his Angels, neither purchasers, nor dispensers of this heavenly treasure. It was neuer in their power to haue done this thing; in vaine we should looke for such blessing at their hands. If they should enter into this worke they would fall downe vnder it, for it is not an Angell, but it is the Sonne of God, that shall change the world, which was in sinne and shame, to fashion it anew, into righteousnes, and glorie.

This is a verie good place out of which wee may learne how to know our selues, and all other creatures, and how to giue vnto Christ his owne honour: for seeing the world to come, noteth all the restitution which is by Christ, the full change of all that euer was by sinne, and therefore named World, because wee should assuredly knowe there is nothing excepted. If then no part of this world be subiect to any creature, and if it bee Gods eternall counsell, that it should neuer bee submitted to any, no not to Angells: in whom else can we trult, or in what other thing can wee put confidence, to haue any part of this wrought for vs? Wee are all as our fathers were, men by nature, of the old world; our bodies and mindes full of sinne, holden vnder the condemnation of the diuell, all creatures against vs, and GOD himselte hating vs, no way to renewe our age, no man to chaunge our state, no Angell, but G O D hath giuen it to Christ alone.

Will I say, that I can alter mine owne will, to make it couet goodnesse? or put power into the members of my bodie, to serue righteousnesse? or doo the thinges in which is anie merites to eternall life? or purchase againe
Gods

Gods fauour which was remooued from me. If I will boast of any of these, I speake too proud words for either man or Angell, and say that this second world is made subiect vnto me. All good will, all righteousnesse, all merite, all pleasure in heauenly things, all reconciliation, all victorie over death, all loue of God, all hope: to be short, all that is good, and all ioy of spirite, is of this newe world, whereof Christ is King. And whosoever shall think, that any power of these things is in himselfe, he is puffed vp into pride of heart, such as an Angel of heauen should not beare vnpunished: for not vnto Angels but vnto Christ these things are giuen. What can we now thinke of these men, that tell vs, the sacraments giue vs grace, the masse is propitiatorie for our sins, our submitting our selues to the Church of Rome shall saue vs, the Pope (if we follow him) hee cannot erre: Crosses, Bels, candles, Holy water, Vestments, Pilgrimage, pardons, reliques euery one hath his vertue; the number of praiers hath his measure of reward; flesh or fish it hath his holinesse according to his time. These men, and all the louers of their Gospel, which take away from Christ the onlie rule of the world whereof we speake, and put it in subiection to flesh and bloud, and the elements of the world: what shall we say of them? shall we beleue them? or shall they prosper? Nay, they haue plowed wickednes, and they shall reape iniquitie; they haue wandred in error, and they shall eat the fruite of lies.

Now if this be so, that all flesh hath no goodnesse in it, that all his wisdom and trauaile can renew no whit of the lost world, or bring any light into horror and darknesse, but all is of Christ; what shall wee yet doe with wordes of lowder blasphemie, which they call workes of supererogation? What shall we doe with the Pope himselfe, who by generall voyce of all his Church, is said that he can
dispense

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dispence the abundance of merites which were in the Virgine Marie and all Saints ; by his bulls to applie them *Confessis & contritis*, that they shal haue dayes of pardon, as many as he will number ? Are they ashamed of these things ? Nay they are not ashamed: but euen now they send vs ouer whole volumes to shewe the frute of pardons, howe good they are, and of late haue sent vs a bull, that we should haue experience how they holde this doctrine.

And what shall wee say of such a one ? surely (dearely beloued) euen as the Prophet saith of the people of Israel, *His fornications are in his sight, and his adulteries are betweene his breasts* : So his vncleanness is manifest to all the world, and his marke is in his forehead, that he might bee knowen to be Antichrist.

And you (dearely beloued) when you talke with your friendes, who are not yet perswaded in the Religion of Christ, when they thinke that they haue free will, or wee may deserue by our workes, or that Lent and fasting dayes are holy, or flesh or fish doo please God, or the signe of the Crosse is good, or censing and musique stirre vp deuotion, or any such thing: doo but aske of them, whether they thinke obedience, loue, deuotion, forgiuenesse of sinnes, puritie, life, grace, and such other frutes of Gods spirite and his mercie, aske (I say) whether they thinke them workes of the old world corrupt by Adam, or of the new restored by Christ ? If they be of the new, God hath not giuen them neither to our praiers, nor fasting, nor working, nor day, nor time, nor meate, nor crosse, nor musique, nor bells: to be short, no not to Angels, but to Christ alone, to be dispensed according to his will.

If thou wert as good as an Angell, or thy meate as good as Manna that fel from heauen, or thy garments as precious as Aarons Ephod, or thy censings as sweete as the perfume
of

of all the tabernacle, or the daies that thou keptst, were as honourable as the day in which Christ arose againe from the dead, yet neither thou, nor thy garments, nor thy meat, nor thy daies, can set one of thy feete in this world wee speake of: it is the kingdome of Christ, and he hath done it alone, according here as this prophecie is plaine and manifest,

Now followeth this prophecie: *What is man that thou art mindfull of him &c.* By these words the Apostle proueth this kingdome of Christ both properly and of right to bee his, and also by faith through Gods spirit giuen vnto vs, in our Sauiour Christ, they haue this sense: was not thy glory great enough (O Lord) in the worke of thy hands, but that thou shouldest giue thy sonne to be made man, in whō our nature should be so exalted, that all power should be giuen to him in heauen and in earth, who by his death should abolish all enmitie against man, that he might bee crowned with glorie and maiestie, and haue eternall life in his owne hand: and all this is according to the very sense of the Prophet, and therefore heere alledged, as indeede it was, to be a prophecie of our Sauiour Christ: of vs also it is meant thus. The Prophet considering both the great maiestie of God appearing in his workes, and the base and lowe estate of a fraile man, that such a God of so great maiestie, should haue any respect of a fraile and wretched man, he could not but thus humble himselfe: what is man, O Lord, that thou shouldest regarde him? Such thoughts (dearely beloued) let vs haue, and with such secret counsels let vs nourish our faith.

This is the meditation to which wee are called in all the workes of God, and for this cause God hath giuen vnto vs hearts of men, full of reason and iudgement, that we should rightly consider of all his creatures.

Meditation in the workes of God.

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When we see the heauens, we cannot chuse but confesse before them, it was not the hand of man that set them vp so high. Wee know the shining light of the Sunne, it is not giuen vnto it from earth or earthly thing, wee are sure the earth is round; our owne travell hath found it so, and our eyes doo see the Sunne doth compasse it about; then what strength of the world can make it stand in this wide empty space compassed with the firmament? The Sea that is so great and violent, who can stop the proude waues of it, or make it keepe his course to rise or fall? The diuell may for a while dull our hearts that we may be made like the horse and mule, in whom is no vnderstanding; and thinke of chaunces and fortune, and we cannot tell what, so that for all these workes we be neuer the better; but if the power of the diuell be broken, and we be carried out of the darknesse that he hath scattered before vs, our hearts shall see and feele it, and our tongues will confesse, *The heauens declare the glorie of God, and the firmament sheweth his handie worke*: and not onely in these things which before the simplest eyes are great and marueilous; but in euery thing wee shall learne wisdom. When we see the constancy that God keepeth with the day and night, which haue their course for euer; wee will see much more the certenty of his counsell, and the assured couenant that hee hath made with his children; when we see how he cloatheth the flowers of the fields, and feedeth the yong birds that call vpon him; much more we will knowe, that he will not leaue his elect in their infirmities, but will cloathe their nakednesse, and minister foode vnto them.

And to be short, in all things we shall behold the goodnes of G O D: and as the Prophet Daid here doth, aboue all workes, wee shall acknowledge his goodnesse toward man, whome alone he careth for aboue all other; and whom

alone

alone he hath made ruler over all his creatures; with which thoughts wisely conceiued, it is vnpossible but we should be stirred vp with thankfulness, and with all our power shewe forth his praise, who hath had so great mercy vpon vs.

It followeth, *Thou hast made him a little while inferiour to Angels.* In these words the Prophet breaketh vp this praise of Christ, with an acknowledgement of his present state in earth; that if one should thinke, where is all this glorie, where is this honour hee speaketh of? Was not his life in much affliction? Least any should bee offended with this cogitation, he preuenteth it thus, as if he had said; and thy Son (O Lord) whom thou hast exalted so highly, and giuen vs this glory through him, we confesse thou diddest abase him, and madest him awhile inferior to thine Angels, and gauest him vp vnto death for thy peoples sinnes; but thou diddest raise him againe, and gauest him honour and victorie ouer death and sinne.

The Prophet Esay, in the like purpose doth notably set out this great humbling of our Sauour Christ, not onelie beneath Angels, but beneath the lowest condition of all men: and after sheweth how GOD would raise him vp againe aboue all his enemies, that no man should be offended at his crosse. And in this we learne, that indeed hee had experience of euill: he was indeede abased, indeede bare our sinnes in his bodie, and was truly broken for our transgressions; that in the feeling of his sorrowe, wee might the more sensibly see, what was all his loue towards vs. And for as much as the glorie heere spoken of, is ours, as wee bee members of Iesu Christ to whome it is giuen: wee learne heere so to looke for this glorie, as our Sauiour Christ hath attained vnto it before

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God humbled him vnto lowe degree, that hee might exalt him: our life must be as his, we must suffer with him, that we may come vnto his glorie. Without him, we are borne in anger: in him, we be reconciled through many afflictions. He that liketh not thus to goe vnto glorie, hee may lie downe againe in his owne shame, where Christ did find him, and make the world witness of his vspeakeable follic. And hee that will murmure against these afflictions in this way of life, which are no other than Christ himselfe did suffer (a thousand folde more than he hath left them for vs) let him leaue his Redeemer, & dwell againe in the bondage of death, that the Angels may beare witness of an vthankfull wretch.

But we (dearly beloued) as many as glory in the crosse of Christ, we must reioyce in afflictions, and thinke the reproach of Christ more honourable than any ornaments of gold & siluer. Let vs comfort our selfe in this, that though Christ were humbled, and our hearty desire is, to beare the yoake with him: yet his oppressours liue not euer. The Scripture saith; it is but a very little while, that thus thou hast made him lower than Angels: euen so are all our troubles, as a clowde that is blowen away, as the darke night against the appearance of the Sunne, a very little while, and they are no more. Wee may call it, as Paule did, the momentarie lightnesse of this affliction; or as Peter did, a little while now we are made sorrowfull; or as the Prophet Dauid did, heauinesse may endure for a bight: euen so it is with vs all, & whatsoever our troubles bee, many in number, great in weight, grievous in circumstance, why should we murmure?

The Sunne that shineth, giueth a salue vnto them: the day that vanisheth drieth vp the wound, and in a very little while it is quite forgotten.

afflictions are but awhile.

1. Co. 4. 17
1. Pet. 1. 6.

A blessed medicine, that neither all Apothecaries can make worse with drugges, nor all tyrants can keepe it away with prisons, nor all frowardnes of the patient, can make it of lesse vertue: but all afflictions whatsoeuer they be, they are healed with this, if wee be humbled with Christ a very little while, and all is cured. If this be not enough to prepare our hearts to tribulation, that they are our leaders to a perpetual ioy; nor this enough, that Christ hath tasted of them all before vs, and wee shall belike vnto him; yet this is enough, euen for a froward man, that though all troubles doo come vpon vs, yet a very little while, and they are all consumed.

This is the goodnesse of God toward his Church, hee would not lengthen the daies of their life into many hundred yeres, as he did at the first, when his Church had greater peace: for if now we had such liues, it is vnspeakeable: what should be the oppression of the godly, and what the tyrannie of the wicked. How would they swell in pride, and tread the godly vnder foote, if they should liue many hundred yeares, that now do hate vs to death, and beyond death, shewing crueltie to our bones and ashes, when their owne feete stand at the graues mouth, and the earth is ready to swallow them vp? Howe would the mightie men make vs labour out all the strength of our body, the covetous men make vs pine with hunger; the ambitious men powre contempt and shame vpon vs: if nowe since their mindes are so fraught with malice, their bodies had also strength of a thousand yeres? But a short & fraile life is such a bridle in their iawes to pull them backe, and death such a tyrant ouer them to appall their courage, that they haue no heart to doo as they would: and yet, if they do rage as mad men, not seeing their end, God hath neuerthelesse had mercie vpon vs, turning their plague into our blessing, and hath

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giuen vs but a short life, least wee should mourne too long: so that, whatsoeuer temptations we fall into, yet but a very little while; and the Lord will deliuer vs from euill; and all our troubles haue but a small reckoning, to the hindraunce of our glorie. For it is but a while here, God hath made vs inferiour to Angels.

*things
bicc-
vnto* It followeth; *Thou hast crowned him with glory and honour, thou hast set him ouer the workes of thine handes, thou hast put all things in subiection vnder his feete.* In all these words we learn the exceeding honour vnto which G O D hath raised his Sonne Christ: to be crowned with glory and honour, is to haue the excellencie of all dignitie giuen vnto him, as the words following in the Apostle, doo plainly expound it, where he saith; In that he put all things in subiection vnder him, he left nothing not subiect vnto him. And in this, according to the Prophet, we must see our owne dignitie also as we are Christs: for this honor is not the natural mans; as all the miseries of our life can testifie; but it is his that seeth himselfe to be Christs, that can say as Saint Paul saith, *I liue not now, but Christ liueth in me*: ouer such a one the prouidence of God watcheth, the Angels pitch their tents about him, and hee seeth great securitie in all his waies. Though the mountaines were mooued, or the seas did make a noyse, yet the name of the Lord is his strong tower, and he shall not be mooued: for God who hath made him Lord of all, maketh that all thinges worke to him for the best. If at any time he seeme afflicted to the world, it is but as a shewe or vizard that seemeth fearefull, when the milde face of a man is vnderneath; so these are but appearaunces without of a little mourning, when within is nothing but a perpetuall ioy of the holy Ghost.

S. Paul against those that are too much troubled to behold our suffrings, saith thus (I grant you) we are wrung,
but

but wee are not crushed in peeces; we are troubled, but not
at our wits end; we are persecuted, but not forsaken; we
are cast downe, but we are not killed: as if the Apostle
should haue said vnto them; O, you thinke vs in great bon-
dage, but our freedome is more than you are ware of. And
in another place hee notably setteth out these afflictions of
the godly, which the world thinketh to bee so great, that
men shrinke backe, and darke not looke on them: I will tell
you saith S. Paul, we are as contemned persons, but indeede
honorable; as dying, but indeede aliue; as men chastised,
but there is no death neere vs; lamenting, but indeed per-
petually reioycing; as poore men, but indeed we make ma-
nie other rich; like men that had nothing, but indeed all the
world is ours. So we see how this is true in vs, euen now by
faith, and after this in full performance of our inheritance
with Christ, in the resurrection of the iust. And thus euen
in outward things we are partakers of Christs kingdome,
so that nothing can hurt vs.

Now touching the inward things; that is, a freedome of
conscience aboue all things; this we knowe, if wee bee in-
graffed into the bodie of Christ, we bee his, he liueth in vs,
his victorie ouer all is ours, we see it by faith, and all things
are in subiection vnder our feete; Paul, Apollo, Cephas,
things present, things to come, life, death, the world it selfe,
all is ours, the faith of Christ exalteth vs, and hath made vs
higher than the heauens. In heauen and earth wee haue no
Lord, but the Lord Iesus, and all things are vnder his feete,
our faith hath made vs one with him, wee are his, and all
is ours, and no man can now beare rule ouer our faith, ex-
cept hee will beare rule ouer Christ: by faith wee are one
with him, his power is ours, wee reigne with him, wee are
risen with him; and the worlde hath no more power ouer
vs.

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Will one come to vs, and forbid vs flesh, forbid vs whitmeate, commaund vs fish? heare it not, it is the doctrine of diuels. I speake not now of ciuill choyce of meates, drinckes, apparell, &c. we be Christs, and all meates are ours. Will he say this garment is holy, this day is fasting, this relique is to be honoured, this order is religious, this crosse is defensible against the diuell, this cake is thy sauiour, this masse is propitiatorie, this worke is meritorious, this Pope is thy lawgiuer, this church of Rome is the warrant of thy faith? What shall wee say to such swine that lie wallowing in mire, and seeke for righteousnesse in dung and claye, when Christ the sonne of God hath offred vs his righteousnesse? What shall we thinke of such seruite men, who will lead vs into bondage of euery trifle, whō Christ hath made rulers ouer all the world? For what is it else but to make mee in bondage to things, than to bring me in this feare of them, I may not touch them, I may not eat them, I may not vse them: that will make me holy, this will defile me, and such like. Is this the voyce of Paule, *To the cleane all things are cleane*? Is it the voyce of Christ, *That which entreth in at the mouth, defileth not the man*? Is this the voyce of the Apostle in another place, *You be bought with a price, bee not the seruants of men*. No (dearly beloued) if we haue faith & be of Christ, God our heavenly father hath giuen vs his owne sonne, sure with him he hath giuen vs all things: we haue receiued the libertie of the children of God, & the conscience of a Christian man is no more in the power of the world, but that is only sinne vnto him which is the breach of the law of God. Now sith this is the state of a Christian man, & that thus all things are in subiection vnder his feete, we see easily vpon what ground our Sauiour Christ said, *That the kingdome of Christ is like vnto a precious stone*, which if a man finde, hee will sell all that hee hath to buy it: for all other riches, of
all

Tit. 1, 15.
Mat. 15, 11

1. Cor. 6.
20.

1. Joh. 3, 4

all dominions, they haue their measure, only this treasure is infinite, and hath all things vnder it. Now let euerie man boast himselfe as he will, some of chariots, some of horses, some of one thing, some of another; but thou if thou wilt haue perfect ioy, boast thy selfe of a Christian hart: neither the gorgeous chambers of any Princes pallace, nor the rich iewell houses of the earth are comparable in glorie vnto this: for what is it to be garnished with gold, and siluer, and vaine sights of a corruptible eye, which in time consume, and the rust and canker fret them away? but in thine heart which Christ hath sanctified, there is greater treasure than this; if thou looke vpon the earth, thine eies are cleere to see frō East to West, & all is thine, the stones in the streates are at league with thee, & the beastes of the field are at peace with thee: Let all the tyrants in the earth lift vp their hands against thee, they shall not finde any thing vnder heauen to doo thee hurt: all creatures are sworne to thy safety, and it is not possible for man to break their faithfulness; they can doo nothing vnto thee but good. Looke also without the bounds and compasse of Heauen and Earth, and with pure eyes thou seest greater things than these; thou seest Hell abolished, death troden vnder feete, the first sorrow cast out into shame, Saints and Angels are in thy sight, immortality hath lengthened thy daies, and the glorie of God is before thee in a glasse. He that can build thee such another tabernacle, let him be thy God, and where els thou findeth such treasure, there settle thy heart: or if this only be the greatest, reioyce only in this, and pray for a sincere faith, that thou maiest indeed see it, and haue thy soule knit vnseparably vnto it, that thou maiest greatly despise all other things, & say as the Prophet Dauid said: *What is man, that thou art mindfull of him*: and thus farre at this time. Now let vs pray. &c.

The heart
of man
is rich
of all tre-
sures.