

Readings of M. Deering vpon

The ninth Lecture, vpon part of the
8. verse, and vpon the 9. and
10. verses.

But we yet see not all things subdued vnto him.

9 *But wee see Iesus crowned with glorie and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might tast death for all men.*

10 *For it became him, for whom are all these things, and by whom are all these things: seeing that hee brought many children vnto glory, that hee should consecrate the Prince of their saluation through afflictions.*



Told you at the beginning, that the Apostle in the first and second Chapter, setteth purposely out the person of Christ, how he is God and man. How he set out his Godhead, in the first Chapter you heard; vnto which he added this earnest exhortation in the beginning of this Chapter, whereof also we haue already spoken.

Now, in these words which we haue read, he beginneth the other part of his purpose; to teach, that our Sauour Christ is perfect man, and taketh his occasion of the text before alledged, which he applied vnto Christ as chiefe and principall, though it be ment also of all men: for when he had so highly magnified man; in consideration of mans present state, a doubt is streight moued: how can this be, sith we see not these things yet subiect vnto him?

To this the Apostle answereth, that it is already accomplished in our Sauour Christ, who is become man for our sakes,

sakes, and through death hath gotten this glorie for vs: so here is a full declaration how this propheticie alledged, is verified in man: And a preparation to teach more at large, how Christ is perfect man. In the wordes of this eight verse: *But now, we see not yet all things subiect vnto him*, he moueth the doubt, which is easilie made against that scripture, which so highlie extolled man, and answereth thus vnto it. Indeede, I graunt, all things are not yet thus subiect vnto man, but yet in Christ wee see this alreadie accomplished; for wee haue seene him made lower than Angels, and yet againe exalted, and crowned with glory and honour, euen as himselfe is witnesse; all power is giuen me in heauen and in earth: and so he is risen from the dead, that death hath no more power ouer him for euer; who being made man for vs, in him it is accomplished, that man is ruler ouer all the works of GOD: now in part, and after this, fully, when our base bodies shall bee changed, and made glorious. In this wee see, how he commeth to speake of the manhood of our Saviour Christ, which after hee declareth more at large.

For the suffering of death; some translate this, through the suffering of death, as shewing the cause why God exalted him: but neither is that so pertinent to the Apostles purpose, nor his words doo so signifie; but thus: for the suffering of death, that is, to the end he might suffer death.

So he sheweth the cause why Christ was made lower than Angels, and that is, because hee might die: for otherwise, in the maiestie of his Godhead, all death, and all corruption fall before him, and nothing can stand in his sight but life, glory, and immortality: therefore, to the end that that immortall and glorious GOD might die, and death might come vnto him, it must needes bee, that he should be humbled beneath Angels.

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In the words that followe: *That by Gods grace hee might taste of death for all men*: he sheweth heere the cause why hee died: as this was the cause of abasing him that he might die; so this was the cause of his death, that hee might die for vs, that is, that he might take our death vpon him, and so by him we might bee deliuered from it. Where he saith: *by the grace of God*: he sheweth, that it was the free loue of God that gaue his sonne vnto vs, & no desert on our behalfe; but when we sought not after him, then he offered himselfe vnto vs. And when we sate, as the Prophet saith, in darknesse, and in the shadowe of death, then a great light rose vp vnto vs, to this end, that we which are the Gentiles might praise God for his mercy. And where it is said: *that hee might taste of death*: he calleth it here the taste of death, to haue indeede sense & feeling of the paines, not diminishing the passions, as a thing lightly touched, but warranting the bitternesse and all the sorrowe of it, euen to the bottome of the graue, and death to be tasted and felt indeed, and saying; *for all*, hee meaneth not by, all, good or bad, whosoever they be; but as S. Iohn plainly expoundeth it: *God gaue his sonne to die, to the end that all that beleene should not perish, but haue life euerslasting*. So our Sauour Christ saith: *all that beleene and are baptised shall bee saued*. So thus farre the Apostle hath taught plainly, both how the former prophecie is accomplished in Christ, and is verified in euerie one of vs; and he hath aptly begun to teach this doctrine, that our Sauour Christ is perfect man, which in this Chapter (I said) was his especiall purpose. Now, touching this great excellency of man, whereof the Apostle hath spoken, and how wee bee made partakers of it, a little further wey it.

He hath spoken great and merueilous things, euen as the Prophet had said: *Marueilous things are spoken of thee, thou citie of God*.

There

Ioh. 3.

Math. 28.

28.

Pf. 87. 3.

There is neither Sunne nor Moone, sea nor land, golde nor siluer, meate nor drinke, no elements of the world, no obseruations of Moses lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feete. Here streight way, both Iewe and Gentile saith: these be indeed golden promises, but wher are these honorable personages you speake of? Are not wee as our fathers were, and doth not death deuoure vs? To this the Apostle answereth: I graunt wee do not yet see with our eyes, how these things are: but I say againe, our eies are no Iudges in this case. The glorie is not earthly, and the kingdom is not of this world, whereof we speake; but the riches are spirituall, and of the spirituall man they are discerned: knowe thy selfe, that by faith thou art Christs, and he thine, that he died for thee, & thou liuest by him, that thou art flesh of his flesh, bone of his bone, a member of his body, and whatsoeuer is his, is thine: haue this faith, and now come and see, and thou shalt see all the glorie of the world, lesse than the glorie of such a man; for thou seest Christ humbled indeede once, that he might suffer death, but euen then when hee was in the shape of a seruant, thou sawest him full of grace and truth, euen as the onely begotten sonne of G. O. D.; thou sawest him soft of speach, but of merueilous wisdome; plaine in teaching, but full of grace and power; simple in conutenance, but of an inuincible courage; of lowe degree, but of excellent power; of no accompt among men, but great in miracles, at which, man was astonished.

Thus thou hast seen Christ, euen when hee was lowest, highly exalted; that thou hast no good cause, to reason against thy dignity, though thine eye see not, euen in this time, all things subiect vnto thee: but see further into our Sauour Christ, and thou shalt see more of thine owne honour.

Thou

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Thou hast seene him in thy flesh raised from the dead, & in thy nature ascended into heauen, that man in his person might bee crowned with glorie and honour; wee haue seene him carry our flesh into the presence of G O D his father; and it is no more possible to take this glory from vs, as many as be one with him, than it is possible to pull away againe his personal humanitie from the person of his Godhead. This I see in Christ, and knowe it in my selfe. And what, though yet awhile, the outward man bee grieued? Thou foole, that which thou sowest, it reuiueti not againe, except it first die; a little corne of wheate, it cannot haue vertue, to become thirtie or fortie times better than it was, being multiplied to so many, all as good as it selfe, & bringing beside fruitfull increase of strawe and chaffe, except it first be cast in the ground and dye: and how shouldest thou haue a change, but if thou bee first corrupt? and how much art thou better than a graine of corne, that thou mightest surely know, when through corruption thou shalt come into incorruption, that thy glorie shall bee then vnspeakable, and all things shall serue thee to make thy life infinitely blessed more than it is? Thy hope now, if thou couldest enlarge it a thousand fold, yet it should bee greater than thou canst imagine; and thy faith, if it could comprehend more assurance of immortality, than thy eye doth surely of the light of the Sunne, yet thou shalt finde the fruit of it aboue all thy thoughts. This thou seest, if thou see Christ: & this thou knowest to be thine, if thou know thy selfe to be one with him. And for thy sinnes, howsoeuer they cleaue vnto thy bones, hate them as thou hatest hell; for from thence they ase, and the diuell worketh them; but care not for them, for though they were heauie in weight, and many in number, what then? thou hast thy hope, not in thine owne person, but in the body of Christ, into which thou

art grasse, and in which there is not spot nor blemish, but perfect righteousness, euen before GOD; and in him as all other things, so sinne also is put vnder thy feet, and thou art ruler ouer it. And thus farre of the doctrine of the Apostle heere taught vs, in this his exhortation.

Now let vs returne to his other purpose, how he teacheth the humanity of our Saviour Christ: the first reason whereof is in these words: *that he might taste of death for all*: for as to the end he might suffer death, it was necessarie hee should be humbled, because death els could not come into his presence; so suffering death that man might bee deliuered, by that death it was as necessary that he himselfe should be man, for so were the iust iudgements of GOD; he gaue man a lawe and pronounced a curse to him that brake it; therefore when we had all trespassed, wee were fallen into the punishment of our sinne: for the threatenings of God are not as the words of a man, that can alter, or by some intercession that they can bee mitigated; but with God there is no change nor shadowe of change; that which with him is once purposed, was euer decreed, and his wordes are not weake, but what he hath threatned, if we fall into his hands, all the creatures of the world haue no helpe for thee: so that this being decreed of God, *Cursed is hee that abideth not in all things written in this booke*: all people must needs say, Amen; and the soule that sinneth must needs die: redemption from this, there is none to be looked for, but by suffering of it, for the Lord had spoken, and it must be done; so our Saviour Christ, sith he would deliuer vs, hee must bee made man like vnto vs, and in our nature dye the death.

Our sinnes are not imputed vnto vs, but they were imputed vnto him. The punishment of them is forgiven vs, but it was not forgiven him. Righteousnesse is freely giuen vs, but it was not freely giuen him. He obeyed the law

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of his father euery iot, and euery title, that hee might fulfill all righteousnesse. He bare the condemnation of hell and death, that he might abolish it. He took vpon him the guiltinesse of our sinnes, and bare them in his owne body, that he might naile them vpon his crosse. When it pleased God our heavenly father, of his great mercie, to accept the obedience of his law for our perfect righteousnesse, and to giue vnto it the recompence of eternall life; and when it pleased God to accept this for a full punishment of all the sinnes of man, if any man could be found to beare it before God and overcome it, our Saviour Christ craved no more but this; the residue he perfourmed all in his owne body, and by his eternall spirit overcame it; so that in him is life, in him is righteousnesse, in him is immortalitie, in him is the reconciled good will of God: and that excellent wisedome which hath made vs by faith one with him, the same hath made vs partakers of all his honour and glorie. Thus we see with what necessity we are constrained to acknowledge the humanity of our Saviour Christ, and why he must needs be made man.

It followeth now in the tenth verse: for, *it became him for whom are all things &c.* The Apostle now goeth forward, teaching more largely this doctrine of the humanitie of our Saviour Christ: and first he taketh away the offence of it, then setteth downe manifest reason to prooue it. Touching the offence, wee cannot denie, but many thoughts and cogitations arise in a carnall man, when he considereth the sonne of God, to take flesh of the virgin Mary, to be made man in all likenes vnto vs, except sinne, to hunger, to thirst, to suffer all that he suffered; we would thinke this myserie very strange, if we had no more wisedome but of the heart of man to meditate in it. And therefore to stop all such offences, and vtterly to take away all the tentations of the diuell

well touching the incarnation and suffering of Christ, hee saith thus, *for it became him for whom are all things, and by whom are all things.* An excellent saying, and able to bring in obedience vnto God, all the thoughts of man. All things serue for Gods glory; and all things are according to his wil; hee hath so decreed, and this was best in his eyes, who will reason against it?

It followeth: *When hee would bring many children into glory, to consecrate the Prince of their saluation through afflictions.* In these words, the Apostle setteth downe, what was the decree of God, that from hence forth all mouthes might be stopped, and no man should haue iust offence in the crosse of Christ. Beside this, in these words we may gather an argument also, for the humanitie of our Sauour Christ, which is this: God decreed to bring man to glory through afflictions, but so our Sauour Christ entred into his glory, therefore he was also perfect man. A necessary and sure conclusion in the schoole of Diuinitie, where wee striue not about words. These words, *many children*: meaning all the elect, haue respect vnto these, *the Prince of their saluation*: meaning Christ; for in that he is called their chiefe leader into life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these words, *to bring into glory*, haue respect to the other after, *to consecrate by afflictions*: So that the decree of GOD, was, to make such a way of life, in which his children by many afflictions should bee made meete for an inheritance of glory, which way, according to the will of his father, our Sauour Christ hath gone, that he might be knowne to bee man, and the author of our saluation. And so wee see the argument whereof wee spake, why our Sauour Christ was man, and submitted vnto death. Now let vs further marke, what we may profitably learne in this verse.

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First, where it is said: *It be seemed him, for whom are all things, &c.*

Let vs learne in all things, whereof our hearts can consider, to make this vnto vs a sure principle of all truth, equity, & goodnesse; that so it was decreed of God. How farre so euer wee decline from this, to thinke it either straunge, or any other thing better: so farre we fall into all vnrighteousnesse, vntruth, and sin, being seduced with the corruption of our owne hearts. Let vs hold this then with an vnchangeable purpose: If it bee once reuealed, this is the decree of God. Bring downe the haughtines of thine own thoughts, and humble thy minde & vnderstanding, to acknowledge all counsell, wisdom and iustice, to be in Gods ordinance: and if any thing seeme better vnto thee, confesse the hardnesse of thy heart, and say with the Prophet Dauid, *This is my sinne*: further reasoning than this, is all of euill: and whosoeuer presumeth to dispute more, he shall be ouerthrowne at the last in his owne folly, and giue glory vnto God in his owne destruction.

The Apostle here to take away all foolish questions, and superfluous, about the humanity of our Saviour Christ, with this one word he stoppeth the mouthes of all proude men: So the Lord appointed; so it seemeth good vnto the Lord. Such humilitie as this, was in Moses, when he maketh his long exhortation to the people of Israel, and foretelleth them, that when they shall forget the Lord, and despise his statutes, the wrath of GOD shall waxe hot against them, and he will bring vpon them euery curse that is written in the lawe, euen so doing with them, as he did with the nations that were before them: which wonderfull iudgements of God vpon his own people, should make the world amased, whereof yet least any man should curiously dispute, Moses addeth: The secret things belong to the Lord

our

our God, but the things reuealed belong vnto vs, & to our children, for euer. As if he had said: these are the ordinances of God, let vs walke in them; if wee transgresse, the punishment of our sinne is before vs: further, wee shall dispute in vaine, the secret things belong vnto the Lord our God, and his iudgements cannot bee searched out. Such an humble confession was in the Prophet Dauid, in his great persecutions and troubles, wherein (no doubt) all his sorrowe was not for the sonne of Isay, hee would not haue made such complaints & cries for the fall of a fraile man; but he knew the promises that God had made vnto him, and all his faith how it rested vpon them, so that all his foundations seemed to bee cast downe, and it shooke his heart and reines, to see the strength and rage of his enemies, and himselfe as a dead dogge in Israel, that is, a man without any accompt or reckoning: yet notwithstanding all this, though his own wisdom had failed neuer so much, yet he saith, *I should bee dumbe, and not open my mouth:* for thou O Lord doest it: howsoeuer his owne wit was turned vpside downe, that he saw nothing how things could come to passe, yet hee acknowledgeth his sinne, that is, his folly, his ignorance, his infidelitie, if he should not confesse all that GOD did, it was best, and the next way to bring all his purposes to passe.

The Prophet Ieremie beeing vtterly amased, what it should meane, that the way of the wicked did still prosper, or why they liued all in wealth that did rebelliously transgresse, why God planted them, to make them take root and to bring forth fruit; as he was astonished at this worke, and spake foorth the thoughts of his heart, yet first hee acknowledged his owne ignorance, casting downe the thoughts of his owne reason, and said: *O Lord, if I dispute with thee, thou art righteous.*

It was a readie bridle to the holy Prophet to rule all his thoughts,

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thoughts, to say, the Lord hath done it, let vs hold our peace.

And an excellent example of this humilitie, is our Sauiour Christ himselfe, to teach vs modestie that are but men: for he, who so loued the people of Israel, that hee wept ouer their Citty, when they would not repent, prayed for them, when they hung him on the Crosse, gaue his life for them, when they had cast him off, and would none of his saluation, hee that had this vnchangeable loue to his brethren, flesh of his flesh, and bone of his bone; yet when hee called his humane thoughts to the consideration of the decree of God, he humbled himselfe, changed his affections, reioyced in other thoughts, and said: *I thanke thee, O fasher, that thou hast hid these things from the wise and prudent, and hast reuealed them vnto little ones*: when hee saw hee was sent their minister, for the truth of GOD, to confirme the promises made vnto their fathers, hee had no other longing but how to win them: when hee saw another counsell of GOD, that they were not all Israel which were of Israel, hee knew this was best, reioyced in spirit, gaue glory vnto God, and would not reason of his vnsearchable iudgements. Who is hee now, or of what wisdom that dare dispute against the counsell of GOD? Are we greater then Moses, wiser than the Prophets, or higher than our Sauiour Christ? Or haue all these held their peace at Gods wotkes, that wee should reason against them? Let vs then rule our selues, or rather let vs bee ruled of the Lord, that wee may say as the Apostle said, and this may bee the reason of all our beliefe: so the Lord hath thought good. A place much like vnto this, is in the 24. of Luke: when the two disciples that went to Emaus murthered exceedingly at all the things that had happened vnto Christ, so that their faith began to faile them: thus our Sauiour Christ reprooueth them, and all the reasoning that

Luk. 10.
21.

was

was within them: O foole, and slowe of heart to beleue all that the Prophets haue spoken: must not Christ needes suffer these things and so enter into glory? He referreth them first to the Prophets, to know that this was the decree of God: but then laieth a necessity vpon the p[er]foumance of his word, that it must needes be so: and if that bee not only good, onlie iust, only wise in our sight that are but men; let vs not boast, there is no cause in this world of our misliking; but because we be fooles, and slowe of heart to beleue. And thus farre the thing it selfe speaketh, how meete it is for vs to humble our selues vnder all the ordinances of God.

It followeth in the Apostle: *for whom are all things, and by whom are all things.* This is a singular reason, why wee should be obedient, & aske none accompt of all the doings of the Lord: Is man afflicted? why should he not bee so? the Lord hath done it, and for the Lord he was made: are the reprobate ordeined to destruction? why should they not? the Lord so ordeined it, and for the Lord they were made: are the elect freely saued? why should they not? the Lord hath saued them, and for the Lord they were made: yea, but the reason of these things I see not: yea, but (o man) who art thou that takest a contrarie part to dispute against God? are not all things for him, and art thou only enuious against his glorie? Thus (dearely beloved) carry the word of God to leane on, & beleue assuredly it shal be fulfilled; and thinke that it is best, and you shall not bee moued for euer. If you come in place with those ancient worne creatures, who with a colour of gray haire, which is the wisest part in them, so long deceiue our people, they or their disciples, if they reason against you; hath God forsaken his Church a thousand yeere, and were al our fathers deceiued before Luther was borne, such antiquitie, vnitie, yniuersalitie, was it all in error? These words taken vp againe in our

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daies, and countinanced with the gray heads of our Phari-
sies, Watson, Fecknam, Cole, Heath, & other like; O Lord
how many men doo they deceiue? for their owne reason
lifteth vp it selfe, and they say, how can this be so? so many
wise, so many learned, so many noble, all deceiued? had
God forgotten to be mercifull? First, I would aske of these
men but this one question: and if they will not willingly
bee deceiued, let them answer as they thinke. What one
word of all these, both might not, and did not the Pharises
say against our Sauour Christ? and how dare they now
reason against the Gospell of Christ with the same argu-
ment, with which the Pharises reasoned against Christ?
but they will say, now Christ hath made a promise to bee
with his Church to the end.

Deu. 18. 18

Ec. 59. 10

And had he not made this promise before? Is not Iesus
Christ both to day and yesterday, & the same world with-
out end? Looke in the 18. of Deut. and in the 59. of Esay,
as absolute, as full a promise then as now. But they were
not so longe in error; put case they were not, he who puni-
shed the transgression of the lawe giuen by Angels, with
400. yeares blindnesse; may not he punish the transgression
against his Gospell, giuen by his only sonne, with 800. or a
1000. yeares blindnesse: But for your sakes (dearely belo-
ued) I doo more than I would, and with reason I confute
them, which haue no reason. Let vs come to the text and
answer our of it. Was the world deceiued so many hun-
dred yeare? why should it not? The Lord ordeined that
there should come an apostasie, and a generall fall from the
faith of Christ, that the world might bee seduced with the
man of sinne; whose age began in the Apostles times, and
shall not vtterly dye till the day of Christ. Thus the Lord
appointed, and so let it be, for all things are for his glory.

1. The. 2. 8

2. The. 2. 7

Th. 3. 8

And here let vs rest in all the things that euer our hearts
can

can thinke vppon, if wee can see no reason of the word of GOD, we can see humilitie to confesse before him: O the depth of the riches, & of the wisdom, and of the knowledge of GOD, how vnsearchable are his iudgements; and how are his waies without finding out? and because wee knowe, that of him, and by him, and in him are all things, let vs speake it; to him bee glory for euer more. All Counsels, all Doctors, all examples, all decrees, all what you will, they are not our Schoolemasters, but our fellowe scholers, that wee may learne together out of the word of GOD, whose decree shall stand for euer, and whose iudgements are perfect righteousnesse.

That which followeth in the latter ende of the verse: *to consecrate him by afflictions*: or to make him perfect by afflictions: the meaning is, that Christ in his death, accomplished a full redemption, and so was prepared to receiue an inheritance of glorie, not attributing so this worke to his death, as though all his life had been impertinent: for in all his life, Christ was made our redemption. Saint Paul expressie saith: *By the obedience of one, a great many are presented righteous*: And againe hee saith: *For this cause hee was made subiect vnto the lawe, that hee might redeeme them which were holden vnder the lawe*. And for this cause hee permitted not one iot, or one tittle of it, that he might bestowe vpon vs the fulnesse of all righteousnesse: but the scripture attributeth commonly our redemption to his death, because it was the chiefest and greatest worke of all, the accomplishment and perfection of all the rest vpon the crosse, he was lowest cast downe, and vpon the crosse he triumphed ouer Sathan, and after the crosse he obtained power ouer death and hell; therefore in it, as the Apostle saith, he was consecrate to eternall glorie. And thus farre at this time. Now let vs pray.
 &c.